

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

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

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

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

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

ओं

THE THEOSOPHIST.

VOL. XII. NO. 4.—JANUARY 1891.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

THE NEW RELIGIOUS CYCLE IN INDIA.

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

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

the way, no doubt, for personal intercourse between the Asiatics and Westerns, but the latter had scarcely any effect upon the relations of Hindu religions with the Hindus: a handful of low-castes and foolish children were "converted" to Christianity, and a large number of school and college boys twisted towards materialism, with the prospect that the former influence would weaken and the latter strengthen. Thus things stood in 1879, when Theosophy first came to India, and found occupying the field of religious reform two indigenous movements—the Brahmo Samaj and the Arya Samaj. Keshub Chunder Sen, the most active leader of the one, and Pandit Dayánand Saraswati, the learned and patriotic Founder of the other, were then alive.

Keshub had scorned our brotherly advances, but Dayánand hailed them and gave us his blessing. That he, later on, fell out with us because we would not confine ourselves within his Vedic sectarian lines, was a regrettable circumstance, but not injurious to either his Society or ours, as the sequel has proved.

Since that time eleven years have passed, and what do we see? The Brahmo Samaj seems to be slowly dying out, despite the great intellectual ability and personal zeal of some of the leaders of its three schismatic parties; while the Arya Samaj seems as full of life and vigor as ever. The two articles to be presently copied, throw light upon the situation and, coming from Hindu sources as they do, cannot be put down to Western misrepresentation. The 13th Anniversary of the Arya Samaj has just been celebrated at Lahore with great enthusiasm, a large number of delegates were present for the Punjab branches, Vedic hymns were chaunted by the pupils of the Dayánand Anglo-Vedic College, eloquent sermons and speeches were delivered, and a considerable sum of money was subscribed. The Lucknow *Advocate* of November 25th reported the proceedings at the 10th anniversary of the local society as follows:

"The tenth anniversary of the local Arya Samaj was celebrated with greater *éclat* than that of previous years in the Arya Mandir and Baradari Kaisar Bagh, on Sunday last. Delegates from the Punjab and many Samajes of the United Province were present and took part in the Havan ceremony and the lectures. The meeting at Baradari Kaisar Bagh was attended by some 500 persons. Lectures were delivered on the "Creation of the World," "Revelation of the Vedas," and "Marriage System of the Aryas." The lecture of Swami Atmánand was much appreciated for his apt quotations from Vedas, and many Hindus were much moved to hear of the present degenerated conditions of their religion and religious institutions."

The body of Pandit Dayánand Saraswati has long since resolved itself into dust, but his spirit seems to be still active among his countrymen.

Turning now to the Brahmo Samaj, we find quite the opposite state of things: instead of an intense life, there appears to be a suspended if not an extinguished vitality. The reason appears to me to be that the Samaj as originally planned by its illustrious Founder, the late Raja Ram Mohun Roy, died out by dismemberment, and its animating

spirit re-appeared in the totally different form of the Theosophical Society. The schismatic trinity of Brahmo Samajes are more Christian than Hindu, alike in essence and form, exotics, not indigenous. Let the Editor of the *Indian Mirror*, himself formerly one of the chief men in the Brahmo Samaj, and a blood cousin of Keshub, be heard upon this point. The following is taken from that paper for October 15th:

THE THEOSOPHICAL SOCIETY AND THE BRAHMO SAMAJ.

"History is apt to repeat itself, and the establishment of the Theosophical Society in India, eleven years ago, is an illustration of the truism. The word Theosophy, literally translated into Sanskrit, becomes *Brahmagyan*; and it was for the purpose of spreading this *Brahmagyan* that that illustrious Hindu, the great Rajah Ram Mohun Roy, established his Veda Somaj, since called the Brahmo Somaj. The objects of the Veda Somaj were the same as those of the Theosophical Society, both being established on broad cosmopolitan lines, and both advocating the propagation of the eternal truths contained in the Vedas. Owing to the inscrutable dispensation of Providence, the Veda Somaj failed to accomplish what the Theosophical Society has, in a large measure, already achieved. But probably the times were not ripe for the reception of Vedic knowledge and doctrines when Rajah Ram Mohun Roy attempted to instil them into his countrymen. There can be no doubt that he himself was born considerably in advance of his time; and even now most of those who profess to hold his memory dear and sacred, do not know exactly what Rajah Ram Mohun Roy was, and what were his beliefs and disbeliefs. All concede him to have been a reformer, but of what type few of his eulogists can exactly tell. One hears laudations of Rajah Ram Mohun Roy regularly every year in Bengal, in Bombay, in Madras, in the N. W. P. and in the Punjab. His name is constantly on our lips. How is it that the youth of the country have not yet adopted him as their model? The fact is that, as we have said, the full character of the Rajah has been revealed but to very few. And that character was grand, lovely, and complete. He was a thinker, who, while he held fast to his own faith, so lived that since his death, he has been claimed by Hindu, Brahmo, and Christian, by each as his own. In fact, Rajah Ram Mohun Roy was a great Theosophist fifty years before the establishment of the Theosophical Society. He was a great Theosophist, we have said, that is, he was a great Advaita or Vedantist. He was a *Brahmagyani*, full of the light of divine wisdom. To Madame Blavatsky, Sri Sankaracharya is "the Greatest Initiate living in historical ages." To Rajah Ram Mohun Roy, Sri Sankaracharya was "Bhagawan Bhasyakara." In this, too, history has repeated itself. The writings of the Rajah, which have come down to us, clearly show that he had complete faith in the cardinal doctrines of the Advaita philosophy. He himself translated both in the vernacular and in English the Vedanta-sara, Atmanatna Viveka, and five of the best Upanishads. He was also a believer in the Puranas and the Tantras, and the Bhagavatgita Mahanirvana, which deals chiefly with *Brahmagyanam*, was his favourite study. He was opposed to idolatry in any shape, and in the preface to his Isopanishad, he observed that the Puranas and the Tantras repeatedly declare God to be one, and above the apprehension of the external and eternal senses. At the same time, he admitted that those sacred writings declare also the divinity of many gods, and define the modes of their worship. "But," he observed, "they reconcile these contradictory assertions by affirming frequently that the directions to worship any celestial beings are only applicable to those who are incapable of elevating their minds to the idea of an invisible Being." This is exactly the view of Theosophists to-day. The Rajah further held that it was proper in men to observe the duties and rites prescribed by the *Shastras* for each class according to their religious order, in

acquiring knowledge respecting God. But if it was right, it was not necessarily indispensable, for the great Vyasa in his Vedanta-Darsana declares that divine knowledge can be acquired even without the practice of the prescribed rites and duties, that is in the manner of the modern Initiates, as claimed in Theosophical literature. By the way, the memory of Rajah Ram Mohun Roy is held in great reverence, we have reasons to know, by the Initiates in Thibet, whither he had gone on one occasion to acquire knowledge of the religion of Gautama. Is it a wonder that this great Advait should have established the Veda Somaj for the spread of Vedic truths? It is much to be regretted that his successors in the Somaj should have departed from the original intentions and objects of its founder, and finally travestied it into an unrecognisable thing. To Brahmos to-day those are superstitions which to Rajah Ram Mohun Roy were cardinal articles of cultured faith, that is, a faith which has not blindly adopted its beliefs, but faith which has proved them before adoption. But the Veda Somaj has not, truly speaking, been killed by the Brahmos. It has been resuscitated in the Theosophical Society. Advaitism is once more preached in every town in India, and Hindus are recovering steadily what they had in their degeneracy lost of their grand philosophical religion. And not only that. That religion has gone forth to the world to conquer. Whether in the name of Esoteric Buddhism or Vedantism, wherever it has appeared, it has appeared only to conquer. In Europe and America, Sri Sankaracharya and Gautama have become hallowed names. Their teachings have been tested in the crucible of modern science, and they have stood the test. It is not to be wondered at that, under the circumstances, the most cultured minds in the West should be filled with the beauties and truths of Advaitism or Buddhism. To Rajah Ram Mohun Roy first, now to the Theosophical Society, India owes a debt immense of endless gratitude."

The reader is asked to remember that it was pointed out by me in a recent article that Buddhism and Hinduism "when fully resuscitated, will be as different from their immediate forbears as the adult is from the youth; the life is the same, the individuality identical, but the new corporeal investiture will differ from the old...ultimately, exoteric religion will be transfigured into esoteric doctrine; thus reverting to its primal aspect and vigor. Contemporary religions are but brutalisations of their primal types." My forecast is already beginning to be verified. Quite recently, a learned F. T. S. of Bengal, Shunker Nath Pandit, has been publishing in the *Mirror* a series of letters to prove that in the Vedas Idolatry is not supported but denounced, that there is approval of ocean voyages for Hindus, and that the hearing and even study of the Vedas was meant to be as free as air to all castes and peoples. He challenges every Pandit in India to gainsay his propositions—propositions which attack three of the most important pillars of modern Puranic orthodoxy. The great Dehli Bharata Mahamundala, or religious congress, which has just adjourned, passed a series of Resolutions of the most uncompromising character in favor of conservatism and against the Vedic aspirations of the Arya Samaj. Apparently they helped to provoke Shunker Nath Pandit to offset their Puranic authority with the supreme authority of the Veda itself, the Hindu's *Sruti*, or divine Revelation. Before modern education offered its benefits equally to all castes, the non-Brahmin had no appeal against the imperative denial of Vedic education to his social group, and the restriction of scriptural

teaching and interpretation to the Brahmins. The situation was even far worse for them than it was for the vassals of Mediæval Europe and the serfs of modern Russia, for knowledge was not merely confined to the priestly and secular aristocratic classes, but the Sudra was forbidden to learn or even listen to the reading of the most sacred scriptures under penalties for disobedience that make the blood curdle to read about. The birchen rod of the English schoolmaster has been the enchanter's wand to splinter the adamant of Brahmanical supremacy, the Moses' rod to smite the rock of Puranic prerogative and let the primal Vedic truth come pouring out. The Sudra, even the Pariah, undergraduate is now free to study every book in the Sanskrit language, to criticize even the text of the *Sruti* itself, and discuss the evidence as to its mutilation or falsification by interested priests of the bye-gone generations. What the printing-press and schoolhouse have done for the thought of the West, that they have begun to do for the thought of the East. The avalanche of scientific research is rumbling up the heights of Indian bigotry, and all abuses and pretences will in time be buried out of sight. Prompting the best men of India to seek after the truth at the bottom of their innumerable ceremonials and puzzling dogmas, this spirit will ultimately revive the pure religion of the Rishis and, in restoring it to their descendants, give back to them the heart to love, appreciate, and do loyal duty to their "distressful country." The isolation of the Hindus from the rest of mankind, so long prolonged under a false idea of their place in nature, will be exchanged for the more correct idea of the brotherhood of all nations of the earth, the fundamental unity of all religions, and their subordination to the superior majesty of truth. The ocean of Sanskrit learning has not yet been sounded by modern plummet, only a few pearls have been recovered from the banks near the shore. The true and only sounding-line is the golden strand of Esoteric meaning that runs throughout the scriptural texts and philosophical teachings. Ram Mohun Roy knew of its existence and sought for it in Tibet—where Swedenborg told us to search for the Lost Word; the Theosophical Society knows of it, has been permitted to handle it a little, and has told all seekers how it may be fully discovered and utilized. This accounts for our hold upon the Hindu heart despite all our faults and all the falsifications about us. I can cite an example in a paragraph I have read this very day in the *Mirror*. The *Indian Witness*, a Missionary (Protestant, of course) organ in Bengal, commenting in a very ungentlemanlike style upon the rumour of my retirement, closed its undignified attack by saying "Theosophy has ignominiously failed in the East just as Spiritualism has in the West." The *Mirror* Editor thereupon retorts: "Theosophy has done more good for India within a dozen years than the efforts of the whole body of Missionaries for nearly a century." Why will not those foolish little people learn the great lesson from their own poet Milton, that "Truth is as impossible to be soiled by any outward touch as the sunbeam." They will never convert India by ignoring the social

force at work beneath their Mission-houses, by ignorantly reviling the Hindu religions, nor by foolishly pitting fifth-rate graduates of theological colleges to debate Eastern Philosophy with such Indians as the late Mr. Subba Row, the living Mr. Manilal, or any other clever man of the class of which they are fair types.

H. S. OLCOTT.

“*MENTAL EVOLUTION IN ANIMALS.*”*

(Continued from page 145.)

IT goes, of course, without saying that the emotional and other developments in animals are in an as yet rudimentary stage. Still it is a most striking fact to know as a matter of inductive certainty that all the human mental attributes, save the moral sense proper, the religious bias, and the sense of the sublime, and intentional conceptual ideation (through language) are met with in the bud in animals. (Cf. also “*Mental Evolution in Man*,” pp. 6—12, and 40—69, “*Logic of Recepts*”).† Free-will, if a fact at all, grows out of conscious introspective thought and so follows the rise or conceptual ideation. Let me here add that the diagram referred to is only treated of here in its most impressive aspects.

Reducing the contention to its kernel, we find that the germ of all human mental superiority over the animal springs out of the germ of conceptual ideation. And as this only grows, as may be proved, on the vine-prop of language, the intellectual gap between the primeval Ape-Man and the lowest savage (with little or no power of abstraction) seems to be satisfactorily bridged. We should very much like to know how the anthropological scheme in the “*Secret Doctrine*” is going to accommodate this fact. The modern Evolutionist triumphs all along the line.

The chapter on Sensation contains some interesting observations of animal progress in this direction. Among such are the susceptibility of many unicellular and protoplasmic organisms to light and the notable endowments of the *Medusæ* on p. 101. Preyer's theory of the origin and development of the Colour sense from that of mere temperature is examined evidently in a sympathetic spirit. Allusion is also made to the now indisputable evidence of the evolution of the special senses from modifications of the nerves of the integument. Thus the olfactory membrane in the human embryo begins as a pitting of the skin subsequently grown over by the structures found to surround it in the adult. Even the marvellously elaborate rods and cones of the vertebrate eye are but *modified epidermal cells*. And so on. Similarly, to descend the ladder and take up the general problem of nerve-origins, it is found that the rudimentary ganglia of jelly-fish more often resemble modified epidermal cells than true nerve-cells as evolved higher up in the organic hierarchy.

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

† “All the higher animals possess in various degrees the faculty of inferring.”—*Mental Evolution in Man*, p. 12.

The “occult” view that development takes place “from within without” does not therefore seem correct. A really careful investigation of the phenomena of sense-evolution, as explained for instance by Haeckel, (*Origin and Development of the Sense-organs*) negatives the notion with emphasis.

The next chapter deals with Pleasures and Pains, Memory and the Association of Ideas. Pains, says Spencer, are due either to excess or want of action (craving), classes corresponding generally to Bain's distinction between acute and massive pains (p. 105). Pleasure attends the medium degree of nervous action.

Mr. Grant Allen in the course of his able exposition of his subject shows by many examples* that “the Acute pains, as a class, arise from the action of surrounding destructive agencies; the Massive pains, as a class, from excessive function or insufficient nutriment,” also that “Massive pains when pushed to an extreme, merge into the Acute class,” so that “the two classes are rather indefinite in their limits, being simply a convenient working distinction, not a natural division.”

Pains accompany disruption or disruptive tendency in the bodily tissues, where the latter is connected by afferent cerebro-spinal nerves with the brain. “There is to be perceived not merely a general qualitative, but also a roughly quantitative, relation between the amount of pain and the degree of *hurtfulness*, as well as between the amount of pleasure and the degree of wholesomeness” (p. 107). And the greatest pleasure result from stimulation of the largest nervous organs whose activities are most intermittent. And it is, therefore, well to note “that the amount of pleasure is in the direct ratio of the number of nerve-fibres involved, and in the inverse ratio of their natural frequency of excitation.” Hence “we see (quoting Allen) wherein the feeling of Pleasure fails to be exactly antithetical to the feeling of Pain, just as their objective antecedents (?) similarly fail. Massive Pleasure can seldom attain or never attain the intensity of Massive Pain, because the organism can be brought down to almost any point of inanition or exhaustion; but in efficient working cannot be raised very high above the average. Similarly any special organ or plexus of nerves can undergo any amount of violent disruption or wasting away, giving rise to extremely Acute Pains; but organs are very seldom so highly nurtured and so long deprived of their appropriate stimulant as to give rise to very Acute Pleasure.” The most pleasurable experience attends functions most important for the welfare of the individual or its species. Here it is urged we have a wide sphere for the working of Natural Selection.

Dr. Romanes points out that a given Memory is not “stored up” in any cell but involves a *multiplicity* of nervous elements. Bain's view is that in a revived sound, &c., “the renewed feeling occupies the very same parts, and in the same manner as the original feeling, and no other parts, nor in any other assignable manner” (*Senses and Intellect*,

* “*Physiological Aesthetics.*”

338). This theory he holds to be too premature. It is, however, one strongly supported by many varied considerations. Romanes' stages of true memory are: 1. That of the persistence of the after-effect of a stimulus on its withdrawal. (*E. g.*, a retinal picture of sun after shutting our eyes). 2. Feeling a present sensation to be like a past one, without an interim reproduction of the latter, or even its contemplation as an idea when revived. *E. g.*, remembrance of sweet taste of milk by newly born infants. [I confess, however, I cannot see what is meant by denying the presence of association here, however close the attachment of memory-taste to the present sensation].* 3. Where still without association, a present is felt as *unlike* a past sensation (*E. g.*, an infant a few days old is able to detect a change in its milk). And now, according to Romanes, supervenes the Association of Ideas, again marked off for convenience into further stages. Simple Ideas associate into composite ideas (house, tree) and serial strings by contiguity, analogously, to the association of combined and serial nervo-muscular changes. To these two, Association by similarity must be added. "The force of contiguity strings together in the mind words that have been uttered together; the force of similarity brings forward recollections from different times and circumstances and connexions and makes a new train out of many old ones" (Senses and Intellect, 469). In contiguous imagery proper we have *two ideas* at least, plus the consciousness of a former *relation of co-existence or sequence* between them. Association by similarity implies a higher stage of mental evolution than its fellow, contends our author. The final stage of Memory—recollection—involves *deliberate* searching of the mind for an old experience. This is seemingly not confined to man, but exercised also by monkeys.

Perception is defined as a "mental classifying of sensation in terms of past experience, *whether ancestral or individual*." Its stages are: 1. The perception of a spatial object simply as an object, as evidenced by tact, taste, smell, hearing or sight. 2. Perception of a quality or qualities of an object, as like or unlike, that or those, given by such an object in past experience. Size, form, colour, light, shade, rest, motion, &c. 3. The grouping of object according to their qualities, *e. g.*, a fruit according to its colour, &c. 4. Perception involving a mental addition to the immediately given content of sensation, *e. g.*, inference of a dog from a growl. In its higher stages perception involves inference. Thus "Perception may be said.....to cover the whole area of psychology, from the confines of an almost unfelt sensation up to the recognition of an

* Of course the association is not present as such, but the original impression is resuscitated. And what is this but association?

Touching this stage there is an interesting extract from Darwin given. "It is asserted (by Sir B. Brodie) that if a calf or infant has never been suckled by its mother, it is very much easier to bring up by hand than if it has sucked only once. So, again, Kirby and Spence state (from Beaumur, 'Entomology, Vol. I, p. 391) that larvæ after having 'fed for a time on one plant' will die rather than eat another, which would have been perfectly acceptable to them if accustomed to it from the first."

obscure truth in science and philosophy" (129). I venture, however, to think that this classification confuses the ordinarily clear line of demarcation drawn up between perception and inference by Mill and others. For though to perceive a thing as such or such inference is involved, this interpretation simply illumines the object so assimilated. Inferential addition of supplementary qualities and relations, of "*present possibilities*" of sensation, as, following Mill, we may term them, carries us into a new psychological domain. To make a term Perception cover the whole ground of psychology is to strip it of meaning, for terms only have significance by virtue of contrast. And common sense does assuredly erect a barrier between inference as interpretative of an object and inference as yielding supplementary present possibilities of sensation.

The hereditary element in perception, present, for instance, in the human space intuition, is markedly prominent in animals. Thus kids and chickens are cited as having their perceptive machinery in part ready made. Galen's new-born kid automatically selected a bowl of milk by means of smell. The smell of a dog will cause newly born kittens to "spit." The newly hatched chick will peck with accuracy (Spalding). Birds indeed have their senses fully in command soon after being hatched. Reptiles and invertebrate animals are similarly circumstanced. The countless ready made provisions of Instinct illustrate this fact. For it no hypothetical Karma, but demonstrably nervous machinery, is accountable.

Some space is devoted to a survey of the physiology of the nervous concomitants of perception. A valuable summary of the researches of scientists as to the "reaction time" of stimuli is given (pp. 132—139). This time concerns the interval betwixt stimulus and muscular response. The time taken by a human nerve centre in transmitting a current in the reflex action of *automatic* closure of the eyelid varies between 0.0471 and 0.0555 of a second—*according to force of stimulus* (Exner). For *volitional signalling* by the hand of receipt of an electric shock it is 0.0828 or about twice as long. To summarise, mentally accompanied responses are slower than reflex, though practice may diminish the difference. Different results, however, are obtained with the senses in different persons, with administration of drugs, alcohol, &c., as also in hypnotic states. Mind is here completely dependent on body. Experiment shows, in fact, that the expression "quicker than thought" is, scientifically speaking, obsolete! Reflex action is quicker! There is a story in the Edda of Thor witnessing the defeat of a liegeman in a race with "Thought" in the land of the Hrimthurses. Next time he will do well to put Reflex action against that agile athlete.

Romanes' inference from the facts that mental process involves ganglionic hesitancy runs as follows: "Psychical processes constitute the *subjective expression* of objective turmoil among molecular forces; reflex action may be regarded as the rapid movement of a well-oiled machine, consciousness is the heat evolved by the internal friction of

some other machine, and psychical processes as the heat which is given out when such heat rises to redness." . . . "Psychical processes arise with a vividness and intricacy proportionate to the amount of ganglionic friction . . . as appears to be experimentally proved by the observations of Donders" . . . (141). He is therefore equally opposed to materialism and dualism in psychology. On metaphysic proper he is not concerned to touch. I need not, after previous essays, do more than indicate the fact that this species of monism is perfectly compatible with a transcendental Idealism, such as that of the system of Schelling.

Dealing with Imagination the author tabulates four stages—simple recurrence of an image of a previous sensation, suggestion of the image of an absent object by another present, suggestion of an image by an ideal antecedent [self-sustained imagination], and, intentional combination of ideas. Some striking illustrations of animal imagination are here recorded. In "Mental Evolution in Man," by the way, a very remarkable case of the deliberate formation of imagery by a dog is adduced. Accustomed formerly to chase pigs, he was observed to court every opportunity of ideally rehearsing the performance when deprived of that fascinating diversion *in concreto*.

As yet not half of our subject-matter has been skimmed. The difficult problem of the evolution of Instinct has now to be entered upon, and with it those more elaborate developments in which animal rationality more directly impinges on human. The wealth of reference, illustration and citation with which the author has invested his researches renders an adequate *resumé* difficult. Already the subject has involved considerations of no mean complexity. Let us accordingly preface the discussion of Instinct with the author's definition of that phenomenon:—

"Instinct is reflex action into which there is imported the element of consciousness. The term is, therefore, a generic one, comprising all those faculties of mind which are concerned in conscious or adaptive action, antecedent to individual experience, without necessary knowledge of the relation between means employed and ends attained, but similarly performed under similar and frequently occurring circumstances by all the individuals of the same species" (159). A stimulus to instinct is accordingly, when subjectively viewed, a perception, while in mere reflex action it is a sensation. It deserves note, however, that the words "frequently recurring circumstances" do not hold good of the individual. Thus some instincts only occur once in its life-term as may be seen in the Appendix containing Darwin's valuable essay. The great naturalist remarks, apropos of Natural Selection: "An instinct performed *only once* during the life of an animal appears at first sight a great difficulty on our theory; but if indispensable to the animal's existence, there is no valid reason why it should not have been acquired through natural selection, like corporeal structures used only on one occasion, like the hard tip to the chicken's

beak, or like the temporary jaws of the pupa of the Caddis-fly or Phryganea, which are exclusively used for cutting open the silken doors of its curious case and then thrown off for ever. Nevertheless it is impossible not to feel unbounded astonishment, when one reads of such cases as that of a caterpillar first suspending itself by its tail to a little hillock of silk attached to some object, and then undergoing its metamorphosis; then, after a time, splitting open one side and exposing the pupa, destitute of limbs or organs of sense, and lying loose within the *lower* part of the old bag-like split skin of the caterpillar: this skin serves as a ladder, which the pupa ascends by seizing on portions between the creases of its abdominal segments and then searching with its tail, which is provided with little hooks, thus attaches itself, and afterwards disengages and casts off the skin which had served it for a ladder. I am tempted to give one other analogous instance, that of the caterpillar of a butterfly (*Jhekla*) which feeds within the pomegranate, but when full fed gnaws its way out (thus making the exit of the butterfly possible before its wings are fully expanded), and then attaches with silk threads the point to the branch of the tree, that it may not fall before the metamorphosis is complete. Hence, as in so many other cases, the larva works on this occasion for the safety of the pupa and of the mature insect. Our astonishment of this manœuvre is lessened in a very slight degree when we hear that several caterpillars attach more or less perfectly with silken threads leaves to stems for their own safety; and that another caterpillar, before changing into a pupa, bends the edges of a leaf together, coats one surface with a silk web, and attaches this web to the foot-stalk and branch of the tree; the leaf afterwards becomes brittle and separates, leaving the silken cocoon attached to the foot-stalk and branch; in this case the process differs but little from the ordinary formation of a cocoon and its attachment to any object" (377-8).

Passing onward Dr. Romanes reviews in succession the Perfection of (instinct 161-7), the imperfection of instinct (167-176) and the factors originating and developing instinct (177-317).^{*} The examples of imperfect instinct are, from the teleologic point of view, of exceeding interest. They, in major part, indicate in an unmistakable manner the evolutionary origins of this department of animal psychology. Subjoined is a list of striking value. I have simply crammed them together as culled from the text and Darwin's appended Essay.

Imperfect Instincts.

Flesh-fly depositing eggs in "carrion plant" deceived by smell.
vice putrid meat. House-fly depositing eggs in snuff. Wasps and bees

^{*}(No instinct needing an educational supplement is, of course, considered as perfect). The marvellous amount of ready-made knowledge with which chickens, some mammals, &c., enter on life is well given by Spalding (*Macmillan's Magazine*, Feby. 1873). A young bee, when its wings are dry, is able to collect honey and build a cell as well as its maturer fellows. The "enormous body of instincts," all bearing on different environments and habits, presented by insects at various stages of their metamorphoses, is to be adduced on the perfect side of the inquiry.

visiting flowers on wall-paper. Ditto sphinx-moth. Parrot accustomed to feed on flowers of Eucalyptus, trying to gorge flowers on cotton dress. Honey-seeking insects mistaking salmon-flies of angler for flowers, &c. &c. Bee lighting on a sea-anemone for flower. Female spiders devouring males after pairing. Humble-bee workers trying always to devour eggs of their own queen! Queen hive bee unfertilized laying male (drone) eggs in worker and royal cells! The workers also blunder, for they sometimes attempt to rear queens out of the drone larvæ in the royal cells by feeding them with the so-called royal jelly. Bees collecting damp rye-flower *vice* pollen, building cells wrong, and storing up useless quantities of pollen. Ants (*F. rufa*) carrying pupæ skins to an unnecessary distance and grotesque positions. Harvesting ants storing up in their granaries gall-apples and small beads in mistake for nuts. Cuckoo laying two eggs in the same nest. Chuckling of wild hen of India after laying an egg. Promiscuous droppings of her eggs by the rhea. Numerous errors of birds in respect of sites and material in nest-building. Deliberious flocking together of Passenger pigeons in N. America. Migration of the Norwegian lemmings to perish by millions into sea. Ditto elsewhere with ermines and squirrels. Injurious herding of antelopes in South Africa. Scream of shrew mouse of the Mauritius when approached. Imperfect hereditary fear of rabbits in weasels, &c., &c. Compare these errors with the wonderful clue by which *Ichneumon* without *individual* experience finds a larva hidden in the scales of a fircone and deposits eggs in it! Romanes observes, that "although well established instincts are, as a rule, adjusted with astonishing nicety to certain definite and frequently recurring circumstances, the adjustment is made *only* with reference to these, so that a very small variation in them is sufficient to lead the instinct astray" (159).^{*} Thus a goodly proportion of instincts are faulty, because as yet unevolved, *i. e.*, do not answer completely to the conditions among which they have arisen; others again are faulty, because they have reference to conditions which have long since lapsed, but for which they may have answered well enough. A plausible instance is that of the drone massacre among hive-bees. Why was a superfluity of hungry drones altogether unnecessary for one female reared in the first instance? It has been answered. Because once in relatively unsocial stages, the bees lived in smaller insect states when the post of males was of real utility. But why, asks Romanes, has not a 'compensating instinct' been since development say in the way of preventing the queen laying so many drone eggs or destroying the nascent drones when larvæ? He points out, however, that the drones may have done good household work once (as males among the wasps), but have lost these useful instincts. Anyhow, the present massacre is a feebly conducted performance. A most inter-

^{*} With this goes the curious fact that the instinctive gear of an animal can be often thrown out of working order by changes ensuing on departure from a normal environment. Thus young ducklings kept from the water for several days after hatching subsequently refused to enter when allowed to.

esting discussion of imperfect instinct is that of Darwin (pp. 379—384). It exhibits the customary thoroughness of that great genius.

Instincts, according to Romanes, owe their initial rise either to natural selection of non-intelligent variations of habit or lapsing of once intelligent actions into actions automatic for the species by dint of inherited nervous connexions. The former are Primary, the latter Secondary. Lewes pinned his faith to No. (2), while Spencer holds instinct to be 'compound reflex action,' heralding the advent of intelligence, and belittles the potency of Natural Selection as a factor of prime importance in its development. *No instinct of a species need ever have been originally intelligent*, in Spencer's view. Now Romanes takes a middle course, regarding, as he does, reflex and intelligent action, not *necessarily* in the light of ancestor and successor, but *largely* as branches diverging from one stem.* He shows (1) that non-intelligent habits of a non-adaptive character occur in individuals, (2) that they are inheritable, (3) are then variable, (4) that the variations are inheritable and may hence (5) be guided into beneficial lines and fixed by natural selection. So far quâ the Primary. With regard to the Secondary he proves (6) that once intelligent habits may become entirely automatic and non-purposive or so "natural," as we say, as to exact a less degree of effort than at their inception. (7) That these automatic and conscious habits are inheritable. Here then the principle of inheritance of functionally acquired modifications is overtly recognised. Instances are handwriting, the facts cited in Galton's "Hereditary Genius," of faculties in families running on closely connected grooves, race phases of psychology, good breeding (the gentleman is *born, not made*, being a *natural caste*) and the sense of modesty. The intellectual characteristics of the Brahmins compared with other castes might be cited. The remarkable verbal memory met with in Indian students seems a clear case of acquired function transmitted. Dogs may have an inherited tendency to "beg," wild animals on oceanic islands have at first no fear of man, their descendants an *instinct* of fear with often an inherited notion of what constitutes a safe distance from firearms. And so on.

Natural selection and lapsing intelligence do not, as isolated factors, account for all instincts. These principles interweave with more effect than they produce in isolation.† Non-intelligent variations, which prove beneficial and are fixed by natural selection, may be afterwards intelligently modified, while instincts due to lapsed intelligence

* He points out that to suppose birds intelligently developing the incubatory instinct is absurd. Also "the larva of the caddice-fly lives in water and constructs for itself a tubular case made of various particles glued together. If during its construction this case is found to be getting too heavy a piece of leaf or straw is selected from the bottom of the stream to be added to the structure; and conversely, if the latter is found to be getting too light, so as to show a tendency to float, a small stone is morticed in to serve as a ballast" (191).

† Cf. chapters on: "Blended Origin or Plasticity of Instinct," on Variation of Instinct by intelligence on definite lines (by perception of need for change, imitation, instruction, by parents) on Intelligent Modification of instincts under Domestication and on Specific and Local variations of instinct.

may then vary and be perfected by natural selection. The two facts may and indeed do interact freely. The result then is what are termed instincts of "blended origin." The reader, to appreciate the analysis, must consult Dr. Romanes' richly illustrated chapters himself.

Further sections concern special objections which may be adduced against the above theory. It would have been interesting to have had some review of von Hartmann's hypotheses in this connection. Later on, the demonstration of the presence of "Reason" in animals is well made out. Apropos of Spencer he remarks, "I do not dispute that Reason may, and probably does in many cases, arise out of Instinct, in that the perceptive basis of Instinct is so apt to yield material for the higher perceptions of Reason. I merely object to the doctrine that Reason can arise in no other way. And, as further showing the untruth of this doctrine, I may, in conclusion, point to the numberless instances given in my chapters on Instinct of the reciprocal relation between Instinct and Reason—the development of the former sometimes leading to the higher development of the latter, and sometimes, as in all cases of the formation of Instinct by lapsing intelligence, the development of the latter leading to the higher development of the former. Such reciprocal action could not take place were it true that Instinct is always and necessarily the precursor of Reason" (335).

And now in bidding adieu to this fascinating book, let me lay great stress on its extreme value, both as a corrective to loose emotional mysticism and its utility as a representative of what the great science of Historical Psychology in the West is really doing. Possibly, ere long I may resume this theme, when the far more difficult, and yet withal even more absorbing subject of "Mental Evolution in Man"—of the thought of a Shakspeare or Kant from that of ape-like progenitors—will be popularly introduced to Eastern readers.

E. D. FAWCETT.

THE RELIGIOUS ASPECTS OF THE EARLY TANTRAS OF THE HINDUS.

(Continued from page 93.)

I SHALL now describe wherein consists the newness of the Tantrik worship.

It has been already shewn in my paper on the "Spirit Worship of Ancient India," that in the Pouranik age the seeds of Spirit worship were sown broadcast all over the country, which bore fruits in the age of the Tantras. In the Pouranik age, images of spirits prepared, coloured, dressed and adorned, were lovingly worshipped. In course of time such worships did not satisfy altogether the cravings of the hearts of the worshippers. A love so materially directed, hoped for a material response. Accordingly the worshipper hoped that the image should speak to him, should console him in his distress. Such a wish,

such an expectation, was no doubt a step in advance towards spirituality. But the image was image, however fondly made, coloured, dressed and adorned. Was it possible that dead matter would feel and speak? The worshipper thought so. Did he not impart* to the image a spiritual body and mind before worship? Yes, he did according to his faith. Mayhaps, he magnetised it with his own magnetism, and thus what has appeared an impossibility to another, was not so to him. Then he would sit alone for hours looking fondly and ardently at the bright face of the image, his soul concentrated in it. At such moment of religious frenzy, of utter sincerity, of love and faith, quite Asiatic in their intensity, it was no wonder that he would see another image more glorious, celestial in its compositions, stand between him and the clay, and speak to him as a soul would speak to a soul. Such experiences of the Pouraniks were not lost in the Tantriks, who understood the principle of their success, and applied it not to clay, but to living, breathing woman—woman who was to them the emblem of divine love, grace and harmony on earth; and who, by their very nature and constitution, was adapted to receive inspirations and communications from the spirit world. Thus her power, and her fitness in respect to mediumship, was first recognized in India, which led to speedy development. The idea of a circle in a land when the preservation of spiritual aura in individuals was studiously maintained, was then only at an arm's length of discovery. The gifted only walked with the gifted. The pure-in-spirit flocked with the pure-in-spirit, and the result was the almost unconscious formation of circles for *Sadhana*. A joint song—a hallelujah 'streaming sweetly upwards to the skies,' was certainly more cheering, more ennobling than the average of silent worship. And the ecstatic condition attainable on such occasions, led men frequently to the formation of circles. The existence of women in such circles taking part in worshipping and shedding divine love in them, resembled the soft silvery moon in the blue depths of the summer sky that shews the way to Mercy's Seat to the silent worshipper at night. When Brahminism triumphed over the religion of Buddha, public morality was certainly not very high. A good *Guru* (preceptor) was as rare as a good disciple; and the Tantriks had to make hard and fast rules for the guidance of those who wished to be initiated into this mode of worship. But the people were generally addicted to wine and woman, and they had to give them both up. Here it is necessary for me to break off the subjects for a while to enter fully into the views of the Tantriks, without which

* The text is:—

"—Sri Krishnasya pranaiha prana—Sri Krishnasya sarboindriani—Sri Krishnaya babu manashchakshu sratragrana pranoiha gatyā sukharg chirang tishtantu saha."

The above means I invoke the spirit of Krishna—his senses all—his eyes—his ears—his smell, &c., and pray that the spirit would remain in delight, (perhaps) so long as my worship lasts.

The above appears to me to be a form of invocation in which a worshipper, who has the brightest spiritual aura, can only invoke successfully and can impart to the image the spirit invoked through the medium of his own magnetic aura.

they are likely to be misunderstood altogether in our time. Composed as every community always is of a vast mass of people who differ from one another in taste, propensity and mental powers, it can hardly be expected that even in matter of religion, wherein faith enters so largely, they would all hold the same opinions unanimously. It follows, therefore, that only a few adhere strongly to religion, while the rest, a vast mass, remain indifferent for a time and then allow themselves to be drifted every now and again from one current of thought to another. It was in India and in India only that provisions of diverse nature were advisedly made to suit different intellects and different dispositions. The ancients constructed numberless bye-paths to lead to one and the only road to salvation, namely, *the undivided attention to and love for God*. They understood well enough their task: they knew that so long as a man has a lurking *Ashakti* (inclination) in his heart for earthly pleasures or powers or fame, he would be only serving two masters—the God to whom his heart ought to go as a whole and not in part, and the ideal of his imagination for which he entertains a cherished desire in the heart of his heart. They knew also that the highest and the most glorious prize of salvation—the geometric union of spirit—could only be in the lot of one in a million, but the ninety-nine hundreds of thousands, nine hundred and ninety-nine should not go about in despondence; and accordingly arranged a system in which there were, so to speak, prizes for all grades and no blank, to push them to a bye-path of seeming happiness, and have them in course of time to find out each for himself the only True Road. Thus, if a man in whom ruling propensity is strong, wants power to satisfy the cravings of his heart, let him worship *Sukti* in any form—according to his taste. If his inclinations be for worldly pleasures, let him worship *Naikas* or *Joginis*. A desire for worship in any form thus engendered betimes by the help of his own inclinations, cannot but be acceptable to him. Then, in course of time—by the satisfaction of his desire—by the inherent law of his nature that leads him to seek for better sources of happiness, he unconsciously comes to the very point when he gets a glimpse of the glorious.

Thus when the Tantriks saw the people addicted to worldly pleasures, they sanctioned the pleasures, but at the same time inculcated a notion of worship in them. They gave them wine it is true, but they pointed out to them that it should only be used at the time of worship to concentrate their minds. They gave them woman, but they enjoined at the same time that she was the emblem of *Sukti*, and told them in the plainest possible language—“look on her in any light you please—that of a mother, sister or wife—she was to be *worshipped*. They sanctioned midnight songs, but advised them to sing only those that were calculated to sanctify them and to glorify the spirits invoked.

K. CHAKRAVARTI.

HUMAN CHARACTER.

BY the study of the kindred sciences of Physiology, Physiognomy, Phrenology, Cheirosophy, Graphology, and Astrology (the latter having been well termed “the Mother Science”), it is possible to discover, compare, and prove the instincts, character, tendencies, &c., of all human beings; besides becoming convinced of the truths of some of these and other sciences affecting the whole of the animal, vegetable, and mineral kingdoms.

In my book, “Palmistry and its Practical Uses,” it is mentioned, in the Introduction, that man and nature are one and the same, the changes of the latter re-acting on the former; and I am hoping to prepare another small volume endeavouring to show the close alliance of the abovenamed sciences by classifying and explaining the characteristic meanings, under each head, of the size, shape, habits, marks, &c., of the human species, thereby helping to prove their analogy and confirmation of each other.

The works of Nature are perfect and complete, while, to those who will take the trouble to learn, there lies before them a wonderful revelation in which is written its laws and mysteries, and which speaks to us in a comprehensible language.

Every human being born into this world has, naturally, a body suited to each particular individuality, and every form, feature, movement, mark, &c., are expressive of the spirit within acting through the wonderful organism of the brain—“the instrument of the soul”—as it is named by physiologists. What wonder then is it that the shape of the head containing the brain should be the symbol of the mental and physical attributes within, or that the soft substance of the brain should mould the box which contains it? It will be found on analysis that each part of the brain contains a faculty, the fibrous part of which is ‘en rapport’ with the nervous system, so that there is a nervous organ for each faculty; and do we not see every day the heads of children develop and grow with increasing intelligence?

The physical relations also between the brain and the hands are well described by Sir Charles Bell and other medical authorities.

Even by studying the handwriting only of a person, a fairly correct diagnosis can be relied upon of the corresponding qualities under the other heads named.

It is necessary in examining into the character, habits, &c., of human beings, to take into consideration the different temperaments, *i.e.*, the substance or material through which the brain and mind act, and which, so to speak, are the *planetary signatures*. For the Ether, or “Astral Light,” is composed of different fluids emanating from the principal planets, and those planets which are dominant at the time of birth endow the child with their characteristics or temperaments influencing the personal appearance, health, destiny, &c., of the whole life. The principal of these constitutions or dispositions are,—the Nervous or Intellectual

(resulting from the attributes of the Sun and Mercury);—the Choleric or Sanguine (Mars or Jupiter, or both);—the Melancholy (Saturn); and the Lymphatic (the Moon or Venus, but more especially the Moon).

Heredity must also be taken into account, for we often see children resembling one parent in almost every way and frequently inheriting diseases and propensities; the reason of this is, according to early writers, that when a father or mother are especially influenced by a dominant planet, the birth is hastened or delayed until that planet is ascending, hence the child is endowed with much the same qualities. One type may distinguish a person, but it is modified perhaps by the secondary influences of other planets, and that is why there is such a diversity. One of the most remarkable facts in nature is, that among the millions of human beings on this globe of ours, no two faces, forms, or constitutions are exactly similar; and the most interesting occupation to the student of human nature is the contemplation of this variety met with from day to day.

When *scientific* men begin to realize the great fact of the linking together of the physical and psychical human organism (as some few are commencing to do), it will open out a field of inexhaustible interest and prove a blessing to the world at large. In the case of criminals, for instance, if the different indications and evil tendencies which are clearly traced could be read in early childhood before they had time to mature and take deep root, and good moral training brought to bear to combat these natural instincts and develop the latent good propensities, (for no human being is quite destitute of a portion of the divine spark which, though burning faint and feeble, is nevertheless there), we should not hear so much of fearful crimes, and many individuals would be saved to become useful and happier members of the community. No one can deny that the heads and faces of habitual criminals bear the fatal stamp of their proclivities which, year by year, grow, dragging them down so low that their cases are almost hopeless. *The Pall Mall Budget*, of 25th September 1890, in an article on "Crime, its Cause and Cure," says that, in the United States of America, criminals in the Elmira reformatory of New York are treated with baths, massage, and all that can bring health to the body and strength to the nervous system; the results are satisfactory, for, according to the same periodical, "in 1886, Dr. Wey, of Elmira, selected for experiment eleven criminals between the ages of nineteen and twenty-nine. In various degrees they were dull of intellect; in physiognomy they showed the well-marked traits of criminal tendencies. Their offences were assault, burglary, larceny, rape. For a period of one to two years they had been in prison and had made no improvement. But a remarkable physical alteration soon showed itself under the above treatment, with drill and ordinary school work being continued:—the flabby muscles grew hard. The shuffling gait became manly and elastic, the dull eye brightened. With this improvement came a mental awakening, a

cerebral activity never before manifested in their prison life. The purely animal man with his ox-like characteristics, seemed to recede before the intellectual. The improvement was marked in every sphere,—moral, intellectual, and physical; and in eighteen months from the beginning of the experiment all but two had been released on parole and were living by honest industry;" but how much better it would be to begin in good time to educate *the child*,—"the father of the man."

A criminal, judged by most of the sciences here alluded to, exhibits the following signs:—A receding forehead; absence of the organ of benevolence; head much developed at sides, over ears, the latter protruding; nose generally distorted; high cheek bones; eyebrows straight and overhanging; massive jaws; eyes showing fixed defiant stare; lips thin and cruel-looking; large chest, short neck, round back, short legs, frequently bandy, shuffling gait; whilst the hands are thick, hard, and badly shaped, the fingers crooked, with small nails deeply sunk in the spatulate type, the philosophic joints large, tip of thumb ball-shaped, short but very large (showing violence); the Mount of Mars excessive, often those of Venus and the Moon, whilst the places of mounts in superior portions of palms are hollow; but few lines in the hands, ordinarily only the three chief ones, and of a blood-red color: the writing of such a person will be angular, illegible, coarse and thick, with crossings of "t's" &c., strongly barred.

It must be borne in mind that this description applies to the criminal who is blinded by instincts of violence without control; there is also the criminal by premeditation and influenced by other motives; but this short essay cannot be extended to embrace further details, as the writer's object, at present, is mainly to show the intimate relation of the sciences combined under the dictum "KNOW THYSELF" of the great Greek sage and philosopher, and how inexhaustible are the subjects in association with them.

LOUISE COTTON, F. T. S.

THE SPIRITUALISTS IN CONGRESS.

(Continued from page 156.)

THE oration of Dr. Huelbès Temprado is full of the better sort of spiritualistic philosophizing, which may not be orthodox Theosophy, but is full of Theosophical ideas. He said:

"In Spain we believe that it is not necessary again to raise the superannuated question of spirit and matter. We believe that spirit and matter are but the two complementary forms of one and the same eternal, infinite essence, the complete and perfect manifestation of a being whom we will never know in entirety, but whose love penetrates our whole souls, and whose warming rays strengthen our steps along the path of life. We believe that to live is to proceed towards it*

* "*Vers lui*;" this may mean "towards him," or "towards it," for the French language in this case makes no distinction of genders, the context deciding that point.

through limitless progress, during which we are bound up one with another, in such a manner that we feel the misery of him who weeps, and the joy of him who triumphs; we believe that we should for that reason all assist one another in the painful path of life; that our help should extend upwards to the woman and the child, and downwards to the criminal and the savage. In so acting we confer a benefit on ourselves and on our descendants."

From the foregoing extracts a general conception may be formed of the ideas of advanced Spiritualists, who naturally, under the circumstances, would not give utterance to a formal statement of the spiritualistic belief. Among the communications from distant bodies of Spiritualists, we come across some elementary statements of the kind, which agree in their essentials, and extracts from one of which may be of interest.

The "Société Spirite Centrale Mexicaine," states its "rational and philosophical creed" at considerable length. The more important clauses of the Credo run:

"I believe in one God, supreme intelligence, first cause of all things, infinite, incomprehensible in its essence, immutable, immaterial, omnipotent, perfectly just, good and merciful.

"I believe that man, one of his creatures, owes to God an infinite adoration.

"I believe that God has made man, in order that he may understand him and love him, while enjoining complete happiness when he deserves it.

"I believe that God has imposed an unalterable law on the universe—Good.

"I believe that man ought to adore God by doing what is good.

"I believe that for adoring God there is no need of temples, or priests; God's best altar being the heart of a virtuous man, and his best worship a stainless morality.

"I believe that God does not require man to profess a definite religion, (*une religion déterminée*.)

"I believe in the existence of the soul or spirit (*de l'âme ou esprit*) an intelligent entity, free in its actions, and strictly responsible to God.

"I believe in the immortality of the soul."

The "Credo" goes on to state a belief in limited rewards and punishments after death, the results of natural causes;—a belief in the plurality of inhabited worlds, all under the law of a progressive development, which leads finally to God; a belief in reincarnation, in this or other worlds, suitable to the condition of the spirit; that, by willing it, a spirit may become incapable of sin; that no creature suffers without having deserved it by things done in this or a former incarnation; that before arriving at the state of sinlessness (*impeccabilité*) the Spirit can continue, or can arrest its progress in the ascending hierarchy, according as it wishes, but that it can never go back in the scale of existence.

It is not stated in this elaborate confession of faith whether this God is a personal or impersonal one. The fact is that a personal God endowed with the attributes (so to speak) of an impersonal one, and an impersonal God endowed with those of a personal one, are "very much of a muchness," and under one or other of these descriptions all gods would seem to come. The human mind does not appear to be able to

sublimate the idea of a personal God to the degree of "spirituality" necessary to fulfil the conditions of modern thought, without making him at the same time impersonal in many of his functions as God, neither does it seem able to conceive an impersonal God, pure and simple. The moment after anyone declares God to be impersonal, he proceeds to credit *It* with attributes,—omnipotent, eternal, incomprehensible, omnipresent, good, just, merciful, and so forth. It does not seem to have struck the pious mind that God might be *both*, or *neither*. The union of the personal and impersonal is an idea which the stiffness of one's mental joints makes it difficult for us to mount up to; but personal and impersonal are, after all, empirical distinctions, derived from our material and mental experiences. A man seems to us definitely distinct from a woman, and still we have learned from experience the existence of hermaphrodites, who may be regarded either as instances of both sexes or of no sex. In the same way it is perfectly conceivable that were our intellects a little more expanded, we might perceive that a combination of the personal and impersonal is not only possible in God, the Macrocosm, *but actual in ourselves*, the Microcosm.

Another statement of belief comes from South America. M. de Miguel, of La Plata, the editor of *El Teosofa*, speaks, of course, from a different platform, but his communication is an incident in the Congress, and it is not easy or even possible to draw a hard and fast line, and say: "This is Spiritualism, and that is Theosophy." M. de Miguel says:

"I think it is much more logical, from the moment one attributes Absoluteness in everything to the Supreme Being, to admit one single Spirit, absolute intelligence, which manifests itself to a greater or less degree according to the instruments it uses: mineral, vegetable, animal, human, or superhuman.

"These manifestations in man's case, become more and more perfect according as his brain develops either through heredity or cultivation, and thus furnishes him with a more perfect instrument.

"A universal life has been admitted; why not allow a universal intelligence also (which may, perchance, be the same thing)?"

M. de Miguel believes in immortality of the impersonal spirit, but not in the survival of the personality. Like George Eliot he thinks a mortal lives after death only in his works (thus remaining at the mercy of one's publisher even in this equivocal future life). He thinks that we should help the miserable and down-trodden in order that Spirit may manifest in all its splendour like a general light, instead of being a fitful gleam, as at present. To help others would, no doubt, be an excellent thing, and it has been the exordium of the morality of all religions. A long and painful experience has proved, however, that the task is too much for humanity. The hereditary lines, along which the inclinations and nervous currents of mankind inevitably run, lead to self-interest and self-indulgence; such is the "nature of the beast" as yet, and Altruism, barring a few individual efforts—microscopically small as regards the whole—begins and ends in exordium. Finding that the helping of others is not the cure for human misery, the modern world has fallen

back upon a less ambitious aim, namely, that of *trying to abstain from preventing others from helping themselves*, and even that seems too much for the average human being.

We may say that the thread (golden or otherwise) which runs through the great bulk of the addresses and communications, is a belief that Spiritualism demonstrates the survival of the "soul or spirit,"—a rather vague rendering of the fact, which we meet with constantly in spiritualism, and which is terribly aggravated in the French language, since "âme" has a whole host of meanings—soul, mind, spirit, ghost, life, conscience, etc., while "esprit" means also spirit, mind, and soul, and also wit and genius; all which gives a tendency to looseness of thought when philosophizing in French. We must now take a glance of some of the variations of the simple Spiritualism of the Congress programme.

One of the most interesting is that of the Abbé Roca. That ecclesiastic is doing what he can to found a Christian Theosophy on the ruins of sacerdotal Christianity. Our readers are aware, no doubt, of the trouble the Abbé (or Canon) has had with the Pope, who very naturally resents being called hard names by one of his own flock. It is only human to try to hasten the downfall of a thing whose destruction we have foretold, and when we are waiting for the downfall of anything in order to use the materials wherewith to build something new, the temptation to "assist Nature" in her destructive work becomes very strong. It is not surprising, therefore, that a good deal of the worthy Abbé's Theosophy (or Spiritualism, for it is not easy to say which it really is,) consists in attacks upon the doctrines and practices of Rome and of Papal Christianity. A large part of the balance of the Abbé's Theosophy, when the iconoclastic element is subtracted, consists of emotional claims on the part of esoteric Christianity, for the allegiance of Spiritualists and Theosophists. The simple, two-planked platform of the Congress gives him a *locus standi* among the delegates, and he argues that these two points are not the only ones in common. In fact he claims that the divine spirit, Logos, higher self, or whatever else the in-forming spirit of man may be called, is in reality "the eternal Christ;" not, he explains, the Christ of the Vatican, of the Syllabus, of the Inquisition, of St. Barthelémy, of Torquemada, but the Christ of suffering, of self sacrifice, and of heavenward aspirations. This Christ, as the Abbé believes, the delegates at future congresses will have to recognize and to confess, for on these Congresses of Spiritualists, he declares, devolves the duty of the completing the religious and social restoration which the recent one has begun. The Abbé in his discourse quotes largely from the Bible, in the same spirit in which learned Hindu theologians quote from their Shastras, but he is ever ready to give his texts the widest interpretation, and his discourse was applauded throughout, especially those passages therein which predicted the downfall of priests and priestcraft, and the victory of those who think as does the good Abbé himself. The following extract from his speech

gives an idea of the Abbé Rocca's breath of view, and will also serve as an example of the style in which he handles his opponents:

"Whether you like it or not, you are all the disciples of Jesus whether through the Apostles, through Photius, through Luther, through Voltaire, through Allen Kardec, through Swedenborg, or through other founders of other schools, who also were Christians after this kind, Christians in substance, Christians according to the spirit that gives life, not according to the letter that kills, as are the pretended Ultramontane Christians,—those jugglers with Christian truths, those proafners of the Christ Spirit, which they torture, and whose members they burned during the Middle Ages."

The writer of a "Memoire," from Italy, whom the Report somewhat naively calls "M. Vox in Deserto," also takes up the Christian mystic's position. At first sight his extremely definite statement of that position might appear like a satire thereon; but he is very much in earnest, and a moment's reflection makes it clear that, after all, he but frankly states the platform of the Neo-Christians, Christian Spiritualists or Christian-Theosophists, for whom the Church of England seems willing to find a place in its capacious bosom. M. Vox in Deserto says:

"Jesus was truly the Spirit of God incarnate; the Old and New Testaments are the veritable Word of God; the Christian religion is the only revealed one, the only admissible one,—but with the following qualifications:

"In order to be in the path it is not at all indispensable to follow, or even to know, the doctrine of Christ: It suffices to practise Love.

"God wants no temples, no ceremonies, nor any external manifestation of a cultus which man ought only to carry out in his own heart.

"Satan, hell and heaven exist only in the human consciousness.

"Baptism and communion are useless. Humanity has no longer need of symbols since Christ accomplished the sacrifice of himself on Golgotha.

"Finally; there are no such things as miracles."

This memorialist gives it as his opinion that Jesus was aware of the revolution and rotation of the earth, and of the plurality of inhabited worlds, and maintained silence about them only because he knew that mankind was unprepared for this knowledge, and would therefore have certainly abused it; in which conception he follows the Theosophical teaching, for it reckons Jesus among the adepts, who, of course, have always been aware of the true motions of the celestial bodies, but do not give out their knowledge some hidden reason.

As regards Jesus, M. Camille Chaigneau and others express great admiration for "that grand figure," and the general idea of the Congress seems to have been that the ideas of Jesus were distorted and crippled by his environment, and that were he to return now, he would certainly declare himself no Christian. What he would declare himself it was left to the audience to infer.

With those who know nothing of the more philosophical development of Modern Spiritualism, the stock ridicule turns upon the "loved ones," "departed angel," and so forth to gossip with whom at seances they rather stupidly suppose to constitute the main aim of the Spiritualist. A perusal of the report we are examining would be rather a shock to these people, for it would teach them that they have been

firing at a shadow of their own creation, as the bulk of the Report is taken up with discussions of the very same problems that now exercise not only Theosophists, but also all the thinking portion of educated humanity. Still the pure emotionalist is not altogether absent—the man to whom the chief glory of Spiritualism is the consolation it affords by its promise of speedy reunion with those who have “gone before.” As a specimen of this emotional phase we may quote from the speech of Don Miguel Vives,—an eloquent speech, for that matter, and much applauded:

“I know that I shall see those faces again; I know that I shall once more gaze into those eyes; I know that I shall again pronounce my mother’s sweet name, which has not passed my lips for many years, and that I shall cry with my whole being, My Mother! I know that the spirits of those who have loved me upon earth, and who now love me in their invisible abode in space, await me in that new life; I know that I shall be filled with ecstasy by the wonders of Space; I know that I shall visit Uranus, Neptune, Jupiter, and all the planets of our solar system; I know that I shall be enchanted with their shores, their seas, their plains, their wonders, that I shall experience emotions, joys, which I cannot conceive today; I know that I shall visit those constellations which the optical instruments of modern Astronomy confound with suns of different colours; I know that my liberty will become infinite, and that it will extend as far as my thought shall reach.”

To many no doubt this will seem like a daydream, but far be it from us to ridicule the happy anticipation. It means the full realization of pure aspirations, both affectional and intellectual, and it also means the utter negation of the black side of religion—negation of a cruel and angry God, negation of Hell fire, negation of useless ceremonies and litanies, negation of sacerdotal greed and priestly tyranny.

The Spiritists, who believe in speedy reincarnation, have on one point, at least, a decided advantage over those who postulate a continual accumulation of succeeding generations in Summerland. When we picture to ourselves our “lost loved ones,” our minds seldom travel back further than a few generations, but on our entrance into Summerland we will, presumably, find ourselves in presence of an ascending, or rather descending unbroken line of ancestors stretching away into a misty past. All of these succeeding generations may certainly be supposed to be in affectional and intellectual rapport with the links immediately preceding, which are, in fact, their respective “loved ones,” and each would naturally wish to pass the new comer down the line by introducing him to its own immediate forerunners. Now, it is quite possible that a refined and educated spirit, fresh from 19th century civilization, might get along all right even down to, say, the 100th generation, which may reasonably be supposed to consist of the spiritual edition of unkempt savages, dressed in suits of blue and red paint; but would not the affectionate greeting of one’s ancestor the Missing Link be a little trying? And how about our forefathers the Pithicoid apes? To say nothing of our ancestors to the *n*th degree, whom we may logically represent to ourselves as the slimy denizens of the primeval oceans and marshes. It is certainly true that the Spiritualists teach the doctrine of progressive development in spirit life, and our

early progenitors may be supposed, accordingly, to have advanced considerably in the scale of intelligence, but even if great grandpapa Pithicoid ape had by this time studied Mill and Spencer, and even taken a B. A. degree, he would still be a Pithicoid ape all the same, and therefore, in all probability, not very sympathetic society. The Spiritists who believe that our stay in Summerland is but temporary, have no such embarrassing prospect before them.

The discourse of M. Lessard is another example of what Theosophists call the *Materialization* of spirit, in the sense of the dragging of our conceptions of the spiritual down to the level of the material. He says towards the end of his address:

“From what you have just heard, Gentlemen, it follows that the dead have only one happiness: to watch over those they have loved; and that they pursue but one end: to carry out the work they had left unaccomplished on earth..... at the other side of the tomb they labour, struggle, purify and develop themselves, and still grow greater, while awaiting, no doubt, the hour when it will be given to them to fill on this earth or elsewhere the destiny which awaits us all, the living as well as the dead.”

Those who know the extremely elaborate particulars of the destiny of man after death, as given in the Secret Doctrine, may, perchance, smile at this simple programme; but the last paragraph in the above quotation is not so very unlike the Theosophical teaching. In an “Editorial note” appended to a letter of enquiry about Allan Kardec’s doctrines, on page 281, Vol. IV. of the *Theosophist*, Madame Blavatsky says: “With the Spiritists, we believe—let us rather say we know—that man is born more than once as a human being; and this not merely upon this earth, but upon seven earths in this planetary chain, to say nothing of any other. But as to the rapidity with which, and the circumstances under which these reincarnations occur, our Spiritist friends and ourselves are at variance.” The early part of our quotation from M. Lessard’s address certainly reads a little crudely, but taken in connection with what the speaker says a little further on, very few of us can afford to smile at it. He postulates three “conditions of salvation,” the first alludes to the family; the second to the nation; of the third he says:

“Finally the third of these conditions of salvation (*salut*, which may also be rendered “happiness,”) creates a new duty, which requires us not only to feel ourselves living in our fellowmen, but in everything that exists, as the Eternal feels itself living in all the creatures of which it is the inexhaustible and unwavering providence..... It is then that we shall have won eternal life, and that God, the living law and conscious reason of the universe, will reign in our minds, in our hearts and in our spirits.”

What is this but “killing out the sense of separateness?” What is it, if it be not an effort to become one with “Brahma?”

With regard to reincarnation, it is a subject that is now occupying much attention even among those who regard the doctrine as purely hypothetical. Various views thereof have been put forward of late which differ essentially from the Buddhist and Hindu doctrines; and the theory modestly propounded by Madame I. Colin in a communication

to the Congress will, doubtless, be found interesting. Madame Colin postulates an inherent desire in the human heart for progress :

"There is at the bottom of every human soul a constant and powerful aspiration to raise itself to a higher condition : to free itself from the miseries, the trammels, the ignominies which ignorance, vice, and their sombre consequences inevitably bring in their train ; without forgetting how great is the painful contrast between a troubled conscience, at war with the desire for the esteem of others and of oneself, and the serene, free and joyous peacefulness of the internal self."

This desire to progress, combined with a sense of duties to be performed on earth, is apparently in Madame Colin's opinion an excuse, if not a consecration, of the "desire to live" (*Tanha*), which is regarded as essentially evil in Eastern occultism ; and accepting "*Tanha*" as a useful factor in man's make-up, she deduces three kinds of reincarnation, in the first two of which it has room to energise beneficially. Of these "three orders of reincarnation" she says :

"1st.—Some incarnate, driven by the instinct to live again and act personally ; an instinct as strong as that of self-preservation, and which has its roots in the materiality of the perispiritual envelope.*

"2nd.—Others incarnate by reason of the voluntary and reasoned impulse (*elan*) of the soul, which wishes to find itself once more in combat with the difficulties of life, perhaps from a consciousness of duties to be fulfilled, bringing back with it the experiences of its former births, and acting under the attraction of the innumerable motives which sway the human heart.

"3rd.—Finally the third order of reincarnation is of those completely pure and puissant souls, higher than the Arch-angels who appear again in this world in order to be the initiators of a great and powerful movement of Humanity, and of Civilization."

This theory is certainly ingenious and not at all unreasonable as a "working hypothesis" for those who stand in need of one.

The reincarnationists, however, although very strongly represented in the Congress, were far from having it all their own way, and among the most determined opponents of the Allen Kardec doctrines was another lady, Madame Elise van Calcar, whose "Memoire" is in direct opposition to that of Madame Colin. The fundamental difference between the standpoints of Spiritualists and Spiritists, Madame van Calcar states thus :

"The Spiritists busy themselves in propagating a *doctrine* which seems to them the key for every enigma of life ; while the Spiritualists refuse to accept *any system* taught either by mortals or by spirits,—convinced that every theory accepted as a dogma and presented as a confession of faith leads to *dogmatism* and to *sectarianism*."

Madame van Calcar is as much afraid of organization as of dogma. She thinks that "the interior affinity of parties is not strong enough for fusion," hence :

"All the spiritualistic groups which have endeavoured to organize and make rules have very soon become *dead bodies*, or sick ones, eaten up by the worms of small passions, of ambition and of vanity."

* The "perispirit" is what Theosophists call the *Kama rupa*, or *Mayavi rupa*.

She "goes for" Allen Kardec and his doctrines in the following fashion :

"Our dear brothers, the Spiritists, think only of how they will spread the doctrines put forward in the books of Allen Kardec ; they never suspect that their system is in open contradiction with all that their brethren the Spiritualists have discovered during the last forty years. They have made a philosophy, or, more properly speaking, they have resuscitated the theory of metempsychosis. We have discovered an *unknown world*, while they have made up a system. We have found a *great reality*, a celestial economy, which unveils to us more and more the future of humanity beyond the grave. Therefore, we find ourselves now in the presence of a dilemma. If the discoveries of the Spiritualists are *real*, the doctrine of the Spiritists *cannot be true*. It is not a question of secondary points, which can be slurred over by exercising a little toleration ; no, it is a question of either *white or black, false or real, error or truth, fiction or fact*."

Madame van Calcar has a very wholesome dread of leaders and authorities in matters spiritual. She says :

"In the United States and in England no one has hungered for the name of *Chief or Master* ; no one has had the audacity to formulate this new revelation in the shape of a catechism according to a certain antique theory. No mortal has the right to arrest the movement of thought and research by introducing some criterion of truth, in order to hurriedly create an invariable unity of doctrine, which in our case has already become an *orthodoxy*. Spiritism is still in its infancy, and is already endeavouring to become a papacy. We reject the *authoritativeness* attributed to the Spiritist doctrine, because it is a *doctrine*,—a system put forward to serve as a confession of faith. It is a Mosaic of fantastical propositions, the pieces of which are cut out in such a way that the first has need of the support of the second, which in its turn is expressly fashioned in order to support the other parts."

There is, no doubt, a great deal of sense in these denunciations of authority and orthodoxy, and perchance some Theosophists may begin to suspect they occupy a position in these matters, not altogether outside of the line of Madame van Calcar's vigorous bombardment ; but although she herself lays it down that definite opinions on these subjects should not be formed until a careful study has been made of the ideas and experiences of all ages and all countries in this direction, she proves herself ignorant of many of the arguments of her opponents, and, indeed, misunderstands the very nature of reincarnation itself ; in fact, she declares that, among the evil effects of the doctrine : "Reincarnation offends the moral sentiments, because it requires the perpetuity of evil. For to punish a thief, or a murderer, we require another thief, another murderer." This, moreover, is but one of a number of foolish arguments adduced by her, not against the doctrine or hypothesis of reincarnation, but against what she ignorantly supposes to be that doctrine or hypothesis.

A. K.

(To be continued.)

LALAN FAKIR.

[The following interesting account of the formation of one of the numerous sub-sects which spring up in India, will give the reader an idea of the requisites for a certain class of religious leader in this country. It is a sign of the times that the equality of women (at least their religious equality) and the abandonment of caste restrictions form two principal items in the new Saint's doctrine.—Ed.]

WHO knows that the name of Lalan Fakir may not in course of time be equally venerated with that of Auley Goshai, the most popular founder of the Kartabhaja sect? As time shall roll on, the spot already consecrated by the interment of his mortal remains will, we doubt not, hold out sufficient inducement to the populace to pay a visit to it and pick up earth from it with an avidity which is known only to devotees. It will be looked upon as a panacea for all sorts of disease—curable and incurable. A hunchback may make use of it to get rid of his deformity. A sterile woman may make an amulet of it in order to be blessed with a child. And the village of Saoria on the Kaliganga near Kushtia may have the same honor done to it as is done to Ghoshpara, where the anniversary of the death of the founder of the Kartabhaja sect is celebrated with great *éclat*, and thousands of people gather together every year. The influx is so large that special trains are run consecutively for three days by the Eastern Bengal State Railway. The recluse had a country-seat of his own, which we may fairly call a kind of hermitage at the village named above. Here are accommodated some sixteen disciples of his, of whom Sital and Bhoi deserve mention. They were the most beloved of them all. His affection was exceedingly warm for them—as warm indeed as anyone's could be for his own darling. Nobody could easily persuade himself to believe that he would love others none the less. He was married. The wife used to live with him at the hermitage. She bore him no issue. True it is that most of his followers are living a married life, but, as a rule, no child is born unto them. The sect goes by the name of *Sadhu Seba* (literally, serving the *Sadhu*). Lalan's views differed essentially in more points than one from those of the *Seba*. The *Sadhuites* and the *Vaishnavites* commit acts from which the Lalunites are free. The latter regard adultery as a great sin. The materials of his life have been collected and arranged from the *Hita Kari* of Kushtia. Unfortunately for us the facts furnished by the writer in the Mofussil vernacular weekly are too meagre to enable us to give our readers a full sketch of the life of this pious man. We hope he may ere long place fuller accounts before the public. On the principle that something is better than nothing, we must content ourselves for the present with what he has been able to glean.

Lalan Fakir was a Kayastha by birth. The Bhoumiks of Chapra in the Kushtia Sub-Division trace their descent with him. He left behind him no near relation. Though he was illiterate, the religious and moral sentiments conveyed by every word of the songs composed and

sung by him, demonstrate beyond the shadow of a doubt, that he had a superior culture. He did not study any *Shastras* whatever. Still a few minutes' conversation with him sufficiently convinced one of the facts that he was well versed in them. He had a keen insight into the science of religion, which revealed to him its untold treasure. He entertained no sectarian views. This is why everybody believes him to be a man of his own persuasion. He mixed freely with the followers of the Prophet of Arabia. They, therefore, thought he was a Mahomedan. The Hindus found in him a staunch advocate of the *Vaishnavism*. It was, therefore, to be expected that they took him for a Hindu. The question then necessarily arises what was he? He had a bent towards *Vaishnavism*, but at the same time respected no distinction of caste whatever. During his lifetime he believed in the *avatar* of Krishna. He was not a *fakir*—in the strictest sense of the term—as he owned property, landed and movable. We have said he was a married man, and married as he was, he had a pretty good house of his own. It was fitted up with furniture that was on a par with that found in a middle-class man's house. In his old age he could not earn money, solely depending on the help from his disciples. Even in this advanced stage of life he could ride well. In winter he would celebrate every year a festival, which is known to us by its local name as *Bhandara*, which was numerously attended by his disciples and followers. The festival had to be brought to a close with songs and discourse on Religion. Roughly estimated about six hundred rupees were spent on these occasions for the defrayal of the necessary expenses.

It is said that on his being attacked with small-pox on his way to the places of pilgrimage he was deserted by his companions. A Mahomedan took pity on him. He brought him to his own house and thus gave him a shelter. He recovered; and the convalescent turned a *fakir* shortly after, ever since he bore marks of small-pox. For about a month before his death he had been ailing from bowel-complaint. His hands and feet were all swollen. During his illness he refused all sorts of food with the exception of milk. Fish he wished to eat. Even to the last moment he never ceased to pray to God and to sing songs with which his soul would become maddened, so to say. A change would apparently come over him whenever he seized an opportunity to converse with one on such a sublime and edifying subject as Religion. In doing so he for the time being forgot the pangs of the malady he had been suffering from. The bracing influence of religion and religious topics could not fail to instil fresh vigor in him and renew his strength. Such is the never-failing influence of Religion on soul and on the corporal frame! Men of different shades of religious belief were much pleased with him. He had passed the greater part of the night, his death took place, in singing. We give below the purport of one of the songs sung by him while on his death-bed:—

People ask to what caste does Lalan belong. Lalan thinks he could not tell himself.

Some count beads, while others put up pictures (of saints ?) ; if that was caste, no sign of it would be left at the time of going or coming (death or birth).

If certain rites (*chhunnat*) were indispensably necessary for a Mahomedan (male), what would become of the softer sex ? If the sacred thread was indispensably necessary for a Brahmin (male), what would be the badge of honor for the Brahmin ladies ?

The whole world talks of caste. It is made much of by the people everywhere. Lalan has renounced it once for all.

At five in the morning he summoned his disciples to his bed. When they collected themselves about it he bid adieu. And departed this life amid the tears of sorrowing followers and disciples on Friday, the 17th of October last (1st Kartic, 1297 B. S.). He had specially instructed that his funeral was not to be performed after the tenets of any sect. It was done accordingly. There was simply a *Sankirtan*. No *Sradh* ceremony would be gone through. His followers have been collecting money to celebrate an *Utsad* (festival) in his honor. Among his disciples Sital Mahurram Sha, Manik Sha and Kudhu Sha are indeed good men in their own province. It is therefore to be hoped that his glory would not be tarnished. It is said that they number about 10,000. He was well known to the people of Chittagong, Rungpore, Jessore and West Bengal.

NAKUR CHANDRA BISVAS.

THE AMERICAN SECTION OF THE THEOSOPHICAL SOCIETY.

Six months' Theosophical work in the U. S., America.

THE *Path*.—The last six months of this, the most truly “Theosophical” of our magazines, are fully up to, nay above, the already very high standard of those which preceded them. The attention paid in its pages to practical, even more than to doctrinal Theosophy, the wonderfully suggestive papers headed “*Tea Table Talk*,” its ample record of *Theosophical Activities* should recommend the *Path* to our members all over the world, and especially to those among our Hindu brothers who are anxious to obtain that deeper insight into Theosophy which comes from studying the same truth under many aspects, for true Theosophy and true Hinduism are one. The extent to which the *Path* serves to circulate Hindu Wisdom throughout the great Western continent may be judged from the following titles of articles included in these six numbers :—

The Cycle of 5,000 years ; The Kali Yuga in Hindu Chronology ; The Sacred Vedic Verse ; Bhagavadgita and Tripitaka in Theosophy ; &c. Among them I note with special pleasure two papers bearing names of Hindu contributors, a sign that the bond of union between East and West, which it is a part of the mission of the Theosophical Society to form, is gradually materialising from the plane of its hitherto ideal existence.

I therefore strongly recommend all our Hindu members who can afford it to subscribe for the *Path* (Indian Subscription rate Rs. 6-12).

The Tract-mailing Scheme.—This splendid, most efficient agency for the spread of Theosophy and the dissemination of the basic conceptions of the Hindu spiritual philosophy throughout the mighty West is, as many of our readers know, under the special charge of our devoted Brother Alec Fullerton. Up to November 17th of the present year 219,000 tracts under the titles given below* had been printed and circulated, and Rs. 3,600 had been contributed by the members in America for this one purpose. And in addition to the work done through Mr. Fullerton, the Theosophical Society's Branches on the Pacific Coast of America formed an organisation of their own for this and other purposes early in this year, and many thousand tracts not included in the above figures have been distributed broadcast mail to all educated people in that most important and vigorous part of America.

Between July 1st and September 19th a further number of 13,000 tracts were distributed at a cost of over Rs. 700. These are the latest figures to hand and show a record of earnest work and resolute purpose which our Hindu members should appreciate and imitate.

The Theosophical Forum.—Brother Fullerton is again responsible for the management and editing of this, one of the most useful agencies for keeping up the interest of our members and giving opportunity for the brief discussion of questions of doubt and difficulty on Theosophical subjects, as well as serving as a medium for the interchange of thought amongst the members. It is issued monthly and contains 12 pages duodecimo, devoted to the answering, by various contributors, of questions sent in to the Editor by our members. Supplied gratis to every member of the American Section, it fills up the gap between the issues of the *Path*. The answers to the questions are always thoughtful, and the high level of the beginning is maintained and surpassed in the recent issues.

Many of the questions asked and answered in the *Forum* would be of the greatest interest to Hindus, and our members could one and all do much to help on the growth of sympathy between East and West, and especially to extend the growing appreciation of Hindu spiritual thought in the West, if they would share in this work. To facilitate this arrangements will be made with Mr. Judge for the supply of the *Forum* direct to any Fellow of the Theosophical Society in India who will forward the sum of Rs. 2 annas 8 to the undersigned who adds his strongest recommendation to our Fellows to avail themselves of this opportunity of making good Karma and enhancing the intellectual reputation of their native land.

The above branches of our American work—the *Path*, the *Tract-mailing scheme*, and the *Forum*, were all in active operation last year.

* An epitome of Theosophy. Karma as a cure for Trouble. Spirituality. The necessity for Reincarnation. Theosophy as a Guide in Life. &c., &c.

We now pass to new activities, new schemes of useful work, new agencies for spreading a knowledge of Eastern spiritual thought in the West, and of keeping members and Branches of the Theosophical Society active and energetic.

Department of Branch Work.—This scheme was started in June of this year by Mr. W. Q. Judge, the indefatigable General Secretary of the American Section. Its object is to supply monthly or fortnightly to all Branches of the Section printed papers which may be read, and form the basis of discussions at, their meetings. The papers so circulated have usually been read before some one Branch and are then submitted to the General Secretary who, if he esteems them worthy, has them printed and circulated as above to all Branches. These papers are *not* supplied or sold to individuals, and all Branches receive them whether contributing to the expense or not.

Here is another suggestion for our work in India, and if members will furnish me with funds to pay postage, and contribute to the expense incurred in printing, &c., I will undertake to arrange for the regular supply of these papers to all Branches in India desiring to have them. And again I urge on members and Branches the greatness of the opportunity offered them and desirability of thoughtful members contributing short papers which can be sent to America for Mr. Judge to print and circulate.

Between June 1st and November 4th the following papers have been issued under this plan:—

1. The second and third Objects of the Theosophical Society as related to the first. 2. Soul and Spirit; and The Soul and its Evolution. 3 and 4 contain papers, the titles of which are not to hand. 5. The Self is the Friend of Self and also its Enemy. 6. Soul and Spirit; and Union of the Manas with the Buddhi.

Theosophical Society Correspondence Staff.—This is a scheme by which a certain number of earnest and well read members are placed in correspondence with enquirers or members who are anxious for information or desire to have their difficulties and questions answered. It is a plan which promises to yield valuable results and is another of the many signs of growth and activity in America.

New Books.—The American Section has published the past year new books, all of them most useful and valuable to students of Theosophy. They are:

(1). A Working Glossary of Theosophical terms; which includes all the Sanscrit and Hindu terms in common use in our literature, as well as those of Greek and Latin origin.

(2). An admirable edition of Patanjali's Yoga Philosophy, edited with very able notes by Mr. W. Q. Judge.

(3). Echoes from the Orient. A Broad Outline of Theosophical Doctrines, likewise by Mr. Judge; &c.

(4.) The Wonder Light and other Tales; by Mr. Campbell Ver Plank.

The two latter were reviewed in last month's *Theosophist* and are again recommended specially to the attention of all our members.

Lastly, as an important assistance in carrying on the work of the Society, must be mentioned the establishment of a printing office, known as the *Aryan Press*, where all our work is now done. Its creation was the work of one or two earnest members and it is well supported by the Branches throughout the country.

Besides the above, there are articles, pamphlets, tracts, &c., too numerous to dwell on in detail, though we cannot forbear mentioning Mr. Connelly's new novel: *Neila Sen*, a review of which will shortly appear in these pages.

Financial assistance to Head-Quarters.—The figures under this head give a final and most convincing proof, if more were needed, not only of the spread, growth and activity of the Theosophical Society in America, but of the extent to which India is regarded as the true home of the movement and also of the strong sympathy with, and earnest effort to help India that is growing so powerfully in that country.

The figures are these:—

The total cash received at the Head-Quarters up to December 19, 1890, was Rs. 9,060-8-3. Out of this amount Rs. 8,082-7-8, or more than *eight ninths of the whole was contributed from America*. This is disgraceful to India and does not reflect much credit on the British Section, though in that case it must be remembered that one of its members, as a personal friend of Col. Olcott, contributed, conditionally, over Rs. 10,000 to the Permanent Fund last Christmas.

At any rate, these figures show to Hindus what the American Section is now doing for them, and should stimulate our Indian members to increased efforts to draw closer the bonds of fraternal sympathy and active co-operation by all means in their power.

BERTRAM KEIGHTLEY,
General Secretary of the Indian Section.

HINDU THEISM.

[Could magazine articles talk, it is probable that they would very heartily echo the melancholy cry of mortals: "How soon we are forgotten!" We cannot, unfortunately, revive the regretted death, but we can, happily, recall the forgotten article. This little piece of literary necromancy we propose to perform herewith, by reprinting extracts from a series of articles by Babu Raj Narain Bose on "The Superiority of Hinduism to other Existing Religions: as viewed from the Stand-point of Theism," which appeared first in the *Theosophist* for 1882. These articles contain, in illustration of the author's argument, an exceedingly interesting collection of texts from various sacred books of the Hindus, and it is these quotations which we now reproduce; for, although Mr. Bose's articles are, to a great extent, dependent upon these Slokas, they are in no way beholden for their

intrinsic value to the matrix in which they were embedded. As, however, their comparative value is greatly enhanced by the admirable setting in which Mr. Bose has fixed them, we hope that their re-perusal now will incite our readers to refer back to the articles from which they are taken; where they will also find the Sanskrit text of each Sloka.—*Ed.*]

OF DEITY.

God is Truth, Wisdom and Infinity itself.—*Rig Veda.*

The human soul and God, the soul of the soul, are like two beautiful birds living as friends and companions.—*Ibid.*

Everywhere are his eyes, everywhere is his mouth.—*Ibid.*

The Brahmans call the one being by various names, such as Agni, Yama and Matarishwara.—*Ibid.*

Thou art our father, thou art our mother.—*Ibid.*

Thy friendship is most agreeable, thy leadership is most agreeable.—*Ibid.*

Thou art ours, we are thine.—*Ibid.*

He who is in our soul is also in the sun, He is one.—*Upanishad.*

Pious men, who know him as existing in their souls, obtain eternal felicity. None else is able to obtain such felicity.—*Ibid.*

He is omnipresent, all-immanent, and of the subtlest essence.—*Mundakupanishad.*

As the eye sees the expanded sky, so the wise see the omnipresent God.—*Rig Veda.*

God is not to be obtained by Vedic sayings, nor by remembrance of what is learned about Him. He only whom He accepteth can obtain Him; to his soul doth He reveal His nature.—*Kathopanishad.*

He cannot be seen by the eyes. He cannot be described by the tongue. He is accessible to none of the senses. He cannot be obtained by means of austerities or ritual observances. That man alone whose mind has been purified by divine knowledge, can, by means of contemplation, see that God who is beyond the reach of the senses.—*Upanishad.*

IDOLATRY A MISTAKE.

For the benefit of worshippers, imaginary forms are ascribed to the all-intelligent God, who only is, without a second, is bodiless, and has no designation; the imagining of forms naturally brings on the imagining of male and female forms.—*Jamadagni.*

God is without such sensible attributes as name and form. He is not subject to decay, destruction, change, or birth. This much can be affirmed of him, that he only exists.—*Vishnu Purana.*

Ordinary men believe water to be God; the more intelligent believe the planets to be God; the grossly ignorant believe images of stone and wood to be God; but the truly devoted believe the [Infinite] Spirit to be God.—*Satatapa.*

The man who knows God need not observe any rites or worship idols. When the wind blows there is no need of a fan.—*Kularnava Tantra.*

Thus imaginary forms are ascribed to God according to his attributes for the benefit of worshippers of inferior understanding.—*Mahanirvana Tantra.*

If mind-devised images be the cause of salvation, a man can become a king by means of a kingdom acquired in a dream.—*Ibid.*

There can be no doubt that a man, who, considering sensible representations of God to be mere child's play, worships him in spirit, is saved.—*Ibid.*

Stupid people, who consider images of clay, stone, metal, or wood to be God suffer misery, and are unable to obtain the great place.—*Bhagvata.*

Men do not obtain salvation by means of ritual observances, or by the reciting of sacred text and worship of images; they only are saved who can know the Great Spirit by means of the spirit.—*Mahanirvana Tantra.*

He who, forsaking me, who am present in all beings as the Great Spirit and the Great Lord, worships idols, offers oblations upon ashes not upon fire.—*Bhagvata.*

Know forms to be false, and the formless to be immutable truth.—*Ashtabakra Samhita.*

Oh Goddess, as thirst cannot be appeased without water, so salvation cannot be obtained without the knowledge of the ONE TRUE GOD.—*Kalarnava Tantra.*

GOD AND THE SOUL.

God is not born, nor does he die. He is not, nor has he become any of these things.—*Upanishad.*

God is as distinct from the human soul as light from shadow.—*Kuthopanishad.*

The intelligent being, the soul, is the seer, the minder, the knower, the master. It is stationed in the Indestructible Being.—*Prasnopanishad.*

The Great Brahma alone is to be worshipped, in whom the soul is stationed.—*Manu Samhita.*

He (God) is different from known as well as unknown objects.—*Tulabakaropanishad.*

He (God) is different from this world of causation.—*Kathopanishad.*

Do you know him who summoned all these (to being)? He being distinct from all these, is immanent in your soul.—*White Yajur Samhita.*

PIETY AND ASCETICISM.

The man of strong and unsubdued passions has cause to fear for himself in a forest. What harm can there be to the man who has subdued his passions and is devoted to God, if he live in the midst of his family? He who, subduing his passions, practises piety at home, defeats his enemies (the vicious propensities) like a man who takes refuge in a fort. He can move about freely in the world. He need not fear anything.—*Srimatbhagvat.*

The man, who is a slave to the passions, practiseth vice even when living in a forest. Restraining the passions at home is true austerity. To the man of subdued passions who does not commit an ugly act, his home is his hermitage.—*Santisataka*.

He who does not commit sin in mind, word, deed, or understanding, practiseth mortification; not he who only drieth up his body.

That man is purified who, repenting for his sins, refraineth from them, saying, "I shall never commit them again"—*Manu*.

FATHERHOOD OF GOD.

Thou art our Father; thou instructed us like a father.—*White Yajur Veda*.

He who called the world into existence, the Seer and the Caller, is our Father.—*Ibid*.

I am the Father, the Mother, the Provider and the great Sire of the Universe.—*Bhagavad Gita*.

Thou art the Father of this movable and immovable Universe, thou art its object of adoration, and the Superior of all superiors.—*Ibid*.

God is to be worshiped with love.—*Brihadaranyaka Upanishad*.

They who worship me with love.—*Bhagavad Gita*.

SELF-SACRIFICE.

One cannot gain immortality by means of wealth, or children, or ritual observances, but by means of self-sacrifice.—*Sloka quoted by Sankaracharya*.

GENTLENESS.

If any one be angry with you, you should not be angry in return. If any one injure you, you should say: "Let good be to thee."—*Manu*.

The gods await the advent of the man who himself does not use harsh words to another, nor maketh another use them towards him; who, being struck, does not himself strike another, nor maketh another strike him; and who does not wish to slay the evil-doer.—*Mahabharata*.

Hear the sum of religion, and having heard it bear it in mind: You should not do to others what is injurious to yourself.—*Ibid*.

He really seeth, who seeth all beings as himself.—*Brahma Dharma Grantha*.

He is the truly devout who seeth all beings in the light of himself, with respect to happiness and misery.—*Bhagavad Gita*.

One should offer due hospitality to an enemy who comes to his doors. The tree does not refuse shade even to the woodcutter.—*Mahabharata*.

CASTE DISTINCTIONS.

There is no distinction of caste in this world of Brahmins. The men who were created before by God obtained caste according to the professions they followed.—*Mahabharata*.

The Sudra can become a Brahman and the Brahman a Sudra. The same is the case with Kshatriya and Vaisya.—*Manu*.

He in whom the qualities of truth, munificence, forgiveness, gentleness, absence from cruel deeds, contemplation and benevolence are observed, is called a Brahman in the Smriti or Law. Oh serpent! He in whom the above qualities are observed is a Brahman, and he in whom the above qualities are not observed is a Sudra.—*Mahabharata Vanaparva*.

Oh Goddess! The Sudra who performeth these good actions and is endowed with these good qualities is a Brahman, and the Vaisya, who acteth like a Kshatriya, is a Kshatriya. Oh Goddess! if the low-born Sudra acteth in that way, he becomes a Brahman ordained as such with Vedic rights. Oh Goddess! this is the law of God, that the son of a Sudra who, by good acts, obtains purity of mind and a control over his passions, is to be respected as a Brahman. It is my opinion that the Sudra who performeth good acts and is of a good character, is superior to a Brahman. Birth in a Brahman's family, ordination as a Brahman, the study of the Vedas, do not make a Brahman; he who is virtuous is a Brahman. All become virtuous Brahmins by being virtuous. If a Sudra be virtuous, he attaineth the rank of Brahman. Oh! all-auspicious Goddess! it is my belief that God's nature is everywhere the same; he who seateth in his own heart God, who is holy and is devoid of (material) qualities, is a Brahman. I thus tell you the mystery by which man becomes a Sudra and the Sudra a Brahman.—

Mahabharat, Anussava Parva.

As the proficient female dancer observes the rules of dancing and music, but still does not allow the pitcher full of water on her head to fall down, so the wise man, paying the closest attention to worldly affairs, does not forsake the feet of God, the Saviour.—*Sloka quoted by Chakravarti*.

He who worships God without any desire,* eludes birth in this world, i. e., eludes transmigration.—*Upanishad*.

To God I resign the fruits of this ceremonial observance.—*Hindu Ritual*.

THE FUTURE STATE.

On the other side of the bridge of this life there is neither day nor night; neither decay nor death, nor sorrow; neither virtue nor vice. The soul on the other side refraineth of itself from vice, this is the sinless Brahma Lok. After crossing the bridge, the blind lose their blindness, the miserable their misery, and the sorrowful their sorrow. On crossing the bridge night is changed into continued day. The Brahma Lok shineth of itself.—*Chandogya Upanishad*.

CATHOLICISM OF HINDUISM.

As the Ocean is the goal of all rivers, so thou art the ultimate goal of different paths, straight or devious, which men follow according to their various tastes and inclinations.†—*Mahimnastrava*.

* Self-interested motive.

† This is contained in a hymn to Siva, daily chanted by the Brahmins.

It is seen in the Vedas that men violating all rules of caste and the four orders of life are declared to be entitled to Brahmagnan (communion with God).—*Vedant Sūtras*.

Reverence be to that Vishnu by taking refuge in whom the Kiratas, the Hunas, the Oudharas, the Pulindas, the Pukkasas, the Abhiras, the Kankas, the Yavanas, the Khasas, and other wicked races are purified.*—*Srimad Bhagavata*.

RELIGION IN DAILY LIFE.

Proper food, proper amusements, proper endeavours, proper acts, proper sleep, proper waking, constitute the religious discipline which enables us to avert misery.—*Bhagavad Gita*.

While taking medicine, one should think of Vishnu; while eating, of Janardana, or the All-Feeder; while lying down, of Padmanabha; while marrying, of Praja-pati, or the Lord of Creatures; while fighting, of Chakradhara; while travelling in a foreign land, of Thivikrama; at the time of death, of Narayana; at the time of reunion with friends, of Sredhara; after dreaming bad dreams, of Govinda; at the time of danger, of Madhusudana; in the midst of forest, of Narsingha; in the midst of fire, of Jalasai, or the one lying on the water; in the midst of water, of Vahara; on a mountain, of Raghunandana; while going, of Vamana; and in all acts, of Madhava.†—*Brinad Nunditkeshwar Purana*.

Oh thou Mother of the Universe! from morn to eve, and from eve to morn, whatever I do is thy worship only.—*Krishnandā Tantrasara*.

RELIGIOUS KNOWLEDGE.

The Rig Veda, the Yajur Veda, the Sam Veda, the Atharva, Siksha or Pronunciation, Kalpa, Vyakarana or Grammar, Nirhkta or Glossary, Chanda or Prosody, Jyotish or Astronomy, are all inferior knowledge; the superior knowledge is that by which the Undecaying could be known.—*Mundakupanishad*.

We should not determine anything only by help of the Shashtra; there is loss of religiousness in judging of religious matters without the aid of reason.—*Vrihospati*.

When your reason shall be freed from delusion, then you will become indifferent to tradition (Sruti or the Veda), or what is reckoned worthy of being heard (other Shastras).—*Bhagavat Gita*.

As the man, desirous of obtaining corn, rejects the husk, so the wise man devoted to the acquirement of the knowledge of God and

* Europeans being generally understood to be included in the "wicked race" called Yavanas, it is interesting to know how they benefit under this law. It is not necessary that they should take refuge in Vishnu, as Christians take refuge in Christ or Buddhists in Buddha, because Vishnu is not a person, but one out of many names of the supreme being. Therefore every worshipper of God, whatever name he uses, is a worshipper of Vishnu—in other words, of the Supreme Being. Christians call upon the name of Christ, Buddhists on the name of Buddha, while Hindus call upon Vishnu himself.

† These are various names of Vishnu in his character of the Omnipotent One, or Sole Deity. They express the various aspects he presents from different points of view according to his functions. Similarly, in Arabic, we find more than 30 distinct names for the Lion derived from his various attributes. The Roarer, the Crouching One, etc.

other kinds of knowledge (leading to the same), should, after studying writings (which treat of God), abandon them, as there is no end of books (on the subject). As a man after seeing an object, which he wants to see, by means of a torch, abandons it, so the knower of God, after seeing God by means of books treating of divine knowledge, should abandon them.—*Bramhanda Purana*.

Knowing life to be transient, abandoning all Shastras, we should worship him, the undecaying who is Truth itself and who is the only Reality.—*Ibid*.

Reasonable words are welcome though from a child, unreasonable words are to be rejected like grass though uttered by Brahma.—*Yoga-Vasistha*.

RELIGIOUS PRACTICES.

The effects of these ritual observances, which are performed by eighteen priests, are unstable and fleeting. Those dunces, who rejoice of thinking them to be important duties, are often and often subject to decay and death (i. e., to transmigration).—*Mundakupanishad*.

The best among Brahmins, renouncing these ritual observances, should be assiduous in the cultivation of divine knowledge, the study of the Vedas and the practice of tranquillity of mind.—*Manu Samita*.

Where he can concentrate his mind upon God, there he should worship him. There is no particular rule about this.—*Vedanta Sutra*.

Truth is pilgrimage; forgiveness is pilgrimage; mortification of the senses is pilgrimage; benevolence towards all creatures is pilgrimage; simplicity of heart is pilgrimage; generosity is pilgrimage; contentment is pilgrimage; abstinence from improper sexual intercourse is pilgrimage; speaking sweet words is pilgrimage; the attainment of divine wisdom is pilgrimage; continence is pilgrimage; virtue is pilgrimage; attainment of a pure heart is the best of all pilgrimages.—*Scanda Purana*.

In this religion there are no scruples about what is to be eaten or not to be eaten, about what is to be rejected or accepted. There is no rule about auspicious hours, or about place of worship.—*Mahanirvana Tantra*.

In the worship of God, purity of speech, body and mind, is required. In his worship there is no invocation or throwing away into water (as in the case with idols). At all times and all places one should worship Him. One should adore Him with a pure heart after having bathed, or without doing so, after having taken his meal, or before doing so.—

Mahanirvana Tantra.

He who embraces this religion (the religion of the One True God) should be truthful, of well-subdued senses, devoted to the good of others, without hatred, without malice, without pride, well meaning, kind, pure-hearted, and devoted to the service of his parents, always doing what is pleasing to them. He should often hear of God, he should often think of God; he should often search after God; he should be of a well-

regulated heart, and have firmness of mind; he should not utter any falsehood, nor think of injuring others; he who has been initiated into the knowledge of the One True God, should refrain from adultery. At the beginning of every act, he should pronounce the words 'Om Tat Sat', i. e., God is Creator, Preserver and Destroyer. He only really existeth.—*Mahanirvana Tantra*.

Oh Goddess*! Of Him who has appointed thee and me for the good of the universe, I shall tell thee, so that the world may be benefitted; if one do good to the world, God, the lord and soul of the world, by whom the world is supported, is pleased. He is one only, the only reality, the truth without a second, superior to all, the all-manifest, the all-perfect. He is truth itself, intelligence itself, and felicity itself. He is without form, unsupported, immutable, without sorrow, devoid of material qualities, all-witnessing, the soul of all, the all-seer, everywhere present. He is the hidden in all things, omnipresent and eternal. He enableth the senses to manifest their powers, but He is himself devoid of the senses. He is beyond the reach of speech or mind. That omniscient God knows all, but none knows Him. The whole universe existeth as indisputable truth, supported by Him. These different objects exist as true through his truthfulness. Oh, great Goddess! we have been created by that cause of existences. He is the cause of all, the one only God.—*Mahanirvana Tantra*.

SYMBOLISM, WHITE AND BLACK.

AN esteemed correspondent writes to us: "I am somewhat puzzled at the attitude taken up by the *Theosophist* with regard to symbolism. Judging by the article, 'The Two Sources of Veneration,' you place symbolism in the same category as bloody rites—a part of exoteric religion that we ought to get rid of. I hardly think that your Eastern readers, at all events, will agree with you in this, for they have been accustomed to rely upon symbolism for a clear understanding of their religion, and without its aid would find themselves 'at sea.'"

This gives us the opportunity of again repeating that "the writers of contributed articles are alone responsible for the opinions therein stated,"—a fact which is advertised in the "Notice" that appears in every issue of the Magazine; but it is probable that the use of the editorial "we" in signed articles has misled our correspondent. This employment of the plural pronoun may be questionable; but it is so universal a habit with periodical publications as to seem justified by custom. With this explanation the writer of the article in question will proceed to make a few remarks upon the foregoing criticism.

Our correspondent's observations contain their own answer. He says that our Eastern readers "have been accustomed to rely upon symbolism for a clear understanding of their religion, and without its aid should find themselves 'at sea.'" Why, we may ask, would they find

* Siva here speaks to his spouse Parvati.

themselves thus at sea? Simply because they would be deprived of two aids to the intellect which it is the *legitimate* function of a symbol to afford; namely, a *memoria technica* and a *diagram*. Science is full of symbols in the former sense, especially chemistry; and maps, whether geographical or geological, are, in reality, so many symbolical diagrams. Now, no one could take objection to symbols used *only* for the purpose of remembering or understanding matters of knowledge, or even of theory, but the notorious fact is that symbols are constantly used as *proofs* of the truth of the statements or hypotheses which they ought only to illustrate. Mystics find an excuse for this practise in the maxim "as above so below,"—in other words, in the "doctrine of correspondences;" assuming that if anything symbolizes another thing in one point, it will do so also in a second, a third or a fourth. The natural effect of this assumption, especially when the thing symbolized is not susceptible of direct observation, is to make the symbol a regular bag, into which every kind of far-fetched resemblance is crammed; until at last the popular idea of the thing symbolized comes to be in large part derived from the aggregated qualities of a thing that may have been originally chosen as its symbol only on account of a resemblance in one particular point.

The idea of the symbol becomes, in fact, substituted in the mind for the idea of the thing symbolized. This substitution is carried to the extreme length of actual worships of symbols in all religions, which is undoubtedly a sign of very elementary intellectual development in the worshippers. Every case of *reading into* a symbol a meaning suggested by fanciful resemblances is, in fact, a very crude and generally unwarrantable exercise of the mental faculty which perceives similarities. A little child will put three pebbles of different sizes on the table and tell you with evident pleasure: "That is papa, that is mamma, and this is baby!" An infant of a larger growth, were he a clever symbologist, would doubtless find many meanings in this symbol that its inventor dreamed of,—if, indeed, he did not actually endow the stones with a mystical energy derived from the persons they symbolized.

We can hardly credit the sages, to whom we attribute the invention of religious symbols, with a desire either to excite the impertinent curiosity of the ignorant as to their signification, or to foster the vanity of those who had been taught their meaning. Therefore, it seems impossible to regard the legitimate symbols of religion as other than useful reminders to those who understood the matter symbolized, and we must suppose that they acquired a "sacred" character, and most of their present "meanings" from persons whose knowledge of their real significance was at best but guess work; for their real meaning, being an obvious pass-word between those who understood the thing symbolized, would naturally be jealously guarded by the latter.

However far these views may be correct in other directions, there seems to be no doubt that in regard to the real meaning of the "lit-

rary remains" of the ancient sages there is far less occasion to search for it in symbols, or in symbolical narratives or expressions, than might at first sight appear; because a great many of the philosophical ideas of these ancient sages, if not the whole of them, are stated in very plain words here and there in their voluminous works; and, certainly, when a thing is stated openly in plain language, it is more reasonable to accept that statement for what it is worth as it stands, than to take infinite pains and exercise infinite ingenuity in deducing the same ideas from mysterious and enigmatical symbols,—with the constant danger of reading into those symbols, even when legitimate, meanings which their inventors never intended.

ALPHA.

KAMALOCA, DEVACHAN AND NIRVANA.

(Continued from page 182.)

HAVING now shown how and why we enter Kamaloca and Devachan at death, let us examine into the state of consciousness while existing on these planes a little more critically. Madame Blavatsky, in discoursing on the mysteries of the after life, in *Lucifer* of January 1889, says:

"The ego receives always according to its deserts. After the dissolution of the body, there commences for it either a period of full, clear consciousness, a state of chaotic dreams, or an utterly dreamless sleep indistinguishable from annihilation; and these are the three states of consciousness. Our physiologists find the cause of dreams and visions in an unconscious preparation for them in our waking hours: why cannot the same be admitted for our *post mortem* dreams? I repeat it, *death is sleep*. After death there begins before the spiritual eyes of the soul, a performance according to a programme learned and very often composed unconsciously by ourselves, the practical carrying out of *correct* beliefs, or illusions which have been created by ourselves. A methodist will be a methodist, a Mussulman a Mussulman, of course just for a time—in a perfect fool's paradise of each man's creation and making."

This is the key-note to these states as struck by a teacher. We find no foolish nor impossible heaven described or foretold, but states analogous to and built upon our subjective life while in the body. Death is truly a sleep, wherein the dreams are pleasant or horrible according as we lay the foundation for them while in the physical form.

But all *post mortem*, or even all subjective life must not be included as analogous to sleep. Again reporting to our globe illustration, we note that its opposite poles have a common state for the ego—that of being awake. Only at the material pole it is the material man, or personality which is awake, while at the spiritual pole it is spiritual man, or individuality, which awakens. To the consciousness at either extremity the condition at the other seems like sleep as compared with its own. But the intervening kamaloca and devachanic conditions are a true sleep, as compared to both poles. Only in Kamaloca the dreams will be "chaotic," while in Devachan they will be as bright and as beautiful as the imagination of the ego is able to construct out of the material stored up from the altruistic efforts, the spiritual aspirations and the highest idealisations of its past life.

What is it that enters Kamaloca, and what that enters Devachan? Man is constituted, as Theosophy teaches, of seven principles, or vehicles for consciousness, viz., the Physical body; its vitality, or Prana; the astral model of the physical body, or Linga Sarira; the passional centre, or Animal soul, common to man and the animals, called Kama Rupa; the Human soul or Manas, having a higher and a lower aspect; the Spiritual soul, or Buddhi; and Atma, or pure Spirit. The three latter form the upper, spiritual Triad, or the true reincarnating ego. The remaining four form that which is known as the lower, or material, Quaternary. At death, the body returns to the matter, or "earth" from whence it came; the vitality, or Prana, re-becomes one with its source, the Jiva, or One life. The Astral Body, or Linga Sarira, slowly fades out, returning to its source. The soul abandons these three Principles at once and forever when the body, the link which binds them together, dies. Kama Rupa, or animal desire, however, clings to the lower aspect of Manas, as this lower aspect does to its higher one. There are thus five Principles, including the dual aspects of Manas in Kamaloca, where at once a process of separation begins; the selfish, ambitious, earth-tending portion of Manas, our thinking Principle, being drawn down to Kamaloca, while the higher, and spiritual portion, tends towards union with the spiritual Triad, in order that the latter may enter Devachan. Until this separation is accomplished, Devachan is impossible. When it is, which may take from a few moments to many years, according as the relative strength of the material or the spiritual in the soul, the higher Triad having now drawn to itself all of the late personality worthy of immortality, enters Devachan as a Triad, leaving two more Principles, or vehicles for the one consciousness, behind in Kamaloca. Thus we see that from a Septenary on earth, man has become a Triad in Devachan; to re-become a septenary upon his next reincarnation. In other words, the true man puts on a new body, just as he does here a new suit of clothes, only that the union is more intimate. It is as though one could not see without glasses nor hear without a trumpet, etc., when all of these would become a part of his necessary clothing; In this way his lower Principles or vehicles simply relate him to matter, clothe him with a "coat of skin," by means of which he is brought into temporary contact with material things.

Passing now to the separate consideration of the consciousness in Kamaloca and Devachan, it is evident that, being entirely subjective and self-created, no two devachanic experiences can be the same. The distinction of individuality remains as sharply drawn as while in the body. On attaining consciousness in Devachan we will take up our old life in our dream, without the faintest suspicion that its continuity has been interrupted. But how changed! Pain, suffering, hardships and sorrow will all disappear, as before a magician's wand. As Madame Blavatsky, in the *Key to Theosophy*, says, "It is an absolute oblivion of all that gave pain or sorrow in the past incarnation, and even oblivion of the fact that such things as pain or sorrow exist at all. The Devachanee lives its intermediate cycle between two incarnations surrounded by everything it had aspired to in vain, and in the companionship of every one it loved on earth. It has reached the fulfilment of all its soul yearnings. And thus it lives throughout long centuries an existence of unalloyed happiness, which is the reward for its sufferings in earth life. In short it bathes in a sea of uninterrupted felicity spanned only by events of still greater felicity in degree."

"It is with those whom it has lost in the material form, and far, far nearer to them now than when they were alive. And it is not only in the fancy of the Devachanee as some may imagine, but in reality. For pure, divine love is not merely the blossom of a human heart, but has its roots in eternity. Spiritual holy love is immortal, and Karma brings sooner or later all those who loved each other with such a spiritual affection to incarnate once more in the same family group. Again we say, that love beyond the grave, illusion though you might call it, has a magic and divine potency which re-acts on the living. A mother's ego filled with love for the imaginary children it sees near itself, living a life of happiness, as real to it as when on earth—that love will always be felt by [the children of the flesh. It will manifest in their dreams and often in various events—in *Providential* protections and escapes, for love is a strong shield, and is not limited by space nor time."

In Kamaloca there is no entity after the separation of the three higher Principles, as above described, has taken place. Ordinarily, the interval required for this separation is of brief duration, as compared with the following period in Devachan. But we can easily see that a soul which has lived entirely on the material plane, which has created strong affinities for the grossly physical pleasures of life, will find itself unable to enter the devachanic sleep until these have loosened their hold. When the separation is completed, however, this which was an entity becomes a non-entity. As the Key says: "Then the kamarupic phantom, remaining bereft of its informing thinking principle, the higher Manas, and the lower aspect of the latter, the animal intelligence, no longer receiving light from the higher mind, and no longer having a physical brain to work through, collapses. It falls into the state of a frog when certain portions of its brain are taken out by the vivisector. It can think no more, even on the lowest animal plane."

It is in a similar condition to a permanently hypnotised man. The intelligence which animated it is withdrawn. It is a mere bundle of desires and passions, slowly disintegrating, or changing into "skandhas," or effects, waiting to attach themselves to the new personality which the ego enters upon reincarnating. If it float, or is attracted into the aura of a "medium," it may be galvanized into apparent consciousness, but this is only apparent. Just as a hypnotised person will obey the will and reflect the thoughts of the hypnotiser, being at the same time utterly unconscious of that which he is doing, so may these "shells," as they are termed, reflect information or opinions from the mind of the medium or of any person present.

Still there is a Kamaloca entity, proper. As we have shown, there may be those who have evolved no possibilities of a continued life in Devachan, with its succeeding reincarnation. Cultivating none but Kamaloca affinities during physical life, the soul finds itself irresistably drawn downwards to the zone after death, leaving nothing to enter Devachan. Its consciousness therefore remains in Kamaloca, an actual, though evil, entity. Such a soul partakes so closely of the earth condition, is so near to the material pole of our symbol, that it is semi, if not wholly, conscious of itself and of its state, especially when it is able to approximate still more closely the earth consciousness through the aura of a medium. This being realizes that he has nothing before him but the certainty of eternal extinction, and clings to his kamaloca life with all the tenacity of a drowning man to the handful of earth he has grasped in slipping down the banks of the fatal stream. He it

is who haunts "circles," and renews his fading stock of vitality from the life forces of his admiring and unconscious victims. It is he who materializes; who preaches mock sentimental morality, while compelling his medium to practice exactly the reverse. Being allied to evil while in the body, he remains an evil force without the body until dissolution overtakes him for the second and last time.

For immortality to be assured, attraction from the spiritual pole of our being must not be severed, which will be the case if our consciousness does not rise above the fatal equatorial line of materiality when freed from the body by death. As no soul could reincarnate if there were not in its consciousness enough physical attraction, or longing for physical life, to draw it again within material limits when its spiritual tendencies become exhausted in Devachan, so neither can it rise to the permanent and immortal pole of its existence if there is not in its consciousness enough of spiritual attraction to take it above the material planes of being when its body is removed by death. There is nor can be no "forgiveness," nor "vicarious atonement" in the matter; it is a plain case of cause and effect. Such a "lost soul" has surrendered itself entirely to the play of material law, and it can but submit to the destruction and disintegration which await all that find expression below the line of permanency and stability.

Remember that analogy holds on all planes; that just as our personal consciousness vibrates during one physical life above and below the line dividing the material from the spiritual, so, in its greater cycle, the true man, or higher ego, is also vibrating between these poles; each incarnation being but a single vibration. Now a personality drags it towards the material pole; now another elevates it far in the direction of the spiritual. And just as the personality has in its vibrations but one end in view, the union with its higher ego, so this higher ego has in its reincarnating vibrations the sole object of uniting with its higher self, which it must do through the successive union with it of a number of personalities. This union of the higher ego with its higher self is one aspect of Nirvana, and this is how an Adept "sees Nirvana" during life. His personal consciousness has united itself to his higher ego, and this higher ego, united to the Higher Self, enables him to catch occasional glimpses of Nirvana.

Of Nirvana, we of undeveloped spiritual perception can of necessity know but very little. It is only to correct popular misconception that it is referred to here at all. Able Sanscrit scholars have defined it as "annihilation of consciousness." This is because Western thought has become so infected with materialism that it recognizes only material or personal consciousness. This is annihilated; and in its annihilation we find supreme happiness, for it enables us to attain to the immorality of true spiritual consciousness.

In the non-recognition of spiritual consciousness, or consciousness unlimited by the illusions of matter, lies the source of the Western misapprehension of the term, Nirvana. As the human consciousness rises more and more toward the spiritual pole of its being, it becomes, *pari passu*, less limited by matter, with its darkness and grossness, and finds its area of perception continuously widening until upon reaching Nirvana, it has become one with the whole. It has not, by any means, lost its individuality, but its consciousness has become so marvellously widened that it embraces the whole of manifested nature. If this glorious enlargement of perception and consciousness, until

nature has no further secrets hidden from our enlightened senses, can be called annihilation, then is our human consciousness annihilated; not otherwise. There is an infinity of difference between the annihilation of our puerile personal consciousness, and that CONSCIOUS rest in Omniscience.

All these states, Nirvana, Kamaloka and Devachan, have no hard and fast lines which separate them from each other. On the contrary, each is subdivided into an infinity of minor planes, the upper of which pass by inappreciable gradations into the next succeeding ones. Therefore Devachan in nowise resembles the Christian's heaven in its dreary sameness, nor does Kamaloka plunge all into the one pit of flaming brimstone. In like manner, Nirvana while interchainig its lower planes with the upper of Devachan, passes from thence through such an innumerable succession of higher zones, that we find a variety of definitions of it given, and all correct from the point of view taken. Thus, in the Secret Doctrine and other writings of Madame Blavatsky, we find Nirvana spoken of as a synonym for the *laya* state, or "that of the dissociation of all substances merged after a life cycle into their original condition of latency." Again it is stated that as Devachan is a state of rest between two lives, in like manner Nirvana is a state of rest intervening between two world chains. As this would imply the dissociation of matter, it would agree with the preceding definition, while as each world chain includes almost an infinity of conscious progress, so the Nirvana preceding and following any one of them would differ widely in its degree of consciousness, while still answering to the definition.

In another chapter it is stated that Buddhists teach that only "two things are objectively eternal—Nirvana and Akasa," which again throws a side light, so to speak, upon this state. Farther on, we are told that a Nirvaneer cannot return during the *manvantara* to which he belongs, which as his consciousness has become dissociated from matter as we know it, again agrees with our first definition. Again, in the Voice of the Silence, we are told that Nirvana—its lower planes no doubt being meant—is a plane of exalted spiritual selfishness, if struggled for and obtained while the great mass of one's fellowmen are still suffering in the bonds of matter. Thus it is taught in India that Buddha and several of his Arhats refused to enter Nirvana, after having won the right to it; but out of their great compassion for mankind remain as Nirmanakayas in order to help its upward progress.

Returning to the question of annihilation in Nirvana, Madame Blavatsky, in the Secret Doctrine, says: "To see in Nirvana annihilation amounts to saying of a man plunged in sound, dreamless sleep—one that leaves no impression on the physical memory and brain, because the sleeper's higher Self is in its original state of absolute consciousness during these hours—that he too is annihilated. The latter simile answers to only one side of the question—the most material; since reabsorption is by no means such a dreamless sleep, but, on the contrary, absolute existence, an unconditioned unity, or state to describe which human language is absolutely and hopelessly inadequate. Nor is the individuality nor even the essence of the personality, if any be left behind, lost because reabsorbed. For, however, limitless from a human standpoint the paranirvanic state, it has yet a limit in eternity. Once reached, the same monad will re-emerge therefrom, as a still higher being, on a far higher plane, to recommence its cycle of perfected activity. The human mind cannot in its present stage of development transcend, scarcely reach

this plane of thought. It totters here on the brink of incomprehensible absoluteness and eternity."

In conclusion, it will become apparent to the most superficial examination that we create the conditions which control our *post mortem* states while we are yet within the physical body; that life in and out of the body pursues its eternal course in obedience to the eternal law of cause and effect, to which it forms no exception; and that therefore man cannot enter upon a wiser course of study than that which relates to his own nature, origin and destiny. As we have shown our hypothetical symbol to have a spiritual, permanent pole, and a physical, impermanent one, the object of our most strenuous exertions ought to be to transfer our consciousness from the impermanent to the permanent; from the mortal to the immortal. So long as our consciousness is limited to the physical, so long must the subjective cycles of our existence be passed in an unconscious, sleeplike condition; with the possibility of perishing at any time by being drawn permanently within the attraction of matter. Or it might be caught by some cataclysmic physical change in one of these unconscious subjective states, and cons of ages elapse before another opportunity afforded for such an undeveloped ego to again take up the work of the evolution of its consciousness. Suppose our world went into Pralaya before certain souls had attained to true, or spiritual consciousness. During this pralaya there would be an universal Nirvana, owing to the dissociation of matter, for the whole of humanity; a period of world rest, analogous to the night's rest between days, or the devachanic, between lives. But such undeveloped souls would have to enter Nirvana as they now do Devachan, unconscious, excepting for this false, sleep-like consciousness, which must soon exhaust its material even if it can utilise here at all, and then what? There is no more an earth fitted for them to continue their efforts awaiting the termination of the devachanic sleep, and they must remain unconscious during the whole sweep of nirvanic duration. Hear a teacher: "But there is a great difference between conscious and unconscious being. The condition of Paranirvana without Paramartha, the self-analyzing consciousness, is no bliss, but simply extinction (for seven eternities). Thus an iron ball placed under the scorching rays of the sun will get heated through, but will not appreciate the warmth, while man will. It is only with a mind clear and undarkened by personality and the assimilation of the merit of manifold existences devoted to being in its collectivity (the whole living and sentient universe), that one gets rid of personal existence, merging into and becoming one with the Absolute, and continuing in full possession of Paramartha." (Or self-consciousness, without which even Nirvana is simply extinction while it endures.)

Then how important that we exert our utmost strength to reach the spiritual pole of our existence; that we strive to become self-conscious on spiritual planes of our being; that we "Know ourselves" as we are; that we WIN immortality.

JEROME A. ANDERSON, M.D., F.T.S.

ATMA-BODHA UPANISHAD OF RIG-VEDA.

(Translated by the Kumbakonam T. S.)

OM. PROSTRATIONS to Narayana having 'conch, discus, and mace by whom the Yogi is released from the bondage of the cycle of rebirths, who is of the form of Pranava (*viz.*), Om. Composed of the three letters A, U and M, who is the sole bliss and who is the Brahmapurusha (the all-pervading purusha). Om. Therefore the reciter of the Mantra "Om—Namó—Náráyanáya" reaches Vigunta world (or salvation). From that which is the Heart,² (*Kamala*) lotus, *viz.*, the city of Brahm there arises the effulgence as of lightning—the lustre as of a lamp. It is Brahmanya (the presider over the city of Brahm) that is the son of Devaki.³ It is Brahmanya that is Madhusudhana (the killer of Madhu, &c.). It is Brahmanya that is Pundarikaksha (lotus-eyed). It is Brahmanya or Vishnu that is Achuytha (the indestructible). He who meditates upon that one Narayana who permeates all elements, who is the causal purusha, who is causeless, who is Parabrahm the Om, who is without sorrow and delusion and who is all-pervading—that person is never subject to sorrow. From the dual he becomes the fearless non-dual. Whoever in this world sees differently (with the different notions of I, you, he, &c.), is subject to death again and again. In the centre of the Heart Lotus is Brahm, which is the all, which has Pragnya (consciousness) as its eyes and which is in Pragyana (conscious wisdom) alone. To creatures Pragyana is the eye and Pragnya is the seat. It is Pragyana alone that is Brahma. A person who meditates (thus) leaves this world through Pragyana the Atma, ascends to Swarga (Devachan) the other world, and having obtained all his desires therein, becomes freed from death. Oh please place me in that nectar-flowing never-failing world where the Jyotis (light) always shines and where I am always worshipped. (There is no doubt) he attains nectar. Om—namaha.

I am maya-less. I am without compare. I am solely of the nature of wisdom. I am without Ahankara (I-am-ness). I am without the difference of Universe, Jiva and Eswara. I am the Supreme that is not different from Pratyag-Atma (individualized Atma). I am one that is free from ordinances and prohibitions. I am one free from Asramas (observances of life). I am of the nature of that vast and all-full wisdom full of happiness. I am one that is witness and without desire. I reside in my glory. I am fixed, I am without old age—without destruction—without the differences of my own and others. I have wisdom as (my) chief essence. I am the sole ocean of bliss called Salvation.

1. These are the instruments worn by Vishnu, typifying respectively Akas, mind or consciousness and gyaana.

2. Kamala or lotus is the akas of the Heart esoterically.

3. Vishnu who incarnated as Krishna was the son of Devaki—all these having esoteric meanings. Vishnu is also represented as having killed two evil powers Madhu and Kaitava.

I am the subtle. I am without change. I am solely of the nature of Atma without the collections of qualities. I am the evolver of the several worlds that are in my stomach. I am the Kutastha-chethana (Kosmic-mind). I am of the form of Jyotis free from action. I am not one that can be known by inference. I alone am full. I am of the form of the stainless salvation. I am without limbs or birth. I am the essence which is Sat (be-ness) itself. I am of the nature of the limitless Atmic wisdom. I am of the nature of happiness. I am one that cannot be differentiated. I am the all-pervading and without stain. I am the sole limitless and endless Satwa. I am the one that can be known through Vedanta. I am the one fit to be worshipped. I am the one that is liked by all the worlds. I am replete with heavenly bliss. I am of the nature of happiness which is heavenly bliss. I am pure, secondless and eternal. I am from the beginning. I am free from the three bodies (gross, subtle and causal). I am of the nature of wisdom. I am an emancipated one. I have a wondrous form. I am free from impurity. I am the talent (in all). I am of the nature of the eternal viggyana (worldly wisdom). I am that strained Supreme Truth. I am of the nature of wisdom-bliss.

Though I cognize, as secondless, Atma through discrimination, wisdom and logic, yet is found the distinction between bondage and salvation. Though the universe is out of myself, yet it appears to be true always. As in the (delusionary) conception of a snake in the rope (the rope is the truth), so the Sat (be-ness) of Brahm alone is the Truth in the existence of this universe. Therefore the Universe is not. Just as sugar is found permeated all through with sugar juice (from which the sugar is extracted), so the three worlds are full of me in the form of the non-dual Brahm. Just as bubbles, waves, &c., are in the ocean, so all creatures, from Brahma down to worm, are created in me just as the ocean does not want the moisture produced by the waves (being itself full of such moisture), so I do not want sensual happiness being myself of the form of (spiritual) bliss. Just as in a wealthy person the desire for poverty does not arise, so in me who is sunk in Brahmic bliss the (desire for) sensual happiness does not arise. An intelligent person who sees both nectar and poison throws aside poison; so having cognized Atma, I relinquish all those not Atma. The sun that illuminates the pot (both within and without) is not destroyed with the destruction of the pot; so the Sakshi (witness) that illuminates the body is not destroyed with the destruction of the body. To me there is no bondage, there is no salvation—there are no Shastras—there is no guru inasmuch as these shine through Máya, and as I have crossed them and am secondless. Let Pranas (vital airs) according to their laws be fluctuating. Let Manas (mind) be blown about by desire. How can sorrow affect me who is by nature full of bliss? I have known Atma really. My Agyana (non-wisdom) has fled away somewhere. The actorship has left me. There is nothing I should yet do. Brahman's duties, family, gotra (clan), name, beauty and class—all these belong to the gross body and not to me.

who am without body. Inertness, fondness and happiness—these properties appertain to the causal body and not to me, who am eternal and of changeless form. Just as an owl sees darkness only in the sun, so a fool sees only darkness in the self-shining Supreme Bliss. Should the clouds screen the eyesight, (a foolish) one thinks there is no sun, so an embodied person full of non-wisdom, thinks there is no Brahm. Just as nectar which is different from poison does not commingle with it, so I who am different from inert matter do not mix with its stains. As the light of a lamp, however small, dispels immense darkness, so wisdom, however subtle, makes the immense non-wisdom to perish. Just as (the delusion) of a serpent does not exist in a rope in all the three periods of time (past, present and future), so the universe from Ahankara (I-am-ness) to body does not exist in me who am the non-dual one. Being of the nature of consciousness, there is not inertness in me. Being of the nature of Truth, there is not non-truth in me. Being of the nature of bliss, there is not sorrow in me. It is through Agyana (non-wisdom) that the universe shines as Truth.

Whoever recites this Atmabodha Upanishad for one Muhurta (48 minutes) is not born again—yea, is not born again.

SKANDA-UPANISHAD OF KRISHNA YAJUR VEDA.

OM. O Mahadeva (lord of devas) I am indestructible through a small part of your grace. I am full of that expansive wisdom. I am full of bliss. What is more important than this? Truth does not shine as such on account of the disturbance in Antahkarana (internal organs, Manas, Buddhi, &c). Hari (Vishnu) is known as of the form of wisdom through the destruction of Antahkarana. As I am of the form of wisdom I am without birth. What is more important than this? All inert matter being other than Atma perishes like a dream. That Achyutha (the indestructible or Vishnu) who sees the conscious and the inert is of the form of wisdom. He only is Maha-deva. He only is Maha-Hari (Maha-Vishnu). He only is the Jyotis of all Jyotis (or light of all lights). He only is Parameswara. He only is Parambrahm. That Brahm is myself. There is no doubt (about it). Jiva is Siva. Siva is Jiva. Jiva is Siva alone—Paddy bound by husk becomes rice when the husk is removed from it. In like manner Jiva is bound (by Karma). If Karma perishes he (Jiva) is Siva. So long as he is bound by the bonds of Karma he is Jiva. If freed from its bonds then he is Siva. (Prostrations) on account of Siva¹ who is of the form of Vishnu and on account of Vishnu who is of the form of Siva. The Heart of Vishnu is Siva. The Heart of Siva is Vishnu. Inasmuch as I find no difference (between these two), therefore I am fortunate in my life (without re-births). There is no difference between Siva and Kesava (Vishnu). The body is said to be the Divine Temple. The Jiva (in the body) is the Sada-

(1) This gives a rude shock to the followers of Siva and Vishnu in India who wage useless war as to the supremacy of Vishnu and Siva.

siva¹ (in the temple). Having abandoned the impurity of ignorance one should worship Him with the thought "He is I." To see (oneself) as not different (from him) is (gnána) wisdom. To keep the Manas (mind) away from sensual objects is Dhyana (meditation). The giving up of the stains of the mind is (snána) bathing. The subjugation of the senses is soucha (cleansing). The nectar of Brahm should be the drink. For the upkeep of the body one should go about for alms and eat. He should dwell alone in a solitary place without a second. He should be with sole thought in the non-dual one. That wise person who conducts himself thus, attains salvation. Prostrations on account of Strimath Param Jyotis (Supreme Light)! May prosperity and long life attend me. Oh Narasimha!² Oh Lord of Devas! through your grace persons cognize the true nature of Brahm as of the form of the Gods Brahma, Vishnu and Rudra and as unthinkable, undifferentiated, endless and immutable.

Like the eye (which sees without any obstacle the things) spread in the Akas, so the wise men always see the supreme abode of Vishnu. Brahmans who are always spiritually awake, praise in diverse ways and illuminate the supreme abode of Vishnu. Thus is the commandment of the Vedas in the path of salvation. Thus is the Upanishad.*

OM TATSAT.

NOTES ON THE BRANCHES.

ALTHOUGH, technically, we have not a "Branch" at Trichur, yet since that picturesque spot is the residence of the Dewan Peishkar A. Sankariah, the Founder of the Hindu Sabha, which is affiliated to the Theosophical Society, my visit there at the end of November may find mention under the above heading. It was a visit: I greatly enjoyed thanks to the attentive courtesy of the Peishkar and his friends.

On November 29th I had a long and interesting audience with the First Prince of Cochin, the conversation running mainly on the subject of mesmerism. In the afternoon a lecture was given in the school on the *Revival of Hindu Spirituality*, which the Prince as well as his younger brother attended. On Sunday the 30th there was another lecture on Theosophy, both being attended by good audiences, and the same evening I started for Palghat, reaching there in company with the Dewan Peishkar, on the following day, December 1st.

The same evening a lecture was given in the Hindu Middle Class School to a large and appreciative audience, and on the day following a second address was delivered in the hall of the Hindu College upon the *Progress of Theosophy in the West and its bearing on India*.

(1) Sadásiva, *lit.*, eternal bliss. This is one of the names applied to Siva as also Mahadeva.

(2) Narasimha, *lit.*, Man-lion. This refers to one of the incarnations of Vishnu when he killed the evil power Hiranyakasipa.

* This Upanishad is not reckoned authentic by some;

December the 3rd and 4th were spent in a flying visit to Chittoor with the Dewan. Two lectures were delivered there and several gentlemen admitted to the Theosophical Society. On the 5th I returned to Palghat to deliver a final lecture on the *Scientific Bases of Karma and Reincarnation*. The audience on this occasion was larger than ever, and the subject seemed to excite much interest as evidenced by the questions asked at the close of the lecture.

With regard to the Branch at Palghat, I grieve to say that its members as a whole are inactive and indifferent, failing entirely to realise the importance of the work of the Theosophical Society and their own responsibility to the future of India. Two honorable exceptions, of earnest and sincere men doing their best with little help from their colleagues, must be named: Messrs. Venkata Iyer and Veeraghava Iyer.

Leaving Palghat on the morning of December 6th, I reached Coimbatore about 3-30 p. m., having been met at Podanur Junction by several members of the Branch. The evening of that day was spent in conversation with the members on various topics.

On Sunday 7th a private meeting of members and sympathisers was held and I addressed them at length upon *Practical Mysticism*. During the afternoon I had conversations with individual members, as was also the case at the other places visited, and in the evening lectured to a large audience on the *Scientific Bases of Hindu Religion*. The Dewan Peishkar came over on purpose to be present at this lecture, which, however, proved rather too tough and condensed for the majority of the audience. The evening passed as usual in conversation.

On Monday I again lectured, but taking a more popular subject; *The Future Work of Theosophy in India*, met with a very appreciative reception.

On Tuesday morning a farewell meeting of the branch was held before my departure for Ootacamund, at which I urged the members to work vigorously and to hold regular meetings, reminding them that Coimbatore, a year ago, counted as one of the best and most active of the Branches. Various excuses were offered for its present apathy and falling off, the real cause being the want of one or two energetic and devoted men to inspire life and guide its activity. With such men in its ranks, the good that the Branch could do in reviving the antique Hindu spirit would be incalculable. Of the Ooty Branch I have no official report to give, for it has been scattered to the four winds by Government transfers, most of its Hindu members being in public service. This is the case, unfortunately, with too many of our Branches and is a catastrophe from which we are never safe in our Indian work. The remedy for its consequences is periodical visits from some members of the Head-Quarters' Staff, or from travelling Inspectors like Mr. Kotaya. But in order to make these regular and efficient both men and funds must be provided, and I propose to urge upon the Convention this year the necessity of taking active and energetic measures to enable this most important branch of our organisation to be efficiently started. I will conclude by recording my

sincere gratitude to Dewan Peishkar A. Sankariah, for his great kindness in accompanying me upon so large a part of my tour, for the pleasure and instruction I derived from his society, and the great assistance his able conduct of meetings, rendering of my lectures into vernacular, and cordial support and sympathy have been to me.

B. K.

AMONG THE BRANCHES.

HAVING come down to Adyar in March last, I was appointed an Inspector of the Branches of the Theosophical Society in May following. I left Adyar on my mission on the 9th October and visited the Branches at Chingleput, Pondicherry, Negapatam, Colombo, Tinnevely, Permakudi, Madura and Mayaveram. The specific object of my tour having been to form a Branch at Jaffna, I arranged only to visit such Branches as were on my direct way to and from that place. The following is a brief summary of my observations during my inspection.

CHINGLEPUT.—Out of twenty-one members on the rolls of the Branch, only six were found residents, three having died and the others left the station on public or private duty. The Branch having been a working one at the beginning, while it had been under the lead of one or two zealous members, has gradually grown perfunctory. There has been no President or Secretary for some years back; these offices, however, have now been filled by the appointments respectively of Mr. K. Sury Iyer, District Munsif, and Mr. D. Raghurama Row; but the former has, I hear, already been transferred to Coconada as Sub-Judge. The Branch, however, has now been placed on a working footing. I lectured here on "The three Objects of the Theosophical Society and Posthumous Humanity" at the premises of the Local Fund Normal School, and held a conversation on the rationale of "The Futurity of Man and some other Beliefs." I have to thank the President and the Secretary for their help to me.

PONDICHERRY.—This Society has been in existence only in name. The late Secretary, who was the only member that knew any English, having died, even the communications from the Head-Quarters could not be understood by the members. The President of the Branch has been furnished with written instructions for the future working thereof, and an English speaking Secretary appointed. The number of Members is, however, only six. I distributed tracts to the members and the Tamil version of "The Epitome of Theosophy" to some of the public, who happened to meet and converse with me. I lectured at the President's house in Tamil and Telugu on "The Universality of Theosophy," and answered questions put at its conclusion. The President deserves our thanks for his kind hospitality.

NEGAPATAM.—Like the other Branches I visited, this had its rise and fall. The causes of depression are more or less the same everywhere,

they being (1) death of members, (2) transfer or removal of them to other places, (3) petty jealousies and disputes among the members, caused by the conflict of their worldly transactions, (4) the want of correspondence between the Head-Quarters and the Branches giving instructions to the latter, (5) the tales and rumours circulated against the Society by those ignorant of its real objects, and (6) the non-visitation of the Branches by any officer of the Society after their formation. The 3rd and 5th causes could be very much removed, if the Branches are periodically visited by officers of the Society, which, however, would require a much larger staff than hitherto, and sufficient funds for travelling expenses. The Branch in question has now only 13 out of the 29 members on its roll,—3 having died, and the rest removed to other places. It has not held meetings for reading, discussion or exposition of Theosophical subjects. The members, I am happy to say, have now resolved to work better hereafter. Mr. C. V. Swayambhu Iyer and Mr. G. Sambasiva Iyer have respectively been made the President and the Secretary of the Branch, which gives hope of greater efficacy. The former has, with great generosity, promised to purchase the chief Theosophical works and lend them for the use of the Branch. Three sympathisers have been admitted. I lectured here on "The Advantages of Fellowship in the Theosophical Society," and held a conversation on "The Reconciliation of the three Hindu Systems of Philosophy."

JAFFNA.—The object of my visit to this place was the organization of a Branch here, as already stated. This being a stronghold of Christianity on one side and a seat of fanatic Saivism on the other, it took no less than twenty-five days to convince the people that Theosophy is not a disguise of the former, but, on the contrary, agrees with the philosophy of the latter. Conferences were held almost every day, important people were visited and talked to on Religion and Philosophy, some native schools were visited and lessons given them, and three lectures were delivered, one on "Theosophy," another on "Theosophy and Saivism *versus* Christian Theology," and another on "The Rules of the Society." A Committee for the formation of a Branch, with Mr. S. Nagalingam Pillai, advocate, as President, and Mr. M. Sabapathy, a school-master, as Secretary, was formed. Eleven applications for Fellowship were presented to me while I was there; but as some of the applicants had not paid their fees, I have entrusted the Secretary to forward the same to the General Secretary of the Ceylon Section on payment of the fees. I have also left written instructions for the organization of the proposed Branch, and rules to be made for it after the issue of the Charter.

COLOMBO.—I conferred here with some F. T. S., the Honorable Ramanathan, the Rev. High Priest Sumangala, the Japanese students, a Tamil yogee, and a Bombay F. T. S. I consulted with the honorable gentleman referred to as to the feasibility of forming a Society here for the Tamilians. He has advised me that it might be tried

after the success of the proposed Jaffna Society is ensured. I lectured here on Theosophy.

TINNEVELLY.—This Branch was in a most deplorable state, its strength having been reduced from 36 to 4 members. Even these four have not been meeting and doing anything for their mutual improvement. I conferred here with the Secretary and two other F. T. S., visited the grand local Pagoda, and observed its symbology and lectured on "The Evolution of the Universe and Man according to Theosophy and Hinduism and the Law of Karma" at the premises of the Hindu College. I have instructed the Secretary and another member as to how to render the Branch useful, though small numerically, by enlisting sympathisers.

PARAMAGUDI.—Of the 7 members on the rolls of this Branch, one died and another left the place. The latter is the President, Mr. S. Minakchi Sundaram Iyer, of whom I heard that he had conducted the Branch well as long as he had been here by means of readings and expositions from Aryan literature. He is expected to return shortly to this station, when it is hoped the Branch may be revived. The Secretary, M. Nagalingam Pillay, rendered me every help he could in arranging for the meetings, &c. I delivered here a lecture on "The Law of Karma" and conducted a conversation, with both of which the audience seemed much pleased. I distributed our tracts to the members and to some other educated gentlemen.

MADURA.—The Branch here has at present 11 members against 31 on the register; 3 having died and the rest removed to other places. Its President seems to take little or no interest in its welfare. No meetings are held and nothing is read by the members. The Secretary seems to be earnest for the welfare of the Branch. He proposes to improve it by the admission of sympathisers. I lectured on "Symbolism" and "Practical Theosophy" at the premises of the Town Club, and visited the Pagoda and Tirumalnaick's Palace.

MAYAVARAM.—There are now 7 members here out of the 12 registered, one having died and the others removed to other stations. I visited the Municipal High School and conferred with the Head-Master and one of his Assistants, who are Fellows, as also with some of the other masters, and distributed our tracts to them. I attended a meeting of the Census officers and distributed the tracts. I visited the Branch President, who said that he was too old to work for the welfare of the Society, and gave him tracts. I was told that on the day I was there, a gathering of the educated could not be got to hear me lecture owing to the meeting of Census offices referred to; so I promised to visit the place again and returned home to the Head-Quarters.

In conclusion I beg to suggest the following measures as the chief ones for improving the Branches:—(1) Periodical visits, at least once a year, by competent officers of the Society; (2) more correspondence and freer intercourse between the Head-Quarters and the Branches.

C. KOTAYYA,
Inspector, T. S.

Reviews.

NUMBERS.

"Numbers:—Their Occult Power and Mystic Virtue" is the title of a 52-page quarto volume by Dr. W. Wynn Wescott, Fra. Rosæ Crusis, F. T. S. lately brought out by the Theosophical Publishing Society of London. The book contains a mass of curious information about the Pythagorean and Kabbalistic theories of numbers, and will be acceptable to those whose minds combine in about equal proportions a love of the odd and of the mysterious. In his Preface the author says: "My great difficulty has been to supply information mystic enough to match the ideal of the work, and yet not so esoteric as to convey truths which higher Masters have ordered to be concealed." This, inferentially, would seem to mean that Mr. Wescott has been permitted, by Masters still higher than he is, to give out the information the book contains, and ordered to keep all his further knowledge of the mysteries from the profane. Still a few pages further on he adds: "If any readers desire a deeper insight into the analogies between numbers and ideas, I refer them in addition to the works of Eliphas Levi, Athanasius, Kircher, Godfrey Higgins, Michael, Maier, and John Heydon." Perhaps the higher Masters have not set the same limit to the revelations of the above named teachers; or may be those worthies are themselves the "higher Masters" to whom the author alludes, as he seems to have obtained his mystic knowledge chiefly from them. Be this as it may, Dr. W. Wynn Wescott is a close student in this curious realm of speculation, and we cordially recommend his work to those interested in his subject. The printing and binding of the volume do credit to the Theosophical Publishing Society, as do all their issues of books.

P.

THEOSOPHY IN SPANISH.

From our admirable group of workers at Madrid we have received a pamphlet of 125 pages entitled "Teosofia," which is the translation of the principal chapters in a guide to Theosophy published by the Bombay Publication Fund. This is an enlargement of the pamphlet which was noticed in the *Theosophist* of July last. The demand for information about Theosophy and our Society appears to have been so active at Madrid that this second edition was issued upon the heels of the first. Instead of seven, it now contains ten articles; the three new ones being upon "Karma," "Reincarnation," and "The Constitution of Man." If Theosophy ever gets a foothold in Catholic Spain, the entire credit will be due to this indefatigable group of gentlemen.

Correspondence.

THEOSOPHY IN WESTERN LANDS.

[From our London Correspondent.]

LONDON, November, 1890.

My home budget this month is comparatively small; things are going on much as usual, with every one hard at work, and rejoicing greatly that "H. P. B." is gradually but surely regaining health and strength. No. 19, Avenue Road, was, on Monday the 3rd instant, the scene of something approaching very nearly to a Society "Function." The Countess Wachtmeister and Mrs. Cooper-Oakley were "at Home" to their many friends (from 8-30 to 11 p. m.), who responded to the invitation in such large numbers, that the Section Hall, temporarily converted into a reception room, and most beautifully and skilfully so converted, too—was, literally, filled to overflowing. Nor was the time entirely taken up with "tea and talk"; singing, pianoforte playing, and the now fashionable whistling, not to mention recitations, made the few hours fly all too quickly; and I think it may be safely prophesied that these "at Homes"—which are to be given regularly on the first Monday in every month—will become quite a popular feature in the forthcoming season. Thus may all classes be reached, and each member of the social scale approached by means of the machinery, so to say, most familiar (and least alarming) to his or her mind; nothing being neglected which will tend to promote enquiry and popularise Theosophy; for, truly, "*now* is the appointed time." A correspondent of the *Star*, who was present, took occasion to allude to his pleasantly spent evening, in the columns of that paper on the following day; he says, "Theosophy has been recognized by Society, and will be the rage next season. It will be the proper thing to think Theosophy, to look Theosophy, and, above all, to talk Theosophy.....the 'at Home' was a big affair, and Theosophy looked extremely happy in evening dress..... Altogether Theosophy, with the assistance of coffee and confectionery, had a very good time of it." Stimulated by the example of what may be called the *private* (and non-official) hospitality of the Countess and Mrs. Oakley, the Blavatsky Lodge has decided upon holding a quasi-official "reception" on the first Tuesday in every month, commencing next Tuesday, the 2nd instant. These receptions will, of course, be held in the evening, and will afford a capital opportunity for all the members to become better (and, so to say, more *personally*) acquainted with each other, than is possible under present conditions; the weekly meetings of the Lodge being devoted strictly to the reading of papers, and the discussions which follow thereupon.

The new Working Women's Club, at Bow, prospers beyond the hopes of even the most sanguine; so many as sixty girls are often present, at once, in the evenings; and the number of dinners given *per diem* averages a hundred and sixty-four. Mrs. Lloyd, one of our most earnest and helpful workers, has recently undertaken the onerous duties of (resident) matron, at the club, and with her characteristic energy, throw herself heart and soul into the work; all sorts of schemes for helping the girls are on foot, classes are being organised; and there are to be several festivities at Christmas time. The actual number of members is, I believe, a hundred and ten up to the present; which makes it necessary for two-helpers—instead of one—to be at the Club

every evening. Another item of news is the fact that the house next door to No. 19 is to be taken by the Society, and will shortly be annexed to Headquarters. This house—No. 17, Avenue Road—stands in its own grounds, and is altogether a most desirable and convenient addition to the Theosophical premises.

In the October *Forum* Mr. Frederic Harrison tells the story of the influences which formed his mind; and I find at the conclusion of his able article, some forceful words which are but a fitting tribute to the reality and universality of the present wave of feeling tending towards the recognition, and ultimate realisation, of that diversity in Unity—Universal Brotherhood. Says Mr. Harrison.

"As I look back over my life, which, though not a long one, has been passed in a very critical time, I am struck with this—the essential persistence of the social organism in the midst of universal change. Every aspect and appliance of practical life has been transformed within my own memory, and yet in all its essential conditions human life remains the same. And all these revolutions in the material world but slightly affect the moral and the mental world. I have seen the downfall of so many habits, ideas, laws, and systems of thought, that I can imagine no reform and no new dispensation as beyond our reasonable hope. And yet again, amidst endless, rapid, universal change, I find that the vital essence of things remains. Creeds die, but not the spiritual life they nourish. Societies suffer revolution, but the living elements do not greatly vary. *Our knowledge enlarges, our formulas change, our methods grow; but everywhere it is growth, not destruction. What I have witnessed is not really revolution, it is normal evolution. The cells and germs are forever in perpetual movement. The organism—Humanity—remains, and lives the life of unbroken sequence.*

The italics are mine, and serve to emphasise words which might have come to us from the pen of an Occultist. Again, another aspect of this universal "turning towards the light" reaches us in the shape of some verses, published in the organ of the nationalist party in America—the *Nationalist*—and called "Songs of Brotherhood." The singer is one Allan Eastman Cross; and the following specimen will, I think, shew you that not only is his heart in his work, but that he has the sensitive poet heart, quick to see, quick to feel and to sympathise with oppression and wrong, and with power to give that sympathy voice.

"IN BABYLON."

"Will no one rise, will no one cry,
Through cruel Babylon?
Meet brothers, see their brother die
To fill the loss of luxury!
And suffer, suffer on?"
Must brothers do a brother wrong,
Nor bind his bleeding heart?
Must joy be hoarded by the strong!
While brothers, weaker, suffer long
For one to take their part?"
O race of prophets, rise again
With old Hebraic fire!
Denounce these tyrannies of pain!
Redeem us from the scourge of gain,
Through cunning wage and hire!"

There seem to be signs everywhere. Among professing Christians of all the Churches—of a desire for simpler terms in which to express their confession of faith. So much so is this the case, that the Synod of the English Presbyterian Church, at its recent sittings at Liverpool, has been actually engaged in just such a work; namely, the reducing of its confession of faith to simpler terms. Stringent creeds may make hypocrites, they will never make Christians; and the Churches of the twentieth century may yet see that a life worthy and pure is better than the most precise creed that ever was formulated. In the pages of the *Contemporary Review* we have some very strong language on the subject, from D. Abbot, who distinctly states that "whatever religious or other influence can draw men together in unselfish love is—as it were, God in action, and necessarily divine;" and he goes on to say, that if any form of Christianity fails to do this, that is a sign that we do not find in it the pure religion of Christ; and the failure should stimulate us, not to reject the truth, but to reject the illusions which prevent the truth from doing its work; adding (that most occult of truths) that "through illusions we rise to the truth." Strong words these, from a Churchman. Yet another testimony to "Christianity tried, and found wanting" is to be found in a very able article in the *Asiatic Quarterly*, wherein a veteran missionary gives the non-Christian view of missionary failures. He maintains that Christianity has never made conquests, excepting amongst races that were practically without a religion, and that it is impossible to expect it to make progress in the East, among either Mohammadans, Brahmins, or Buddhists; because they are, in reality, much more religious than the so-called Christian West. "The East," to quote his words, "is really detached from inordinate love of race, luxury, and wealth, a detachment which the Bible commands, but Christians do not practice. Nay, in your feverish love of the world and its riches, you deny or explain away a clear command, and deify its opposite under the name of progress and civilisation." Indeed, I think the whole of the eloquent and concluding peroration must be given in full:—

"Yield, then, to the inevitable: the unconquerable. Give up the vain and futile attempt, and concentrate at home, and on your own people, your preachers, and your wealth, and your energies. How does Christianity in Europe contrast with these religions of that East which you have tried in vain to up-root? Has the East millions of armed men daily trained (in your new Christian charity) in the best methods of slaughtering each other at a word, for an idea? Is drunkenness, except where you have introduced it, known in the East? Does unblushing vice publicly parade its streets, as yours? Do its prisons overflow with an habitually criminal class? Does it hunger and thirst after riches and deify gold, as does the West? Do Atheism, and unbelief, and blasphemy swagger through the East under the disguise of science? Is religion, of whatever kind it may be, neglected and reviled there, as it is in France and Germany, and in London? I say, without fear of contradiction, that many times better in all these matters is the East without Christianity than the West with Christianity."

Brave words! Honest and brave words! May they only be taken to heart by all concerned.

The well-known and charming writer, Oliver Wendell Holmes, in his chatty papers, "Over the tea cups," now appearing every month in the *Atlantic Monthly*, lifts up his voice, in a recent number, against the belief in eternal punishment, a belief apparently still adhered to by a large number

of churches in the states; for, he declares that the generally professed belief of the Protestant world, as embodied in their published creeds, is that the great mass of mankind are destined to an eternity of suffering; and that the literal teaching of scripture—which has been literally interpreted by the theologians, poets, and artists of many long ages which followed the acceptance of the recorded legends of the church as infallible—is, that this eternity will be one of bodily pain—of “torment:” this doctrine, as he very naturally remarks, has always been recognised as a very terrible one. It has its origin and foundation, in the view taken of the relation of man to what Mr. Holmes calls; “his maker, since that event. The hatred of God to mankind in virtue of their first disobedience and inherent depravity is undoubtedly at the bottom of it. According to the teachings of Jonathan Edwards man inherits the curse of God as his principal birth-right.” Against this view Mr. Holmes pens a most convincing and witty protest;

“What,” he says, “shall we say to the doctrine of the fall of man as the ground of inflicting endless misery on the human race? A man to be *punished* for what he could not help! He was expected to be called to account for Adam’s sin. It is singular to notice that the reasoning of the wolf with the lamb should be transferred to the dealings of the Creator with his creatures. ‘You stirred up the brook and made my drinking-place muddy.’ ‘But, please your wolfship, I could not do that, for I stirred the water far down the stream,—below your drinking-place.’ ‘Well, anyhow, your father troubled it a year or two ago and that is the same thing.’ So the wolf falls upon the lamb and makes a meal of him. That is wolf logic—and *Theological reasoning!*”

Truly, a little gentle ridicule is a good thing, at times. *The Westminster Review* contains notices of one or two books, passages from which it may be of interest to us as Theosophists to note: the author of “The two kinds of truth” approaches singularly closely to the occult teachings on the dual nature of manas, for he says:—

“Mind is a spiritual (i. e., *Universal*) entity. Instinct is a *natural* endowment; and consequently they are incommensurate, and cannot amalgamate, although their separate lines of action *seem* to become mutually involved.” Thus holding the view that the difference between instinct and reason is not one of degree but of kind. In “The Faith of a Realist” Mr. Copner makes a very able defence of philosophic religion; and although we cannot agree with all his conclusions, yet his book is a step in the right direction, and much of what he says is admirable. He discusses the question of reality as associated with phenomena, and admits that though phenomenon is subjectively a reality, it may be very different from the reality of the noumenon which produces it; his contention being, that though the phenomenon may be different from the thing in itself, yet there must always be a reality to which the phenomenon corresponds. He denies the doctrine of pure idealism, that we know nothing but phenomena, since phenomena makes us aware of the noumena which lie behind them; and considers that, from nature as explained by science, we may justly infer the presence of mind and an overruling purpose in the world. “A purpose which, from the beginning, nature—i. e., the power behind nature—had in view; working continuously and uninterruptedly for apparently intelligent ends; perfecting ever more and more all plants and animals; and producing at length—so far at least as the little globe we are living on is concerned.—Man as his final master-piece.”

A. L. C.

THE PRACTICE OF PRANAYAMA YOGA.

TO THE EDITOR.

I venture to address you this letter on a matter of the highest importance to me at this moment, and I hope you will sympathize with me and remove my present mental suffering by your kind advice. For some time past I have been meditating on different subjects with the view of concentrating and purifying my mind. These meditations were upon the “Three Gems,” on love, on death, on the impurities of the body, &c., such as are in use among Buddhists. After going through all these every evening I used to practise “*Anāpānāsati*,” which you call the “Regulation of Breath.” When this course had been followed for some time, I saw “streaks of light” and then a star hovering overhead. By degrees this star came closer and closer to me, and at last it touched the top of my head and began to infuse some fiery influence into my brain. At this stage another spark of light proceeded from space and stopped at times on the left side below the shoulder and at other times on my temples, which made me feel as if my veins were going to burst. In fact these sparks of fire were developing into a circle of fire around the head. I felt a burning sensation in the head and body, and further observed a dim star growing within my forehead. At all these signs my enthusiasm increased, and I gave up eating both fish and meat, and used all the means I knew of to kill or suppress all bad thoughts, in which I think I was successful to some extent. I, however, did not observe two things, *viz.*, that I was losing all my bodily strength and with it the mental, and that I was doing all this without the instructions of a competent teacher. A few days ago when I was working in the office I felt the usual influence of the “star,” heaviness of the head, &c., and something led me to think that I was without the aid of a teacher. Then a thought arose in my mind that I might be going in a wrong path, and that the result of all my efforts might be some great disaster, such as those which have befallen students of occultism both here and elsewhere. At these thoughts I was seized with such a terrible fear that I became like an animal placed on burning charcoal. I then had to confide my secret to a friend and get his sympathy, with which I was able to quiet myself a little. Since that day I have given up my practices, but still I feel mildly the influence of “the star,” and I fear that I will have to meet it one day. So I must be prepared. Now, Sir, may I look to you for strength to meet it—strength coming from the knowledge that I am on the right path, that the phenomena I have described are correct results, and that this course cannot lead me to danger. These may be hard things to guarantee, but still I think you can give me some instructions. Hoping for the favor of an early reply.

I beg to remain, dear Sir and Brother,

Faternally yours,

AN F. T. S.

NOTE ON THE ABOVE BY A PRACTICAL STUDENT.

ॐ

With reference to the Brother’s letter I have to state as follows:—

By slightly pressing with the fingers the sides of the two closed eyes on the sides of the temples, a luminous circular light is produced in the middle between the two eyebrows. This Huxley calls “Phosphene” in his Physiology.

It is the germ of the astral light latent in all men—which light, if developed, becomes the all-pervading light visible to the internal vision.

Now in the initial stages of *Prāṇāyāma* (regulation of breath), which consists of inspiration, cessation of breath and expiration according to certain rules, this phosphene is dissipated in space in streaks of light through the outgoing breath in expiration. When *Kumbhaka* (cessation of breath) takes place, and when therefore the breath subsides, these streaks of light consolidate themselves into a luminous mass like a star overhead—the light appearing overhead on account of the upward tendency of the breath at that time unless it be forced down. Here our brother says that he felt a fiery influence as the star came overhead. The reason is this. After a short course of *Prāṇāyāma* the gastric fire which is in the sacral plexus (*Mūlādhāra*), two inches above the anus, is aroused through the practice and rises up to the head from the plexus above mentioned, thus causing a burning sensation all through the body. The fiery influence was therefore not due to the star, as thought by our brother.

He alludes to another stage when he describes how *another* light appeared, first on the left side of the shoulder and then on the temples. I think this cannot really be *another* light, but that it was the same light that manifested itself in these different places. The above light came down to or appeared on the left side of the shoulder during inspiration, and then fitted up to the temples during cessation of breath when it (breath) was raised up within. All these fluctuations of *Jyotis* (the light) were due to the fluctuations of breath. Supposing one is able to hold his breath resolutely for a certain time these fluctuations will cease, and the light will be visible like a steady burning light in a fixed place. The reason why the light was visible on the left side of the shoulder was that at the time of our brother's practice his breath was passing through his left nostril. It then seemed to be like sparks of fire around the head on account of the gastric fire (which was then aroused), commingling with the light above; so that the burning sensation felt throughout the body and the circle of fire around the head, were both due to the awakening of the gastric fire within.

Now the ensuing dizziness in the head and the consequent inability to think arise thus. According to the Upanishads, it is the fact that the central seat of manas or mind is in the middle of the two eyebrows. It is fixed in the cavernous plexus there. It is by acting upon this point that hypnotizers produce giddiness in their subjects. Any disturbance in that place, caused either through an intense concentration of mind at that spot or through *Prāṇāyāma*, serves to unsettle the mind and therefore produces giddiness. It costs a Yogi a great deal of effort and difficulty to conquer this point, and unless he is strong-willed he sometimes becomes mad or mentally affected. Now when a shock was given to this plexus through *Prāṇāyāma* (coupled with the burning sensation within), and thereby to the mind in it, our brother's mind got dizzy and he was unable to think. In these circumstances, however, one should never give way to fear, but meet these difficulties with courage.

No doubt all these difficulties in the case of beginners can be easily got over with a proper diet and with the guidance of a knower of Yoga. It was not prudent on the part of our brother to have resorted to *Prāṇāyāma* without first regulating his diet. A practitioner should not only refrain from flesh,

&c., but also from all pungent substances at the outset. Further should he wish to have success in *Prāṇāyāma* all through, he must refrain from all tastes except sweetness. He should live upon food prepared in milk, and rice or wheat, with sugar to sweeten it. He should take a sufficient quantity of it—neither less nor more. In the case of our brother when he betook himself to *Prāṇāyāma*, he had not refrained from fish and meat even. Such being the case, it is no wonder that he felt as if his veins would crack, inasmuch as his *Idā* and *Pingala nādis* (nerves?) upon which *Prāṇa* (breath) moves, having the nādis as its vehicles, were stiff. It is only when these two nādis are pliant that a practitioner will not feel unpleasant sensations.

A teacher in Yoga should be near, both to give proper directions and to prescribe proper medicines to allay heat, &c. If through excess of heat in the body generated through Yoga, there is a feeling within as if the internal parts were ulcerated, one should take once or twice a decoction of poppy-seed rind. To allay the general heat produced by Yoga, Yogis, in addition to their milk diet, will have to take every morning a decoction of horse-grass root mixed with 7 pepper corns and 3 fingerfuls of cummins (*ḍṛṣṭ* in Tamil). This latter applies to those only upon milk diet. For the present, I would advise our brother, in order to assist the subsiding of the fiery influence within, to either mix a small spoonful of pure castor oil with his food or take it just before going to bed.

Finally I shall have to advise our brother to give up *Prāṇāyāma*, unless he means to restrict himself to proper diet, &c., and to abstain from sexual intercourse. Should our brother be a married person, he need not dream of *Prāṇāyāma* now; for should he practise it in spite of all these obstacles to it, it will, I think, cost him his life or end dangerously with him. Our brother may if he likes to develop his "star," resort to mild methods, such as the hearing of internal sounds at night, when he has closed his ears. Then he will be able to hear the different stages of sounds as stated by Madame Blavatsky in her "Voice of Silence," (p. 10) and then develop his clairvoyance. However, if our brother will make up his mind to come over to Adyar during the ensuing Convention, he will be able to learn all necessary details on personal conference.

K. N.

A HINDU NATIONAL UNIVERSITY.

TO THE EDITOR.

The following is a draft scheme for a National University for South India at Trichinopoly.

I. It is proposed that the Hindu graduates of the Madras Government, whose optional language is Sanskrit or Tamil or Telegu or Malayalam, shall elect the Fellows of the National University.

II. The National University shall be both a teaching and an examining body, establishing Colleges and employing teachers and examiners wherever it may consider necessary.

III. The National University shall grant diplomas of proficiency in such subjects, including Divinity, as it may determine from time to time.

IV. The National University will remove as much as practicable the national discredit that the educated natives of India leave the higher education of their youths to the care of the Government, pledged to religious

neutrality, or of foreign missions pledged, however honestly and philanthropically, to convert the natives to the Christian faith and civilisation.

V. Graduates referred to in clause I are earnestly requested to attend a meeting in H. N. R. College Hall, Trichinopoly, at 4 p. m. Tuesday the 23rd of December next, to consider the scheme and to intimate their views beforehand.

VI. The Theosophical Society, allied to the Hindu Sabha and interested in the up-keep of Hindu Religion and Literature, may render very valuable and efficient help in carrying out our scheme.

A. SANKARAIAH, B. A., F. M. N.

Note:—The Dewan Peishkar Sankariah should try to turn into going concerns on this physical plane some of the enticing schemes that his philanthropic imagination constructs in the astral world.—*Ed.*

THE ECLIPSE OBSERVANCES OF THE HINDUS.

TO THE EDITOR.

I am glad of the inquiring spirit which at present actuates the Hindus in respect of their Hindu religious observances and institutions, though sometimes the questions are put in a cavilling and discourteous spirit. However, all is well that ends well. The very name "Hindu" has been defined by me as a compound word denoting the combination of the sun and moon, or of Purusha and Prakriti, being the two aspects of the one Para Brahm. The Solar is the spiritual and the Lunar the physical or materialistic science. There is the gross sensuous world, and there is the subtle supersensuous world which is the inspiring life of the former. Secular literature treats of the former and religions of the latter. Why then should persons looking at the phenomena from different standpoints quarrel with one another? Of course religious or yogic wisdom is not within reach of every secularist, unless he works to transcend his secular plane. Now to turn to the eclipse; it will be noted that Rahu or Ketu causes the eclipse on the physical plane as the shadow which is typical of the ignorance or avidya conceals from us the true knowledge of Purush, and Prakriti. In our human body, the air-passage through the right nostril is called the Surya Nadi and that through the left nostril the Chandra Nadi, and for the novice in Pránáyāma there are eclipses in the course of his exercises from which he should recover his spirituality as even the sun and moon emerge from their eclipses. The outer eclipses are to the religious Hindu analogous to, and instructive of, the constitution of nature and of human nature. Whatever is objective, i. e., external to us, has its subjective, i. e., mental counterpart within us. Hence the eclipse is a fitting and inspiring event for religious observances and devotion. Physically also the Magnetism of the atmosphere is calculated to help the disengagement of the mind from terrestrial concerns. And it is usually the time when the Mahatmas and the Pitris take particular cognisance of the conduct of men in the world.

A. SANKARAIAH, P. F. H. S.

ओं

THE THEOSOPHIST.

VOL. XII. NO. 5. FEBRUARY 1891.

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

FIRE ELEMENTALS.

STORIES like those I am about to quote become a tangle of absurdities, unless the reader bears in mind that there may be states of matter not yet discovered by physical science, and potentialities of consciousness other than our own. As regards the laws of combustion, we have acquired, since Lavoisier announced his grand generalisation, much exact information, and our Professors of Chemistry can discourse upon the consumption of fuel in a style at once instructive and fascinating. We know that increased temperature merely means an increased velocity of molecular motion, and the assumed explanation of the familiar phenomena of combustion is that a certain intensity of molecular activity is necessary in order to bring the molecules of oxygen sufficiently near to those of the combustible to enable the atoms to unite, and that the point of ignition is simply the temperature at which the required molecular momentum is attained.* The chemical change involved is extremely simple, and so far everything is comprehensible. But the case becomes much more difficult when we come to study such phenomena of combustion as those in the Arkonam narrative below. Granting that the chemical laws of ignition are acting, and that no acid, or friction, or development of heat by the compression of woolly or oily waste in heaps, can be postulated, nor any atmospheric change leading to an abnormal degree of heat be proved, *what is the power which sets up that degree of molecular activity which is roughly indicated by the phrase, "the point of ignition?"* It may be denied that there are such facts

*Vide Cooke's "New Chemistry," or any other recent chemical authority.

Attribution-NonCommercial-ShareAlike 3.0 Unported

You are free:



to **Share** — to copy, distribute and transmit the work



to **Remix** — to adapt the work

Under the following conditions:



Attribution — You must attribute the work in the manner specified by the author or licensor (but not in any way that suggests that they endorse you or your use of the work).



Noncommercial — You may not use this work for commercial purposes.



Share Alike — If you alter, transform, or build upon this work, you may distribute the resulting work only under the same or similar license to this one.

With the understanding that:

Waiver — Any of the above conditions can be **waived** if you get permission from the copyright holder.

Public Domain — Where the work or any of its elements is in the **public domain** under applicable law, that status is in no way affected by the license.

Other Rights — In no way are any of the following rights affected by the license:

- Your fair dealing or **fair use** rights, or other applicable copyright exceptions and limitations;
- The author's **moral** rights;
- Rights other persons may have either in the work itself or in how the work is used, such as **publicity** or privacy rights.

Notice — For any reuse or distribution, you must make clear to others the license terms of this work. The best way to do this is with a link to this web page.