

High Priest or Sacrificer; the common priest; the helper; and the musicians and singers. Their temples belong to the class of architecture met with in China and Japan. Inside they contain a number of idols, among which the Dalai Lama takes a prominent place. He is in bronze and holds a cup in his hand. Then follow a quantity of others, whose names are unknown even to the priests themselves. When they assemble for prayers [in Tibetan language] they sit in rows, read some holy book with an accompaniment of very unmelodious sounds of their instruments, shells and hautboys being among the number. While reading they continually turn a cylinder hung on a rope called "Wheel of the Law," thus taking Lord Buddha's words literally. They also have a similar praying cylinder in their houses, and to save themselves the trouble of turning it, they hang it out in the wind, taking it for granted that the motion thus imparted to it performs the same function, and has the same good result for them."

Yours truly,
S. C. R.

SPECIAL NOTICE.

To Subscribers to "Lucifer," "The Path," and the T. P. S.

From February 1st, 1889, any yearly Subscriber to any of the above-named Publications resident in Europe or America, will be charged only Fifteen Shillings (or \$ 3.75) a year for "THE THEOSOPHIST," instead of £ 1 (or \$ 5), the regular Subscription price. Such Special Subscriptions must be paid through the THEOSOPHICAL PUBLISHING COMPANY, Ltd., 7, Duke Street, Adelphi, London; or MR. WILLIAM Q. JUDGE, P. O. Box 2659, New York.

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THE THEOSOPHIST.

VOL. X. No. 116.—MAY 1889,

सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH,

[Family motto of the Maharajahs of Benares.]

THE "THEOSOPHIST" AND CHRISTIANITY.

IN our last Number we printed a letter signed "A Christian," which contained a criticism to which an answer was promised. That promise we shall now endeavour to keep.

Although ostensibly a criticism on the *Theosophist*, our correspondent does not confine his strictures to this Magazine. The "you," with which he begins, becomes "you Theosophists" in the body of his letter, and he brings *Lucifer* and *The Path* into Court by naming them specifically.

We object to being saddled with the responsibility of the shortcomings of others, and we refuse to be forced into the position of defender or champion of Theosophists in general; and since an attempt to discriminate between the cases in which our correspondent uses the pronoun "you" in a particular sense, and those in which he employs it in a general one, would result in a fragmentary answer to his criticisms, we shall reply chiefly in general terms to his accusation that the *Theosophist* is unjust to Christianity, and unfair to the Christian clergy in India,—a course which is all the more allowable on account of the comparatively trivial character of the instances he mentions. "A Christian" was perhaps afraid of being offensive by putting his grievances too strongly, but it may be safely said that any Theosophist with sufficient imagination to put himself for the time being in the Christian stand-point, could easily draw up an imaginary bill of indictment much more formidable than that formulated by "A Christian."

Had our correspondent, however, made his criticism twenty times as strong, had he embodied in it accusations of all the deadly sins, our reply, to be at all satisfactory, could hardly have been other

than that which we shall proceed to make now, and that reply is that we—and we believe “we Theosophists” also—wish and endeavour to deal with absolute and impartial justice towards all religions, and that it is not our fault, but the fault of Christianity itself, that it feels a sting in what we say or do, when other faiths feel none. It is Christianity, in fact, that is unjust to Theosophy, and unfair to Theosophists; and it suffers, and will suffer, in consequence. If it seems to Christians that they or their religion are the victims of injustice and unfairness at the hands of Theosophy or Theosophists, it is because they do not understand the true circumstances of the case, and the real position of the parties.

It is matter of common knowledge that Christianity is the only religion which shows enmity to Theosophy. Hindus, Buddhists, Parsees, Mahomedans, Jews, and votaries of every other religion, when they are not actively friendly, are passive; but from the first the Christian clergy have been the deadly, unscrupulous and irreconcilable enemies of Theosophy, and to the utmost extent of their little powers the bitter and cruel slanderers and persecutors of Theosophists. “A Christian” tells us that we should in fairness “baste the goose the same sauce as we baste the gander;” this is precisely what Theosophy does, and what the Theosophical Society has always done. The cry of the Theosophical Society has been all along the same: “Study your own religion;” “Study your own nature;” “Let each religion purify its own doctrines;” “Let each man purify his own heart and life.” Whatever offence we may have given to Christians, must lie in the fact that we have called upon them, equally with the followers of other faiths, to purify their religion. It would seem, indeed, that doing this is the root of our whole offence.

If any proof be wanted that we have been, and are, impartial, and that the cause of offence adheres in Christianity, not in us, that proof is afforded by the declared Objects of the Society. None of those Objects offend other religions; why should they offend Christianity? No other religionists feel themselves attacked by them; why should Christians? Our first Object is the formation of a nucleus of Universal Brotherhood; does the recognition of human brotherhood attack Christianity more than any other religion? Our second Object is to promote the study of Eastern religions, philosophies and sciences; do those studies attack Christianity? Our third Object is the investigation of the powers in Nature and in Man at present unrecognized by science; does the investigation of those powers attack Christianity? Surely the Objects of the Society, which it is the endeavour of the *Theosophist* to promote, threaten Christianity only on the supposition that it is dependent for its continued existence upon ignorance and enmity.

The study of the religions, philosophies and sciences of the East, and the investigation of the unrecognized powers in nature and in man, threaten with destruction the superstitions in Hinduism and Buddhism, just as much as those in Christianity. Every “arrow” fired by Theosophy at the malignant growths of priest-made dogma and priest-made law, hits all other religions as well as Christianity, and hits them hard too. How is it then that Hindus

and Buddhists, Parsees and Mahomedans, regard Theosophists as friends, while Christians look upon them as enemies? There can be no other answer to this question than that every religion, except Christianity, recognizes the necessity of purifying itself from the superstitious growths of later times. They wish to get rid of the scaffolding and the lath and plaster facades which generations of ecclesiastics have erected around the original edifice of their religions, while Christians desire to preserve the scaffolding and lath and plaster intact.

Now, what will explain the extraordinary fact that Christianity, while knowing and even acknowledging its wide departure from its original standard, so far from showing any disposition to return to its primitive and genuine form, regards any one as its enemy, whether he be within its pale or an outsider, who attempts to purify it of its adulteration? How is it that Christians ignore the facts brought to light by modern research, which prove that the religion now called Christianity is not that of its Founder, or of the early Christians? How is it that whereas Hindus and Buddhists look upon those as friends of their religions and of religion generally, who urge them to the elimination of forgeries and erroneous interpretations, and to the discarding of unauthorized customs and ecclesiastical impositions, Christians regard the same persons as the enemies of their religion, and of all religion, when they urge the same things on them?

When any one remembers the loud professions of love for the truth and horror of superstition in which Christians habitually indulge, this objection to the clearing away of the incrustations of ecclesiasticism is surely very strange. If they love truth and hate superstition, why should Christians feel such enmity towards those whose watchword is: “Cling to the truth and banish superstition?” The reason is not far to seek. It is evident to any one who has studied modern Christendom, that when Christians use the word “truth,” they employ it in a technical sense and mean thereby their own beliefs. Christianity and truth are for them convertible terms. In a similar way they give a technical sense to the word “superstition,”—it means in their vocabulary the religious beliefs of all non-Christians. This employment of the *petitio principii* is, of course, not a singularity of Christians; it is common in a greater or less degree to all religions. There is, however, this peculiarity in its employment by Christianity, that “the truth” means the current Christianity of the day, and “superstition” means the ideas of those who at any time or in any place did or do not believe in 19th Century Christianity. With other religions “the truth” may designate only the particular religion of the person who uses the term, but it means that religion in former times as well as now, whereas even the Fathers of the Church are regarded by many Christians as ignorant, and grossly credulous men, and the Christianity of the Middle Ages is now looked upon as a mass of superstition. Christianity is, in fact, regarded as a growth which, as it develops, becomes more perfect and more true. Sometimes it grows by the addition of new dogmas, as in the Church of Rome; sometimes it grows by fission, as when fresh sects are added to

Protestantism through new readings and fanciful interpretations of the Bible.

It is, therefore, with Christianity as it is with modern science,—current opinion is “truth,” and the fact that any opinion is, or is not, “received” is the criterion of its truthfulness. Anything added to Christianity, like the immaculate conception of the Virgin, becomes true as soon as it is “accepted;” anything taken from it, like post-apostolic miracles, becomes false as soon as it is “rejected.” “The truth” of yesterday is not “the truth” of to-day, according to Christians, nor will “the truth” of to-day be true tomorrow; those Christians who have discarded the belief in endless Hell are beginning to assert that that dogma is not “part of Christianity,”—not because they recognize it as a departure from the ideas of Jesus or of the primitive Christians, but because the 19th Century has “accepted” the idea that eternal punishment is not just, and ought therefore to be abolished. According to modern Christians the proof of the genuineness of the coin is the fact that it passes current; and it is natural enough that if a brass farthing be accepted by every one as a sovereign, it is only an exceedingly meddling and disagreeable person who would want to have it tested by a goldsmith.

We all know that one of the most disastrous things that can happen to the commerce and revenues of a nation is the debasement of its coinage. All over the world to-day the fact is becoming acknowledged that the spiritual coinage has been debased; and almost every other religion but the Christian is preparing to reform its coinage by bringing its standards back to what they originally were. The one great question with them all is: “What are the real ideas expressed in our sacred books, and the true doctrines of the founders of our religions?” Modern Hindus and modern Buddhists acknowledge that their religions as popularly represented to the multitudes to-day are no longer pure and unadulterated; and Christians know with even greater certainty that 19th Century Christianity, in each and every of its forms, is not the religion of Jesus. Christians know that their religion has been changed and corrupted even better than the Hindus and the Buddhists know the same thing of theirs, because comparative theology, and philological and other criticism of their sacred books, are now far more advanced and perfect with Christians than in the case of other religions.

The reason of this apathy is plain. The Christian Churches know now very well indeed that any attempt to purify 19th Century Christianity, by bringing it back to what it was in apostolic days, would be to reform it out of existence. The Churches are perfectly aware of this fact, for the simple reason that the work which their own members ought to have done in the interests of reformation, has been accomplished by others in the shape of criticism. During the last century, and notably during the last twenty-five years, the origin of Christianity has been thoroughly exposed. The circumstances that gave rise to it have been traced in detail; its early struggles noted; its gradual changes recorded; the first appearance and subsequent growth of its dogmas and

doctrines patiently studied and minutely described. Not only has all that has been done, but its embryology, anatomy and physiology have been compared with those of other religions; its family likenesses to these religions observed, and its relationships made out. It has been shown how much Christianity has adopted from this or that older religion, or this or that older cosmogony. From what it copied its organization; when and where it collected the miscellaneous pamphlets that form its Bible; whence it took its festivals and ceremonies; where it stole its liturgies and rituals, its Church architecture, its vestments and its sacred paraphernalia.

Christianity stands before the world to-day thoroughly and completely “explained.” The Churches know this fact, but they pretend to ignore it. There is not a Christian, lay or clerical, that is not aware that he could procure through his bookseller a catalogue of books in which the divine origin of Christianity is completely disproved, and every step in its progress is laid bare and shown to be indisputably due to purely natural causes. And Christians also know that these books have not been written by railers and scoffers, but by men generally of intense earnestness, of profound learning, of deep piety, and often of extraordinary ability—men who have, moreover, often devoted a life-time of study and research to their subjects. The Churches know more than this. They know that there is not an article in the Christian creed which has not been analysed by reason and logic, and tested by the Canons of morality and justice, and they know that the result of this examination, made by men as religious and at least as intelligent as themselves, is the utter condemnation of the central ideas of their religion—an angry God and vicarious atonement—as being contrary to every fact in nature, and every better aspiration of the human heart, and in the present stage of man’s enlightenment, absurd, preposterous and blasphemous propositions. In a word, the Churches know that there is not the slightest necessity for them to search behind the scaffolding and beneath the lath and plaster in order to find out what is there; nor to send their coin to the goldsmith to learn of what metal it is made, for these things have been already done. The Churches have got the goldsmith’s analysis and the mason’s report before them, and these say that the piece of money they solemnly pass from hand to hand as the price of salvation, is no golden sovereign but a brazen farthing, and that below the scaffolding and the lath and plaster there is concealed no noble edifice of marble, but merely walls of mud which have been cemented with blood and tears, and hardened in the fires of hatred and persecution.

It has now become pretty evident why Christianity does not appreciate the advice to study the meaning of its own doctrines and purify itself from the malignant incrustations left upon it of scheming ecclesiastics, and why it looks with anything but a friendly eye upon those who exhort it to do so. Unlike other modern exoteric religions, it is not a degeneration from a once pure form of faith, which itself was the popular exposition of a deeply philosophic esoteric religion. Modern Christianity knows that any *bona-fide* enquiry into its origin would result in death to all the

Christian Churches of to-day. Its central dogmas and vital doctrines would dissolve and be washed away during the process of purification, and it is a knowledge of that fact which made the Christian clergy instinctively assume from the first the position of deadly foes to Theosophy, and of bitter enemies to the Theosophical Society. That is the reason why the very same things that to other religions are health-giving remedies are to 19th Century Christianity deadly poison. That is the reason why the *Theosophist* and every expounder of Theosophy must, by the simple necessities of the case, appear to Christians to be guilty of prejudice on one side and favouritism on the other, although in every case the attitude of Theosophists is precisely the same to every person and to every religion.

But must this enmity continue? Will Christians be for ever the foes of Theosophists? We answer emphatically, No. There is such a thing as true Christianity—the real religion of Jesus. Between this Christianity and Theosophy there is complete sympathy and perfect understanding. Between the religions of Jesus, of Buddha, of Zoroaster, and of the Vedas, there is in reality a blood relationship, for they have got a common parent, the Wisdom-Religion of prehistoric times. The religion of Jesus, however, is not to be found in 19th Century Christianity, at least if it be, then the Churches of to-day do not recognize its presence, for if they did so, they would have no fear to remove the lath and plaster they at present dread to touch. In one sense it certainly is there still, for it is the hidden vein of gold that has run through Christianity in every age, and enabled it to fill its place as a religion in the world and in the hearts of men; for this hidden vein of gold is nothing else than the “logia” and the life of Jesus, which have during all the centuries kept Christianity alive in spite of the horrible doctrines and cruelties of the priests.

It is the words of Jesus and the record of his life that have been the beautiful soul that has ever struggled to animate the hideous body of priest-made doctrine and dogma which is now known as the Christian Religion. But at the present day the ideas and wishes of Jesus are the last things to which the Churches turn, and they have almost ceased to influence the lives of 19th Century Christians. The spirit of Jesus has fled from modern Christianity, only his name remains, together with a few mechanically repeated words and phrases from which all life has departed. No one would be believed to-day who ventured to assert that the Churches now take the commands of Jesus seriously, or make the slightest attempt to carry them into practice. No Church could try to do so and remain orthodox, no Church that succeeded in doing so would be recognized as a Christian Church at all.

Although the Churches are deaf to their Master's voice, and blind to the example of his life, and although 19th Century Christianity is spiritually little better than the decomposing corpse of a once living mediæval religion, there are individuals and congregations that still cling to the name of Christianity, but have ventured to look through the barred windows of orthodoxy, and, seeing the sunshine beyond, have dared to struggle out of

their spiritual prisons. These men have found that while the Churches have refused to recognize the possibility of any change in the religious ideas of the world, a great change has actually taken place. They have found that the current of religious thought has flowed all round the Churches and extended far beyond them, leaving them in the midst of the water like the last island remains of a sinking Continent. They have found that those who have investigated Christianity and laid bare its origin, its history, and its real nature, have not wasted their time in the thankless work of trying to persuade the Churches to open their eyes to the facts of to-day; but have continued their onward journey.

They have found that while 19th Century Christianity has been engaged in building Churches and repeating litanies, and going through empty forms and ceremonies, and squabbling over dead-letter interpretations, the intellectual, philosophic, and scientific worlds have been searching for spiritual truth—searching everywhere, earnestly, fearlessly, enthusiastically, for a solution of the great problems of existence. They have found that these searchers for truth, whether they be animated by a purely intellectual and philosophic or by a religious spirit, no more dream of looking in the babel of modern Christianity for the answer to the riddles of life, than they would dream of searching for it in the babble of an Infant School,—that, in fact, they have almost forgotten the very existence of modern Christian doctrines. Such men as these, men who break off their chains and escape from the vaults of the Church, find themselves carried along by the current of modern thought, and, breathing a free air, they feel themselves born again of the spirit. Then they turn to the words and life of Jesus as the vehicle which habit has made natural to them for the expression and realization of their spiritual aspirations; and the teachings of that Master, now understood by them and brought to life in their hearts, are the foundation natural to them on which they build a new religion of love and hope for humanity, and of adoration for the unknown power that “clothed in its ever invisible robes” sits upon the throne of the Universe.

These are the so-called Neo-Christians of to-day. Their number is rapidly increasing, and, since by the law of their existence they are far more intellectually and spiritually active than those who remain in the Churches, their power and influence in the world is increasing in even a faster rate than their numbers. It is doubtful whether the name “Neo-Christian” will be finally adopted by the new and fast growing body, for the word “Christian” has for themselves associations of an unpleasant as well as of a pleasant character; and orthodox Christians deny the right of the Neo-Christians to call themselves Christians at all. In America and in France the name of Buddhist seems to be more in favour, since Christ and Buddha are believed to have taught the same doctrine; but Buddhism is an exoteric religion, and it is doubtful whether the name is really applicable, and whether the Buddhists would not disown the new body equally with the Christians. “Esoteric Buddhists” is an appellation frequently adopted in America, but

this is merely a name given to Theosophists by the American newspaper press, upon the supposition that Mr. Sinnett's book, called "Esoteric Buddhism," is for Theosophists a kind of Bible. Whatever be the name by which they may eventually be known, these Neo-Christians belong to the Theosophical movement, and will be absorbed into it as soon as the parties in the coming great war between Spirit and Letter in Religion become more clearly defined. We acknowledge the Neo-Christians as our brothers; but we do not ask them to call themselves "Theosophists," if they do not voluntarily adopt the title—they will be glad enough to do so by and by.

Our correspondent, "A Christian," ought by this time to understand that any objection which the *Theosophist* might have to Christians "calling upon the name of God 'through Jesus Christ our Lord,'" would be founded solely upon the nature of that call. If the call is like those which Buddhists make upon their Lord, Gautama Buddha—a call for enlightenment and help for all suffering creatures—most certainly the *Theosophist* would be the last to object to it. If, however, the call to God be to show his power and mercy by destroying the heathen and scattering the *Theosophist* "for Christ's sake, Amen," we decidedly disapprove of the proceeding. Nor would the *Theosophist* attempt to prevent Christians of whatever kind from saying "Christ" as freely as Hindus say "Krishna" or Buddhists say "Buddha," more especially if they use the name, as "A Christian" says, "to express the same spiritual idea." All we object to is that Christians should attempt to make Hindus or Buddhists say "Christ" when they prefer to say "Krishna" or "Buddha."

And now a word about the Christian clergy in India, to whom "A Christian" supposes we mean to show disrespect by calling them "Missionaries." In this idea he is wrong; we call them missionaries, because they call themselves so, and are proud of the title. If the name has acquired a connotation of an uncomplimentary kind, it does not owe that misfortune to Theosophists. The Christian missionaries in India occupy a curious and difficult position, and great allowance should be made for their shortcomings. They are frequently very estimable men, and generally come to India with the best intentions. They do an educational work of great value to the country, but the utility of which might be far greater were it not for their craze to make converts. There is something mean and immoral in taking advantage of the earnest desire of the Hindus and Buddhists for schooling, to give their children an hour's obligatory instruction every day in the Christian doctrine. In one respect we regret this craze to make converts—because it greatly lessens the good the missionaries might do to the common people of India as instructors and civilizers. In another respect we are far from sorry about it,—because it reduces their religious influence and makes their doctrines despised and disliked by the Hindu population. Unfortunately the contempt and aversion with which they are regarded are frequently personal—which is much to be regretted, and in many instances does a great injustice to the missionary. The excuse must be that the Hindu

has not yet learned to distinguish the man from the ecclesiastic, and does not perceive that an angel out of heaven who was pledged to the service of an intolerant and unscrupulous religion could not be other than an object of aversion and contempt if he were true to his cloth.

As to any desire on the part of the *Theosophist* to gloat over the misdeeds of the missionaries, "A Christian" is curiously mistaken; but his error seems to be shared by a considerable number of persons, for clippings from newspapers, as well as manuscript accounts of the sins of the clergy are occasionally sent to the *Theosophist* from all parts of the world with a view to their publication, and they are generally sent by strangers, and almost always accompanied by names and addresses, should we be disposed to investigate the truth of the narratives. We know, however, from our own experience that there are some bad eggs in every basket, and cruelly and unjustly as the Christian clergy have treated us, we have no desire to retaliate.

It would be strange indeed if, as a rule, the *Theosophist* felt anything at bottom but indifference to the doings of the missionaries. Many of the doctrines they promulgate under the name of Christianity it abhors and attacks, and the methods they frequently follow it considers immoral and contemptible; but these things are hardly the fault of the men themselves, and, if the truth were told, many a missionary would be heartily glad to be allowed to be tolerant and truthful. The *Theosophist* looks with indifference upon the doings of the missionaries, because all the signs of the times show that their days are numbered. They are dependent for their maintenance upon the continuance of the belief in the minds of people in England and America, that they are saving the souls of the "poor heathen" by converting them to Christianity, and already their usefulness in that respect has begun to be disbelieved in by the pious and credulous people in distant lands who give the funds for their maintenance. When the supplies give out the missionaries must cease from their arduous but ineffectual labours. How soon will that be? Not long, if men's eyes continue to open, and their ideas continue to change, as rapidly as they have done during the last decade or so.

But if the people in England and America are getting tired of fattening flocks of missionaries in the religious pastures of India, their interest in the country and desire to help and benefit the people here are decidedly on the increase. There can be little doubt that the missionary will be succeeded by the educator. Who will that educator be? It is a *sine qua non* that he shall not be bent upon the conversion of the people to Christianity. If he attempt that kind of thing, he will find himself boycotted by the Hindus as the missionaries are at present, and will be obliged to confine himself, as they do now, to a little circle, chiefly composed of Europeans and low castes. He must be able to enter into the ideas of the people, to look upon them with feelings of fraternal sympathy, not with the haughty superiority of the member of a conquering race, armed with a commission to spiritually enslave and slaughter from the God of a conquering religion. How much there needs to be

done for the people of this country, and how anxious they are to improve and raise themselves, only those who have lived among them know. Who is to help them to do it?

To this question the *Theosophist* can give but one answer—**THE THEOSOPHICAL SOCIETY.** The Theosophical Society, if its Fellows do their duty, has it in its power to become the great educator and moral elevator of the people of India. That Society is only in its infancy at present, and it is bound to become a great power not only in India but all over the world, for the simple reason that it presents the only common ground upon which men of every nationality and every religion can, if they will, meet and work together in harmony for the elevation of mankind. Its latent powers and undeveloped opportunities are not yet understood even by the generality of its own Fellows, but the whole thinking world is moving unconsciously in the direction of Theosophy. The future is before us, and is ours—if we are wise enough and strong enough to make use of our opportunities. Let us then shake off fear and doubt, and let every Fellow of the Society do his duty, for every Fellow shares in the duty and responsibility created for the Society by its opportunities. Let us realize that we are a **UNITED BROTHERHOOD**, and determine to be **A MORAL POWER**—we have only to will it in order to become it.

THE PHILOSOPHY OF HAPPINESS.

BY A MEDICAL GRADUATE.

"O happiness! our being's end and aim!
Good, pleasure, ease, content! whatever thy name;
That something still which prompts the eternal sigh,
For which we bear to live, or dare to die,
Which still so near us, yet beyond us lies,
O'erlook'd, seen double, by the fool, and wise.
Plant of celestial seed! if dropt below,
Say in what mortal soil thou deign'st to grow."—*Pope.*

"Live while you live, the epicure would say,
And seize the pleasure of the present day;
Live while you live, the sacred preacher cries,
And give to God each moment as it flies!
Lord, in my views let both united be—
I live in pleasure, when I live to thee!"—*Doddridge.*

BY happiness is meant a state of existence blessed with true pleasure. The enjoyment of pleasure implies freedom from pain, because one cannot enjoy pleasure while he suffers pain.

Pleasure and pain are two contrary states of consciousness, one agreeable to the cogniser, and the other, disagreeable. Man seeks the former state because it is agreeable to him, and avoids the latter state because it is disagreeable to him. In other words, he has a liking for pleasure and a dislike for pain, or say, he loves pleasure and hates pain, and for that reason, he seeks the one and

avoids the other. Love and hatred are the universal forces of attraction and repulsion working upon the intellectual plane of being. Byron says:—

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

It is love of pleasure that eventually creates those higher aspirations which lead to eternal bliss. But as Shakespeare pithily remarks.

"Virtue itself becomes vice when misapplied."

For love to do its proper work it must be properly directed. When misapplied it works mischief instead of doing good. We think the Biblical allegory of the forbidden fruit refers to the misapplication of love by unlawful indulgence in pleasure. But we need not digress. We shall start with the clear fact that man seeks pleasure and avoids pain. What is the best way to secure pleasure and escape pain?

This question equally affects all classes of men. To know how to secure pleasure and escape pain, we must first understand what they are.

What is pleasure and what is pain? Pleasure and pain are two different states of consciousness. Consciousness results whenever mind conceives or takes cognisance of an idea. By mind we mean the cognising principle or conscious self; by idea we mean object of cognisance. In the case of pleasure the idea conceived by the mind is agreeable to it, while in the case of pain it is disagreeable. For this reason, the mind is satisfied with its tenant in the former case and lives in peace and harmony with it; while in the latter it is dissatisfied and struggles hard to get rid of it. The fact that the mind has to conceive what it wishes to avoid, warrants the conclusion that there is some agency in nature capable of enforcing conception against its free-will. Thus we learn that in the case of pleasure, the mind works agreeably to its own will, while in the case of pain it is compelled to work against its will. We are now in a position to define pleasure and pain. Pleasure is an agreeable state of consciousness, associated with contentment, peace and harmony, during which the mind works in accordance with its own will; pain is a disagreeable state of consciousness, associated with discontent, struggle and discord, during which it is forced to work against its will. In other words, there is harmony in the mind so long as it works in accordance with its own will, and with that harmony is invariably associated a particular state of consciousness known as pleasure; this harmony is interrupted when the mind is compelled to conceive what it does not like to conceive, and with that interruption of harmony is invariably associated a state of consciousness opposed to pleasure, known as pain.

We shall now explain what we mean by true pleasure. Truly speaking, there can be no pleasure without self-control. While an individual has lost his self-control or mental equilibrium, he cannot enjoy pleasure, because he is not himself, or say, he is out of himself, for the time being. For instance, a patient laughing

under the influence of 'laughing gas' enjoys no pleasure although he seems to enjoy it. The same applies to the drunkard. He enjoys no pleasure, although his mechanism may laugh, and dance, and make various comic gestures under the influence of the drink. In short, by true pleasure we mean pleasure accompanied with self-control, without which the term pleasure is a misnomer.

Having defined pleasure, we shall now return to the leading question. Which is the best way to secure pleasure and escape pain?

A short reflection will show that pleasure is native to the mind. While the mind is not in intercourse with matter it conceives nothing but itself, and for that reason there is uniform harmony in the mind, and harmony implies pleasure as we have already explained. This pleasure is, so far above ordinary pleasure, and so far beyond the highest pleasure of which most people can have the slightest idea, that it is not prudent to call it pleasure at all, and for that reason it is called absolute happiness or supreme blessedness. Such blessedness is attainable in the course of time, by rising step by step above all sorts of material desire, and purifying the individuality by shaking off all extraneous elements, until in the end the individualisation from the universal mind or logos no longer exists, and union with it is effected. This union effected, any interruption in blessedness is out of question. The logos is blessedness itself. To be one with it is to be one with blessedness itself.

Thus the best way to secure blessedness is to cultivate purity and unselfishness more and more faithfully and discriminately day after day, until at length not the slightest impurity or individualisation remains and union with the logos is effected.

Corresponding to this supreme blessedness is the blessed state of the individual mind that has acquired self-knowledge. Here also the mind conceives itself, and for that reason there is perfect harmony, which, in its turn, implies perfect pleasure or blessedness. This blessedness throws all material pleasures into insignificance, and by disregarding them, one prevents interruption in the harmony and thus renders it uniform. The blessedness of true knowledge of self is the stepping stone to the supreme blessedness of Moksha. We may therefore say that the best way to secure happiness is to gain true knowledge of self by means of purity and right discrimination.

Self-knowledge is the goal towards which self-love eventually leads if it is properly directed, and it is sure to be properly directed if the individual attends to the voice of conscience. Thus the voice of conscience is the grace of God, supposed to confer the highest blessing upon mankind. It is the voice of the living Christ intermeduating between God and man. We have shown that the mind itself is by virtue of its own nature supremely blessed. Whence then does pain proceed? And who suffers the pain? It proceeds from the desire in an individuality to enjoy agreeable impressions from the material world and escape disagreeable ones. It is the individuality that suffers pain. The individuality

is neither mind nor matter; it is a product of evolution, evolved by mind from matter. Just as a child is distinct from both its parents, so is an individuality distinct from both its parents, viz., mind the father and matter the virgin mother. We have stated above that pain is due to desire, and that leads us to consider whether such desire cannot be gratified without pain. It can be gratified after the individuality has developed the psychic faculties of right discrimination and indomitable will; but not before that. Hence happiness may be promoted by developing those faculties, and that can be done by means of study, meditation, unselfishness and virtue, all combined. These then are means of securing pleasure and escaping pain. The question may here be asked why it is that an individuality cannot gratify its desire without pain unless it develops these faculties. Our answer to that question is that in the absence of discrimination the individuality is deceived by false appearances and thus tempted to expose itself to various causes of pain, while in the absence of strong will it is unable to shake off or lose sight of the disagreeable impressions thus produced. The law of nature is uniform. In other words, there is a fixed regularity in the order of events. Particular causes lead to particular effects. Certain antecedents bring certain consequents in their train. If an agreeable impression of short duration is the antecedent of a long series of disagreeable impressions, it is a cause of pain and not of pleasure; and an indiscriminate individuality seizes the antecedent with the view to enjoy it, blind to the fact that it has seized all its consequents along with it, which it shall have to bear. Thus in the absence of discrimination, the individuality brings on pain upon itself by its attempts to seize pleasure, unaware of the wise maxim "All that glitters is not gold." We shall now examine the subject from another direction. Pleasure may proceed from enjoyment or from hope; pain from disappointment, fear or disease. By enjoyment, is meant the gratification of desire; by hope, the anticipation of such gratification; by disappointment, failure in the gratification of desire; by fear, anticipation of such failure; by disease, irregularity in the working of the system, or say, abnormal activity, in some part of the mechanism of man. Now the question is how to secure the former group of causes and escape the latter one as far as it may lie in our power to do so. A short reflection will show that our success in this direction chiefly depends upon the nature of our desire. A desire to cut one's own nose must of necessity lead to pain; if such a desire be gratified, pain proceeds from the self-inflicted injury; if not, it results from disappointment. It makes no difference whether the injury is self-inflicted or inflicted by others; the law of causation is immutable; whether a man kills himself or is killed by others, he dies all the same, whether he injures himself or is injured by others, he is injured all the same in both cases. Now suppose a man injures himself by mistake, suppose he inflicts the injury unconsciously, will he suffer or not? Why not? The law of causation is immutable. The cause of injury will be followed by its effect in both cases. Thus certain desires necessarily lead to pain and interrupt pleasure. Hence, one who

wishes to secure pleasure and escape pain, must be discreet in his craving. He must not entertain such foolish desires. Closely related to such foolish desires are a class of desires whose gratification leads to constitutional disorders. Here pleasure of short duration is purchased; at the expense of pain of long duration the debit greatly exceeds the credit. Hence, one who wishes to secure pleasure and escape pain must not entertain such hurtful desires. All sorts of intemperance fall under this head. We now come to a class of desires in which we are repeatedly deceived in our estimate of their true worth. These deceitful desires are not injurious in themselves; nay, they are good in their own way, in so far as they keep us active. They spur us on to action; but they do it by victimising us to the delusion that we shall be happy as soon as the current desire is gratified. No sooner one is gratified, then another makes its appearance, so that there is very little time for the happiness associated with the feeling of gratification to be enjoyed. Thus the whole life is spent in expectation and not in gratification. All selfish desires are deceitful, and one who wishes to secure true pleasure must not allow himself to be deceived by them.

Thus we have to exclude all foolish desires, all hurtful desires, and all selfish desires; and the only desires that now remain are the desire to know the truth for pure love of truth, and the desire to do good to humanity for unselfish love of humanity. These desires are being gratified all the time we are engaged in study or in good work, and by simply devoting ourselves to them all our life, we can make ourselves happy all our life, or in other words we can secure pleasure and escape pain. Here we do not seek pleasure in the subsequent reward, we find it in the good work itself, and enjoy it uninterruptedly while doing the work.

An English proverb truly says 'Virtue is its own reward.'

So far so good. But there is a hitch in the way which deserves careful consideration. Most people cannot rise above selfishness. They are prepared for any amount of sacrifice in this life to promote their happiness in future life, but not for self-sacrifice. They are willing to devote all their time and energy to good work in the hope of some good compensation after death, though not for unselfish love of goodness. Can they secure pleasure and escape pain or not? They can secure pleasure in this life at least, though of an inferior kind to that secured by unselfish people. They can enjoy the pleasure of hope instead of that of gratification. But then, the time will come sooner or later when they will be disappointed in their anticipation of reward. Some reward they shall have no doubt, nay they shall have all the reward to which their good karma may entitle them; but they shall have it in a way quite different from the one they expect, and they will most probably fail to recognise the reward, since their attention is fixed upon a different form of reward. It is therefore highly desirable that such people as cannot rise above selfishness should fix their attention upon the hope of reward, but not upon the form that reward may be assumed to take. This will save them from the pain of disappointment, and with the lift given by good karma,

they can rise above selfishness in the next incarnation. Faith in being rewarded for good actions is at any rate a reasonable hypothesis. The working hypothesis of the uniformity of laws of nature has never been known to fail. Having never failed within our experience, we have no reason to suppose that it does fail beyond our experience. The theory of the production of a series of effects after death corresponding to the series of causes at work during life, is a logical inference from the acknowledged doctrine of the uniformity of laws of nature. The pseudo-scientific dogma of the annihilation of individuality at the death of this physical body has been clearly disproved by recent researches in experimental science, and there is no reason why causes at work upon the inner man at the time of his separation from the outer man, should fail to produce their effects. Hope in future happiness by reason of present goodness is not a delusion, it rests upon a scientific basis. This reasonable hope is the only source of continuous pleasure open to those who cannot rise above selfishness, and it is wanton cruelty to discourage it in the way in which some modern writers have been doing.

Unfortunately, many seem to have given up this hope while they have no other source of continuous pleasure to fall back upon. A superficial study of nature having upset their mental equilibrium, they seek truth and pleasure where they are not to be had, and waste their precious lives in self-deception. Continuous pleasure is unattainable by them, their pleasure of hope rests upon deceitful if not upon foolish and hurtful desires, and this even is often counterbalanced if not overbalanced by fear. Whether their pleasure exceeds pain or *vice versa*, depends more upon their courage, patience, and hopeful or fearful disposition than upon anything else, and these in their turn chiefly depend upon health. Hence these people also must take care not to undermine their health by gratifying foolish and hurtful desires, if they wish to enjoy the greatest possible pleasure open to them without growing wise.

We shall now conclude in the words of an English poet:—

“ Know, all the good that individuals find,
Or God and nature meant to mere mankind,
Reason's whole pleasure, all the joys of sense,
Lie in three words, Health, Peace, and Competence.
But health subsists with temperance alone,
And peace, O virtue! peace is all thy own.”

THE VALUE OF ORGANIZATION FOR RELIGIOUS REVIVAL.

[The following is the text of the Address delivered by DEWAN BAHADUR R. RAGOONATH ROW, at the late Annual Convention of the Theosophical Society at Adyar.]

BRETHREN,—I am asked to address you on the value of Organization for Religious Revival. I have much pleasure in saying a few words to you on the subject. Religion consists of beliefs and duties. Beliefs are of two sorts; *viz.*, those affecting one's conduct and those not having any bearing on one's conduct. The first sort of beliefs affects one's self and society. The latter sort concerns one's self alone. There need not be uniformity of convictions regarding the beliefs of the latter class. Perfect tolerance should therefore be allowed to those who may hold various opinions concerning them. To determine the correctness of such beliefs, there need be no organization.

But beliefs affecting one's conduct towards others must be such as should be shared in by them also; or society, among such believers, cannot exist. It is therefore necessary for such believers to decide—

- (1.) What shall be the standard of right and wrong?
- (2.) If it be a revelation, what books contain these revelations?
- (3.) Which of these is of paramount authority, or whether all of them are of the same authority?
- (4.) What are the fundamental principles of the paramount authority?
- (5.) What are the duties prescribed by it as mandatory?
- (6.) What only are as permissive?
- (7.) What are the beliefs considered as necessary for being orthodox.

To decide these questions, it is necessary to have one or more men chosen by common consent. For the determination of questions between such bodies, a central authority is necessary. Thus it will be seen that to maintain a religion of a community, a thorough organization throughout the country is essentially necessary.

History shows that all great religions spread themselves, collected strength, and maintained themselves by organization. Look at the spread of Christianity, how it is maintained and how its extension is being every day attempted. Without organization nothing succeeds. Experience has taught us this. History proves this fact. Whether in politics or in religion, or in sociology or in scientific researches, in trade or in families, organization is absolutely necessary.

See how a few merchants of England have, through organization, founded the brilliant Indian Empire. If these merchants had traded with India as Cabulense and others have been doing, without any organization, they would not have been in a better condition than the latter. Portugal, Holland and France competed with England; but with what success? They failed while England was successful. Why? Because the English excelled the other nations in organizing their institutions. See how they have succeeded in America. A handful of discontented English have, by

means of their superior organization, been able to found a People's Empire, if I may so call it, in the new continent. Look at the British army and that of the Native States. The former is strength itself, while the latter is the personification of weakness. The British square is an iron human fort, while the armies of the Native States are rabbles. What causes this difference? The one has organization, while the other has it not. The Eastern religions also used to be so maintained by organization. Look at the Monasteries, Mutts, Pagodas which have been scattered over India, Ceylon, Tibet and other places. These used to do the intended work with efficiency for considerable lengths of time, but, like all human institutions, these had their infancy, their growth, their manhood, and finally their decay.

So long as the object of the organizations was truth, and only truth, which is generally the case at their infancy, they grew and prospered. These used to do the work of Theological Colleges. In them the several systems of philosophy used to be taught. The Aryans were so tolerant that philosophies diametrically opposed to one another used to be explained and taught there. The grammarians had a religious school of their own. They held that a particular sound which they called Spout was the causeless cause of the universe. The Mimamsakas called something Adrista as the cause, and did not believe in the existence of a personal God. Then the Nastikas, Charuvakas and others maintained that there was no God beyond what is cognizable by the senses of man. There were the Monotheistical schools of Kapila and Vyasa.

All these schools were headed by Rishis, who used to treat each other with perfect toleration, though each of them denied the truth of the principles of others. They lived in amity and taught their principles to students; so long as the followers of these schools worked in the footsteps of their founders, and so long as they did not bring in untruths to effect compromises or to secure victory to their school, they admirably succeeded in placing all sides of the question before their students and leaving them to find out the Truth and follow it.

The moment untruth begins to creep into the domain of truth, the seed of decay is sown, and as untruth develops itself, truth becomes suppressed, and the decay of the organization rapidly progresses, and the tares become more numerous than the crop itself.

The Aryan organizations were intended to teach and propagato truths which can be summed up as follows:—

- (1) There is only one God. (2) From Him we have all proceeded and He is therefore our Father. (3) He is present everywhere. (4) He sees everything. (5) His powers have no limit. (6) He knows everything. (7) He protects us all. (8) He is kinder to us than our father and mother. (9) He has given us our body, brains and everything round us, so that we may be happy.

Our duties as prescribed by God are:—

- (1) To be kind to our brethren; (2) Be pleased at the happiness of our brethren and be sorry if they are unhappy; (3) Not to

be cruel to any of His creatures; (4) To be truthful; (5) To give charity to the needy; (6) To be merciful to all; (7) To be thoughtful always; (8) To be hospitable to all; (9) Not to steal any one's property; (10) Nor to hurt anybody; (11) To revere elders, devatas, saints, gurus, &c.; (12) To respect the learned; (13) Not to be angry at others' faults; (14) Not to be vain; (15) Not to think lowly of others; (16) To be respectful and affectionate to mothers and sisters; (17) To respect women in general; (18) To respect one's religious instructor; (19) To be regular in the discharge of duties; (20) To keep oneself clean; (21) To be regular in food, rest, &c.; (22) To study one's lessons; and (23) To love God by leading a virtuous life; (24) In short, to be dutiful to yourselves, to your brethren, and to your God. Obey these commandments, you will be happy in this world and elsewhere.

To sum up; Do everything necessary to make you happy without injuring others, and learn the luxury of doing good to all and of worshipping God, who will bless you.

So long as these truths used to be taught, the Aryavart was prosperous and happy, and was a noble example for its neighbours.

As the golden age began to recede, materialism, atheism, utilitarianism began to supplant the belief in the aforesaid truths. Disbelief in the existence of God or of His attributes, selfishness, (which is in reality no selfishness at all) cruelty, expediency irrespective of truth, fool-hardihood, disregard to brotherhood, undutifulness to elders, ill-treatment of females, insanitation as regards food and drink, began to prevail.

At last our Aryan organizations lost their vitality and almost proved useless for the purpose for which they were created from the cause already referred to. The pure, simple, and beautiful truths seen, conceived, felt and promulgated by the ancient Rishis were contaminated by the intermixture of selfish and intricate dogmas by men of inferior calibre. Though the same organizations remained in force, yet from the fact of the infusion of untruth, the decay was rapid and has threatened the extinction of vitality in them. At such a juncture a great revivalist was necessary to restore vitality and to set the machine again in motion. Many were the people who attempted to do this. A few of them had some success, but it was insufficient to rouse people to their sense of duty to their religion.

Many well-wishers were in great grief at this state of things, but could not see their way to revive usefulness in these organizations throughout India and other countries. It is very strange that this great work was reserved for two foreigners, they themselves coming from two corners of the globe—I need not mention their names, as they are foremost in the minds of every one now here. What have they done? They have travelled to China from Peru, from Tibet to near Japan, studded the countries between these four corners of the globe, with associations having for their object the revival of Truths shrouded in thick mists for centuries past. There is now 173 societies, being branches of the Theosophical Society, having Adyar as their centre, and America,

Europe, England, India, Burma, Ceylon, &c., as the sub-head-quarters of several associations. Our respected President rules over all these Associations, and his benevolent authority is experienced by them all. Such is the discipline maintained that every one of them looks up to the President as the final arbiter, and his decision is received with contentment, pleasure and respect.

This mighty organization is only 13 years old. Young as it is, what has it achieved? It has roused the Aryans and Buddhists from the trance into which they were fallen, and set more than 300 millions of human beings a-thinking. These have commenced to examine their revealed books, study them, compare them with Christianity and Mahomedanism, and to unearth their buried treasures of the greatest sanctity and exhibit them to the gaze of the astonished world. In Bombay some of the Theosophists have been publishing valuable Aryan works and selling them at prices within the means of even the poor. In Madras a Tract Book Society has been distributing tracts on Aryan Religion broad-cast to millions. Hindu preachers have run over the country preaching the principles of Aryan religion side by side with the Christian missionaries. Even the English educated natives have begun take to some interest in Metaphysics, having already mastered works propagating materialism; scepticism has begun to decline, and the truth of Atheism has begun to be suspected. Such a revival of religious enthusiasm, in so short a period, was most extraordinary and due to the organization brought into existence by Colonel H. S. Olcott—a name which will ever be remembered by the Hindus, and a name which has already become a household word in all parts of India and other countries.

While there is so much for congratulation, there is a great deal to be anxious for in respect of the safety of this mighty organization. The branches are yet young. There are only a few earnest workers in some of these branches. Among these few, there are serious differences of opinion. Among some of these workers meekness has not yet permeated, while ambition is burning in their minds; selfishness, envy and ignorance have yet to be expelled. Apathy, the peculiar Indian vice, still rules among the majority of the members of these associations. Fresh life has to be infused into them for the eradication of these and such vices, and for letting in the love of universal brotherhood, charity, knowledge and activity. The Theosophical Society should now take up this task, strengthen the hands of those in these associations who have been doing good work, bring into existence new and additional votaries for the important work, and send its President occasionally to enlighten these associations with his presence, advice and instruction. This measure, though mentioned last, is the most important one.

A worthy Lieutenant to our President has not yet been vouchsafed to us. Thus is a matter of much anxiety, but I am certain that God, under whose providence all good is secured for us, will not deny us His grace, which we have till now been experiencing, at the time when it may be more valuable to us.

May our organizations for the Revival of Religion get more life and strength, may it become useful, and contribute to the prosperity of the people, and may it become lasting, is the prayer of all of us, Theosophists.

THOUGHTS ON THE PRASNOPNISAT.

From the Microcosm to the Macrocosm.

KABANDHI KATYAYANA approaches the great sage Pippalada, and asks him to explain how the creatures of this earth come into existence. Says the sage:—

“Desirous of creating was the Prajapati (Progenitor). He underwent penances, and by these penances he created a pair. One of them was RAYI, the other PRANA.

“The *Prana* is certainly the sun, the *Rayi* the moon. All this—subtle or gross—is *Rayi*. Hence all those that take form from others, (are capable of receiving impression) are *Rayi* (relatively to those from whom the impression comes).

“Now the rising sun as he enters the East, upholds all the eastern (phases of) *Prana* in his rays. He gives light to the south, the west, the north, the zenith, and the nadir—he upholds all these phases of *Prana* in his rays. Thus risethis *agni*, this *Prana*, this life of all, this picture of all. So says the *Rk*. ‘They knew him to be the picture of all, full of rays, the manifestor of consciousness, the support of all living beings, the one eye of all creatures, the prime cause of heat. This sun, having a thousand rays, as he shows himself, appears on earth in the form of the various living organisms.’

“The year is the Progenitor. He has two sides—the northern, and the southern. Whoever perform the *ishta*, and *purta*, and other actions, conquer the world of the moon. They come back again. Hence the *rishis* who desire progeny (the householders) go to the southern side. The *Rayi* is the *Pitriyana* (the road of the fathers). Now as to the northern (side). Those who search the Atma, by penance, by continence, by faith and by learning, conquer the world of the sun. This is the common source of all the *Pranas*. This can have no earthly death. This has no fear. This is the Higher Road. Hence they do not (ordinarily) come back. This FATHER YEAR is a check upon the ignorant. So says the mantra of the Veda. ‘They say he has five feet and twelve aspects, and that he lives in the third heaven beyond the world. He is full of water. Others say, the wise being has seven wheels, and six aspects. This living world is caused by him.’

“The month is certainly the Progenitor; his dark half is the *Rayi*, the bright half the *Prana*.

“Day and night are a progenitor. The day is *prana*, the night is *rayi*.

“Food is the progenitor. Hence is the semen virile; thence these creatures.”

The year, the month, the day, the food, are all of them *prajapatis*,—the progenitors of the organisms of this earth. They are all the children of the pair given birth to by another *prajapati*, on a higher platform of being. This *prajapati* is the progenitor of that phase of matter, which I have called *Prana* in my articles on the subject, in the last volume of *The Theosophist*. He is also known as the HIRANYAGARBHA.

In the above extract Pippalada speaks of his creation on the plane of *Prana*. The *Hiranyagarbha* undergoes penances. Some cycles pass on when by the working of inherent *tatwic* forces, he

throws out of himself through the medium of a universal soul and mind, the matter known as universal *Prana*. He gives this matter two co-existing estates. The one I have called positive, the other negative. These are the light and shady phases of the state of existence.

The sun is the centre of the ocean of *Prana*. The solar *prana*, reflected from the moon, gives the negative phase of this life matter. The solar *prana*, which is of course the real *prana*, is in the above extract given that name by pre-eminence. The reason is evident. The reflected lunar *prana* is called *Rayi*. These two phases of matter—the *prana* and the *rayi*—cause our physical creation. Their mutual dependence has earned for them the name of a pair.

The word *prana* is variously rendered by the commentator as the sun, the *agni*, the *attri*; the word *rayi* as the moon, the *anna*. The words *attri* and *agni* seem to have the same idea—that of “the consumer.” They signify that which becomes the cause of some change in something. The words *rayi* and *anna* (literally food, that which has the capability of being consumed) means in contradistinction those things which are capable of changes being impressed upon them. The lunar phase of life matter is always being changed in state by the sun. Hence is it called *rayi*.

This change of phase is necessary for the purpose of impressing solar changes upon gross matter. The heat (*agni*) of any substance causes change only in a substance of lesser temperature. With the same temperature all over, change would be impossible. There would be no creation.

Terrestrial Prana will thus be found to be a great Being with two phases of existence. It will long have become clear that *Terrestrial Prana* at every moment of the earth’s journey has the following centres and surroundings.

1. The northern centre. This is the sun himself, as he stands in one centre of the earth’s orbit.
2. The southern centre. This is the moon.

It will bear repeating once more that the two phases of life-matter are really one and the same thing. There is no actual difference between *prana* and *rayi* except that of relative temperature.

The moon is reckoned to be the centre of the cooler matter, because the reflected light of the moon marks *rayi*, the cool state of matter. The moon is called the southern centre, and the lord of the western half, because *rayi* is stronger in our hemisphere, when the sun is absent from there, either in the annual or the diurnal course.

The moon herself has two faces—one bright, the other dark. This causes a comparative preponderance of the positive and negative states of life-matter—the *prana* and the *rayi*—in the right and left portions of the body.

The northern and southern phases of life are represented by the YEAR. The annual revolution gives birth to those two phases of TERRESTRIAL PRANA. Hence is it said that the YEAR is a progenitor. The northern and southern centres of the human body—the brain and the heart are reflections of this annual figure.

But the MONTH too is a progenitor. This goes deeper into the life-principle of the universe. The monthly motion gives birth to no centres. There are none such in the human body. It gives birth however to twelve *strata* of the northern and southern centres of *prana*. Each month—each of these twelve strata—is a complete picture of the ANNUAL FIGURE.

The YEAR gives birth to the *rayi* and the *prana* by the varying positions of the earth with respect to the sun. The month does the same by the varying relations of the sun and the moon.

These monthly figures give birth to twelve strata in both the centres under consideration. The month being a twelfth part of the year—30 out of 360°—the YEAR has been given the quality of having twelve figures. All these figures are progenitors and guardians of man's twelve-fold life. This however hereafter.

Now for the FATHER DAY. The day too is a progenitor. This is the principal cause, with the bright and dark faces of the moon to aid it, of the two-fold—the eastern and the western—division of the body of *prana*. The day is thus a perfect picture of Prana in all its phases. The ANNUAL and MONTHLY figures are there, and there is the DAILY FIGURE. All these placed together give us a being on the plane of *prana* with the northern and southern centres, and the eastern and western halves.

From the northern centre of this great being, which is in appearance like a thousand petalled bright lotus, with the ever-accompanying cone of rays caused by extreme brightness, emerge the rays of *prana* (positive) in all directions. These are the nerves of this ethereal being.

From the southern centre, in which an account of calm reflected light, no cone is visible, and in which therefore there is no spine, emerge the rays of *rayi* (negative). These are the blood-vessels of this ethereal being.

Interlaced with each other these two-fold rays run all over the body.

Before proceeding further, I may make one more remark about the general nature of these diurnal beings. One set of these diurnal beings is always cooler in temperature than the other. With every constituent part present all the same in both these sets of days, there is a difference in the general temperature of the two, caused by the varying lengths of days and nights. The cooler ones of these days, according to the same general law which has been noticed above, have the nature of *rayi*, the hotter ones that of *prana*. The former have the capability of being impressed upon, the latter the power of producing an impression. The former is woman, the latter man. This carries with him the picture of the future child; that is the receptacle, the nourisher, the preserver of the picture. It is not to be understood from this that the cooler days of the year will absolutely give birth to a female, never to a male. This very likely would have been the case, if there were no planetary influences to modify the general nature at various times of the *prana* and the *rayi*. For simpler handling of the subject, I leave these planetary influences out of consideration.

This day is the perfect type of the various species of living beings on the face of this earth. So says the Vedic text quoted above from the Rigveda. "This sun having a thousand rays, appearing on earth in the shape of all living organisms, &c."

The first impression of this being upon earth is of course very imperfect. But as the exposure of ages upon ages strengthens the impression, the appearance is more marked and complete. Man is the most perfect impression of this being upon earth. Other organisms are but imperfect men.

The DAY is the type of the species. Every moment (*truti*) of the day, however, is a perfect picture of himself. Just as the annual figure is represented in the month, and both these in the day, so the day is represented in all its minor divisions up to a *truti*. The impression of a *truti* is the impression of an individual of a species. Individual man or woman is the most perfect impression of a *truti*. A *truti* is a being of *prana*, a phase of solar existence, having in it every power of life that is manifested on earth. It is the most complete original of individual human life. And what is the life of this *truti*? It has a northern lotus, which in man becomes brain, and a southern one, which becomes in man the heart. Both these lotuses have in them 12 figures each—the so-called MONTHLY PROGENITORS. Each MONTH is made up of 30 other figures, which are the DAILY FIGURES. Each of these days is made up of $60 \times 60 \times 60 = 216,000$ *trutis*. $216,000 \times 12 \times 30 = 77,760,000$ figures in each lotus. Twice this $155,5 = 20,000$, = the number of figures in both the lotuses. But there are as many in the male as in the female days. Hence the entire number of figures in Prana is 311,040,000. This is solar calculation. The moon introduces certain changes in this duration, and lunar time being $\frac{31}{30}$ times solar time, we raise the number of figures to 321,480,000 or nearly 33 krores.

There are then about 33 krores of these life-figures in *prana*. Half of these incarnate in the male, half in the female. These figures are the nearly thirty-three krores of the deities of the Hindu Pantheon on the plane of Prana.

These gods throw images into man-producing matter, and from the lotus centres of the heart and the brain exercise their influence upon the surroundings of the gross body. Each of these has a separate function to perform, in the economy of human life. The generic functions of each of the twelve monthly figures, or rather the twelve strata of the Annual Figure, have been rather definitely enumerated, and for practical purposes it will be enough to give here an outline of those alone.

The *Monthly Figure* under whose influence the first impression of life is thrown upon man-producing matter is the guardian of man's physiological life. Upon this of course depends everything. If there is no physiological life, there can be none other. During the day, which as we have seen is the type of the human species, this *Monthly Figure* runs its minor course in a space of two hours. The 30° which in a year represent a month, represent in one day only two hours. Suppose the first impression of life is thrown upon man-producing matter when the diurnal Aries just sets in.

Every *truti*, as we have seen, is a complete being in itself. Hence the first impression is quite a complete circle of 360°—a lotus of 12 petals of 30° each. But the colour of life is given by the Monthly Figure which presides over the Aries. During two hours the circle is strengthened. As the earth moves on, the space which was during the last two hours under the direct influence of Aries, is now in Taurus.

This throws an impression different in colour from the former, yet all the same—a complete circle of 360°.

In this manner we get twelve strata, or circles, for each of these lotuses of the heart and the brain.

The first stratum marks man's physiological life.

The second is the circle of man's immediate surroundings. Those that depend upon him are so much his own, as to have no independent personality of their own. This takes in those things upon which his physiological life itself depends—to say nothing of remaining circles. This therefore includes wealth, and those that bring us wealth.

From wealth we go to enterprize. This represents the third circle of man's surroundings. Wealth is the immediate mother of enterprize, and this includes labour, and those that help us in our labour—servants, &c., brothers and sisters.

Those carry us to the surroundings of the home of our childhood. This is represented by the fourth circle. Here we also have the presiding deity of home, the mother, and all those disinterested friends who wish us nothing but unalloyed good, who try their best without it may be even the possibility of return, to secure for us advancement and all sorts of progress.

We progress then, the germ of natural progress on all lives bursting under the favourable light of the home of our childhood. In the fifth circle we come face to face with the natural result of progress. This is two-fold. The first is experience, which means wisdom. The second is the successive stamp which, through the developed organism of the present, Time leaves upon the future physical plane. This means procreation, and it connects us with children.

The next circle takes us to the conflict between the past and the future. A power comes into existence which would arrest our progress. Whatever *experience* we have had of the past, would chain us to itself. The violent attempts of the past to keep the future away from us, show itself in the form of disease of various sorts, and in the shape of those persons who try their best to check our progress, or whatever else we have learned to prize as the end of our lives.

The seventh circle is the exact counterpart of our life. It is sexual attraction, and persons towards whom we have this attraction.

The remaining five circles are the complements of the five—from the 2nd to the 6th—that have gone before.

Thus the eighth is a complement of the sixth. It is the final triumph of the forces which work in the sixth. Future progress is for some time arrested, though in the end nature turns this

arrest to advantage, by making arrangements for getting rid of these antagonistic forces. This circle represents death and fatal diseases.

The ninth circle is the complement of the fifth. True wisdom and experience lead us to active virtue, and to those that lead us to virtue. We have here also affection, and those feelings in which the propagation of the species has origin.

The tenth circle is the complement of the fourth. From the home we are thrown into the world—the political society—from the mother to the father, from the disinterested to interested friends.

The eleventh is the complement of the third. From labour and enterprize we come to income of all sorts in all possible ways.

The twelfth is connected with the second. From wealth we come to its application. It means expense, and when expense passes beyond its proper limits, it might mean poverty.

These are the twelve strata of the positive and negative circles of our life, and these, it might be mentioned, are the twelve mansions of the horoscopic Figure. One of the monthly Figures is the guardian deity of one of these twelve circles of human life. Every component *truti*, is a phase of this Being's existence. One phase is distinguished from the other by a difference, in manner, substance, quantity, quality, and degree.

Thus in the physiological section of our macrocosmic original, we have figures, who preside over all our physiological manifestations of life. We have thus the Ocular personage, the deity of the eye; the Auditory personage, the deity of the ear, and so on, the deities of all the senses and sensuous organs. Then we have also deities of walking power, of manual power, of generative power, and so on. Then we have deities of the digestive powers, of sleep, dream and so on.

In the remaining sections of man's life, we have deities of wealth, of labour, and enterprize, of the comforts of home, wife, child, father and mother, and in fact all the various and varying phenomena of human life. In body, in home, in society, political or social, whatever experiences man has, have their guardian deities in the macrocosmic Prana.

That all these deities have figures is evident. The two centres, the northern and southern—the brain and the heart: the two divisions—the eastern and western—the right and the left, the two systems—the nervous and the arteric venous—the solar and lunar rays—all are there. It is these things which, working in gross matter, give us every living organism.

There is one thing noteworthy in this theory. It holds that just like the physiological functions of human life, all other manifestations have their source in his life principle. The sun is not only the source of our warmth and cold, our inspiration and expiration, our growth and our strength: he is as well the fountain head of our gold and silver, love and hatred, comfort and distress, and so on. He carries with him the krores upon krores of the deities that enter into our composition, and who are guardians of the various realms of our life sacred to them. These gods have forms.

Well! but are they intelligent too? The Vedic text quoted above speaks of Father Year as wise, knowing. Seeing that the ocean of Prana with all its denizens—the gods of whom we have been speaking—owes its origin to the higher principle the mind, it is evident that each of these gods and goddesses must have a mind. There can be no gross bodies in the physical plane without the Prana, to which they owe their immediate origin. There can similarly be no gods and goddesses—the beings of Prana—without a mind (*manas*). But the mental manifestations of these gods are confined simply to their peculiar experiences. They are not so various as those of the human mind.

These gods, then, are self-conscious beings. But they are in comparison to man absolutely elementary beings. They live in absolute conformity with time and space. They have but one idea, one work, and they are always full of it. They are always true to their nature. Transgression is impossible for them.

The more important of these personalities of Prana have been given distinct names, and the times of their life have been noticed in the Veda, and illustrated by imaginary stories in the Puranas. Gods then do exist. They are beings on the plane of Prana, similar to those on the physical plane. The universal *tatwas* enter into their composition, just the same as they enter into the composition of gross forms. They have figures which are the type of all organic creation in whatever kingdom. They are conscious of their existence as agents; and just as a man is conscious of his surroundings, the universal *agni*,—the *tatwic rays*—throws the forms of other gods, and of creatures on the physical plane into their consciousness. They are conscious of existence of others too, ourselves included. The Universal *agni* himself is a god—a phase of Prana, performing the function of carrying the works of man to the cosmic picture gallery. I may refer the reader to my article on the subject. Not only does the *agni* carry the works of man to the gods, but brings down the influence of these gods to men.

The rays of this Universal *agni* perform another very important function in the universe. From every point of space—this ocean of Prana—rays emerge which travel in all possible directions. They go to every other point. Hence every point of space is a complete picture of the ocean of Prana. It is on account of this fact that we find a tree lying concealed in a little seed. What is a seed but a certain amount of earth, gathered round a point of Prana—a point which, as we have seen, is a complete picture of the organism? In the lotus centres of the heart and the brain is similarly reflected the whole macrocosmic Prana. All the strata of this figure are there. It is a perfect picture of external man. The cardinal picture—the *purusha*—spoken of in the Upanishads as having the measure of a toe, because the dimensions of the reflection must of course always be measured by those of the reflector—is the more worldly of the two. It is those who make the tendencies of this picture the rule of their life, that go by the southern road, along the plane of *rayi*, to the lunar sphere from whence they must come back. The votaries of the northern

picture, which is the original of the southern one, go to the *Suryaloka*.

Another reflection is suggested by this theory of the *Prana* and the *Rayi*. There would be no forms and names on the physical plane, if there were no *rayi*. It is the *rayi* which receives the impression. But the *rayi* is in nature nothing more than the shady side of *Prana*. The names and forms of the physical plane the shade (the *Chhaya*), and not the real light. Taking the analogy a little further, the *Prana* itself is the shade of Manu, Manu the shade of *Iswara*, and *Ishwar* the shade of the *Hiranyagarbha*. This is only a phase of the existence of *Parabrahma*. He alone is then the real light. Everything else in the universe is his shade. Let us then look up to the light, and pass out of the shade.

RAMA PRASAD.

THEOSOPHY.

BY THEO. G. ED. WOLLEB., F. T. S.

ITS OBJECTS, AIMS AND RELATIONS.

DURING the last thirteen years a new current of thought, or rather nearly forgotten old one, which had its source in India, made its re-appearance. Scarcely noticed it was, slowly its influence increased, and now it is forcing its way through the boulders of ignorance and through the swamps of indifference. We mean the theosophic movement, for which the harvest is ripening, for which thirsty souls are waiting. A vacuum existed and slowly it is filled. Can a progressive mind be satisfied with the dogmas of the church or with the axioms and deductions of science, as far as they concern the relations of the seen with the unseen, the Why, Wherefrom and Where to of human existence? Both religion and science have not yet been able to bridge the gulf which separates the material from the immaterial, the real from the imaginary, the fact from the illusion, nor have they been able to answer fully and logically old and new questions which an inquiring, suffering or puzzled mind is ever apt to propound. "Thus sayeth the Lord," "Such are the dogmas of the Church of God," is the answer of the one; "Such are the facts recognized by our senses or deduced by our reason and accepted by science," says the other. And both fail to establish on a firm basis the existence of a Supreme One and its relations with the universe, fail to explain the real, ultimate cause of the existence of everything perceived by our senses or deduced by reason. Even the question nearest our hearts remains unanswered, or rather answered in so many contradictory and unsatisfactory ways, that confusion, or contempt, or despair is the dire result. The Wherefrom, the Where to, the What of man have been expounded by countless theories and vagaries, but remain unsolved. Will these most important questions ever be solved to the satisfaction of not only logic, but also of the innermost aspirations, longings and necessities of mankind? We expect so, yea, it must

be so, for a deep feeling of unrest, of instability, or of emptiness pervades that part of the human family, which can, and does live above the common phases of material existence. An indefinite longing has taken hold of the honest thinking mind, because it can find neither a rational basis in dogmatic religion, nor a soul-satisfying answer from science to its noblest and dearest aspirations. We are in the midst of a general decline of faith; it has no longer any firm hold upon the progressive intelligences of Christendom, nor upon the majority of the masses, its very foundations being undermined by materialistic science. Belief in a future life and in the consequences of the present one is also disappearing. All religious systems seem perishing by a sort of internal decay, a spiritual dry-rot, losing day by day all vital hold upon an ever increasing proportion of their nominal adherents. Day by day as religious sects decay, do divine laws lose their hold upon the minds of mankind, and with this comes inevitably a loss of respect for human laws also, and thus the so-called civilized world is becoming rapidly demoralized.

Science is apparently on the verge of a final separation from the spiritual; in matter alone does it seem to find the promise and potency of every form of life, and is satisfied with its own conclusion. It will not and cannot recognize the spiritual bond, that holds the Universe, the All in All, together; cutting itself deliberately loose from the study of true psychology, it ignores and even denies the existence of a spiritual force, and declares dogmatically, that the Universe is composed of atoms and ether, and that there is no room for "ghosts" in it. It either denies what it cannot solve, or proudly ignores certain facts of human consciousness, and imagines nothing but a blank, or at most, unconscious cerebration and delusion where there is really a world of most difficult psychic phenomena which it will neither notice nor try to explain. It comes to the conclusion that

"The world rolls round for ever like a mill;
It grinds out death and life and good and ill;
It has no purpose, heart or mind or will.
Man might know one thing were his sight less dim;
That it whirls not to meet his petty whim
That it is quite indifferent to him.
Nay, does it treat him harshly, as he saith?
It grinds him some slow years of bitter breath,
Then grinds him back into eterna death."

Brothers, what a dark and depressing conclusion to arrive at! What incentive to self-control and progression, what light in our darkness, what strength in temptation, what comfort and consolation in sorrow and suffering can poor and weak humanity derive from such a gloomy, hopeless and debasing doctrine? Those who have suffered may answer.

Does this much vaunted Western science make mankind happier, better, or prepare it for this or for another life? It diffuses knowledge—this is true—the world seems to grow brighter; but discontent and poverty replace ignorance, and human misery keeps step with human material progress. Yet is materialistic philo-

sophy some steps in advance of blind religion, as it enforces a stern feeling of responsibility for man's own actions, takes from him the comfortable but false and demoralizing doctrine of the atonement, of the possibility of his escape from the penalty of his error, ignorance or wrong-doings by penitence, prayer or absolution, and holds him to the strictest account for his actions. So far, this is good theosophic doctrine. Nevertheless, there hangs a pall of darkness over modern science as to spiritual things, as it fails to unravel the tangled mystery of life. Neither can religion do it, nor lift for us the veil of past and after life, though it pretends to do so. What science and orthodox religion have failed to do, spiritualism has tried, and tries yet, though its attempts and efforts to found a scientific system and to give a firm and rational basis to its phenomena have not been successful nor proved entirely acceptable thus far. The study of the higher phases of spiritualism, teaching and proving some of the relations of a superior, sometimes inferior world or state and manifestations of mind with our mundane sphere and consciousness, constitutes a branch of the theosophic system, which at this juncture reappears with the promise of a logical solution of the problems which have agitated humanity since its awakening into intellectual existence.

Theosophy is the science of unseen spiritual causes, and their effects, of superphysical consciousness, of cosmic evolution, both material and spiritual: it is the science of all that is divine in man and in nature; it is the study and analysis within the known and knowable of the unknown and otherwise unknowable.

In relation towards the Infinite, theosophy holds that all which is written and asserted on the nature of God, of the Absolute, the Great First Cause, the One Eternal Perfection, only reveals the depth of human ignorance, since the nature and essence of the Supreme Being is absolutely incomprehensible to the human mind; its state and condition being entirely beyond the possibility of any proof—unless assertions be such—therefore it rejects all ideas of finite attributes with which man has clothed or surrounded the conception of the idea of the Infinite.

The essentials of theosophy in its relations towards humanity are charity, fraternal love, virtue, morality and kind sympathy with every living creature, the practice of the Golden Rule: but it despises that virtue which prudence and fear alone inspire and direct.

The subject of the relations between mind and matter, spirit and body—one of much difficulty and subtlety—Theosophy submits to close examination and analysis: The theories and phenomena of mesmerism, spiritualism, psychometry, thought-reading and others of an alloyed nature, it analyzes, defines, classifies, frees from the dross of credulity and error, and finally makes the phenomena subservient to conscious man. It holds that the so-called spirit manifestations of the last forty years are only an occurrence to arouse humanity out of that torpor and darkness into which it is plunged by sensuality, selfishness, indifference and the Christian doctrine of the atonement.

Theosophy realizes that the tendency of the present education is to make mankind materialistic, is to enthrone skepticism and to imprison or even possibly root out spirituality—that the earth is the battle-ground of moral no less than physical forces, and that the boisterousness of animal passions under the stimulus of the rude energies of the lower forces of nature always tends to quench spirituality—that ignorance is the most formidable and dangerous foe with which humanity is compelled to contend; it teaches that just principles are the result of just knowledge and just actions the result of just principles.

In its relation to religion, theosophy ascends to the fountain-head of all, the Aryan cosmology, because therein it finds the germs of all creeds, the origin of all religions. It does not separate religion from science. Its religion is scientific, and its science religious. In both it not only unmasks error, but offers a foundation upon which the soul can build, realizing that mankind cannot rest satisfied with bare negations. It teaches that this life is but a single link in the long chain of existences which every spirit individuality must pass through, and that the destiny and future of man is determined by his own merit or demerit alone, and that the upward course of his immortal principle can only be assured by an intelligent and persistent mental and moral discipline; in other words, that immortality is not a gift, but a possibility, and that it must be earned through man's own efforts.

Relative to science, theosophy holds that physical science has merely laid down the physical basis concerning the constitution of man and of nature, and the relations between each. It recognizes the existence of a far higher and deeper knowledge than modern science has attained, and finds in the cradle lands of the Aryan race an occult science, far exceeding in extent, profundity and importance, anything thus far achieved. Unlike science, it does take cognizance of the quality and amount of evidence in support of the reality as phenomena, of those manifestations which are ascribed to the souls of the departed.

As a resume; Theosophy is the study, knowledge and practice of spiritual things; it means the realization of man's spiritual nature and powers; it aims at the subjection of matter unto mind, body unto spirit; if persistently lived it is a regeneration of man, crowned by a life of charity, purity and self-abnegation, and is eminently progressive.

A Theosophist worships the Infinite as a necessity of his soul; and through his love of mankind, he tries to comfort the sorrowful, to animate the weary, to keep the temple of the spirit pure and undefiled, to cherish the divinity within him, to be faithful to the intellect and to the inner voice, to educate and develop those powers entrusted to him, and to employ them in the service of humanity; he cultivates spirituality as the highest kind of intellection which takes cognizance of the workings of nature by direct assimilation of the mind with her higher principles. The cultivation of occult power over the forces of nature, and the investigation of her subtler secrets as regards the inner principles controlling

physical results, are worthy of his notice, although regarded by him as occult science of a not high aspect.

The teachings of theosophy from the standpoint of common sense can be briefly summed up thus:

1. That there is a principle of consciousness in man which is immortal.

2. That this principle is manifested in successive incarnations on earth.

3. That the experience of the different incarnations are strictly governed by the law of causation.

4. That as each individual man is the result of a distinct causal necessity in nature, it is not wise for one man to dominate the life and action of another, no matter what their relative development may be. On the other hand it is of importance that each individual should ceaselessly work for the attainment of the highest ideal that he is capable of conceiving. "Be ye perfect as your Father in heaven is perfect."

5. That it is wise and just to practice the most ungrudging toleration towards all our fellow-creatures.

6. That as absolute unity of all nature subsists forever, self-centered actions are bound to end in pain to the actors on account of their opposition to this fact. The foundation of morals must therefore lie in the feeling and practices of Universal Brotherhood of Man.

7. That the harmony of the unit with the whole is the only condition which can remove all pain, and that this harmony is attainable only through the individual's own exertions.

The Theosophical Society is meant to be a platform of universal and enlightened brotherhood, founded on the basis of mutual tolerance; an investigation of the nature and powers of the human soul, with the primary object of self-growth, and secondly, of increase of human health, goodness, knowledge, wisdom and happiness, and consequently the decrease of the causes of misery and crime; it aims to trace back to their source the currents of an occult science, which force themselves from time to time upon the perceptive and receptive minds, bearing on their surface the promise and possibility of a higher knowledge than has hitherto been vouchsafed to mankind. Its scheme embraces the study of occultism, especially Asiatic occultism, the investigation of Oriental religions and systems of philosophy, the elucidation of the Aryan mysteries, the restoration of the ancient knowledge which gave to its possessors abnormal power over nature, and ultimately the solution of the momentous problem of man's ultimate destiny.

[The foregoing excellent sketch of Theosophy appeared lately in the *Golden Gate of San Francisco, Cal. Ed.*]

NADA-BINDU UPANISHAD ; RIG-VEDA.

(Translated by the Kumbakonam T. S.)

(1). The syllable A is considered to be its (the bird Om's) right wing, U its left, M its tail, and the Ardha-matra (half-metre) is said to be its head.

(2). The *rajasa* and *tamasa* qualities its feet, *satwa*—its body ; *dharma* (virtue) is considered to be its right eye, and *adharmā* (non-virtue) its left.

(3). The *Bhuloka* is situate in its feet, the *Bhuvarloka* in its knees, the *Suvarloka* in its loins, and the *Maharloka* in its navel.

(4). In its heart is situate the *Janoloka*, the *Tapoloka* in its throat, and the *Satyaloka* in the centre of the forehead between the eyebrows.

(4½) Then the matra beginning with *Sahasrahna*, &c., (1,000 rayed) is referred to (viz., should be referred to).

(4½ to 5½). An adept in yoga who bestrides the Hamsa (bird) thus (viz., contemplates on Om) is not affected by karmic influences or by 10 crores of sins.

(5½ to 8). The first matra has *Agni* (fire) as its devata (presiding deity), the second *Vayu* (wind) as its devata, the next matra is resplendent like the sphere of the sun, and the last the *Ardha matra*, the wise know as belonging to *Varuna* (the presiding deity of water).

(8-11). Each of these matras has 3 faces (divisions). This is called Omkara. Know it by means of the dharanas (viz., concentration on each of the 12 *Katas*, or the variations of the matras produced by the difference of swaras or intonation). The first matra is called *Ghoshini*, the 2nd *Vidhyumalli*, the 3rd *Pathangini*, the 4th *Vayuvegani*, the 5th *Namadeya*, the 6th *Indri*, the 7th *Vyshnavi*, the 8th *Sankari*, the 9th *Mahati*, the 10th *Driti* (*Dhruva*, Calcutta Edn.), the 11th *Nari* (*Mounni*, Calcutta Edn.), and the 12th *Brahmi*.

(12). If a person happens to die in the first matra (while contemplating on it), he is born again as a great emperor in *Bharata varsha* (the land of Bharata) one of the 9 divisions of *Jambudwipa*, being one of the 7 islands of *Bhuloka*.

(13). If in the 2nd matra he becomes an illustrious *Yaksha*, if in the 3rd a *Vidyadara*, if in the 4th a *Ghandarva* (these three being the celestial hosts).

(14). If he happens to die in the 5th, viz., *Ardhamatra*, he lives in the world of the moon, with the rank of a deva greatly glorified there.

(15). If in the 6th, he merges into *Indra*, if in the 7th he reaches the seat of *Vishnu*, if in the 8th, *Rudra*, the lord of all creatures.

(16). If in the 9th, *Maharloka*, if in the 10th, *Janoloka* (*Dhruvaloka*—Calcutta Ed.), if in the 11th, *Thapoloka*, and if in the 12th, he attains the eternal state of *Brahma*.

(17.) That which is beyond these, (viz.) Parabrahmam which is beyond (the above matras) the pure, the all-pervading, beyond *Katas* (either 12 according to this Upanishad, or 16 according to

Prasnopanishad, 6th Basna), the ever-resplendent and the source of all Jyotes (light of manas, sun, eyes, &c.,) should be known.

(18). When the mind goes beyond (the influence of) the organs (*Indryas*) and *gunas* and is absorbed, having no separate existence and no mental action, then (the guru) should instruct him (as to his further course of development).

(19). That person always engaged in its contemplation and always absorbed in it should gradually leave off his body, following the course of Yoga and avoiding all intercourse with society.

(20). Then he being freed from the bonds of Karma and the existence as a Jiva, and being pure, enjoys the supreme bliss by his attaining of the state of *Brahma*.

(21). Oh intelligent man ! Spend your life always in the knowing of the Supreme bliss, enjoying the whole of your *prarabdha* (that portion of past Karma now being enjoyed) without making any complaint (of it).

(21 to 22½). Even after *atmagyana* (knowledge of Atma or self) has awakened (in one) *prarabdha* does not leave (him) ; but he does not feel *prarabdha* after the dawning of *tatwagyana* (knowledge of Tatwa or truth) because the body and other things are *asat* (unreal) like the things seen in a dream to one awaking from it.

(22½ to 23½). That (portion of the) Karma which is done in former births, and called *prarabdha*, does not at all affect the person (*tatwagyani*) as there is no re-birth to him.

(23½ to 24½). As the body that exists in the dreaming state is untrue, so is this body. Where then is re-birth to a thing that is illusory ? How can a thing have any existence when there is no birth (to it).

(24½ to 25½). As clay is the material cause of the pot, so one learns from the Vedanta that *Agyana* (non-wisdom) is the material cause of the universe ; and when *Agyana* ceases to exist, where then is the cosmos ?

(25½ to 26½). As a person through illusion mistakes a rope for a serpent, so the fool not knowing *Satya* (eternal Truth) sees the world (to be true).

(26½ to 27). When he knows it to be a piece of rope, the illusory idea of serpent vanishes.

(27). So when he knows the eternal substratum of every thing and all the universe becomes (therefore) void (to him), where then is *prarabdha* to him, the body being a part of the world ? Therefore the word *prarabdha* is accepted to enlighten the ignorant (only).

(27½). Then as *prarabdha* has in course of time worn out, he who is the sound resulting from the union of pranava with *Brahma*, who is the absolute effulgence (*jyotis*) itself, and who is the bestower of all good, shines of itself like the sun at the dispersion of the clouds.

(29). The yogee being in the *Siddhasana* posture practising the *Vaishnavi mudra*, should always hear the internal sound through the right ear.

(30). The sound which he thus practices makes him deaf to all external sounds. Having overcome all obstacles, he enters the *Thurya* state within 15 days.

(31). In the beginning of his practice he hears many loud sounds. They gradually increase in pitch and are heard more and more subtly.

(32). At first the sounds are like those proceeding from ocean, clouds, kettle-drum (*beri*) and cataracts: in the middle (stage), those proceeding from *maddhala* (a musical instrument), bell, and horn.

(33). At the last stage those proceeding from tinkling bells, flute, *Vina* (a musical instrument) and bees. Thus he hears many such sounds more and more subtle.

(34). When he comes to that stage when the sound of kettle-drum is being heard, he should try to distinguish only sounds more and more subtle.

(35). He may change his concentration from the gross sounds to the subtle, or from the subtle to the gross, but he should not allow his mind to be diverted from them towards others.

(36). The mind having at first concentrated itself on any one sound, fixes firmly to that and is absorbed in it.

(37). It (the mind) becoming insensible to the external impressions, becomes one with the sound, as milk with water, and then becomes rapidly absorbed in *chidakas* (the akas where consciousness prevails).

(38). Being indifferent towards all objects, the Yogi having controlled his passions, should by continual practice concentrate his attention upon the sound which destroys the mind.

(39). Having abandoned all thoughts, and being freed from all actions, he should always concentrate his attention on the sound, and (then) his *chitta* (mind) becomes absorbed in it.

(40—40½). Just as the bee drinking (only) the honey does not care for the odor, so the *chitta* which is always absorbed in sound, does not long for sensual objects, as it is bound by the sweet smell of *nada* (spiritual sound) and has abandoned its flitting nature.

(40½ to 41½). The serpent *chitta* through listening to the *nada* is entirely absorbed in it, and becoming unconscious of everything concentrates itself on the sound.

(41½ to 42½). The sound serves the purpose of a sharp goad to control the maddened elephant-*chitta* which roves in the pleasure-garden of the sensual objects.

(42½ to 43½). It serves the purpose of a snare for binding the deer-*chitta*. It also serves the purpose of a shore to the ocean waves of *chitta*.

(43½ to 44½). The sound proceeding from the Pranava which is Brahma, is of the nature of effulgence; the mind becomes absorbed in it; that is the supreme seat of Vishnu.

(44½ to 45½). As long as the sound exists there is the *akasic* conception (*akasa-sankalpa*). Beyond this is the soundless (*asabdha*) Brahma.

(45½ to 46½). The mind exists so long as there is sound; but with its (sound's) cessation he attains to the state called *Unmani* of *manas* (the state of annihilation of mind).

(46½ to 47½). This is absorbed in the *Akshara* (the indestructible) and the soundless state is the supreme seat.

(47½ to 48½). The mind which along with Vayu, (Prana) has (its) karmic affinities destroyed by the constant concentration on *nada* is absorbed in the unstained One. There is no doubt about it.

(48½ to 49½). Many myriads of *nadas* and many more of *bindus* (the 5th stage of sounds) become absorbed in the Brahma-Pranava sound.

(49½ to 50½). Being freed from all the states and all thoughts whatever, the Yogee remains like one dead. He is a *mukta*. There is no doubt about this.

(50½ to 51½). (After that) he does not at any time hear the sounds of conch or *chundhubi* (a large kettle-drum).

(52). The body in the state of *unmani* is certainly like a log and does not feel heat or cold, joy or sorrow.

(53). The Yogee's *chitta* having given up fame or disgrace is above the three states.

(54½). Being freed from the waking and the sleeping states he attains to his true state.

(54½ to 55½). When the (spiritual) sight becomes fixed without any object to be seen, when the *vayu* (Prana) becomes still without any effort, and when the *chitta* becomes firm without any support, he becomes absorbed in the sound which proceeds from Brahma-Pranava.

Such is the Upanishad.

Notes.

(1). Here the author compares "Om" to the bird Hamsa and locates the different worlds in its body as the many worlds are located in man (vide *Bagavata*, II. 1). The commentator says that "M" is called the tail of the bird, being the last letter of "Om," and the Ardhmatra is called the head (the principal organ), as it enables one to attain the higher spheres.

(2). Here the Calcutta text has been followed. Com: Satwa is called the body, as it supports everything, and Rajas and Tamas are called the feet, as they are both below it. Dharma and Adharma are called the eyes, as they lead to higher or lower spheres.

(3 and 4). The author here indicates the position of the 7 worlds in the body of the Hamsa. According to *Vishnu Purana*, Chapter II. 7, and *Bagavata*, the *Bhuloka* is the seven circular *avipas* or islands with their surroundings described therein, of which this our earth forms a very small part, which (islands) are illuminated by the sun and moon. The *Bhuvraloka* is the astral world between the sun and earth inhabited by the Siddhas, Munis, &c., the distance between which is a lakh of Yoganas (1 Yoganu=9 miles). The *Suvarloka* or Indra world is the region between the sun and Dhruva (Polar Star), whose distance is 14 lakhs of Yoganas (being the plane of *Karana* body). *Maharaloka* is the region a crore of Yoganas distant above the sphere of the Polar Star inhabited by Bhrigu and other Rishis who live a kalpa. Above the latter is the *Janoloka*, 2 crores of Yoganas distant, inhabited by Sanaka and other Yogis. Above that is the *Tapoloka*, 8 crores of Yoganas distant. *Satyaloka* or *Brahmaloka*, 14 crores of Yoganas distant being above *Tapoloka*, is the region from which the souls that go there do not return to be reborn.

(4½). Com: Since this mantra has already occurred in the preceding *Khanda* of the same *Sukha*, it is simply referred to in the text. The mantra is

“सहस्राणहञ्चियतां वस्यपक्षाहरेहस्यपतवः स्वसिदेवानुरस्यपदध्व

साक्षीसंपश्यन् भवनानि विश्वा”

Its meaning seems to be—the letters A and U are the two wings of the Hamsa ("Om") of the form of Vishnu which goes to Swarga—the abode of Surya, the 1,000 rayed god; that syllable "Om" bearing in its heart all the devas (beings of

Satwaguna) goes up (to Sahasranha) seeing the worlds personally; Sahasranha being the seat of the spiritual sun.

(5) to 8). The rationale of the ascription of different devatas to the different components of "Om" seems to be this—the letters A, U and M and the Ardhamatra when pronounced locate themselves in the different places in the body, of which the devatas are those mentioned in the text.

(8 to 11). Com : The 4 matras are subdivided into 12 by their having each 3 Swaras—*Udatta*, *Anudatta* and *Svaraeta*. Here the author goes on to give the names of the 12 *katas* and shows the method of practising Dharana on each. *Ghoshini* means that which gives Pragna (consciousness); *Vidhyunmalli* is that which secures entrance in the loka of *Vidhyunmalli*, a king of the Yakshas; *Pathangini* is that which confers the power of movement through air like *Pathangini*, a bird; *Vayuregani* is that which gives the power of moving very rapidly; *Nomadeya* means that which confers existence in *Pitri-loka*, since sacrifices are offered to the Pitris through their manes; *Indri*—since contemplation is made to merge in *Indraloka*; and *Vishnavi* and *Sankari*, as it enables one to reach Vishnu and Siva lokas respectively. *Mouni*—as it secures entrance into the world of the Munnis, viz., *Tapoloka*. *Brahmi*—since it leads to the world of Brahma.

(12-16). Here the author describes the effects of a person's dying while his mind is engaged in practising Dharma upon these matras.

(16). Eternal here stands for the lifetime, viz., 100 years, of Brahma.

(20). The Calcutta edition stops with this; whether in the Madras edition the subsequent lines are only interpolations, or whether in the Calcutta edition they are by mistake omitted, is for the public to decide. But we find that the practical part is omitted in the Calcutta edition.

(21-22). Here distinction is made between an *Atmagyanee* (one who is a discriminator of Atma) and *Tatwagyanee*. In the latter case, though he has a body which acts, he does not feel that he has a body, as it (the body) works of its own accord without any desire of his.

(23). *Siddhasana* is one of the *Asanas* or postures practised thus—"Press with care by the heel the *Yoni*, and the other heel the *Yogee* should place on the *lingav* (sexual organ)" (Vide *Siva Samhita*, page 25). *Vaishnavi Mudra* is the centering of one's mind on an internal object whilst his eyes are looking outside without the movement of his eye-lids (vide *Chandillya Upanishad*). *Thurya* is the 4th state above *Sushupti* (dreamless state).

HINDU TRACTS AND CHRISTIAN TREATMENT.

WHAT a beautiful thing is tolerance! How charming it is to see the professors of one form of religion appreciating the efforts in the interests of morality and piety made by those of another! These reflections are called forth by an article in the April number of the *Christian College Magazine*, upon the Hindu Tract Society. The form in which the writer, Mr. S. V. Thomas, has put his ideas together, tends to create considerable uncertainty as to the real intention of the article, for praise and blame alternate therein in a somewhat confusing manner, and the sudden changes from hot to cold cause a doubt whether the intention of the writer be exactly kind and Christian; his concluding words, however,—a quotation from Lord Macaulay's speech on the Jewish Disabilities—settles the matter, for it is impossible that a writer who meant malice, hatred and all uncharitableness, should end his article in these words: "Let us not...endeavour to support by hatred that religion which first taught the human race the great lesson of universal charity." I shall therefore credit Mr. Thomas with "charity," and leave it to the institution criticised to ponder over the remarks of their Christian friend, some of whose strictures seem to be somewhat far-fetched, while others are apparently just, and I shall dwell upon the pleasanter side of the article, in which the writer shows a seemingly generous appreciation of the efforts which the Society in

question is making for the revival of the national religion. A few quotations from the article itself will perhaps be more acceptable to my readers than any further remarks on my part; but I must premise that the context generally qualifies considerably the apparently candid admissions of the writer. He says:—

"It would appear that the Hindus have, after a lethargy of three thousand years, awakened to the grandeur of their religion and the necessity of propagating its truths.....They have organised a Theological College to initiate the rising generation into the mysteries of Aryan philosophy and Vedic truths. They have founded a Tract Society which sends forth its pamphlets and preachers to the remotest corners of the Presidency. The public mind is stirred to its inmost depth. Great results are expected...."

"We must say, once for all at the outset, that instead of taking a morose or desponding view of this Society's work, we welcome it with all sincerity. We rest assured with old Gamaliel that, 'if this work be of men, it will come to naught; but if it be of God 'we cannot overthrow it.' Besides, as natives of this country, we should be glad that our countrymen in the midst of all their degradation and superstition, have still one faculty left them—the faculty of at least outwardly imitating the zeal of the European missionaries. We should be glad that hundreds of wealthy natives, who generally seal up their hearts against the cries of the poor and the needy, are for once fired with a generous enthusiasm to come forward and help a religious movement."

The writer laments pathetically the prevalent neglect on the part of his countrymen of the literature and even language of their own country. He says:—

"Shakespeare and Milton are familiar to Hindu patriots who have never heard of Kalidasa or Valmiki. Hamilton and Mill are studied and criticised by a generation of Brahman youths who have learned the names of Patanjali and Vyasa only from Sinclair's History of India. The progeny of Mahatmas for whom Manu legislated, sit up to learn by heart the speeches of Burke without suspecting that 'the Chittry,' the 'Bice,' and 'Soodur' of the orator in the *Impeachment* are Sanskrit words in an English dress..... This ignorance of the so-called educated men, refers not merely to the literature of their philosophy and their religion. The charge may be brought home with greater force where the vernacular languages are concerned. There are not probably in the whole of the Madras Presidency five graduates who have read one line of Tamil poetry or philosophy or theology beyond what they had to read for passing their examination..... I am not here to find fault with my countrymen for ignorance of their literature, but for ignorance of the principles of their religion. Our graduates, who neglect the study of the Indian languages, might, at least, learn something about their religion from English translations of the Hindu books.....The fact seems to be that nobody knows, or cares to know, anything about the ancient religion; and therefore when some fool comes and tells some marvellous stories about gods and giants, every one believes that these are a part of that religion; and that in hearing them they conceive they have performed a religious duty. So great is this indifference that we daily hear people use the word Hinduism without knowing what it means...."

"Here then is the reason why we say that we hail the Hindu Tract Society. It is making the public open their eyes and see for themselves. It is awakening a spirit of enquiry. It is rousing men from contended ignorance and credulous stupidity to investigate the principles of religion."

It need hardly be said that the writer of the article professes to believe that the outcome of the renewed interest on the part of his fellow-countrymen in the study of their religion will be the triumph of Christianity, otherwise he might not have been quite so generous in the matter of good wishes. He says: "We entertain a firm conviction that the principles of the Christian religion are sound at

the core, and are destined to triumph. To that triumph we look forward not with fanatical confidence, but with a cheerful and steadfast hope." Every one believes his own geese to be swans, but it is a proof of heroic faith in the swannyness of his geese that a man should rejoice because his sceptical neighbours have taken to the study of ornithology.

There are passages in the article we have quoted from which are calculated to wound the pride of our Hindu friends, but this can hardly be helped, for the terms "Hindu" and "Hinduism" have, like the name "Jew," a national as well as a religious connotation, and a pervert from the religion of his fathers feels, in both cases, an uncontrollable impulse to belittle those of his own blood and gloat over their shortcomings. But these passages may be well overlooked on account of the recognition accorded by the writer to the good work that is being accomplished by the institution that he criticises.

The writer makes some very true remarks upon the indeterminate meaning, or no meaning, of the name "Hinduism" as applied to religion; for "Hinduism" is the name given by foreigners to the Vedic religion. Of course, like all his class, Mr. Thomas regards the religion of the Hindus from the very most material and external point of view, which is perhaps a natural result of experience gained in combating the arguments of the uneducated class from which Christianity in India makes its converts; if, however, he were able to open his mind to the reception of a less exoteric presentation of "Hinduism," he would be forced to recognise that there runs through all the sects, into Hindus are divided, a view of the Universe and of Man as distinctive as those of other religions; which view it is that at present constitutes the charm that the philosophy known as "Oriental" has far so large and quickly growing a number of Western minds. The two or three hundred sects into which Christianity is split up would appear to a superficial observer to have very little in common either, yet there underlie them all the root ideas of a Vicarious Atonement and an Anthropoid Deity,—representing a government by caprice; just as there lie at the root of the religions of India the idea of Parabrahm and the doctrines of Reincarnation and Karma,—representing undeviating law and absolute justice. Still, Mr. Thomas himself seems to perceive some mysterious connection between religion and nationality, for he goes out of his way to allude to "the absurdities of a Russian woman," and "the day dreams of an American Colonel." It cannot be denied that Madame Blavatsky is a Russian, and Colonel Olcott an American, but their nationality is not to the point, any more than nationality is in the case of Lord Beaconsfield's celebrated saying, that "one half of Christendom worships a dead Jew, and the other half a dead Jewess," which can hardly be denied, although it presents a view of Christianity almost as coarse and material as that which Mr. Thomas seems to take of the deities of the Hindu Pantheon.

HERMAN.

GERMAN MYSTICISM.*

IV.

(Continued from page 407.)

THE great value of "The Philosophy of Mysticism" as an educational work in the direction of Theosophy we have already noticed. In many instances the author leads the reader to the brink of theosophical conclusion from which as a teacher he shrinks himself, but which the impetus he has given to his pupil almost obliges the latter to reach. This is clearly seen in the matter of Reincarnation and Karma. Du Prel confesses that the doctrine of re-birth would suit his philosophy, and he almost formulates a karmic doctrine of his own. The strange thing to the reader is that he hesitates to accept them both as promulgated by Theosophists. His transcendental Subject, the real self, which sends a fraction of itself to earth in the shape of the terrestrial "person," does so according to our author, in order that it may profit by the experiences of the "person" here, for terrestrial life is a school in which the Subject vicariously learns and grows. He quotes Hellenbach's idea that "capitalization" is the magic word which gives a moral foundation to the world, and applying this idea to ourselves, we may regard the Subject ego as our capital sum, and by our earth-life we may either add to it, or squander part of it. Again he quotes Plotinus, to the effect that "only a part of us is imprisoned by the body, as if one stood with his feet in water, the rest of the body being out of it." Surely these ideas imply that successive portions of the Subject must be subjected to the grinding and polishing process of "personal" existence; and how could this be accomplished except by reincarnation? He tells us also that man is the product of his thoughts, words, and deeds,—a sentiment that has a genuine theosophic ring about it. How near he comes to a recognition of Karma and Re-incarnation may be judged by the following passage:—

"Neither theism, with the dualistic doctrine of the soul, nor pantheism, nor materialism, gets over the contradiction between man's instinct for happiness and the sufferings of his earthly life. These sufferings cannot be ascribed to his deserts in any system in which man *by foreign power* springs from nothing into existence at birth, that is, first at birth obtains individuality. To relieve us from this contradiction, we require a system in which pessimism is allowed its incontestable truth, and yet birth appears as the free act of a being whose individuality can therefore not first arise at birth, and who is thus of more than phenomenal significance, for the brief period of (physical) life. With the recognition of pre-existence, the chief difficulty falls away, because then desert and punishment are still logically thinkable."

Du Prel also approaches within measurable distance of the Theosophical doctrine that man is divided into several principles or different "men," which are united during earth-life and go differ-

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

ent ways after death, some perishing at once, another more slowly—his transcendental subject corresponding to the upper triad which gains something after every incarnation by absorbing the higher Manas, containing "the aroma" of the earth-life just finished; and each of which principles during this terrestrial life acts on its own plane. He says:—"The doctrine of the soul must assume a different form from that which it has in religious systems, where soul and ego, Subject and person, are identified, while somnambulism proves that there is the greatest distinction between them. The religious view could naturally not withstand the attacks of materialism, which shows that the sense-consciousness, as connected with the organism, must with this be perishable, that thus the ego is not a being, but merely a condition, a product of our organism." Again he says that each of the propositions, that mind is dependent on matter, and that matter is dependent on mind, is supported, and also contradicted, by many phenomena. Of these the materialists dwell upon one set and ignore the other. The spiritualists ignore the set which the materialists dwell upon, and dwell upon the set which the latter ignore; but any one who takes both sets of facts and arguments into consideration, can hardly avoid the conclusion "that there is no general causal connection between body and mind, neither being conditioned by the other, but that there is merely a parallelism of their changes, which is only possible if both are derivative from a common cause." Theosophy, while acknowledging this parallelism, attributes the principles of man to different sources, and would deny that a common origin was "the only possible" explanation of their parallelism, any more than the only possible explanation of a rope made up of differently coloured strands twisted together is that they must have all come from a common dye vat.

It would seem that our author is very much biased in his philosophy by the figures of speech and similes he uses. Something dies and is left behind at death, but the fact that he represents the consciousness as rising above and sinking below, or crossing an imaginary boundary, dividing the Subject from the person, makes his idea of what does die appear somewhat vague. There are more-over facts in somnambulism that confuse matters a little, just when one thinks they have been all nicely arranged. Such a fact is the one mentioned by the author, that beyond the somnambulant condition there is a deeper one, into which a mesmerized person passes from the somnambulant state, just as he passes from the ordinary sleeping condition into somnambulism; and on awaking from which condition into the somnambulant state again, he finds the memory of his dream forgotten. These various conditions and corresponding states of consciousness Du Prel represents by concentric circles. He says: "We have to distinguish between our sense-consciousness, and the still problematical subject-consciousness. Representing these as three unequal circles, one within the other, the sense-consciousness filling the smallest, the soul-consciousness the middle one, and the subject-consciousness the largest, the periphery of the innermost circle would stand for the psycho-physical threshold. By its displacement in the rising series to the ecstatic conditions, sleep, somnam-

bulism, trance, apparent death, etc., the centre of the inner circle is more and more obscured; that is, the sense-consciousness tends more and more to disappear, but the circle itself is widened; that is the consciousness extends itself more over the region of the so-called unconscious." This diagram is calculated to effect very strongly the reader's imagination, and to dispose him to discard any supposition that did not tally with it, and still it is merely an illustration from which no argument at all with regard to the facts can be drawn. The Subject is said to be interposed between the person and the unconscious, but there does not seem to be any limit to the subject—it may extend itself for all that Du Prel seems to know until it fills up, or becomes, the Unconscious. He says:—"But if consciousness in even our highest ecstasies does not exhaust our whole being, leaving beyond an unmeasurable fund of the unconscious, which can furnish new divisions, then certainly man appears as a being of groundless depth, reaching with his roots into the metaphysical region, which will perhaps, however, remain always closed for his sense consciousness."

Theosophy also says that man is a being of groundless depth, but disagrees with Du Prel in picturing man as a series of concentric circles extending into infinity. It looks upon man as the meeting point of a variety of converging rays which come out of the infinities. Curiously enough Du Prel himself takes that view of man as regards his physical constitution; he says:—"The organism consists of material substances, and the material forces act in it. But these forces act in the organic kingdom convergently, and mechanically produce a teleological product." He has only to apply the same idea to man's psychical constitution to be enabled to figure to himself in a mental diagram the theosophical theory of the various principles in man as clearly as he does his own idea by means of concentric circles.

Again, "The fact of double consciousness within the empirical personality" is certainly not explained by the author. Many cases are on record of persons who have two or more alternating waking consciousness in which they completely change character, knowledge and memory—not remembering in one state what they did in another. To say that the personality or the subject "falls apart," is merely to state the problem in question-bogging terms. If one transcendental Subject will suffice for two empirical personalities, why not for 20? Why should not the transcendental Subject be common to 20 different men in their ordinary consciousness? In several places, for instance, on page 175, Vol. II, Du Prel tells us that "Between the phenomenal individual and the all-one, there is interposed the transcendental Subject." And when we examine this transcendental Subject, we find it so wise and so great that it circles away into infinity. If the real ego of each of us is of such colossal proportions, how can there be room for us all?

Du Prel tells us that although there is only one objective world, subjectively there are just as many worlds as there are modes of existence and sensibility. This is but another way of expressing the old idea that the universal consciousness contains, or is, the sum

of all particular consciences, and that would seem to be Du Prel's idea; only, since, this universal consciousness is "the unconscious," he interposes a smaller and less universal conscious consciousness between it and the personal consciousness—a world-consciousness, or Anima Mundi, in fact,—for he says that as the cells of our body form the organism which has a higher consciousness, so may we conceive of the earth spirit as made up of our consciences as its cells. This Anima Mundi seems to be what Du Prel means by the Subject. The whole of ethic, he says, consists in subordinating the interests of our person to those of the Subject; but ethic also says that the interests of self must be subordinated to the interests of others; therefore the Subject would seem to be the general self of humanity. Again, he tells us that every moral injunction from a foreign source contains a *petitio principii*, "you must not do that;" "why not;" "Because it is a thing that you must not do." When the injunction comes from the Subject it contains no *petitio principii*; a thing must not be done because it is contrary to will of self, in the larger acceptance of that word.

This seems to be only another way of saying that happiness is only to be found in conforming one's own will to the will of God, or, as others prefer to say, to the intention of Nature, which is a strictly Theosophical doctrine.

If the Subject be really the common consciousness of humanity, Du Prel's limitation of the meaning of the term mysticism to the intercourse between the "person" and its Subject loses its narrowness. He himself says: "The real mystic, no doubt, goes still further, asserting that we not only come into magical relation with our own transcendental Subject, but through this Subject also with other transcendental beings." Surely if the Subject-consciousness is the synthesis of other consciences, it must contain among its "cells" all centres of consciousness, connected with our earth, including the elemental and elementary spirits. It is only on that supposition that Du Prel's off-hand assertion that "all that Somnambulists and modern spiritualists say of their guardian spirits and guides is perhaps dissolved into vapour," by his theory of the ego, has any meaning. The "Guides" are separate centres of energy, included like man's own personality in one great terrestrial Subject-consciousness. He says:—

"That the guides are actual third persons, that is, other Subjects, must remain excluded until they exhibit characteristics not to be explained by even the double nature of man." On the same page (137, Vol. I) he says: "If in dream two persons of one Subject can discourse together as friends, there exists the logical possibility of this in waking; it is possible that we are in communication with our second Ego, without knowing it as identical with us." One may, according to Du Prel, discourse with a great many different "persons" of our Subject, however; and some of them are of the other sex (as in the case of guides, and of "possession," which our author also attributes to the "dramatic severance of the Ego"). As to our Ego it is certainly large enough to contain all possible "guides" and possessing spirits, since he makes the Transcendental Ego equivalent to "God," for on page 98, Vol. II, he says: "There

is only a difference of conceiving one and the same thought whether we refer the hidden impulse of our actions to a transcendental Ego, or to Schopenhauer's Will, or to Hartmann's Unconscious, or to the Christian God."

From the standpoint of our "person," the "guides" and the "possessing spirits" are separate individualities, from the standpoint of the subject they are other phases of ourselves. Indeed, our own personality seems to owe its existence only to the dramatic severance of the all-comprehensive Subject.

V.

Du Prel's theory of memory is very interesting, but we have taken up so much space in trying to do justice to his main ideas that we shall pass on to two subjects that have for most persons a more "lively interest;" namely, the healing faculty of man, and love.

The author gives a number of cases of great interest to prove his various propositions with regard to the healing powers that man possesses, but we can only refer the reader to the book itself for a knowledge of these cases, and pass on to conclusions. Du Prel tells us that: "Modern medical science is even disposed to see in diseases themselves only crises, brought about by our internal physician, the curative force of nature, to overcome the life-threatening mischief by means of the peculiar tendencies of organic activity."

The healing power of man is either manifested directly by a transference of vital fluid, however it may be named, from the magnetizer to the magnetized, or alterations in the latter's magnetic polarity through the manipulations of the former; or it is shown by a direct knowledge of the means of cure.

"The magnetic treatment," says Du Prel, "is a method of healing in which the patient assumes the part of the physician. He undertakes his own diagnosis and himself prescribes the remedies, while the physician, when he is the magnetiser, is the medicine." The author of course does not enter into particulars as to the practical methods of magnetizing a patient, as this does not properly belong to his subject-matter. The point of interest here for us is that the magnetic treatment comes into the category of medicines prescribed by the somnambulist, as a person in the sleep will not only tell when magnetic treatment should be resorted to, but also what kind of passes, and so forth, should be made. The question of interest for the author is how the somnambulist is able to tell what remedies will cure a patient.

Innumerable experiments, by himself and others, prove that: "As all the unconscious proceedings of life, the formative impulse of the organism, the nutritious instinct, selective affinity in the assimilation of food, the sympathies and antipathies of the soul life of which we can give no account, come to consciousness in somnambulism, so also the curative force of nature; and if this inner physician awakes in us, he can also, by reason of the material of sensibility brought to him by the displacement of the threshold, obtain ideas related to the healing process." This consciousness arises from an organizing life-principle in us, which must of necessity be prior

to our organism, just as the architect's plan is prior to the construction of the house. He says:—"It is therefore one and the same force which forms the organism, sustains the life process, and repairs injuries; its activity is greatest in the magnetic sleep, but it discontinues this when the aim is attained. And, again, it is the continuation of this same natural force which in waking produces hunger, and the instinct for definite food, which in ordinary sleep, acting respresentationally, elicits the vision of the remedy, and which, when the inner waking reaches its greatest clearness in somnambulism, is exalted to the stage of self prescription. As these organic forces form the body according to a definite type, so they restore it after this type in their health functions." This life-principle is the "physician in us," and our author quotes the Medical Councillor Schindler as saying that it "is quite like the instincts of animals...Instinct comes to consciousness in the somnambule, who gives it words, and seeks the remedy, as the conditions of recovery."

The healing force of nature implies a healing idea, and a thought implies a thinker. The transcendental self is the thinker—the "health artist." Somnambulists treat each case individually, according to the idiosyncracies of the patient; they do not know diseases as species. They see the connection between the disease and the remedy, a connection which does not exist on the physical plane, and which to a great measure has reference to the psychical condition of the patient, rather than to actual disease; whereas ordinary doctors attack the disease, or its symptoms. This difference might be roughly illustrated by an imaginary case of a doctor called in to prescribe for a man faint with hunger, and who having no knowledge of the real cause of his visible weakness administers smelling salts, or tries to give strength by dosing with drugs. A somnambulist would in the circumstances perceive that the weakness came from want of food and order the patient to eat, and never mind the symptoms, which would soon disappear of their own accord. Du Prel says that the whole system of Homeopathy rests on these "sub-threshold effects"—that is to say, on causes and effects that lie below gross matter. Indeed he goes so far as to quote with apparent approval the idea of Schindler who says: "We must also regard all *specific* remedies as *magical*: for our chemical and physical sciences do not suffice to explore the action of remedies, so it is a relation, unknown to us, of the life of nature to the individual life which gives natural bodies their healing potency." It has frequently been observed that the insane can prescribe for themselves—which shows that it is not the physical brain or "the person" that acts in this case, for of course it is not the Subject that is insane—it is that the spectacles through which the Subject looks are twisted or broken; and the author gives cases in which insane persons, and even idiots, have had intervals of perfect rationality and lucidity notwithstanding the diseased or deformed condition of the brain; a phenomenon, which, he remarks, is sufficient to disprove the assertion of materialists that thought is a secretion of the brain-substance. Insanity is a purely terrestrial phenomenon. "Death," he says, "dissolves the connec-

tion between the persons of the Subject. It destroys one of the persons, and so far materialists are right; but as the Subject at death only lays aside its earth-spectacles, as it were, it remains unaffected by death, and so far the spiritualists are right."

With regard to love Du Prel considers that it has a most important part to play in the future development of mankind. The merely animal feeling has, through sexual selection, long ago brought the human frame to perfection, and further development in that direction has been arrested. What is now going on in procreation is psychic development, and this is not only not dependent on a sexual selection which comes from the animal instincts, but frequently goes contrary to it. He says: "Now this is Nature's own proceeding, resembling in this artificial breeding, when instead of the sexual impulse she introduces love. Love is a natural selection between the parents. Thus in man the sexual impulse is specialized—the more individuality there is in man, the more individuality then is in the selection—and therefore, also, his posterity vary from the common type. And so the result of love reveals to us its natural aim.....Love therefore anticipates the next generation in regard to quality: the sexual impulse only in regard to quantity.....Therefore it is that love is a force so potent and glorified, because it denotes the point at which the quality of the next generation is determined.....As psychical differences appear in the result—the new generation—the centre of gravity in the means applied must also be psychical. Although bodily beauty certainly determines the choice, that is only because it is the outward expression of a particular psychical quality which unconsciously attracts us.....Love being an instinct having its aim outside the lover, its problem is not to be explained from the consciousness. The particular direction of the passion lies in unconscious motives. Beauty, far from being the ultimate explanation, is only the conscious means to instinct for its unconscious aim.....We do not love a maiden because we find her beautiful, but because we love her we find her beautiful. In love the earthly consciousness of our person confounds cause and effect.....The transcendental origin of the instinct is shown as well by its power as by its opposition to our earthly interest... When a passionate lover is unfortunate in marriage, he is surprised because he supposed the foundations of his love to be in his consciousness where they are not at all, and hoped to attain his personal ends, whereas he has only furthered transcendental ends.....It may happen that qualities which would repel us in friendship, in love do not sober, but ensnare us, though we well understand that they may be objectionable in marriage... Such characters are frequent among actors. Not merely because the life of the stage develops them, but also because such dispositions (in which feminine humour and levity are strong) are likely to take to the stage, yet notoriously it is to just such actresses that the powerful considerations of social position are unhesitatingly sacrificed. The unconsciousness of the motive in love appears in this also, that we attach so little importance, as regards maidens to the development of their consciousness, that is, to their cultivation. For the

offspring cultivation is of no importance whatever, as not being hereditary... The metaphysical Will underlying love is incontestable; but if between man and the world-substance there is the transcendental Subject, then obviously the metaphysical Will is to be placed in such a Subject, and the love of the parents coincides with the incarnation-impulse of a transcendental, pre-existing Subject... It was necessary to bestow some remarks on the metaphysic of sexual love, especially as the present time is so disposed to regard love and marriage merely as an affair of our earthly personality, as an *egoisme à deux*, as the French call it."

This view of love explains, and to some extent justifies, the idea that marriage is a Sacrament; but it is in that case a Sacrament very different to that represented in the teachings of the Roman Catholic Church, for it is only when love is present in marriage, and only so long as it is present, that marriage has the smallest claim to be deemed sacred. What makes it sacred is that the pair are impelled to come together by the will of the transcendental Subject, in the interests of an incarnating ego. That object accomplished, the transcendental Subject may not, perhaps, have any further interest in the union, which sinks at once to the merely animal level, and certainly deserves no longer the name of sacred. If our author is right in his views of love, his theory is a strong argument for absolute liberty of choice between the sexes—both of mating and of unmating.

In conclusion the reviewer can only recommend the perusal of the book itself, of which he feels that he has been able to give but a poor idea.

R. H.

SANSKRIT STUDY IN THE WEST.

By CHARLES JOHNSTON, F. T. S.

(Continued from page 344.)

THE Renaissance, or the Revival of Learning, in the fifteenth century in Europe, was a breaking away from the established order of things, an upheaval and departure from the ideas and ideals of that long epoch of Roman supremacy which is broadly described as the Middle Ages; that is, the period between the Roman and the modern world.

Three distinct causes united to produce this effect.

First, the concentration of the religious forces which had long struggled against the domination of the Papacy.

Secondly, the spread of Greek scholars and Greek learning through Europe, consequent on the taking of Constantinople by the Turks in 1453, and the resulting dispersion of the Greek culture from that ancient capital of the Eastern Empire.

The spread of Greek learning, and the power to read the Greek MSS. of the Bible, and thus to return to the well-spring of the Christian Church, and to distinguish its pure ideal from the actual

realisation of the Church of Rome, gave direction, illumination, and concentration to the already growing struggle against Rome.

The third cause of the breaking away from the old order, was the discovery of America in 1492, and the new world thus opening up, and strongly modifying old world ideas.

What was the effect on the modern literature of Europe that the knowledge of the ancient Greeks produced?

The answer to this question cannot but shed much light on that other question—What will be the effect on the modern world of the opening up of the intellectual treasures of ancient India.

Before the wisdom, the artistic and literary treasures of Greece could produce their effect on the mind of the modern world, before their value could be rightly estimated, they had to become familiar, to work themselves into the life and thought of the moderns; and only after a long period during which their influence was active did it become possible to rightly weigh that influence and to determine wherein its power consisted. As was to be expected, the first result was a profusion of translations; in England the greatest poets of the age thought that they could best honour themselves and their art by translating the poetry of the Greeks.

Chapman translated the Iliad and the Odessey of Homer.

Plato was translated into Latin in 1483; and the other poets and philosophers of Greece soon found their way into the vernacular tongues of Europe. Admiring imitation of Greek art was for a long time the preponderating tendency. Not a page of Shakespeare's plays but is enriched with Grecian gems.

But before long a reaction came, and the life of modern Europe broke out in a spontaneous art and a native poetry, whose tendency is indicated by its name, the Romantic School.

This school, though owing much to Greece, was not Greek, but modern; was not imitative, but thoroughly spontaneous and native, the outcome and fruition of the life-forces of the modern world.

To Greek art it owed its sense of harmony, of elegance, of perfect form and finished style; but to the modern world it owed more, its infusing power, and vivifying force, its very life.

And if we weigh well and carefully the influence which the old Indian world and its wisdom will have on the world of the future, we cannot doubt that its nature will be the same.

No circumstance can be imagined more propitious to the new era which begins to dawn, than the introduction to the old Indian world, with its splendid religions and philosophic culture, a culture which must have been the outcome of centuries of effort, of ages of devotion to spiritual ideals. But the era which is to come, though entering into the spirit of Indian thought and valuing at its true worth its spiritual culture, will not—and it is vital to the development of the human race that this should be so—merely seek to realise again on earth that early golden age, to imitate once more the lives and thoughts of the early Aryans.

In the Hindu scriptures it is taught that though the Golden Ages ever return after the darkness of Kali Yuga, yet each Golden Age is better than the one before it, and instead of marking the

returned to a point left ages ago, each marks a step in the triumphant onward march of the human race.

In Europe, and throughout all the world, the forces of a spiritual renewal are already at work; the long latent vitality begins to stir and move; the pent-up forces are already breaking out; the first signs of an irresistible onward wave already appearing,—a wave which will ultimately lift the race to a never yet realised perfection.

And the hand of destiny is conspicuous in the fact that just at this hour, the new era receives as a gift from the primeval world the flower and fruition of former period of spiritual wealth, the treasure of the earlier Golden Age.

Just as the child, the heir of all the ages, and the latest born of time, receives as his inheritance all that is best of the thought and acts of former ages, of the whole life-work of the human race; and beginning from what man has already done, is ready to be the pioneer of the future; so the new era of spirituality which has dawned will enrich itself from the wealth of the old Aryan world and make the Indian wisdom a part of its own growth, and a force working towards the perfection of its own spontaneous life.

The new era must remember that its first duty is to be true to itself; that it is destined to incarnate a spiritual truth never yet born on earth; that the work meted out to it by destiny is unique, yet one which has never been fulfilled before, and which it is the peculiar privilege of this age to fulfil, and perfect. The new era must be true to its own life, if it is to be true to its duty.

But the fact most propitious to the new age will be that it will have at its command the ripe knowledge and experience of a great spiritual epoch before its eyes; and begin its independent life with the wide spiritual culture of the Aryan age to lend it equilibrium, and to shorten the period of its initial gropings after truth.

Already the proof that this is so,—that the influence of Sanskrit culture in the West, and its relation to the independent spiritual impulses of the new era are what we have described,—can be found in two citations from two of the most original western thinkers.

One of these, concludes thus an eloquent sermon on individual integrity by a fable from the sacred writings of the East.

“There was,” he says, “in the city of Kuru an artist who was disposed to strive after perfection. One day it came into his mind to make a staff. Having considered that in an imperfect work time is an ingredient, but into a perfect work time does not enter, he said to himself, it shall be perfect in all respects, though I should do nothing else in my life.

“He proceeded instantly to the forest for wood, being resolved that it should not be made of unsuitable material; and as he searched for and rejected stick after stick, his friends gradually deserted him, for they grew old in their works and died, but he grew not older by a moment.

“His singleness of purpose and resolution, his exalted piety, endowed him, without his knowledge, with perpetual youth. As he made no compromise with time, time kept out of his way, and only sighed at a distance because he could not overcome him.

“Before he had found a stick in all respects suitable, the city of Kuru was a hoary ruin, and he sat on one of its mounds to peel the stick. Before he had given it the proper shape the dynasty of the Candahars was at an end, and with the point of the stick he wrote the name of the last of that race in the sand, and then resumed his work.

“By the time he had smoothed and polished the staff, Kalpa was no longer the pole-star; and ere he had put on the ferule, and the head adorned with precious stones, Brahma had awoke and slumbered many times.

“But why do I stay to mention such things? When the finishing stroke was put to his work, it suddenly expanded before the eyes of the astonished artist into the fairest of all the creations of Brahma. He had made a new system in making a staff, a world with full and fair proportions, in which, though the old cities and dynasties had passed away, fairer and more glorious ones had taken their places. And now he saw by the heap of shavings still fresh at his feet, that for him and his work the former lapse of time had been an illusion, and that no more time had elapsed than is required for a single scintillation from the brain of Brahma to fall on and inflame the tinder of a mortal brain.

“The material was pure, and his art was pure, and how could the result be other than wonderful.”

Another great Western writer found no better conclusion when writing on immortality, than a passage from one of the Upanishads of India.

He writes as follows:—

“How ill agrees this majestic immortality of our religion with the frivolous population. ‘Will you build magnificently for me? Will you offer empires to such as cannot set a house or private affairs in order? There are people who cannot dispose of a day; an hour hangs heavily on their hands; and will you offer them rolling ages without end? But this is the way we rise. Within every man’s thought is a higher thought,—within the character he exhibits to-day a higher character. The youth puts off the illusions of the child, the man puts off the ignorance and tumultuous passions of youth; proceeding thence, puts off the egotism of manhood, and becomes at last a public and universal soul. He is rising to greater heights, but also rising to realities; the other relations and circumstances dying out, he entering deeper into God, God into him, until the last garment of egotism falls, and he is with God,—shares the will and the immensity of the first house.

“It is curious to find the selfsame feeling, that it is not immortality, but eternity,—not duration, but a state of abandonment to the highest, and so the sharing of his perfection,—appearing in the farthest East and West. The human mind takes no account of geography, language, or legends, but in all utters the same instinct. Yama, the Lord of Death, promised Nachiketas, the son of Gautama, to grant him three boons at his own choice. Nachiketas knowing that his father Gautama was offended with him, said, ‘O Death, let Gautama be appeased in mind, and forget his anger against me: this I choose for the first boon.’ Yama said, ‘Through

my favour, Gautama will remember thee with love as before.' For the second boon, Nachiketas asks that the fire by which heaven is gained be made known to him, which also Yama allows, and says, 'Choose the third boon, O Nachiketas.' Nachiketas said, 'Here is this inquiry. Some say the soul exists after the death of man, others say it does not exist. This I should like to know, instructed by thee. Such is the third of the boons.' Yama said, 'For this question, it was inquired of old, even by the gods, for it is not easy to understand it. Subtle is its nature. Choose another boon, O Nachiketas. Do not compel me to this.' Nachiketas said, 'Even by the gods was it inquired. And as to what thou sayest, O Death! that it is not easy to understand it, there is no other speaker to be found like thee, there is no other boon like this.' Yama said, 'One thing is good, another is pleasant. Blessed is he who takes the good, but he who chooses the pleasant loses the object of man. But thou, considering the objects of desire, hast abandoned them. These two, ignorance—whose object is what is pleasant—and knowledge—whose object is what is good—are known to be far asunder, and to lead to different goals. Believing this world exists, and not the other, the careless youth is subject to my sway. That knowledge for which thou asked is not to be obtained by arrangement. I know worldly happiness is transient, for that firm one is not to be obtained by what is not firm. The wise, by means of the union of the intellect with the soul, thinking of him whom it is hard to behold, leaves both grief and joy. Thee, O Nachiketas, I believe a house whose door is open to Brahma. Brahma the supreme, whoever knows him, obtains whatever he wishes. The soul is not born, it does not die, it was not produced from any one. Nor was any produced from it. Unborn, eternal, it is not slain, though the body is slain, subtler than what is subtle, greater than what is great,—sitting, it goes far, sleeping, it goes everywhere. Thinking the soul is unbodily among bodies, firm among fleeting things, the wise man casts off all grief. The soul cannot be gained by knowledge, not by understanding, not by manifold science. It can be obtained by the soul by which it is desired. It reveals its own truths.'

These two examples of Eastern gems in Western settings lead us to understand the illustrating, beautifying, equilibrating power which the ripe spiritual culture of old Arya Varta will have on the strong fresh tide of spiritual force which is advancing in the hearts of the strongest and purest and truest to-day. Only by finding that inward spring, that lovely light in the heart can truth be learned, can religion be understood, can the scriptures be interpreted, but great and beneficent is the influence on the individual growth of the world's truth that is to be recognised, of the religions that are to be felt, of the scriptures that are to be understood. For to the persevering mortal the blessed Immortals are swift.

PSYCHIC NOTES.

A NUMBER of strange things are happening all the time, of which the witnesses generally dread to speak for fear of being considered "superstitious." That charge has, happily, less meaning now than it had ten years ago,—thanks to the fact that even "grave and reverend seniors" are telling each other their dreams in solemn conclave. In the West we owe it chiefly to Societies for Psychical Research, that queer and "creepy" tales of all kinds are now listened to with respect. In the East, however, such stories have always received consideration, and it is proposed to devote a few pages to them in each issue of the *Theosophist*, if our readers will support the idea by sending in any narratives of the kind of which they have personal knowledge, or for whose authenticity they can vouch.

Here is a curious incident from America which may be interpreted either as an instance of the intervention of a "Spirit," or as the "transcendental Subject" of the individual to whom it happened "dramatizing" a warning for the benefit of its sleeping terrestrial "person," or as the action of a friendly "elemental."

Our correspondent, for whose veracity we can vouch, writes:—

"In 1869-70 I was stationed at a military post in the U. S. having enlisted in the U. S. A. at the request of friends,—that measure, at the time of which I speak, being necessary to obtain a commission (except, of course, in the case of the regular West Point curriculum).

"One evening I was returning from the village with a bottle of *soldiers' pabulum*, and as I passed the guard-house, the man on guard asked me to give him a drink. Placing the bottle on the steps I told him to help himself and bring it to my room when he came off post.

"A night or two after I had a singular dream. There was before me a circle of brilliant light, and off in the dim distance I could see a cloud of dust, out of which came three cavalry-men riding towards me, the outer two being men in my own Battery, T. and B. (it was T. to whom I had given the liquor), and he in the middle was a dearly loved friend, Martin Lovell by name, who had been shot in the breast and killed in a Cavalry charge at Jonesboro' Ga., during Sherman's Atalanta campaign.

"On they dashed, T. and B., with sabres drawn, and I *knew* they were going to kill me if they could. As they neared me, Martin Lovell threw himself from his horse and placed himself directly in front of me, the others dashing past, their sabres glancing off as they struck. My friend then placed one hand on each of my shoulders, smiled in my face, and vanished.

"On the second evening after, at tattoo, I reported the Battery to the officer of the day (he was an officer in the Battery). After receiving the report he said he wished to see me. Dismissing the Battery I went to him, saluted, and he said to me: 'Serjeant, B. and T. have made a very serious charge against you—that of giving liquor to them whilst on guard duty; I have refused to listen to them,

telling them I knew you too well to believe anything of the kind, and I now mention it to put you on your guard against these scoundrels.'"

Mr. C. R. Srenivasa Iyengar, of Kumbakonam, F. T. S., writes:—

"The following incident was related to me by one who had been an eye-witness to it.

"The narrator had been on a visit to his brother-in-law, the hero of the incident. This brother-in-law is a man of 40 years of age, strong and not at all liable to give way to weak fears. It was late in the night and rained heavily, when two travellers took shelter in the pial of the house for the night. The whole house had gone to sleep, when about two o'clock in the night, they were aroused by loud cries from the master of the house, as if he was in great fear and panic. It was long before he was quieted, and then he explained himself as follows:—

"I dreamed that I was dead, and four servitors of Yama, the God of death, were dragging me on to the City of Yama.

"I was brought before his throne, and there Yama ordered Chitrugupta to read the records of my sins and virtues. Chitrugupta looked at me and exclaimed that they had seized upon the wrong man, and then Yama ordered the servants to go and bring one of the two who were lying in the pial of my house. Thereupon the servitors threw me down from that place. I cried out from fear and the pain of the fall.'

"Then the people of the house rushed to the pial and found the two travellers as if fast asleep. They shook them, one of them got up, but the other was found dead."

It is sincerely to be hoped that Yama dismissed this blundering servitor on the spot! But, even so, the possibility of such awkward mistakes is anything but re-assuring. Rather than credit so respected and useful a public servant as Yama with liability to err in the discharge of his duties, we would feign attribute the incident to (1) the inquisitive tendencies of the sleeper's astral body, or other wandering part, which found one of the two men dead, and communicated the fact to the brain of its owner by converting the news into a little drama conceived on the lines most familiar to that brain, just as the noise of a gun fired will call up a long dream of which the report is the denouement; and (2) the shock caused by its sudden return to the body. It is customary to explain this curious and well known phenomenon by supposing (as Du Prel does) that in dream-consciousness time has other relations than in our waking state, and that the events of a long time can be crowded into a moment. This may be true, but it does not account for the fact that, however short the time necessary to take in the train of ideas, those ideas present themselves in reversed order, the noise being the cause of the dream; unless, we conceive the mind of the dreamer divided into two thinking parts, one of which foresees the noise; perceives, for instance, that a gun will be fired in a minute or two, and amuses itself by inventing a dream to lead up to it, and in impressing that dream on the other thinking part of the mind, so that when that other part wakes up and begins to philosophise about it, the first part has a quiet gig-

gle at the trick it has played on its other half. The fact, however, is that we are continually doing during our waking state precisely what the mind does in sleep when it makes up a story to account for a momentary impression like the noise of a gun, only we don't do it so quickly. Still any one who will watch himself will find that the mental operation in question is of the nature of a flash. An instance in point will explain what that operation is, better than a description. You enter your room one day, and on the table see a hat, which you instantly recognize as that of a friend who lives a hundred miles away, the thought flashes through your mind; "He must have come while I was out, and is talking to my wife in another room (supposing you are a European); he has probably come here to sell some property he owns in the village in order to pay the expenses of a law suit I heard he was engaged in; and, oh horror! perhaps he wants me to lend him some money!" Now any one who has a bit of imagination can almost see the incidents in the little story automatically worked out in a moment by the brain, on the strength of the sight of that hat; and waking up and finding that the noise had been made by something quite different to the event in your dream corresponds to advancing to the table, and finding that the hat does not belong to your friend, but is an old one of your own which your wife has dis-enterred from some forgotten corner and has left on your table for you to say if she might give it away.

Mr. K. P. Mukherji, of the Adhi Bhoutic Bhratru T. S. of Berhampur, writes:—

"About three years ago we were living in the village of B. in the District of Hugli in Bengal. In the village of B. there lived a family of low caste people. The head of the family was one named G., a man of consequence in our village, being a Chowkidar (Village Police Constable). He was, moreover, in good circumstances, as he manufactured and sold *goor* or coarse sugar from the juice of date trees. In the neighbouring village of S. there was another family of the same caste as G. The female members of the former used to celebrate the festival of Serpent worship in a peculiar way on a particular day every year. They had an earthen pot placed under a particular plant besmeared with vermilion. In an evil hour G., the Chowkidar, quarrelled with his caste men of S., forcibly brought the pot in his own house and had it placed under a plant of his own. That year the festival of Serpent worship was celebrated at S. without the sacred pot. I well remember the scene to this day. A woman was madly turning round and round; she had a brazier in her hand from which odorous fumes were issuing in volumes. After a time she fell down foaming at the mouth and groaning. Immediately other women of her family formed a circle round her; none were allowed to enter the ring and a dead silence prevailed. Then one of the ring began to question the woman who lay foaming, 'Are you come Mother?' 'Yes, yes,' cried a hoarse harsh voice. 'We have been insulted, your sacred pot taken away from us, Mother! Will not anything be done to G. the Chowkidar?' 'You will see, you will see, what will happen; there will not be a living creature in that house.

The last answer was given in a very gruff voice and with great effort and pain as it seemed. Other questions were then asked, but no more answers could be got, and the woman came to her senses shortly after.

"Six months had passed, all the members of the family of the Chowkidar had died, and his wife, the only surviving member of the family, left her home and went away. Years after, the fatal pot could be seen underneath the shrub, prominent among the ruins."

This is a wierd story of elemental worship, and it closely resembles in its details the black magic practised by the African and American negroes under the name of Hoodoo or Voodoo. In the latter there is generally, if not always, a bloody sacrifice, for the elementals love the smell of burned offerings, and draw their power of physically manifesting themselves chiefly from blood, as they do their power of psychically manifesting themselves chiefly from prayers and praises, or their equivalents. It is a most unfortunate thing that the elemental world is not better understood, if it be believed in at all. Complete ignorance of its existence seems to be a protection from it. The beef-and-beer-fed Briton or German, who laughs at a belief in invisible entities capable of acting upon him in contradiction to what he calls the "immutable laws of nature," may often apparently run the greatest risks with impunity, and he might curse or bless as much as he liked, without his curses or blessings having any perceptible effect. He may inhabit a haunted house and see nothing; he may ruin a poor family, and have the bitterest curses showered upon him, and yet meet no mischance. His non-belief is contemptuous and defiant, and seems to act in the same way as the strong will of the person who *knows* of the dangers and how to throw round himself a protecting armour of will-resistance to the unseen influences. Elementals are of every grade and every shade of character. They become what man makes them to a great extent. They are the household gods of all nations, and the gods of most religions are no more than huge elements, or syntheses of personal family and tribal elementals. Their characteristic is to help those who worship and serve them, and to injure others who worship and serve rival elementals. In the case of nations this kind of thing is called the god of one nation conquering the god of another, of which performance modern Africa and ancient Palestine afford us numerous examples. These elementals know that as soon as they are disbelieved in their power departs, hence they always make it a particular point that their existence shall not be denied, and they insist with equal vehemence that their rivals shall be considered "false," or as having no real existence. The opposition which Theosophy offers to the practices of the Spiritualists is incomprehensible to the latter; why should there be any harm in communing with spirits? The fact is that if it were really the spirits of the dead that operate at seances, there would be comparatively little harm in the practice, because there would be but little risk run. The danger lies in the fact that there is no line of demarcation between Spiritualism as

now practised and Voodoo. Not that the same persons who now take such pleasure in exchanging the compliments of the season with the intelligences behind the veil are in danger of converting their innocent seances into infernal rites, although even that might possibly occur in a few instances; but that as soon as it became known that instead of the spirit of "Grandmama" or "little Johnny," or "my dear wife," it is possible to summon up an elemental who will, if you treat him kindly, and give him blood and flattery, help you in a very real and terrible manner to get the best of an enemy, a very different set of persons would apply themselves to "developing mediumship," and the world would return to the terrible condition in which it seems to have been at certain epochs in the past, but which epochs are now regarded as ages of superstition and credulity, during which nothing really happened that does not happen now in what is called the natural course of things. The world is protected by its ignorance, and the so-called educated classes are the most ignorant of all. Ignorance in this case is decidedly bliss for humanity, compared to what knowledge of these things would be in the hands of the average self-seeking, unscrupulous, and hard-hearted man of 19th century civilization.

A. K.

Reviews.

THE SECRET DOCTRINE.

(From the Southland, of New Orleans, La., U. S. A.)

THE Secret Doctrine, by H. P. Blavatsky, requires special consideration in view of its unique nature, which makes of it an event in literature, if not in religion. We have here, inspired by that Orient which was the birthplace of all the great religions of the world, a book which claims to show the germ and synthesis of them all in the primeval Esoteric Doctrine preserved by a long hierarchy of Eastern adepts. This work will find its chief audience among persons who have been carried upon the advance waves of the great tide of progressive Thought which has set in upon us in this last quarter of our century. Its tendency is towards free research into all departments of Life.

It is subversive of forms and dogmas as such, while showing the usefulness of all, and the part which each has played in the evolution of Thought. It calls men out into the open air where no authorities but natural laws are to be found, and there bids them think for themselves, setting before them a vast array of scientific and religious doctrines from the earliest times down to the present day, and showing all to be various aspects, or correlations, of one great Truth. It is not written for those persons who are content to repose in beliefs which find vital expression in their lives, but for that larger majority who have begun to question Life for themselves, and who have passed beyond such repose.

There are books which flash like strange meteors into a world half defiant and wholly distrustful of them; books which appear to answer no demand, yet later on seem to have created one. This is because they are prophetic of the future tendencies of Thought and of men, and, no matter to what department of Life they pertain, they are sustained by later generations as works of sublime genius. Their value is rather that of the chemical precipitant, which at first produces only disturbance and turgidity, until, all at once, its perfect work is wrought. Either the Secret Doctrine is a book of this sort, or it is the most gigantic and imperial fiction that ever dazzled reader and critic. If the latter, then it has never been wrought all at once, or by any one brain, but has grown by slow accretions of time, like the mountains.

It holds forth promise of a reconciliation between Science and Religion, on the basis of one divine Substance, through which all things proceed forth into manifestation by the will of the for ever unknown Cause, and it regards Spirit and Matter as the poles of the one substance, which exists in states far more ethereal than any which we can conceive. Just how far this promise is fulfilled by the present volumes, every reader must judge for himself. It goes exhaustively into the subject of unseen presence around us, other than the so-called spirits of the dead, and their activity in Nature as its laws.

The book claims to be based upon an archaic MS., called the Book of Dzyan, and preserved in secrecy by a hierarchy of Thibetan Adepts. From this MS. stanzas relating to Cosmogogenesis and Anthropogenesis are given together with ancient and modern commentaries. These stanzas are unlike anything known to literature and will delight the heart of the Orientalist, the literateur, the poet and the dreamer, besides sending a fair sized thrill up the back of even the average man. Learned compari-

sons with all religions and science follow; also addenda comparing the varied scientific theories of the day with those of occultists, and giving the modern situation to date in compact and valuable form to the would-be well informed reader whose time is limited.

The chapters on the Keely Force, and Life Force and Gravity are especially interesting. The law of the Conservation of Energy is stated as continuing in the moral or ethical world, under the Eastern name of Karma, as a law of absolute and unerring justice which proportions effects to causes generated by men in a series of lives, or re-incarnations of soul in matter. These points are logically handled; the moral code resulting from them, is that described by Edwin Arnold as having "in it the eternity of a universal hope, the immortality of a boundless love, an indestructible element of faith in final good and the proudest assertion ever made of human freedom."

The Secret Doctrine establishes three fundamental propositions;

(a.) An omnipresent, eternal, boundless and immutable Principle which transcends all human conception.

(b.) The absolute universality of that law of periodicity, of flex and reflex, ebb and flow, which physical science has observed and recorded in all departments of Nature.

(c.) The fundamental identity of all souls with the Universal Oversoul, the latter itself an aspect of the Unknown Root. This Oversoul is the one Substance.

The aim of the work is stated as follows; "To show that Nature is not a fortuitous concurrence of atoms, and to assign to man his rightful place in the scheme of the Universe; to rescue from degradation the archaic truths, which are the basis of all Religion; and to uncover, to some extent, the fundamental unity from which they all spring; finally to show that the occult side of Nature has never been approached by the science of modern civilization."

MONISM OR ADVAITISM.

An Introduction to the Advaita-philosophy read by the light of Modern Science. By MANILAL NABHUBHAI DIVEDI, Professor of Sanskrit, Saundarya's College, Bhavnagar. Subodha Prakasa Press, Bombay, 1889, pp. 109. 8vo. Price Rs. 2.

This work contains seven chapters, named respectively:—Preliminary; Monism; Advaitism; Creation; Karma; Moksa; Conclusion. The author accepts the Monism of Haeckel as the most advanced and trust of all the modern theories of the Universe, and contents that Advaitism is a kind of developed Monism. The essential difference between the two systems—that Monism derives Thought from Matter, while Advaitism makes them co-eternal, and "not—two," the author seems to consider comparatively unimportant. The chapters on Karma and Moksa are extremely interesting, and the views of the author on the real nature and meaning of Advaitism are clearly and pretty fully enunciated, and his short sketch of the five other systems of Indian philosophy is terse and logical. He regards the modern religion of the West as unfitted to it, because that religion is of Semetic origin, while the nations of Europe and Modern America are Aryan, and have minds cast in the Aryan mould. The recent turning of the Western mind to ancient Eastern theories of the universe is, he thinks, an attempt to get rid of the Semetic garment which never fitted it, and has ended by becoming unbearable. In the conclusion he says:—"Advaitism is, as

we have seen, a philosophy with *Brahma* its god, self-sacrificing *prema*—love—its law, and *Duâna* its end and aim. It is pre-eminently the religion of Unity—Love. The points wherein *Advaitism* resembles Monism must not have escaped the attention of the careful reader. In the first place, both are at one in dispensing with all theories of final causes, and in substituting instead a theory of efficient causes sufficient, in themselves, to account for everything in a perfectly mechanical manner. Everything is as it ought to be, and will be as it should be, there is none to pre-arrange or interfere with any, the smallest, item of this uniform, endless, and self-working wheel of Nature. In the next place the two philosophies are again unanimous in maintaining the inseparability of mind and matter, and the consequent unity of nature. The distinction between organic and inorganic nature is held by both to be nil, and the unity of nature is pronounced to be perfect and complete."

The author, it must be remembered, represents only the old monistic Advaitism, "Kevaladvaita," which takes *Kârma* as its central idea. He attributes the doctrine of *Prasada*, or "Grace," to the decline of Aryan thought and the introduction of foreign influences, and hardly notices the other two schools which draw their inspiration chiefly from the *Purânas*; namely, the Vishishtha school of Râmânja and the Vishuddha school of Vallabha, which teach that *Moksha* is to be obtained by *Bhakti* (devotion,) and *Prasada* (grace,)—not by *Dynana* and *Karma*.

Like every one else who has a true idea of the religion of the Hindus, the author sees clearly and lays stress upon the fact that the idols of the common people are understood by them to be the representations of the various manifestations of the Supreme power—"to whom," as the *Bhagavata Purâna* says, "all homage paid, in whatever form, ever reaches." There are innumerable texts to that effect in the sacred books of the Hindus, a few of which the author quotes: for instances, "As water fallen from the cloud finds its way to the ocean, so even does homage done to any god always reach the Supreme."—(*Bhagavata Purana*). Again, "I reveal myself in whatever form the worshipper worships me; men, indeed, in every way, follow my path."—(*Bhagavad Gita*). The Christian missionaries ought to understand this most important feature of the Vedic religion, if they desire to comprehend the reason, or one of the reasons, of their non-success. If the Hindus with whom they came in contact do not know it, and in any way deserve the imputation that they worship elementals, it is from an ignorance of their own religion, not from ignorance of Christianity.

The little work will be a valuable one for students of the *Adwaita*, and ought to be doubly interesting to those who have studied *Madame Blavatsky's Secret Doctrine*, and can compare the author's ideas with the theories she puts forth.

"ALL'S DROSS BUT LOVE."

A Strange Record of Two Reincarnated Souls. By ALBERT EDMUND LANCASTER. John W. Lovell Company, New York. Small 8vo., pp. 64. 1889.

This is a charmingly told tale of two Pompeian lovers, who met again in New York 1800 years later. *Aphrota*, a proud and wealthy maiden, had her Christian slave *Othrapa's* eyelids cut off because he dared to write poetry about her, and he goes blind. At the destruction of Pompei, he saves her life, and dies. He reincarnates as a New York doctor, and she reincarnates as an unattached American girl. She reads a translation of the very piece of verse on account of which she had *Othrapa's* eyelids cut off, and all the past comes back to

her. The translation was made by the re-incarnated slave himself, who picked up the MS. at Pompei in his character of an American tourist. She visits him, and memory rushes back upon them both; but the Doctor's passion has cooled off during the interval, and he says he would rather postpone any matrimonial engagement till the next incarnation; whereupon *Aphrota* does what most young ladies would have done under the circumstances—faints dead away; and *Othrapa* does what most of his foolish sex would have done—promises he will do anything she wants, if she will only come to. She does come to, and they hurry off to midnight mass to pledge their troth before the altar. Occult stories are charming things to read when they are well written, as this one is, but they are the most difficult things in the world to present in synopsis without doing them great injustice.

"THE OFFERING OF SRIMAT MAHARSHI DEVENDERNATH TAGORE,"

Is the title of a little 12mo. book, just published by W. Newman & Co., of Calcutta, and containing 33 pages of pious exhortation to follow righteousness. Externally the little volume is all that can be desired; to criticize it internally would be a kind of minor sacrilege, since it is the last words and blessing of a beloved leader and teacher to his little flock left fatherless by his death; for this Maharshi is none other than the late head of one of the divisions of the Brahmos. "The Offering" is a translation into English by Mr. Mohini M. Chatterji, who writes a feeling little preface. It is evident that the author was an old man of deep piety, and of a beautiful and loving disposition; but it is equally evident, at least to an outsider, that he did not trouble himself much about the very point that is at present stirring the thinking world to its depths; the question, namely, whether the invisible world has anything like what people have hitherto believed.

THE MAGAZINES.

LUCIFER for March contains two very fine articles from the pen of *Madame Blavatsky*. The first is "On Pseudo-Theosophy;" the second is called, "The Roots of Ritualism in Church and Masonry." The value of either of these articles to any intellectual man or woman is far more than a whole year's subscription to *Lucifer*, and to a Theosophist they are worth much more. *Amaravella* continues his excellent "Occult Axioms and their Symbols." The three works of fiction now running in the Magazine are advanced a stage, and it becomes more and more difficult to determine whether *Dr. Hartmann's* "Talking Image of Urur" is a good-natured burlesque of Theosophy and Theosophists, or a malicious satire on them; the Editor of *Lucifer* seems, from an editorial note to the last instalment, to take the former view. At all events the writer is a brave man, for, as human nature goes, his thinly disguised ridicule of well known Fellows of the Society is bound to make him many bitter enemies, not perhaps the victims themselves, but certainly among their friends and admirers.

THE PATH.—The March number brings the third volume and year of *The Path* to a close. It has from the first been a high class Theosophical Magazine, and fully deserves the high estimation in which it is held both by Theosophists and non-Theosophists all over the world. *The Path* owes its existence to the energy and courage of Mr. William Q. Judge, the Vice-President of the Society. It is one of the mainstays of the Theosophical movement. The March number contains, among other articles, another of the "Letters that have helped me," by Z., with

remarks by *Jasper Niemand*. "Occultism for Barter" is a strong blow, right in the eye, for those charlatans who in America are offering a "brummigem" occultism, which they profess to teach for a large fee. There are also articles from the pen of J. Campbell Ver Planck, Pilgrim, Sylvanus and Julius, each excellent in its kind. We should like to know, however, where *The Path* got the curious information contained in Theosophic Activities that "Colonel Olcott during his tour will place boxes at the doors of the places where he will speak, for the reception of the offerings of those who have an interest in the work." The idea certainly was suggested one day before the President's departure, but it was meant as a jest and received as one by all present, and certainly if the President had any such intention when he left Adyar, he kept it to himself; nor has he hinted at any such proceeding in his letters to Headquarters. If *The Path* does not take care, it will get the reputation of dealing in "canards," which would be extremely regrettable.

L'INITIATION for March contains an interesting article by "Papus" on Initiation, in which he draws a distinction between an Initiate and an Adept; a learned "Notice on the Rosy Cross" by Stanislas de Guaita; a long review (of the Abbé Roca's new book "Le Monde Nouveau"), entitled "Theosophy and Sociology," by F. Ch. Barlet—and other interesting articles. We notice that Mons. Papus has in the press a volume treating of the Taro. The work will be called "Le Tarot des Bohémiens," and will be published by Georges Carré, Paris. M. Papus has made a close study of the Taro, and his book will doubtless be a valuable addition to the literature of that curious and interesting subject.

LE LOTUS for April contains a continuation of *D. MacNab's* highly interesting "Experimental Studies in Psychic Force;" Magic, by *Gyumiot*; a translation of *Dr. N. C. Paul's* "Yoga Philosophy," and other interesting articles. We are sorry to learn from Mr. Gaboreau that *Le Lotus* will cease to appear after the March number.

REVUE THEOSOPHIQUE. Redacteur en Chef: *H. P. Blavatsky*. Directrice, Comtesse *Gaston d'Adhémar*. Published monthly by Sauvaitre, 72, Boulevard Honsmann, Paris, 8vo., pp. 48.

"Le Roi et mort; Vive le Roi!"—This new Theosophical Magazine appears just as *Le Lotus* is disappearing under the waves that swallow up all mortal things in the end. In a charming little *Avant-propos* the Directress explains the intention of the Magazine: "To make known a science as old as the world and yet new for the West of our day." This science is of course Theosophy, and the chief object of Theosophy is stated to be the overthrow of Materialism. The chief editor then gives the readers a very fine article called *The New Cycle*, suited to the Brethren in France, who have not yet got any translations of some of the most important English Theosophical works. In the course of her article Madame Blavatsky prophesies in very clear and startling language that great changes of all kinds are rapidly approaching, which will give human ideas and institutions a violent shaking up. There will be a tremendous conflict between the forces of good and evil, and blessed is he who will be found in the ranks of the former, for good will surely be victorious. This article is followed by a general statement by "Hermes Theosophical Society," of the doctrines put forward by Mr. Sinnett, and others, under the name of "Esoteric Buddhism." Then follows "Société Theosophique Hermes" by "Papus," treating of the occult meaning of the seal of the Theosophical Society. A translation of Mr. E. D. Fawcett's excellent review (reprinted in the March *Theosophist*) of the "Secret Doctrine" comes next; and then an article entitled "The Secret Doctrine," to be continued. Reviews and paragraphs make up the rest of the number. French

Theosophy is to be congratulated on the appearance of this new organ of Theosophy, which gives promise of being one of the most important of the Magazines now devoted to the cause,—having for its chief editor one of the Founders of the Society and the authoress of "The Secret Doctrine," and for its Directress a Theosophist so devoted, so progressed and so popular as the Comtesse d'Adhémar. The price of a single number is 1f. 25c; subscription, 12fr. for France; 15fr. for England; 3 dollars for America. All editorial communications should be addressed to La Comtesse G. d'Adhémar, 10, Rue Lesueur, Paris.

THE SPHINX for April contains articles by Dr. Carl Du Prel on "The Plant Phœnix;" by Carl Zu Leiningen on "Sympneumata;" by S. von Seeheim on "The Constitution of Man according to the Vedanta Philosophy," and sundry other articles of merit.

L'AURORE for March contains interesting articles on the *Faith Cures* at Nancy; on *Light*, viewed from the occult standpoint. On the wonderful painting known as *The Virgin of Guadalupe*; also a charming little article called "Pensees Suggérées par la Lettre d'une Amie," &c.

L'ÉTOILE is the name of a new monthly devoted to "Religion, Science, Art," and founded and published monthly by M. Alber Jhouney; M. René Caillie being the Director. This new Review is, like *L'Aurore*, the exponent of "Christian Theosophy," in the sense of *Esoteric Roman Catholicism*. The first number contains besides a prologue by M. A. Jhouney; articles on *Light* in the Theological sense; on the Abbe Roca's affairs, by the Abbe himself; on the Pentacles; with reviews, poetry, &c. *L'Étoile* contains 12 pages, royal octavo. The price is 80 centimes a number, or 7 francs a year.

O PSYCHISMO. *Revista Espirita Portuguesa*, Nos. 1 and 2. This is a little 8 page octavo monthly published in the interests of Psychic Science at Libreria Industrial 229, Rua Augusta 231, Lisbon.

Received also, REVUE SPIRITE, LUX, THE BIZZARE, etc.

BOOKS, ETC., RECEIVED.

THE KEY OF SOLOMON THE KING, by S. L. MACGREGOR MATHERS. G. Redway, London, 1889. 4to, pp. 115.

ADDRESSES BEFORE THE LONDON SPIRITUAL ALLIANCE 2, Duke Street, Adelphi, London, 1889. Small 8vo.

LES ORIGINES ET LES FINS. *Cosmogonie sous la Dictée de Trois Dualités Différentes de l'Espace*. EUGENE NUS, Librairie des Sciences Psychologiques, and G. Carré, Paris, 1889. Small 8vo. pp. 153.

BHAGAVADGITA. PART I. *With Sanscrit and English Notes, translation, and an esoteric exposition in English*. D. GOSWAMI, Serampore, Bengal. 12mo. 1889, pp. 46.

VEDANTIN: *A Journal of Advaita Doctrine*. Nos. 2 and 3 (February and March). Saidapet, Madras.

A LECTURE ON THE THEORY OF DISEASES AND HOMEOPATHIC TREATMENT, by T. C. RÁJAM IYENGAR. Mangalore, 1889.

THEOSOPHICAL SIFTINGS. VOL. II, No. 2. *The Possibilities of Scientific Prophecy*, by SYLVESTER BAXTER; *The "Five Enemies,"* by ALEXANDER FULLERTON; *Theosophy as a Guide in Life*.

DREAMS AND DREAM STORIES, by ANNA BONUS KINGSFORD, M. D. George Redway, London, 1889. 8vo., pp. 281.

A STUDY OF MAN, and the Way to Health, by J. D. BUCK, M. D. Robert Clarke & Co., Cincinnati, Ohio, U. S. A., 1889. 8vo., pp. 302.

THE ATMA BODHI of Shrimant Shankaracharya. Translated from the English (into Guzerati) by ICHHALAL PARMANAND MUNSHI. Ahmedabad. 12mo. 1889.

Correspondence.

"ARE THERE ANY HINDUS?"

SIR.—An article with the title "Are there Any Hindus?" appeared in the *Christian College Magazine* for January, on which I beg of you to permit me a few remarks.

Mr. Ghose, the writer, apparently takes his data from a very partial observation of one small part of India, and proceeds to generalize, on the strength of his few "facts" relating only to part of Bengal, in a manner worthy of a special pleader in a hopeless case, whose only chance of success lies in sheer audacity of assertion. After he has bedaubed the Calcutta Hindus with the slanderous contents of his own imagination, he points to them and declares that all the Hindus are of the same colour, and then he very quietly confesses: "I cannot say positively what is the exact state of Hinduism in other parts of India." Perhaps he will allow me to inform him.

First, however, I wish to say that if the Brahmans, as he says, "instead of devoting themselves to the study of the Vedas, devote themselves to the best means of acquiring money," it is neither to their discredit—now that the old ways of the people have been thrown into confusion by the introduction of European methods,—nor is it contrary to the teachings of our Scriptures. I beg to refer him to Rig Veda, 7th Ashtaka, 8th Adyaya, 5th Varga, 13th Rik; otherwise arranged as 10th Mandala, 3rd Anooka, 34th Sookla, 13th Rik. Manu, too, never prohibited them from acquiring arts of industry and supporting themselves thereby; vide Manu's Code, II. 238 and 240; VIII. 348 and 349; X. 81, 82, 84, 102 to 105, 107 to 110, 111, 115 and 116. Of course Mr. Ghose is bound to find something to blame the Brahmans about, he must say something, and when he does not say that they are abominably idle, he declares that they are horribly industrious. No doubt the Brahmans were intended for another kind of life, but it is just for times of adversity like the present that the exceptions are made.

Mr. Ghose's argument seems to be, that because the Brahmans "take to all kinds of professions with alacrity," therefore "it is a very doubtful question whether they perform their necessary daily religious ceremonies," and consequently there is "scarcely any" Hindu left in India. Well, he has every reason to be "very doubtful." The real fact is that no Christian can ever witness a Hindu performing his puja. He cannot obtain honest admission to the verandah of a house where a Chandal performs his Hindu puja; how much less where an ordinary caste Hindu does his! A Christian is not allowed a seat in the pial of the house of any Brahman even in ordinary times, and under these circumstances Mr. Ghose cannot but be "very doubtful;" but it is hardly reasonable to draw hard and fast conclusions from doubtful premises, especially when those conclusions are a condemnation of your neighbour.

Mr. Ghose says that "Brahmans take food of Mlechas," that "they take intoxicants," and that "no one thinks of outcasting them." Why is he so anxious about outcasting? Has the supply of raw material for the Christian convert mill run short? But the fact is that he is quite mistaken in his premises again, and betrays a curious ignorance of the movements of the Hindu community. Social or caste meetings have been taking place in India from time immemorial, in which such delinquents as drunkards, adulterers, adulteresses, and other breakers of caste rules, are brought before a social jury, and fined or otherwise

disciplined; the most refractory of them being subjected to excommunication. Christians are not consulted in these matters, and seldom know anything about them; but it is thus that the Hindu community is kept purified, and that the missionaries come by most of their recruits. As to drunkenness, every one knows that it came into this country as a prevalent vice along with the other blessings of Western civilization.

Sir Thomas Munro in his despatches to James I wrote that what was commonly seen in England as ale houses or public houses were unknown in any part of the country from Cape Comorin to Cashmere. That is during the reign of Aurungzebe in the North and of the Mahrattas in the South. Even now drunkenness is spreading only among the lowest classes. In this age of reason, of public criticism and public opinion, in this land of awakened religious zeal, if any Brahman happens to lead a life of drunkenness unobserved, well, that cannot drive out Hinduism.

But yet Hinduism is not a religion that simply gives out to its followers some rules with regard to eating and drinking and nothing more. Those are some of its rules introduced to facilitate the spiritual progress of humanity. But that is not the whole of Hinduism. Nor is there any such thing as a Hindu ceasing to be so, if those rules are broken by him.

A Hindu is one who believes in the supreme authority of the Vedas. He may belong to any of the six sects—Saivaitism, Vishnavitism, Saktharyism, &c. That is, he may worship the Supreme Spirit under any of the names of Siva, Vishnu, Kali or Sakthi, Subramaniya, &c., impersonating him with forms, shapes, and symbols expressive of truths to which the sect wants to give prominence, and which pass among the uninitiated for stories, legends and traditions narrated in the Puranas. As all these are based upon the Vedas, they unanimously teach one and the same principle, that man must rise by his Karma, Bhakti, Yoga, and Guanam. Each has its Sadhus who practise Ashta-Sidhi and Samadhi. As any body—a Hindu or a Mlechha—who followed the universal principles of nature inculcated by Hinduism, *i. e.*, any of these sects, has been raised by God to the eternal state of bliss, it follows that a Hindu can be of any community. In fact those who do not pay the slightest attention to any ceremony can still be Hindus if they, destroying their worldly ties, have deep Bhakti (not blind faith) in Siva, Vishnu, Kali or any other impersonation of the Supreme spirit.

However, ceremonies and caste rules have been introduced into the Hindu community in order that Hindu life may be regulated in such a way as to develop the spiritual ego. Those are regularly performed by Hindus every morning and evening, so that between 5 to 9 A. M. and 5 to 8 P. M. temples and tanks teem with devotees throughout India. This is excluding those who remain at home for the purpose when they command convenience. These are so very strictly observed that they are not forgotten even in travels and journeys. No meals are taken by any of the high caste Hindus without performing them. Even those who have received Western education (who, it was feared, would give up their religion and join the crusade against it) grasp it with much avidity, and most of them perform their Pranayams, &c., with a precision equal to those who taught them. By cleanliness of body, by purity of thought, word and deed, and practice of Yoga for years and years, many Hindus have become Sadhus (adepts). They do not make themselves public. But some strange habits betray their being Sadhus. If there happens to be any who received the so-called higher education and is yet disinclined towards Hinduism, it is only a question of time when he will be fortunate enough to meet such Sadhus and witness personally some of their feats, such as rising in the air, sending smoke through any part of their bodies, giving out person's names without anybody's mentioning them,

telling the history of the lives of persons they meet in any part of the country they wander through, giving their futurity, &c., Another thing that confirms philosophers, scientists, logicians, &c., in their belief on Hinduism, is the existence of sibylline books. The masses are all kept up in Hinduism by these Indian wonders. Another fact that preserves belief in Hinduism is the existence of temples. In some of these miracles are observed to be performed, such as in festivals of "Treading on fire," &c., when these are added to the literature, philosophy, science, logic, &c., of the Sanskrit language, translated also into vernacular language, no such thing as Hindus forsaking Hinduism can be dreamt of in this land of Gods and Temples, of Yogis and Rishis, of the Ganges and the Himavat.

C. PONNARANGAM PILLAI.

HINDU MARRIAGE.

TO THE EDITOR,—Captain Banan's paper has hardly discussed any of the points I urged in favour of spiritual marriages, as they were held in a highly spiritual period of Hindu civilization. He has with a deal of warmth advocated the Polyandry of the Nairs as the perfection of marriage systems, but, to confess a truth, we Hindus are by nature conservative, and we do not run after every new idea, because for the time being it appears luring. Various circumstances helped by the work of the Theosophical Society have brought home to us the conviction that our forefathers—the Rishis who were our law-givers—were giants in wisdom compared to whom we—their degenerate children—are but spiritual pigmies. This faith has developed in us a spirit of conservatism which, in spite of what may be urged against it, has prevented our last remnant of spirituality from being washed off by the high tide of materialism. I remember only a few years back even our belief in re-births was scouted as a peurile absurdity, but thanks to the advent of the Theosophical Society, some side light has been thrown on many dark points of our beliefs. By experience we have learnt to 'wait and admire' even where we cannot yet understand, instead of being on 'the laughing side'—the side of fools as Pope says; we believe that with the advance of spiritual culture, our institutions will bear looking into. Now all this may be set down as "childishly superstitious," but we can afford to await a time when the truth of our belief will be apparent to all. Even as it is, although the veil is not altogether lifted, yet, it is becoming gradually translucent. But I have been digressing. Regarding Captain Banan's assertion that recent facts have "made hay of" my theories, I need only refer him to the last two paragraphs of my paper, in which I distinctly stated that the present-day Hindu marriages were anything, but what they used to be in the glorious days of our civilization. All the elements—beginning with the most important one, that of the occultist-priest—are wanting to complete a spiritual match in these days. As to the astrologer, he is altogether a *rara avis*, but yet he is not an impossibility even now. The charge of clashing of facts with theories may be laid at the door of all ancient institutions as they in their dilapidated and fallen condition now stand, and for whom any sanctity may be claimed. Yet it need not preclude us from forming our unprejudiced judgment about them, regard being had to their results when they were pure and unsullied. It is nevertheless our earnest desire and hope that return of the spiritual wave may set them up again in their proper places.

I am not at all surprised that the paper on "Hindu Marriage" should have given offence. My friends and even strangers who wrote to me speaking very highly of the paper, will remember what I told them then that my views were least likely to be shared by the majority and were apt to receive much opposition. But I want it to be clearly understood that my opinions are not, as you rightly say in the foot-note, the *dicta* of the Theosophical Society. The very first thing which one ought to know about the Theosophical Society is that it has no *dicta* or articles of faith, but expects all to be tolerant of the beliefs of others. Since I am in no anxiety to force my views upon any one, I need not cause any irritation.

It may be interesting to that portion of your readers which believes in the authority of Hindu Shastras that in my paper on Hindu Marriage, I have neither presumed to build theories out of airy nothing nor pretended to discover a mare's nest. It is a well-known legal maxim familiar to those scholars who have made a study of Dharma-shastras that "an invisible effect cannot be brought about by a visible cause." The chief instance of the application of this principle is to be found in the institution of marriage. In fact it is *the* one that is most often mentioned. In this connection I cannot do better than quote from the authoritative work on Hindu Law by Pandit Jagendra Smarta Siromani, M. A., D. L., who, in spite of his English ideas and ignorance of all occult doctrines, has been forced to write the following about marriage ceremonies, although it is as well that your readers may know that he himself considers them to be of use only in so far as they give publicity to the marriage. "According to Hindu lawyers marital dominion is acquired by gift of the bride, and by acceptance on the part of bridegroom. But the relationship of husband and wife is a *non-material essence*. It cannot be produced by a material cause like gift and acceptance. It can be produced only by the recitation of mantras prescribed in the sacred scriptures. Mantras alone are capable of producing a non-material effect. Manu says:—

पाणिग्रहणिकामन्त्रा नियतदारलक्षणं ।

तेषानिष्ठातुविज्ञेया विद्वद्भिःसप्तमेयदे ॥

There is no difference of opinion among Hindu jurists as to the necessity of mantras and ceremonies in order to create the relation of husband and wife. The relation being a non-material one, it cannot be created otherwise than by *mantras*. The etymology of the word पत्नी also shews that a wife who is taken in marriage by due observance of ceremonies, can *alone* be regarded as a lawful wife." It is important to mention here that consummation is *not* necessary to render a Hindu marriage valid. Marriage, according to Hindu Jurisprudence, is complete and *irrevocable* if the ceremonies have been duly complied with. The anglicised Pandit Dr. Siromani elsewhere says:—"Hindu lawyers generally overlook the temporal object of marriage," and, "marriage, according to Hindu law, is *not* a mere civil contract, but a Sangskara or sacrament."

As to the view I set forth in my paper that Hindu Shastras do not favour marriage by attachment, I may support it by letting your readers know that Hindu Shastras recognise eight different kinds of marriages, four of which they approve, and the other four they set their face against. One of the disapproved forms of marriage is Gandharva, which springs up out of the mutual desire and inclination of a youth and a damsel and is contracted "for the purpose of amorous embraces." Dr.

Siromani says, "This form of marriage resembles marriage by courtship which prevails in Europe." It is by no means my intention to run down any existing institutions of the West. Perhaps they are necessary and perfectly well-fitted for the time in and the people among whom they obtain. Probably it would be presumption to say that they can be just now replaced by anything else. My object in this letter is to bring home to the mind of your readers that I did not stray very far from authority, and that my views were not *amoola*, to use the Sanskrit technical term.

Kindly allow me to say a word as regards the letter in the April *Theosophist* headed "Manu on Marriage." As I have already said the *Brahma* marriage among the Hindus takes place, according to the Codes of Manu, by gift and acceptance, coupled with the performance of ceremonies, which are *essential* according to Manu, the very person whose laws your correspondent writes about. In some rare cases, "the Sastras authorise Swyamvar or selection of husband by the bride herself if she has none to give her in marriage" (Yajna Valkya, Chapter I. v. 64). But I find no authority to justify the statement that marriage could be brought about "through the good offices of a *go-between*."

GYANENDRA N. CHAKRAVARTI.

"THE KILLING OF DESIRE."

SIR,—At the beginning of a very ably written article on the "Killing of Desire" in the April number of the *Theosophist*, Br. E. H. remarks: "It cannot be too often repeated that the 'Desire' which is to be 'killed' is personal and selfish desire." This is true in one sense. The killing of selfish desire is hard work for most people to do, and it is highly desirable that they go to work at it with a clear head and with all the force they can bring to bear upon it. Moreover it is the utmost that they can be expected to do in this direction in one incarnation, and besides that, it is necessarily the first series of battles that have to be fought and won upon the boundless field of desire. Nevertheless, the killing of selfish desire, is not all that is meant by the noble precept 'Kill out desire,' and I don't think it implies less than what it says. *Desire* is to be killed, and not *selfish desire* only. Strange as it seems, I think it is true that unselfish desire is to be killed eventually. No doubt, that is the end and not the beginning of the work. It would be a serious mistake to talk of killing unselfish desire before eradicating selfish desire, and the most pitiful indiscretion imaginable to strive in earnest to do anything of that sort. The probable result of such indiscretion would be a complete failure in killing selfish desire. *Some* desire we must have so long as we are what we are, and from that it follows that if we want to be free from selfish desire, we have to stick firmly and uninterruptedly to some unselfish desire or other.

But then, after killing selfish desire, this good companion to whom we are so much indebted for its good service, is also to be killed. It is no light work to kill this dearest companion to whom we owe so much. Let us take care not to acquire such prejudice as may increase our reluctance to accomplish that heart-rending task when the law demands that it be done.

Unselfish desire is a very high ideal, a praiseworthy ideal, an edifying ideal, nay, a deifying ideal; but still, it is not the highest ideal, it is not the divine ideal. The highest ideal is not *doing* good but *being* good. It is that highest state of being in which one does good without any motive or desire. One does good, because doing good has become the law of his own nature, and not because he has some desire to gratify by doing so.

Now to come exactly to the point.

Br. E. H. and several other eminent brothers interpret the killing of desire as the killing of selfish desire. We may, at present, take it to mean that much only, since that is just what we have to kill at present. Moreover, it is not prudent to talk indiscriminately about killing unselfish desire, since, for the present, that is our friend, philosopher and guide, and we need its constant company while engaged in killing selfish desire. But then, *eventually*, this dearest friend is to be killed, of course, not before his services can be dispensed with.

In short, it is with the killing of selfish desire that we are at present concerned, but that is only the first half and not the whole of the Herculean task called 'The killing of desire.'

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

[There are many persons, especially in the Western world, to whom the idea of the "killing of desire" in the sense understood by Mr. Daji, is very difficult. To cease to desire means that there is nothing left to be desired in the Universe; in fact, that everything that exists is perfect. If this state of perfection of everything, including the complete happiness of every sentient being in all the worlds, has not been reached, what has taken place in any one who fancies he has no further desire, is simply the growth of the sentiment which has been irreverently called, "dout-care-a-damn-ness." The absence of desire on the part of a Zoophite is a sentiment of the latter kind, which arises in its gelatinous breast by reason of all its modest wants being supplied, and also by reason of its horizon being limited by the ends of its own tentacles. Exactly as its horizon expands, that is to say, as its knowledge of the universe becomes greater, its desires increase; and the moment it begins to desire things for others, as well as for itself, its desires become infinite; for its first desire is to develop in mind and knowledge, in order to know what things are desirable for others. The essential difference between the Eastern and Western minds in this respect seems to be that the Western mind looks for happiness in activity and the Eastern mind expects to find it in repose. Activity is for the Eastern the means of gaining repose, for the Western repose is the means for renewal of activity. Hence comes the difficulty for the Western mind to understand Moksha or Nirvana; or, understanding them, to appreciate them.—Ed.]

FEEES AND DUES.

DEAR SIR,—I fear the article in the last *Theosophist*, called "British Section T. S." will cause needless irritation in England, and militate against the unity of the Society, which it is evidently the intention of the *Theosophist* to promote.

Why not let each Section of the Society charge any entrance fee, or no entrance fee, and fix its own annual dues? Would not that be a simple solution of the question?"

Yours fraternally,

R. KUUKURI, F. T. S.

[Our correspondent misses the kernel of the question. Until last December an entrance fee of £1, and an annual due of 2s. were payable to the Theosophical Society according to its Constitution and Rules by every Fellow in it. These taxes were objected to, and had not been paid for years by a large part of the Fellows. It seemed to the Convention to be about time to put an end to the farce, which had been going on for years, of having the Constitution and the Rules of the Society set aside and ignored upon one pretext or another, and there were only two alternative ways of bringing the Rules and the practices obtaining in the Sections into conformity with each other—either to abolish entrance fees and annual dues; or to enforce their payment. The latter course was deemed impracticable for a variety of reasons, and fees and dues were therefore abolished. This left the field clear for the Sections to raise money for their own use, in the manner ordinarily adopted by self-governing bodies,—that is to say, by the vote of the Branches, or their delegates, in the Council of the Section assessing the Fellows in the Branches. It is self-evident that the entrance fees and annual dues formerly levied were payable into the treasury of the Theosophical Society,—payable, that is to say, only to

the Treasurer of the Society, whose office is at the Society's Head-quarters at Adyar and that any allowances out of the funds of the Society made to local divisions for local purposes should have been paid by the Treasurer of the Society to those authorized to receive them. It seems now that what the Western Sections want is to levy fees and dues in the name, and by the authority, of the Theosophical Society, and then to keep the money so raised for themselves. What would the Chancellor of the Exchequer say if a town or district in England insisted on levying the income-tax itself, and then kept the money so raised to defray its Municipal expenses? Would he not say that the local authorities had no right to collect a single penny belonging to the Imperial Government, except as its authorized agents, and that as its agents they were bound to account for, and to hand over, every farthing so collected? And if the local authorities urged that "they required the money for their own expenses" and offered to make a "voluntary contribution" to the Imperial Exchequer out of the amount, would he not tell them, and take measures to make them understand, that in keeping money accruing from an imperial tax they were guilty of downright dishonesty, which no convenience or supposed necessity on their part could possibly justify and no pretended generosity excuse? The subject urgently demands to be clearly understood, and at present the ideas prevailing about it among the Fellows seem to be exceedingly confused.—*Ed.*]

PATANJALI'S YOGA PHILOSOPHY.

SIR,—The March No. of the *Path*, page 391, speaking of Patanjali's Aphorisms, is evidently referring to the translation printed by our energetic Brother Takaram Tatya, which is only a reprint of the translation made by the late Dr. J. R. Ballantyne and Govindadana Sastri. The editor does not seem to be aware of a very much superior translation of Patanjali with its commentary by Bhoja Rāja—with notes and complete Sanskrit text—executed by the learned antiquarian Dr. Rajendra Lal Mitra for the Asiatic Society of Bengal, and which could be had either of the Librarian of the Society (57, Park Street, Calcutta) or of Messrs. Trübner (Ludgate Hill, London).

The latter deserves to become more widely known than it is at present, and the *Theosophist* will, I am sure, be helping many persons by giving a corner to the present note.

GOVINDA DASA.

DURGAKUND, Benares.

OUR SUBSCRIPTION PRICE.

DEAR BROTHER,—The *Theosophist* has taken a more lively and popular turn lately, and I feel sure it would be widely read if the subscription price were not so high. I have tried to get some of my friends to take it, but they all complain of the price.

Yours fraternally,
D. S. I.

[Mr. Powell, who kindly said he would try to drum up subscribers during his tour among the Branches, writes in the same strain as D. S. I.; and the price is complained of in England and America. The editor has written to Colonel Olcott on the subject, and pending his reply, all that he feels himself justified in doing is to promise that any one who after this date, until further notice, subscribes for a half year at half the present yearly rates, shall receive credit for a subscription of longer duration, in proportion to the reduction made. If Colonel Olcott does not agree to a reduction, as the editor believes he will, such subscriptions will only have their face value.—*Ed.*]

TO CORRESPONDENTS.

I. S. R., Kolar.—The story in the *Times of India* called "The Jewels of Juggernaut," is a pure invention. It has all the "marks" of a made up tale, and none of those of a true "phenomenon." Consequently, we must be excused from "explaining how such occurrences are possible."

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

APPLIED THEOSOPHY.

PEOPLE speak of pure mathematics and applied mathematics; the former belong properly to the region of the ideal, not of the ideal in the sense of the fanciful, for there is nothing less fanciful than mathematics, but the ideal in the sense of the metaphysical, which is the really real; the latter is the very imperfect expression of the former in terms of matter, and roughly utilized for the purposes of this mundane existence. Now it is a question which demands the very serious attention of the Fellows of this Society, whether there does not exist something which bears the same relation to "pure Theosophy" that applied mathematics bear to pure. If "applied Theosophy" expresses any real idea, what is implied in the term? Can the Fellows of the Theosophical Society apply their knowledge to the affairs of our mundane existence? Is it possible to materialize, however imperfectly, the great mass of high aspirations and altruistic sentiments that have accumulated in the literature of Theosophy and in the souls of Theosophists, and which at present, for want of an outlet, seem to threaten us with a congestion of spirituality?

The first question that naturally arises is, whether the action of the Theosophical Society in every respect should be limited to its declared Objects. On the general principle that every one should mind his own business, the presumption is in favour of this view. No one on joining our Society relinquishes his right to take a personal part in any other movement for the benefit of his fellow men, nor escapes his duty of doing so. But every "Cause" has its special organization and organs, and pre-empted field of work, and if the Objects of the Theosophical Society are taken seriously by its Fellows, are they not enough to occupy very fully all the time and energy these are likely to be able to spare from the

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