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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

A CHAT ON THE ROOF.

SCENE : *the immense flat roof of the Head-quarters building.*

TIME : *after tea.*

EASTUN.—Wait till you have been in India as long as I have, Westun, and you will not be so distressingly active as you are now. This is the third time in six days that you have proposed to "write to all the Branches tomorrow," and each time about some new trifle.

WESTUN.—Things don't do themselves, you white Hindu! I certainly don't approve of waiting until inanimate objects develop legs and heads and do business on their own account.

EASTUN.—What did you do with that bit of camphor I brought you from town?

WESTUN.—I put it in my drawer to keep away the puchies. How you jump from one thing to another!

EASTUN.—Not at all;—what if that camphor, deeply imbued with a sense of its responsibilities and opportunities, became seized with an intense desire to be useful, and a profound conviction of the necessity of doing something altruistic, and thereupon energetically insisted upon melting, or catching fire;—what would you say then, dear Sir and Brother?

WESTUN.—I see what you mean. Action in inaction, as the Bhagavad Gita says. Yes, of course, that is true in some instances, but in most cases people quote it as an excuse for laziness. We are not lumps of camphor, anyway.

A. K.—I am not so sure, however, that the Theosophical Society may not be regarded somewhat in that light. What do you say Pandit A.?

PANDIT A.—I should say that your biblical expression about the little bit of leavening the lump would convey the idea better to a Western mind. You Westerners cannot understand that complete passivity on one plane of existence is not only compatible with, but necessary for full activity on another plane. You feel contempt for anyone who has no "business," and you regard our religious mendicants as of necessity "lazy loafers." The simile of fermentation, which is a purely material phenomenon, is verifiable by the microscope and therefore ought to be more comprehensible to you.

ONE OF THE STAFF.—What the Pandit means is perfectly clear to me. Camphor, although *apparently* inert, is evaporating all the time, and therefore intensely active, although to our dull material Western eyes it appears to be inactive.

HERMAN.—Humpf! What is your idea Mrs. Tamarind?

MRS. TAMARIND.—My idea about what? You must excuse me, but I do not quite understand what subject you are discussing.

HERMAN.—What was it Eastun?

EASTUN.—I fancy we were discussing the necessity of feverish activity in Theosophical matters. There's Westun, who has only just come from the boiling, bubbling, seething West, and who wants to turn Hindustan upside down and beat the dust of ages out of it with his little broomstick, and make the Hindus stand on their heads.

WESTUN.—*Feet*, if you please!

EASTUN.—It is all the same:—on what would be for them their wrong end. He fancies that caste ought to be abolished tomorrow, and infant marriage the day after, utterly oblivious of the fact that customs which have been the slow growth of thousands of years among a slow people could not be discarded in a day, even were every Hindu in the country to desire it. Sudras would continue to tremble intuitively in the presence of Brahmins, and the very infants to get married from mere force of habit.

WESTUN.—You told me yourself, Eastun, that when you came to India first you were filled with ideas of reform, but that you have come more conservative the more you have learned of India and its people. Is that not so?

EASTUN.—I have become "a sadder and wiser man"!

WESTUN.—"Sadder" perhaps, but I don't know about the "wiser." It seems to me that you rely too much on the idea that we have eternity before us, forgetful of the fact that the present moment is *our* personal portion of that eternity, to be used for good or evil.

HERMAN.—You two philosophers give one the idea of a couple of boys playing at see-saw on a board, with your unfortunate auditors for a fulcrum. If you moved towards each other on your board you would arrive at a point of agreement and equilibrium;—but then the fun of playing at see-saw would be spoiled!

BABU D. G.—I hold, for my part, that no nation can become great by engrafting itself upon another one, which is taking the lead in modern civilization, and evinces at this epoch the greatest activity and energy. The Hindus, as well as every other nation, ought to thrive spiritually in their own national style; it is by so doing that they can best promote the cause of Universal Brotherhood. The feeling or the sense of the Brotherhood of men or of

nations cannot be created by the observance of any particular line of conduct, it must grow from within. It is a soul development, and must come out of its own accord in time. To imagine you can *force* what seems to you the acme and the whole of "progress" on the Hindus against their will, is certainly not particularly "scientific." You must make them desire it first; and if with an open and unprejudiced mind you set about to persuade them to adopt Western views and customs, by proving to them advantages of these, then perchance before you have got through with your demonstration your own eyes will have been opened to a series of facts and considerations to which they are shut at present, and you will have learned to think a little more of our civilization and a little less of your own.

WESTUN.—The advantages of Western civilization speak for themselves. Ease of production means time to think. Look at the continual drudgery of your lives. Working with your *national* ploughs is little better than scratching up the ground with your finger nails, and so in everything. If you had better instruments you would do the work in half the time, and have half the day to think. But you won't learn, it seems to me.

PANDIT A.—Do your Western mill-hands spend half their time in thinking? And do they not work with the most perfect machinery? Are not their dull animal lives what you wish for us Hindus?

WESTUN.—I am not defending the errors and exaggerations of our system. Leisure is not evenly or fairly distributed as yet. I say that in principle our system is logically right.

EASTUN.—Don't you see, my friend, that that is precisely what the East says of its system; moreover it maintains that it is logically right both for this life and the next one, while your system leaves our future existence entirely out of count. Besides, there is really far more leisure in the East than in the West.

WESTUN.—I don't see it; they spend a great deal of time in their ceremonies, no doubt, but that is even more obligatory than real work. It is certainly not *leisure*; and I have been surprised to find that Theosophy here seems to strengthen this love of ceremony, instead of killing it.

BABU D. G.—It seems to Brother Westun, I think, that Indian Theosophy is but a revival of the Vedic rites and ceremonies and strict adherence to old Hindu prejudices and traditions. He sees the outside forms, but not the inner spirit and mysterious significance. In the ceremonies of the Vedas are unfolded the spirit of the true wisdom revealed to the sages of old. There are very few who can explain the true meaning of the *Mantras*, recited in the rites and ceremonies of the Vedas. Brahminical education or spiritual training, systematically undergone, will alone enable one to unravel the mystery which underlies these observances. The Vedic *Mantras* have their peculiar *Chanda* (rhythm of respiration and sound) *Devata* and *Rishis*. It is absolutely necessary to understand their true import before we are able to pronounce those ceremonies to be merely formal, symbolical and idolatrous, or not.

BABU X.—If I might suggest it, does not the difference between Messrs. Eastun and Westun arise from the fact that the former

looks for improvement only from within and the latter only from without?

A. K.—Of course it does. They represent the opposite principles, Purush and Prakriti. As mortals, we are a mixture of the two, and the question seems to be whether it is possible to increase the total quantity of the mixture without adding to both elements. Spirit has need of a vehicle for its manifestation, the better that vehicle the better can the spirit manifest. The better the surrounding material conditions—"environment"—the more highly will that vehicle be developed and the more elevated the degree of manifestation of its informing spirit.

O. OF THE S.—I asked some one the other day whether the fault of the age was too much materiality or too little spirituality. The question "gave him pause," but he promised to think over it and let me know.

HERMAN.—That is rather like the question, whether there is "too much water in the wine or too little wine in the water." It comes to the same thing, although you might argue about it forever.

O. OF THE S.—Not at all, my dear fellow. Don't you perceive that if there is too much water in the wine, what you have to do is to take out some of the water, by evaporation or otherwise, and thereby you reduce the total contents of your glass; whereas if there is too little wine in the water, you leave the water still there, and add more wine, which increases the total quantity of your mixture. Which is best?

WESTUN.—That is not a bad simile if I understood it rightly. You mean to say that according to one theory, that of the East, we ought to evaporate our materiality by asceticism and so forth, and thus increase the relative strength of the spiritual element in us, which makes us smaller beings taken as a whole; while, according to the other, the neo-Western, by cultivating our higher feelings, sentiments and natures generally, without trying to excise or cauterize away our animal natures, we arrive at the same relative proportion between our two natures, as in the former case, only that there is then a whole pint of us there, so to speak, instead of a thimbleful.

ONE OF THE S.—Precisely.

PANDIT B. C.—That seems to be the idea contained in Light on the Path and other Theosophical works. Subdue, break in, and make of your material nature a useful animal to do your bidding, the "you" being the higher or spiritual self. But that implies a decree of strength in the higher nature which few mortals as yet possess. They cannot subdue their lower nature, and a powerful, rampant lower nature instinctively and effectually prevents the entry of a larger portion of the spiritual nature. Western philosophers make the mistake of fancying man, as he now exists, to be a much stronger creature than he really is. Their moral code and their laws go upon that supposition, and you punish people for weaknesses under the impression that they are sinful perversities. A spiritually powerful man could, no doubt, take the bull of his own materiality by the horns, hold him, throw him down, and acquire dominion over him, but for the mass of mankind this is an impossibility, it is necessary for them to hamstring their animality by some kind of asceticism, or it will surely gore and toss them.

MISS PANNIKIN.—I fear my bull must be a very fierce creature, for I left off meat and eggs, and even cheese and butter, for several months when I first joined the Society, and still I found to my surprise that I was making no progress; indeed I was much disappointed to find that a vegetarian diet did not make me more spiritual.

HERMAN.—Perhaps the vegetarian diet just suited your bull, Miss Pannikin, you know bulls don't eat meat or eggs, nor even cheese or butter.

(Enter the Dewan Bahadur P. S. R. General clapping of hands, and cries of: "Oh, Judge, how good of you to come!")

P. S. R.—Where is the Editor of the *Theosophist*?

A voice from a corner.—Here he is,—at least what is left of him.

HERMAN.—Have you too, Oh Brutus, come to demand that his head be struck off instanter, and stuck upon the gates of Benares as a warning to all Theosophical Editors never again to put too much pepper in their soups, and too little jam in their omelettes?

P. S. R.—I only want to tell him that I have found out the address of that wonderful clairvoyant for him. He lives a few miles from Kumbaconum.

Ed. of the T.—Many thanks, that must be the same man whom Powell saw, and thought so wonderful.

MRS. TAMARIND.—Oh, dear Judge, do tell us some of your adventures since you have been away! (*Soto voce, to Miss Pannikin, "He goes to all kind of sacred, haunted places during the vacation."*)

MISS P.—(*Soto voce, to Mrs. T. "How delightful."*)

P. S. R.—Tell me first, have you had any news of the President?

Ed. of the T.—Only a short telegram, which shows he has reached 17, Lansdowne Road.

HERMAN.—The prayers of the congregation are requested for our dear Colonel, now in extreme and deadly.....

Ed. of the T.—Shut up, for goodness sake, Herman. If any one were to hear you, I should have another tremendous row on my hands!

EASTUN.—Did you see the little Mahatma, Judge?

MRS. TAMARIND.—Good gracious! Mr. Eastun! What a disrespectful way to speak of the Masters!

P. S. R.—He does not mean that, Madame. I told Mr. Eastun that there was an extraordinary child in the north of India whom I hoped to see, and who is popularly supposed to be an incarnation of some high Mahatma, who it was prophesied ages ago would be born about this time in Mysore, where this boy first saw the light. You must remember that the idea of men who have, through spiritual development, and initiation in one of the great brotherhoods, outgrown the stage of ordinary mortal, is a universal and very ancient one in India. The idea of Mahatmas is new to the West, and frequently misunderstood.

WESTUN.—Surely the Western Orientalists must know all that, and why do they without protest allow *innocent* newspaper writers to continue to cry out that Madame Blavatsky invented the Mahatmas?

HERMAN.—Because they are a set of snaks and cowards!

PANDIT A.—Excuse me, I think it is more likely that your Orientalists really know nothing of the theory of Mahatmaship. There are a great many Sanskrit and even popular terms which they can

translate according to the literal meaning of their derivative roots, but concerning the things which those words are used to denote they know nothing. "Mahatma" simply means "great soul;" what do you fancy a European Orientalist could make out of that?

MISS PANNIKIN.—Oh, gentlemen, do be quiet and let us listen to the Judge.

P. S. R.—I was unfortunately unable to get up north so far, but if the stories told about the child are true he must be phenomenal.

WESTUN.—How old is he now?

P. S. R.—Eight or nine. He has a horse richly caparisoned and four armed attendants.

MRS. TAMARIND.—What a precocious child!

P. S. R.—He does not want them at all, I assure you. He would much rather play with other children. The fact is that they have been forced on him.

MRS. TAMARIND.—By his parents?

P. S. R.—No; they are not rich. The story told is this: One day a man, who had been deprived of a large estate by wrongful means, came to him, having heard of his extraordinary powers, and asked him what he should do to recover his property. The child would not pay attention at first, but went on playing with other boys. As the man continued his importunities, the child at last turned to him and said: "Do nothing." "What!" said the man, "No mantrams! No offerings! No pilgrimage! How can I get my estates back if I neglect such obvious methods, which common sense would dictate to any one?" "Do nothing!" said the child, "and things will so turn out that in one year, seven months and three days you will come again into your property." So, indeed, it happened, and out of gratitude, the reinstated owner presented the child with a very fine horse and four soldiers, the expenses of which he pays.

MISS PANNIKIN.—Do tell us something more about him, dear Judge, can he make his toys move of their own accord? I should think he would beat all the other children at their games.

P. S. R.—Well, you know, no doubt, that our Hindu idea is that in case of the reincarnation of a superior being or developed human entity, the powers which seem to the world so wonderful are just as natural as moving the arm or thinking are to us. Sometimes they show themselves much later in life, but in all cases they are exercised without apparent effort by their possessor. It is only later on that he learns to understand their significance, and the laws under which they come. Frequently this does not happen, nor do these powers become conspicuous, until after initiation.

WESTUN.—Is not that spontaneity something like mediumship?

P. S. R.—I don't think so. Remember, it comes perfectly naturally to a young prince to order his servants about; it is only when he is older that he understands why they obey him. Still he *does* order them about, however thoughtlessly, and *he* does not obey *them*. It is the same on another plane with these reincarnations of adepts; they are masters of the forces of nature, not "instruments of the spirits" like the mediums.

WESTUN.—Can this "little Mahatma" command the forces of nature?

P. S. R.—I can only repeat what I have heard, and it would seem so, if the stories told of him are true. For instance, When he was five years old he won three marbles one day at play from another little child, who, however, had not got three marbles left, and said he would pay the debt next day. He, however, fell ill and died very quickly of one of these sudden fevers we have in India. A few days afterwards the little Mahatma (you understand that I use the term in the popular sense,) asked about his little companion, and was told that he had died the day before and was to be burned that afternoon. "Burn him in the fire you mean," cried the child, "then how could he pay me my marbles! No indeed, he shall not go till he pays me my marbles, I must tell him so at once." His attendant, knowing the strange things he did, or is credited with doing, was taking the child to the house where his little companion lay dead, but they met the funeral procession and followed it. The man then went to the father of the dead boy and asked him to stop for a moment and let his little charge see the corpse, as there was no knowing what might happen, but the father said his boy had been dead for 24 hours, and it was absurd to expect anything to happen. They followed the procession, and when they came to the burning ground those who carried the body laid it down. Then the child ran over, and pulling the cloth off the face of the corpse called him by name "Here Jaf, get up and pay me those three marbles, do you hear Jaf?" The boy opened his eyes and said, "I have got them at home, but how can I go for them when they have tied me like this!"—it is the habit to tie the body on a plank to carry it. Of course the cords were quickly undone, and the "corpse" ran off with his little friend to find the marbles.

MRS. TAMARIND.—And did he die again as soon as the marbles were paid?

P. S. R.—Why no! The child was recalled to life. It was not a case of the temporary galvanizing of a dead body by an elemental.

MISS PANNIKIN.—What a delightful story! Can you not tell us another, dear Judge.

P. S. R.—Not long ago the little Mahatma was taken to a feast, but owing to some strange oversight rice for only twenty people was cooked, whereas there were 60 or 70 persons there. They sent for more rice, and the child got very hungry, and asked why they did not have dinner. It was explained to him that he would have to wait till more rice was cooked as there was not even half enough for every one. Whereon he said "that is all nonsense! there is plenty for everyone; and I am too hungry to wait any longer. Bring the rice and I will help it myself." Having learned by experience to do what he told them, they brought in the dish of rice already prepared for 20 guests, and out of it he gave full portions to all the 60 or 70 present, while the dish seemed to be as full as ever when he had done helping from it.

HERMAN.—That is what would be called a full sized miracle in some countries!

MRS. TAMARIND.—I declare, the story seems quite blasphemous!

BABU X.—Yes, for the simple reason that you have only one recorded instance of the phenomenal multiplication of physical

things,—when Christ fed the multitude; while to us in India that is only one out of many powers that are universally credited to the adepts. A Hindu would not see anything particularly *godlike* in making a pound of cooked rice feed a hundred men, but he would see in it a proof that the person who did it was possessed of the powers which from his infancy he has been accustomed to attribute to the Mahatmas or adepts, “Great Souls” who have become a degree more than the ordinarily human.

EASTUN.—I fear you will never get the stolid West to take in that idea. No Western scientist has ever succeeded in doubling a grain of rice; he would consider himself fit for a lunatic asylum if he were to think of attempting it; moreover, there is an argument which would of itself be conclusive in the West. If a Mahatma could double or treble things like that, he would be able to make a tremendous fortune, and buy a large estate, and keep a splendid yacht, and have a well-stocked cellar, and enjoy all the luxuries and pleasures that the heart of civilized man could conceive, besides really doing a great deal of good when the prices of food were high; and, moreover, very possibly he might be returned to Parliament, and in time made a Baronet and presented at Court; and perhaps have his picture painted by a fashionable artist and presented to him by an admiring circle of friends. That no Mahatma comes forward to reap all these advantages is a proof positive that no Mahatma exists. Is not that argument good enough for the ordinary Philistine?

HERMAN.—It is simply magnificent! You should send it to the newspapers; I'll wager there is hardly one of them that would not take it *au grand sérieux*, and insert it with a highly complimentary notice of the writer, for his sound logic and sturdy common sense.

WESTUN.—Well, if they don't believe in the existence of Mahatmas in the West, they are beginning to postulate “mahatmic force.”

PANDIT A., BABU D. G., PANDIT B. C., BABU X, and P. S. R. in chorus.—What on earth is that?

HERMAN.—It is not easy to make the Eastern mind rise to the sublimity of Western metaphysics. A simile will best explain the idea of “mahatmic force.” Suppose that a somewhat nearsighted man were to discover an egg, and not being able to perceive a hen anywhere in the neighbourhood, were forthwith to deny the existence of hens, and postulate an *egg-laying force* in Nature to account for the strange phenomenon. I believe the inventor of *mahatmic force* has applied for a patent for it.

MAJOR TAMARIND, (to MRS. T.)—My dear it is getting late, and we have a long way to go. Come, Miss Pannikin, we will hope to hear more of the Dewan Bahadur's strange stories another evening.

(*Exeunt omnes.*)

A SHIN-SHU CATECHISM.

(Continued from p. 756, Vol. X.)

ABOUT THE TRUE FAITH.

Q. What is the true faith?

A. It is explained in the 18th prayer (or *vow*).

Q. Will you give me the whole passage of that Prayer now?

A. Yes, it is as follows:

“If any of the living beings of the ten regions, who have believed in me with true thought and desire to be born in my country, and have even to ten times repeated the thought (of my name), should not be born there, then may I not obtain the perfect knowledge.”

Q. Then the true faith is to believe in Amitâbha with our true thought, is it not?

A. Yes, but we must not endeavour ourselves to make our thought true, because to do so with our uncertain thought is as vain as to endeavor to draw a picture on water.

Q. Then, how can we get the true thought?

A. To get the true thought we must entirely give up any notion of self-power. At first we must believe that we are really sinful and that therefore we are destined to sufferings of transmigration infinite, and that we are far from getting rid of that by any means of self-power.

Q. If we believe so, what then?

A. Then the doctrine of another power (the power of another) will reach our ear; and *as soon as we become convinced of the truth of the doctrine, (or, as soon as we believe the doctrine,)* the true thought, that is Buddha's mind, dwells in our heart!

About this there is an allegory which was explained (related) by Zen-do (Jen-do), one of the seven high priests. It is as follows:—

“Suppose that there is a man who wishes to travel westward and the journey is a hundred thousand miles; suppose that, midway, suddenly there are two rivers—one being a fire-river, which lies on the south side, and another being water which lies on the north; suppose that each of them is a hundred feet wide, bottomless and endless; suppose that between them there is a white road about four or five inches wide and also a hundred feet long leading from the eastern to the western bank; and suppose that there are rolling waves washing the road and blazing flames burning it, and that these are always dashing against each other without cessation.

“Now the man comes to a lonely (remote) place where there is no one to be found but many robbers and cruel beasts. When these perceive that he is alone, they come struggling to kill him. When, with the fear of death, he runs away towards the west as fast as he can, to his great surprise, he meets suddenly with the great rivers! ‘These rivers are boundless to the south and the north,’ says he to himself, ‘and the white road between them is too narrow! How can I pass over, though the distance between the two banks is short! Surely I shall die to-day! If I should go back, the robbers and the beasts would attack me. If I should escape towards the south or the north, the cruel beasts and the poisonous

insects would come striving and oppose me. Or if I should go westward by groping along the road, perhaps I should also fall either into the water or the fire river.' How great is his fear at this moment!

"He, however, thinks again; 'I shall die, if I go back, or stay here, or go forward—there is no way to avoid death. If so, I will rather go on along this road; for it already exists here and it is probable it can be crossed.' While he is thinking so, he hears suddenly the voice of a man on the eastern bank. The voice persuades him, saying: 'Go on along this road with your resolution, surely there is no danger of death. If you stay here you shall soon die.'

"At the same time there is a man on the western bank who also calls out to him, 'Come on here straight with your whole heart and right thought, I will protect you well. Do not be afraid at all of the danger of falling into the water or the fire.'

"Having listened to the sender and the caller here and there (in the one place and in the other) he makes up his mind; so that this at once affects his body as well as his heart, and he goes on along the road without any hesitation. When he proceeds a few steps, the robbers call him back, saying:

"Sir, come back! This road is steep and bad, and you cannot pass over, but you will surely die. We are certainly not going to meet you with any wicked designs.'

"But he does not even look back, although he hears their cries (calling). With the whole heart he goes on straight, taking care cautiously about the road. Pretty soon he arrives at the western bank, where he is for ever eternally free from all misfortunes, and where he meets with good friends, and then their pleasures are perpetual.

"These things form an allegory. The eastern bank is this world, the western bank is Paradise; the robbers who pretend to be friends and the cruel beasts are our six organs (of eye, ear, nose, tongue, body and mind), the six kinds of knowledge (of eye, etc.), six objects (form, sound, odour, flavour, touch and matter, or object), five attributes (material forms, sensations, consciousness, perceptions and conformations), and four great elements (earth, water, fire and air); the lonely uninhabited place is this: that we are always following bad companions, and do not meet with a true, good friend; the water and the fire rivers are our greediness (that is as water) and anger (that is as fire); the intermediate white road, that is four or five inches wide, is the pure desire to be born in Paradise, which arises in the midst of our passions, greediness, and anger. As greediness and anger are violent, they are compared to the water and the fire; while the good mind is compared to the white road, because it is narrow.

"Again, the waves which always wash the road signify that our incessant greedy thoughts pollute the good mind; the flames which burn the road from time to time mean that wrathful and hating (disliking) thoughts burn up the holy wealth of merit; the man who makes himself ready to tread the road facing directly westward means that we endeavour to offer many religious practices for the sake of entering into Paradise; the man who having heard a voice of

persuasion from the eastern bank, proceeds straight along the road westward means that, though Sākya-muni is already gone and we cannot see him, yet there is his doctrine to be learned—that is like a voice; the circumstance that when the man goes forwards part of the way, the robbers call him back means that there are some persons who hold some different understanding and practice and wrong views, and mislead others in an arbitrary way, and by committing crimes they lose themselves; the calling of a man on the western bank is the Prayer of Amitâbha; the fact that the man soon arrives at the western bank where he meets with good friends and they rejoice with each other, means that those who, since immeasurable Kalpas, have been sinking into the misery of birth and death, transmigrating, wandering about and winding (the rope of sins) around themselves, which they will by no means be set free from,—by having the road pointed out by Sākya-muni to go westward, and also by relying upon Amitâbha's merciful calling, are now obeying the instruction of the two Buddhas, not caring about the water and the fire rivers but always remembering that they are on the road of Buddha's powerful vow (prayer), and at last when they leave this life, they will be born in Paradise, where they will meet with Buddha and then their joy will be endless."

Q. In this passage, what is meant by "self-power"?

A. To "endeavor to offer many religious practices in order to be born in Paradise." This is always the case with those who wish to be born in Paradise, but who do not yet obtain the true faith in the power of another (or another power).

Q. Why so?

A. Because they suspect the doctrine of the power of another (another power) at first, but as they believe that merit and demerit are the causes of happiness and misery, so they feel obliged to offer their good actions as the means of entering into Paradise.

Q. Do you mean that any good action is an obstacle for entering into Paradise?

A. No. "To cease from all sin, and to get virtue" is the general rule of Buddhism. But that very idea is the obstacle; that is, the intention to make an offering for entering into Paradise by their own good actions;—that is the idea of self-power.

Nay, even the repetition of Buddha's name is wrong, if we desire to be born in Paradise by the merit of doing that. In this case, Buddha's name is, of course, the law of the other power (another power), but the notion of those who misuse it, is of self-power. Therefore it may be said to be of half self-power and half other-power. This is the second step of entering on the doctrine of the pure power of another.

Q. When can these notions of self-power be thrown off?

A. When Buddha's calling has reached our ear. He does not command us to bring forth any practice, or to accumulate the merit of repeating his name for our salvation, but only he says, "Come on here straight with your whole heart and right thought." Then, why shall we try to do what he does not command? Therefore when his calling has reached our ear enough, then all our ideas of self-power will be thrown off at once. This is the time when

Buddha has delivered the true thought to us; the time when his mental light has taken hold of us.

Q. In the allegory, the white road is compared to our faith at first, while it seems to be compared to the prayer of Buddha afterwards; because in the last part of the allegory we read as follows;—“They are on the road of Buddha’s powerful prayer.” Why is this?

A. To show that the prayer of Buddha is the source of our faith;—the true thought in the 18th Prayer being the mind of Buddha that is to be bestowed on us by him, when we listen to the law of Namoadabutsu;—and that the heart of those who have obtained the true faith become one with Buddha’s.

Q. How do they become one?

A. That is explained by the following analogy:

“When a wood has caught fire, the wood and the fire are inseparable from each other.

“The wood is the heart of the disciple, and the fire is the light of Amitâbha that takes hold of us and never leaves us again.

“When we are touched and kept by the mental light of Buddha, there is no Buddha’s mind besides ours, and there is no mind of ours besides Buddha’s.”

Q. Why is faith the cause of salvation?

A. Because it is the basis of Bodhi or truth, and the mother of virtue; and moreover, as you have seen, faith in the power of another is Buddha’s mind itself.

Q. What is the contrary to faith?

A. Doubt or suspicion. This is the principal obstacle to receiving the mercy of Buddha. Therefore it is said that when one has doubt, even a thousand Buddhas who surround him have no means to save.

Q. In what state of mind are we, when we have our true faith bestowed?

A. The state doubtless of our salvation.

Q. Only that?

A. No, we find our mind so bright, and so joyful, because we feel that we have been saved from going to the evil path and we shall attain Buddhahood in the next life.

Accordingly Prasâda, the original Sanskrit term for faith, has the meanings, brightness, purity, joy, favour, etc.; and in Childers’ Dictionary of the Pâli language, it is explained as follows;—“the words Pasâdo (Prasâda).....are constantly used in the sense of faith in Buddha, *lit.* ‘rejoicing,’ because of the joy or peace of mind which belief in Buddha brings with it.”

Q. What have believers to do when they feel so joyful and, in consequence, thankful for the favour of Buddha?

A. They have to repeat the name of Buddha whenever they recollect it, no matter at what time, in what place, or from what cause. This is indeed the main practice of thanksgiving for the favour of Buddha; being called “the great practice of *the other-power.*”

Q. But, why is the mere repetition of Buddha’s name so excellent?

A. Because that is equal to the glorification made (done) by all other Buddhas, on account of the 17th Prayer.

Q. Why equal?

A. Because, according to a Sûtra, true believers are equal to all Buddhas.

Q. But, what service does the repetition of Buddha’s name to him?

A. That assists the propagation of his name which is, as it has already been stated, the duty of all other Buddhas.

Thus, besides being thankful for the favour of Buddha, believers must be thankful for the kindness of the Patriarchs, through whom they can hear the doctrine.

Q. At last, I wish to ask you whether the true faith (in the power of another) is stable and durable, or does it sometimes perish or disappear. Which of the two?

A. Of course it is most stable and imperishable, because at the moment of obtaining it we are appointed to the rank of Avaivartya or ‘never returning again.’

Q. If we, however, turn away from the sect?

A. If any one who pretends to be a believer of the sect would be converted to another sect or religion afterward, it is because he does not yet obtain the true faith, that is, he is a hypocrite.

Q. But, if we should become insane, and our mind is in an abnormal condition?

A. Even in that case, if the faith that we have obtained previously is true and of the power of another (another power), it will never leave us, though it is hidden for some time, and as we shall die in that state we are sure of our salvation.

Q. For what reason is it so?

A. Because the operation about our salvation is finished already at the time when we have obtained the true faith. This is, therefore, called “Hei-zei-gō-jo” or ‘to have the action (about salvation) accomplished in one’s ordinary time, not awaiting the time of death (or not at the time of death).’

(To be continued.)

CONTENTMENT.

WHAT a pleasure it is to meet any one possessed of this rare and lovely virtue! Such a restful and yet, at the same time, bright and invigorating atmosphere surrounds them, blessing with refreshment and strength all with whom they come in contact.

What is the secret of its attainment and maintenance? Is it only the fruit of natural disposition and temperament? There is, truly, a species of contentment which seems to be the product of the constitution; the mere result of a harmonious compound of mental and physical elements, suitably environed. But this sort of contentment will soon wither in the rude cold blasts of life. It requires sunshine, fair weather; and under stress of sorrow is very apt to give way utterly, and to leave the sufferer on a level with the born grumbler and hypochondriac. Is it that the person possessing it has no ambition, no desires, no stirrings after an unattained good, and so is content with anything? That is indifference, not contentment. Content implies satisfaction, which again implies fulfilled desire. It is something other and more and greater than these.

What is most commonly understood by it may perhaps be thus defined—"the feeling which arises upon the satisfaction of our ordinary and natural wishes and desires;"—such as the attainment of success in our work in the world, the creation of congenial surroundings, the realizing of the love for which we sigh, and the like. Aye? But time after time experiences rudely give the lie to our fond expectation of entering into rest by these means. How seldom to any, and to most how scarcely ever, are these "ordinary" desires even approximately satisfied! And when they are, is contentment the invariable result? Anything but it. The longed-for treasure grasped, we awake to find ourselves unsatisfied still; there is something within us which is restless and still unsatisfied. We imagined that these desires were the strongest we had, that these longings arose from the secret depths of our nature; and we find it is not so. The Inner, Higher-Self is truer to its innate divinity than the Common Self believed; it refuses to be—it cannot be—content with such satisfaction. There is a thirst within the soul which the waters of earth may not quench; we rise from the feast, hungry still; the fuller our hands become, the emptier they are. This is not misty theorizing; every-day experience shows us that there are desires in the heart deeper, stronger than the desires of comfort, wealth, knowledge, fame, power, love. And it is felt, vaguely, sadly that the hardest thing remains yet to be done—namely, to discover first what these desires are, and then how they may be satisfied. Till this has been done, contentment is to us a word of eleven letters, and nothing more.

This desire of desires, then, is...what? The yearning of the Divine spark which is the core of the soul, as the soul is the core of the body, which refuses to be ignored or smothered, which ever struggles to return to the Central Fire, whence it emanated that it might by the accumulation of new experiences add to infinity—if so wildly paradoxical a phrase may be permitted.

"Son of Eternity, fettered in time, and an exile, the Spirit.

"Tugs at its chains evermore, and struggles like flame ever upwards."

Only when the desire dies away into the fruition of consummation, when "the Dewdrop slips into the Shining Sea," will perfect contentment, the fulness of the "peace that passes understanding," be known. But even here and now foretastes of that crowning bliss may be realized. In proportion as the aspirations of the Spirit are encouraged, in strictly answering proportion will the man come to feel the blessedness which is his birthright.

Yes! Even here and now it is possible for us to attain to a state in which joy shall have lost its power to intoxicate, sorrow its power to prostrate; and this, without becoming insensible to either joy or sorrow. The surface of the sea may be ruffled, but down underneath, deep, calm, utter content will be the habitual state. We can so live that we shall be satisfied without the pleasures of life, if they fall not to our lot; not that we have ossified ourselves, cauterized the heart till all capacity of feeling has gone out of it: but because, possessing the greater, the soul can do without the less. Content, too, mark well, with a bright, cheerful

contentment, not with a mere passive calm; the soul so rich in its possessions that it is invigorated with a gladness that gives it strength to endure and bear all things; to delight in all pure joys, to rise above sorrows, and to shed an influence on all around, to bring with it an atmosphere of happiness and peace. This was that of which Paul wrote, when he said he had learned, in whatsoever state he was therewith to be CONTENT.

"LEARNED!" Mark well the word. Not in a day, not in a year, can this lesson of lessons be learned. But at any time, so good is the Soul of Things, the first beginning can be made. Just, where and as we are, we can open our book and begin the study. To struggle, is to rest; to renounce, is to enjoy; to aspire, is to be content. Why fret our hearts to death over trifles, when by devotion to the One Reality we can attain all in one?

GRACE HAWTHORN.

ELOHISTIC TEACHINGS.

I.

ASTRONOMICAL.

The Quaternary Solar System.

PRESUMPTION is the enemy of progress. The presumption of the ignorant is the great antagonist to the advancement of knowledge. The still greater presumption of those who esteem to be of no account and reject whatever runs counter to cherished opinions, is the great obstacle to the diffusion of knowledge, the great cause of its passing into oblivion.

Knowledge is at once the stimulus, the reflection and the fruit of the progressive advance of man, whether physically, spiritually or intellectually considered; and the standard by which his moral and mental status can be approximately determined.

That status at any given time is due to his appreciation of his natural surroundings; and to the extent to which he allows that appreciation to react on and influence his passing life.

His progressive advance is gained through natural appetite.

Man must eat to live.

He cannot live on inorganic matter. The product of the organizing processes of nature, whether of the vegetable or animal kingdom—that which has lived and only that which has lived is capable of sustaining his life.

Hence man must take life, must kill to live.

The fruits of the earth, of its vegetative life, sufficed for a time to sustain his life. The gathering of these was easy. Was in no wise repugnant to his feelings. They were agreeable to appetite as well as satisfying to nature. But the seasons vary. The sleep of winter falls in due course upon the earth. Its fruitfulness is reduced to the lowest point, and even temporarily ceases. Its fruits fail him. Hence to ensure a continuous and sufficient supply of these he will have commenced to till the earth and store up the produce of his labours; and so have become a husbandman. And this will have been his first step in advance.

But even these precautions will at times have proved inadequate.

Then urged by necessity man makes his second step in advance, and, following the example of the animal kingdom—of which some members prey upon others—he passes from taking the passive to taking the active life of the world; and from being a husbandman becomes a hunter.

The needs of his craft made the hunter cunning; swift of foot, sure of eye, steady of hand. The exercise he took and the diet of which he partook made him strong, active, vigorous. The habit of shedding blood and indifference to the sufferings of his victims caused him to be cruel and regardless of life; and then the desire to keep his hunting grounds to himself led him to resent the encroachments of others—not of his own family, tribe or race.

Thus from being a simple hunter man became a warrior—from being a mere killer of beasts, a killer of men, and as indifferent to shedding the blood of his fellows as he had made himself to shedding that of his ordinary prey: for man's primary advance was development of the savage state—his first progress was in savagery, that his progressive advance might be through barbarism to civilization. The "I till" had to become the "I take," that the prone form and limited vision of the husbandman might be developed into the erect figure, wide range of view and skilled habits of the hunter.

But man, thus advanced through the craft of the hunter, had to be transformed by experience and reflection into the thinker—that his moral and mental evolution might commence; that he might be humanized and civilized.

Hitherto his range of vision, however, widened under the pressure of circumstance, had been limited to the earth, and his growing faculties solely employed in the satisfying of his own needs. Here the indifference and cruelty of nature, and the habitual disorder flowing from its life-uses, methods and processes, has deeply impressed him; and the influence of its example on his unreflecting mind has made him a partaker in and promoter of that disorder.

Now directing his gaze upwards, he is struck with the contrast presented to him by the starry heavens. The serene order of the heavenly bodies; their calm survey of the earth; the regular movements and regularly varying courses and phases of the larger luminaries; the irregularly regular paths followed by some of the smaller ones; the regular revolution of the whole—all attract his attention and furnish him with food for reflection.

Observing these, he perceives that there is something higher than the mere animal life he has hitherto led; something more ennobling to look forward to; something to aspire after; something to attempt.

Reflecting on this something thus put before him, this possible purpose of his life, he learns that what it really suggests to him is—to endeavour to bring down to earth, to develop and apply the principles he sees ruling in the heavens. This leads him to dwell hopefully on the possibilities within his reach. To ponder over and weigh the means by which these may be realized—by which the possible might be transformed into the actual.

By reflections such as these was man brought to consider the meaning of his own life; of the earth on which he passes that life; of the universe, of which the earth is an integral member.

The evolution of man, considered under this aspect, was held by those who had meditated on the subject, to have passed through the three typical stages, physical, mental and moral—by the "I till," through the "I take," to the "I reflect," in the endeavour to reach the "I know."

The Elohist was one of the earliest of the deep thinkers who has made his mark on the science of the world, and left behind him some of the fruits of his passage through it. It is true his teaching has been long lost sight of, long misunderstood, long misread; that it has become the mystery of the mystery language to whose keeping it was confided; that it still awaits the lifting of the veil behind which it remains concealed—but the time for its unveiling is at hand.

The science of the Elohist rested on an astronomical basis.

I have already shown—through the meaning of the word *A-r'ts*, "I revolve," by which he called it—that the Elohist was aware of the motion of the earth. Has the reader reflected on the importance of such a demonstration, and the conclusions that necessarily flow from it? Was it possible for him to know that the earth was a planetary body revolving in space without being familiar with and correctly interpreting all the astronomical phenomena on which the recognition of that fact depends? But for the comparatively recent rediscovery of the motion of the earth—a knowledge of which is the indispensable basis of a true system of astronomical science—what would the present position of modern astronomy have been? The Ptolemaic theory is an instructive example of what the ingenuity of man can devise, and an important landmark as to the position of knowledge on the subject during the time it prevailed. Certainly the knowledge of the motion of the earth had disappeared from the received teachings of the civilized world, even as it had been blotted out of the Jewish *Torah*—so that in this, as in all subsequent Hebrew writings, the fixity of the earth was held to be firmly established.

Galileo was the first of the moderns to reaffirm the motion of the earth.

He was compelled by ecclesiastical authority to disavow such an heretical view: and this discreditable disavowal is of great historical importance, as showing the then position of astronomical knowledge—for those who required him to declare that his conclusions were erroneous (as the teachers of the people) represented the learning of their day.

Galileo had been preceded by Copernicus. He is credited with having anticipated many of the views of modern astronomers, who are held to have developed and completed the theory of which he had delineated the outline.

Going back to a still earlier period, Pythagoras is believed to have rightly appreciated at least some of the relations of the solar system: but in him—at any rate in this regard—the historical and the mythical interblend, and it is far more probable that a fading

tradition of the astronomy of the Elohist still survived, of which he was the depositary; and this tradition may even have reached to the time of Copernicus—though if so he was not successful in his attempts to transmit the same; for it had completely disappeared before the birth of Galileo, to whom the credit of rediscovery is undoubtedly due, and yet even so, but for the dawn of a new era in religious belief as well as in scientific opinion, the revival which ultimately followed could hardly have taken place.

One of the consequences of this revival was the denial of the previous existence of a true conception of the movements and relations of the heavenly bodies: and the possibility of the general acceptance of this denial shows how completely the science of the ancients had been lost—so completely that no trace of it survived in history.

But the science of the ancients still survives, outside the sphere of history or even of tradition—hidden in the records of the mysterious language as the science of the Elohist.

The science entombed in the Mystery Language of the Elohist agrees with the science of the moderns up to a certain point: but it possesses a far wider range and rests on a more trustworthy foundation.

The facts dealt with by both are the same. It is the principles on which the interpretation of these facts is grounded that differ.

To the moderns the movements of the universe are due to and the expression of the action of material, of mechanical forces.

By the Elohist they were attributed to and regarded as a manifestation of the working of vital energies; and to the living principle actuating these was their continuity attributed.

To the moderns space was—first a vacuum, then a plenum. (The theory on which Sir Isaac Newton based his calculations—which again are the basis of his theory—required that the heavenly bodies should be moving *in vacuo*, since—according to the view thus established by him—the least frictional resistance must ultimately bring all to a standstill. Experience has proved that his theory was wrong here. When will the consequences of this proof be pushed to their legitimate issue?)

To the moderns imparted motion is necessarily rectilinear—until some cause changes the direction of the moving body; is as necessarily ceaseless—unless resisted, and the moving body so brought to the state of rest.

To the moderns a mysterious force, termed the attraction of gravitation, guides and regulates the movements of the heavenly bodies.

To these views they have attributed the force of natural laws; and these laws are assumed by their devisers adequately to explain the phenomena, to the interpretation of which they are applied.

And yet, apart from the effects of resistance, the experience gained through experiments with projectiles shows:—

1. That when a direct is combined with a rotating motion in the direction of the line of projection, the course of the projectile will be curved—as when the billiard player in making a stroke “puts on the screw.”

2. That when the axis of rotation is the line of direction of the direct motion, then the rotating motion maintains the accuracy of the right line of motion—and it is to secure this aid to accuracy in shooting that the grooves of rifled guns have a slight twist given them, or are curved.

3. That a rifle bullet gains an increase in penetrating power (up to a certain point) as it increases its distance from its place of discharge.

Hence the practical law of projected or imparted motion would appear to be—that, while the direction followed by the projected body is influenced by the direction of its axis of rotation, when rotating motion has been induced, its ratio of motion is such that, starting from the state of rest, it passes through a progressively increasing rate of speed to a maximum of velocity, from which it gradually returns to and ultimately subsides in the state of rest.

Then the familiar experiment of the simultaneous falling of a heavy and a light object—as a guinea and a feather—from the same height to the ground *in vacuo* hardly accords with the Newtonian definition of the law of gravity—that its action is proportionate to the mass.

While the study of electricity suggests that a continuous stream of that fluidic force radiating from a centre would, by similarly electrifying, at once repel and withhold from each other, at duly proportioned distances, the moving bodies and systems of the universe, which would thus be sustained by it and maintained in their several orbits as, under the influence of magnetic attraction, they revolved in space; while the magnetism and magnetic relations of the elementary and individual parts of each separate member would hold them and their various and varied productions together.

The facts here, with the inferences flowing from them, are certainly opposed to the arbitrarily devised, so called, laws of motion. To continue to uphold a theory based on these laws, the antagonism between fact and hypothesis must be accounted for, unless indeed it be for once exceptionally claimed that this is a case in which it is “so much the worse for the facts.”

The first lesson the student of astronomy has to learn is, to distinguish the actual from the apparent in the observed phenomena of motion. This has been the stumbling stone of all ages in the history of progress.

The sun and the moon describe their course in the heavens with a precision that never varies in its astronomical order. Here the progress of the orbs can be watched, their rate of transition measured, and the position of either at any given time, however remote, predicted. And yet these diurnal movements are only apparent, not actual—in reality depending on the axial rotation of the earth, to which they were the long unrecognized witnesses.

The lesson has been so far learnt that the apparent is no longer mistaken for the actual in these instances.

As the moon passes round the earth in its eccentric orbit, it moves through equal segments of the zodiac (or circle of comparison) in progressively diminishing periods of time in proceed-

ing from its apogee to its perigee point, and inversely in progressively increasing periods of time as it returns from perigee to apogee. The diminution in period here is held to be due to an increasing velocity of motion, and the increase in period to a diminution of that velocity. And yet, if the successive segments of the orbit traversed diminished in length from apogee to perigee, while apparently of equal length as measured on the zodiac (or circle of comparison), they would necessarily be passed through in progressively diminishing periods of time at a uniform rate of velocity. The problem to be solved, therefore, before the rates of velocity to time can be decided, is—*Are the segments of the actual orbit of equal length, one with another, as are the corresponding segments of the circle of comparison by which the periods of motion are computed?* The solution of this problem presents no practical difficulty.

If a circle be described, and divided into an equal number of co-equal segments by lines radiating from its centre; and if an ellipse be described within this circle, whose eccentric centre is the centre of the circle, it will be found that the segments of the ellipse progressively diminish in length with the shortening radii, and progressively increase in length with the lengthening—so that a body passing along the ellipse at a uniform speed would move from radius to radius in progressively diminishing periods of time as the radii diminished in length, and in progressively increasing periods of time as they increased in length. But to the observer at the centre of the circle, computing the velocity of motion on the ellipse by the time occupied in traversing the equal divisions of the circle, the shortening actual segments with their correspondingly shortening periods would be supposed to be equal segments passed along at increasing velocities.

These are precisely the relations of the moon's motion in its eccentric orbit, for the segments of that orbit are measured on the zodiac (or circle of comparison) and are therefore computed as though of equal astronomical length; whereas they are actually traversed on her eccentric orbit, on which, owing to this progressive shortening of distance and length they are moved through in progressively shortening periods—hitherto read as progressively increasing velocities. Need I say that the distinction between the apparent and the actual in this instance has yet to be learnt!

When this lesson is learnt, what will have become of the corner stone of the theory of universal gravitation?

To the modern scientist the point of departure of his hypothesis is the earth. The falling of an apple is said to have suggested the researches of Sir Isaac Newton.

The Elohist had a far higher conception of the universe than the accepted mechanical view. His point of departure was space. To him this was attenuated substance; the refined substance of living, life-giving Energy; the substantial veil behind which that Divine Energy was concealed—behind which it was the more effectually concealed by the transparency and permeability of its veil.

In other words, space was to the Elohist the substance of an Infinite and Eternal, Unknown and Unknowable Living Being, and Source of Life. Of a Being, that is, unknown to and unknowable of the order of life in which man takes part.

Of this Divine Being the heavenly bodies were, to him, the functioning organs.

Amongst these he affirmed—as far as the relations of the system of which the earth was a member were concerned—the existence of a central sun. Whether this was the central body with reference to which the movements of all the celestial bodies were carried on, or merely one of many such centres related with some yet more remote centre, he did not attempt to consider, there being no discoverable evidence in that regard.

Between this central and the visible sun he claimed the presence of two other suns—(one moving on a polar, the other on an equatorial plane).

Thus the system of astronomy the Elohist dealt with was constituted of three solar bodies (with their several systemic members), whose ultimate centre of revolution was the central sun.

This was not a mere speculative conclusion on his part. It resulted from his way of interpreting the observed phenomena.

These phenomena were submitted to his observation as they are still to ours, and had been to preceding generations of observers.

We all know how they are explained and accounted for under the modern theory.

There is another way of interpreting these phenomena, however, under which—viewed as correlated groups—they become combined witnesses to concurrent systemic motions. Was this the way followed by the Elohist? It leads up to the conclusions advanced by him. To this way therefore I now propose, with many apologies, to invite the attention of the reader.

(To be continued.)

THE WISDOM OF THE SON OF SIRACH.

“EASTERN Wisdom is—too unpractical and impracticable,” say the square, upright, unimaginative majority of our Teutonic F. T. Ss.: it concerns itself too much with the drug-produced dreams of emaciated fakirs, and looks too contemptuously on, or rather, overlooks altogether, the to us all-important matters of daily life. “As for the sermon on the Mount, well, the scientists have given us so much to ridicule in the Old Testament as compared with geological facts, and the students of Assyrian and kabalistic lore have laid claim to so much of the New, that really we ought to be excused attending to such parts of the ethical teaching as are left.”

To such people, it ought to be a great relief to remember, that among the books rejected and styled apocryphal, by the Christian Churches, and no longer bound up with canonical books, is one called “The Wisdom of Jesus, the Son of Sirach,” which contains a great deal of sage counsel, ‘for the instruction of manners and the increase of virtue.’ The preface to the English translation, dated 1776, states that it was written in Hebrew and translated

into Greek by the grandson of the author, and a prologue by an uncertain author mentions that the son of Sirach "called it wisdom, alluring the ear by the very name of wisdom to have a greater love to the study of this book,—it containeth—wise sayings, dark sayings, and parables."

In order that our Indian friends may know that a very considerable amount at least, of wisdom, and of unmistakably clear directions for the ordering of daily events, was at one time within reach of Westerns who could read English, some extracts from this book have been made. They do not exhaust the common sense, tangible wisdom which is for this world and is eminently suited to the requirements of hard-headed matter-of-fact people, with no taste for Aryan metaphysics;—with the hope also of dispelling a feeling which begins to acquire strength, to the effect that people in the West have been ill-used with regard to the wisdom of the ancients; and in order that Hindu fellows of the Theosophical Society may become aware that Western ignorance of the conduct which insures happy human lives is—in part at least—wilful ignorance; and that those English fellows, who are incessantly crying out for practical instruction, may find some which is plain enough to suit their well-balanced minds,—teaching which covers the details of human life, while constantly urging the necessity of searching for a wisdom which does not end in the grave, and which is of higher value than rubies or priceless pearls.

Without further comment we quote as follows:—

My son, if thou come to serve the Lord, prepare thy soul for temptation, set thy heart aright, and constantly endure, and make not haste in the time of trouble.

Woe be to fearful hearts and faint hands and the sinner that goeth two ways.

Be not curious in unnecessary matters; for more things are shewed unto thee than men understand.

For many are deceived by their own opinion, and an evil suspicion has overthrown their judgment.

Without eyes thou shalt want light: profess not the knowledge, therefore, that thou hast not.

My son defraud not the poor of his living, and make not the needy eyes to wait long, make not a hungry soul sorrowful, and provoke not a man in his distress.

Strive for the truth unto death.

Be not hasty in thy tongue and in thy deeds slack and remiss.

If thou hast understanding answer thy neighbour; if not lay thy hand upon thy mouth.

Whatsoever thou takest in hand, remember the end, and thou shalt never do amiss.

Wisdom lifteth up the head of him that is of low degree, and maketh him to sit among great men.

Rehearse not unto another that which is told unto thee, and thou shalt fare never the worse.

Whether it be a friend or a foe, talk not of other men's lives, and if thou canst without offence, reveal them not.

If thou hast heard a word let it die with thee, and be bold, it will not burst thee.

The knowledge of wickedness is not wisdom, neither at any time the counsel of sinners prudence.

He that buildeth his house with other men's money is like one that gathereth stones for the tomb of his burial.

Lose thy money for thy brother and thy friend, and let it not rust under a stone and be lost.

There is no riches above a sound body, and no joy above the joy of the heart.

Envy and wrath shorten the life, and carefulness bringeth age before the time.

If thou sit at a bountiful table be not greedy upon it, and say, there is much meat on it.

He that sacrifices of a thing wrongly gotten, his offering is ridiculous; and the gifts of unjust men are not accepted.

He that taketh away his neighbour's living slayeth him; and he that defraudeth the labourer of his hire is a blood shedder.

Let reasoning go before every enterprise, and counsel before every action.

The wisdom of a learned man cometh by opportunity of leisure; and he that hath little business shall become wise. How can he get wisdom that holdeth the plough, and that glorieth in the goad; that driveth oxen, and is occupied in their labours and whose talk is of bullocks? He giveth his mind to make furrows; and is diligent to give the kine fodder. So every carpenter and workmaster that laboureth night and day, and they that cut and grave seals, and are diligent to make great variety, and give themselves to imagery, and watch to finish a work. The smith also sitting by the anvil, and considering the iron work, the vapour of the fire wasteth his flesh; and he fighteth with the heat of the furnace; the noise of the hammer and the anvil is ever in his ears, and his eyes look still upon the pattern of the thing that he maketh; he setteth his mind to finish his work, and watcheth to polish it perfectly.

So doth the potter sitting at his work, and turning the wheel about with his feet, who is always carefully set at his work, and maketh all his work by number, he fashioneth the clay with his arm and boweth down his strength before his feet; he applieth himself to lead it over, and he is diligent to make clean the furnace.

All these trust to their hands, and every one is wise in his work. Without these cannot a city be inhabited, and they shall not dwell where they will. Nor go up and down. They shall not be sought for in public counsel, nor sit high in the congregation; they shall not sit on the judge's seat, nor understand the sentence of judgment; they cannot declare justice and judgment, and

they shall not be found where parables are spoken. But they will maintain the state of the world, and (all) their desire is in the work of their craft.

But he that giveth his mind to the Law of the Most High, and is occupied in the meditation thereof, will seek out the *wisdom of all the ancient*, and be occupied in prophecies.

He will keep the sayings of the renowned men: and where subtil parables are, he will be there also.

He will seek out the secrets of grave sentences, and be conversant in dark parables.

G. A. H. J., F. T. S.

CONVERSATION BETWEEN A THEOSOPHIST AND AN ENQUIRER.

(Continued from page 240.)

Q. PLEASE tell me what is the use of idolatry which the Madhvas follow. Is it a mere fanciful institution invented to deceive or satisfy the ignorant, or is it really a religious establishment?

A. Certainly idolatry did not spring from fancy, or superstition of the ignorant. It is a scientific institution to which the natural change in the cyclic laws gave birth. "All knowledge comes from the universal mind. Men do not invent or produce ideas. The ideas exist, and man may be able to grasp them. The light of nature is a light that comes from the spirit. It is in man and is born with him, and grows up with him. There are some men who live in this interior light." These are sages, saints, mahatmas, or rishis. The life of others is centered in their animal instincts, and they grope in darkness and error owing to their karmic or cyclic change. So long as man had a preponderance of spirituality in him, he was able to develop his subtle organs. I have already hinted in speaking of castes that there are different laws for different cycles or Yugas, that such laws govern the affairs of this world in each cycle, and that the quality of progress appertaining to one cycle is not possible during another. There is an alternate change of Ebb and Flow in the spiritual ocean under the Eternal Law, or by the will of the Universal Mind.

In Creta Yuga, the first of the four cycles, spirituality was high, but declined gradually during the Treta and Dwapara cycles. The present cycle is the last of the four, *viz.*, Kali Yuga, in which materiality is fast advancing, and spirituality waning according to the cyclic and karmic laws.

Man is getting impure day by day, and his inner organs are further enshrouded with matter. Hence his disbelief and aversion to things divine and supernatural. In proportion as his capacity to keep himself free from the enticements of the senses is stunned and confused, he is getting sceptical and doubtful. He finds himself without means to purify his perceptive or receptive susceptibilities from within or from without, and is unable to separate his divine possibilities from his passions, or to weld his own ideas

to those that are really divine. His animal nature plays the lord over him, and has plunged him into gross pursuits and grovelling propensities. He does not bother his head about the idea of futurity, nor has he the least notion of the inexorable Law of Karma. He believes that the purpose of his existence here below is merely to make his days pleasant during the short span of his single life, and then to find his lasting repose either in a grave or in a funeral pyre.

This state of things excited the compassion of the Mahatmas, the existing divine beings in the true sense of the word, and pre-eminently the well-wishers of humanity. They keep a vigilant watch over the progress of their less advanced brethren in order to help them whenever need arises. They are designated by different names in different countries, such as Saints, Ouliyas, Paighambers, Arahats, Mahatmas, Rishis and Sages. It was necessary for them to help humanity at its critical moment, and to stem as much as possible the head-long march of materialism, which otherwise would make turbid the spiritual stream in man, and multiply the folds of his ignorance to a fearful extent before the Eternity Law can in proper time play its part of purifying the muddy stream. They have studied experimentally the science of life, and are practically conversant with every other department of science and art bearing upon it, such as magic, alchemy, astrology, chemistry, and astronomy.

The science of life deals with the physical, mental, moral and spiritual parts of man, and with his development in these four-fold aspects.

Magic is a part of the science of life, and comes under two heads, one divine, or white; and the other foul or black, commonly known as sorcery. The divine magic teaches the true nature of the visible and invisible elements that compose the macrocosm and microcosm, and gives instructions, as an art, how to direct and utilize the invisible powers of Nature for the benefit of mankind. *Imagination, Faith, and Will Power* play the chief part in magic, and are to be cultivated in the manner prescribed in that science, and in the science of life. Sorcery is black magic and deals with evil spirits, which being capable of injuring man, must be subdued or controlled by adepts who are the well-wishers of humanity.

Alchemy shows the way not only how to convert base metals into precious ones, but also how to transform vices into virtues, how to kindle the fire of love in man's breast for the Deity, how to purify his mind by suffering, and how to exalt the divine principle in man above the animal elements of his soul.

Astrology deals with the psychic influences which the souls of planets exert upon each other, and upon the microcosm of man. An intimate and practical acquaintance with these sciences and arts on the part of the sages or Mahatmas has constituted them masters of wisdom, and has invested them with the eight divine or mystic powers called in Aryan literature Ashtasiddhes. अष्टसिद्धिः. They are fully described in "Isis Unveiled," Vol. II., page 593.

The possessors of these extraordinary powers are divino magicians, and make nature serve them and work miracles every day for their convenience and for the behoof of mankind at large. The term miracle means natural feats produced by spiritual powers. These Mahatmas "know how to fabricate miraculous images and statues capable of motion and speech to serve as vehicles for the gods. They can endow the inanimate things with their will power, and can lodge the astral bodies of divine or superior elements or of spiritualized men in statues, in relics, and tombs of saint.*"

A great spiritual power is contained in Faith. Faith stimulates and elevates the power of the Spirit. A person who has a strong faith feels as if he were lifted up, and were living independent of the body. By the all-powerful cogency of faith the Rishis and Mahatmas accomplished great things that were above the reach of the ordinary run of mankind, and performed their miracles by the strength of faith alone. Such miracles as were performed by them during their life-time were sheerly the results of their all-conquering Faith. Other miracles that took place through their relics or near their tombs, were caused by the power of faith of those who implored their help. All the wonders of magic are performed by *Will, Imagination, and Faith*. A dead saint cannot cure anybody. A living saint may cure the sick by virtue of the divine power that acts through him. This divine power does not die with the body of the saint, and therefore true saints still live with us though not in their fleshy tabernacles.

The power which enabled the saints to work miracles is still alive and available for those who wish to be profited by it. "It is the power of the Holy Ghost, and if you live in God, He will overshadow you with that power, and it will teach you the laws of God, and you will be guided like other saints even as the apostles Peter and Paul."

The above quotation comes from the teachings of Paracelsus who was a native of Switzerland, and bore the family name of Philippus Theophrastus Bombast of Hohenheim. He visited many countries in search of knowledge, and is said to have visited India, where he appears to have been instructed in the secret doctrine by the Mahatmas or great teachers of occultism, and his name Paracelsus seems to have been given him by his Gooroo during initiation. The name is partly similar to that of the great Rishi Parasara, the father of the famous Vyasa, the compiler of the Vedas and the author of the Bhagavadgita. Paracelsus is said "to be now a living adept residing with other adepts of the same order in a certain place in Asia, from whence he still invisibly but nevertheless effectually influences the minds of his followers, appearing to them occasionally even in visible and tangible shape."

The articles on "Ancient Magic in Modern Science" (pp. 1—8); on "Animated Statues" (pp. 65—73); and on "Apollonius Tyana" (pp. 11—20) in the *Theosophist*, Vol. VIII, for the months of October

* Paracelsus, page 117-8.

and November 1886, explain to some extent the mystic powers displayed by occultists in consecrating temples and images in different parts of the world. These powers are described in Aryan books which formulate the processes for fabricating and animating idols and images. This process is denominated in Sanscrit literature as Pranapratishta, which means the animating of idols, &c., and is well known to occultists. *With such Saints and Rishis the institution of idolatry originated.* Temples were built on scientific principles under their instruction and supervision, and idols and statues were endowed with divine powers. Sacred diagrams called in Sanscrit चक्रमुद्रा imbued with spiritual potency were consecrated and set therein for popular worship under the guidance of priests initiated in the sacred mysteries of worship of different grades. Persons spiritually sympathetic to its influence can only approach and touch the animated idol. The selection of priests for temples is based on natural law, and can only be made by great sages who can examine human aura and astral imprints of the Karmic Law, and can decide as to the fitness or otherwise of the candidate in the same way as in the selection of castes already hinted at. The priests must be so pure and spiritual as to have capacity or fitness to act occasionally as vicegerents of the gods lodged in the idols, or of the rishis that consecrated them. Such priests only can attend to the performance of service in consecrated temples. Their spiritually sympathetic magnetism poured into them by Mahatmas, under the process known in Sanscrit as Hastamaslaka Samyogam,—which technically means to let in the spiritually magnetic power by the placing of the hands of the gooroo on the head of the disciple with a strong will for his regeneration,—should not be vitiated by the corrupted aura of bad men. The latter should not touch the said priests, who must be ever on the alert to keep the purity of their mind and magnetism always unalloyed, much less can such polluted men handle the idols or images consecrated in the manner above described. Thus a separate class of priests consecrated for service in the temple with their divine idols came into existence in ancient times. We find idolatry existing even in Dwapara Yuga. Please refer to the Bhagavat Poorana, where Rookmanee Devei and the Gopeekas who loved Sri Krishna worshipped in the temples of their tutelary deities for the purpose of having Sri Krishna as their husband. In other books there are many more instances of the kind.

In the present Kali Yuga it flourished well for many centuries, and then began to affect the purity of castes, and the class of poojarees or temple priests was also affected to a perceptible degree, while the temple servants lost their purity gradually and failed to understand the esoteric meaning of the ceremonies they performed. Owing to the evil surroundings generated by the cyclic changes and consequent alterations in their temperaments, their magnetic quality became repulsive to the adepts, who having ceased to mingle with the people as heretofore, the temple servants became unable to attract the interference of the masters in the management of their temple affairs. The sages took steps similar to those adopted to rectify the castes. Hence the selection

of temple priests became hereditary and artificial without reference to natural aptitude. The hereditary priests were not able to keep temple spirituality unsullied, and their service became merely lip-service, and they ceased to command the respect of the people and the influence of the gods that resided in the idols and statues. As the spiritual influence of temple servants diminished by degrees, the gods are quitting the consecrated temples, and the priests are unable to prevent their desecration. Rishis and saints are able to do something to prevent the evil, but they are in themselves not directors but servitors of Karma which is a power in nature. They are however trying to moderate or assuage the evil effects, subject to the natural law of universal unchangeable harmony, and one of the plans upon which they have now set themselves to work is the establishment and consolidation of the Theosophical Society. It has many branches all the world over, and as far as I am aware, it has a promising future before it. It is noiselessly propagating its good ideas, and is daily gaining ground in the mind of the thinking public. Many learned men who were formerly crass materialists have now come to believe in a future state, and have become Theosophists, with a sincere desire to glean the real truth about the new Theosophical movement.

Q. You seem to trust greatly in Mahatmas now-a-days, and to believe in their present existence. Pray let me know what evidence you have on the subject?

A. Yes, I do believe in the present existence of Mahatmas. I have some grounds which are, of themselves, very good and convincing to my mind, but I do not know how far you can appreciate them. I will narrate to you some of them, the first of which relates to my late son-in-law, Mr. G. N. Chetty, who died in 1883. He was the proprietor of a very respectable business at Madras, which failing in 1870, compelled him to seek his livelihood at Hyderabad. On his way thither, he happened to meet in a temple on the banks of the River Tougabhadra an ascetic who looked at his face, and said something which showed to my son-in-law that the sage was able to read a portion of his past history in his face or in the astral light. The sage promising my son-in-law to see him again at Hyderabad, left the temple immediately. Mr. G. N. Chetty arrived at Hyderabad, where he spent a year or two in search of an appointment, till one night when his anxiety was so great that it recalled to his mind the promise made by the said sage. With that idea uppermost in his mind he sought his bed. At midnight there was a knock at the door, which awoke him, and making towards it, to his no small delight he saw the same sage standing before him. He heard him say that the next morning he was going to get an order for his appointment. As foretold everything turned out to be true, and my son-in-law entered on his new duties. About ten or fifteen months after this event Mr. Chetty personally told me all what I have recounted here.

In 1881 I happened to read in the *Theosophist* an account of an extraordinary vision or visit of an adept to a European in Europe.

This induced me to leave this on a pilgrimage to Bombay, with a view to an interview with Madame Blavatsky, &c. My son-in-law, Mr. G. N. Chetty, told me, at the time of my departure, that Madame B. was a European lady, who must have come down to India with the ulterior object of propagating Christianity, and that I should be on my guard lest I fall into her trap. With the firm resolution of keeping myself wide awake, I proceeded to Bombay, and had an interview with the lady, who at the very outset spoke to me of my unspoken thoughts, and convinced me that she was able to read my mind, that she was an extraordinary personage, and that she was a convert to Hinduism who had learnt from great adepts of our religion. I remained at Bombay a few days more and witnessed some more phenomena, which greatly strengthened my first impressions about her. I received a letter through the usual post from a friend of mine at Madras. The letter was not opened by any party other than myself. On opening it I was surprised to find a few lines written on the margin in the hand of a third party, giving me as well as to the sender of the letter some precious advice. How the lines entered the very well-gummed envelope I could not make out at the time, although I have now come to know that occultists have power to precipitate their ideas anywhere. This is one of the eight divine powers spoken of under the heading of "Ashtasiddhees." The few weeks I spent in Bombay with Madame Blavatsky were the very best portion of my life, and made me love her as my mother. I then became a Theosophist, and returned to Hyderabad, where I recounted to my son-in-law what I had seen at the Bombay Head-quarters of the Theosophical Society. His suspicions were removed, and he offered himself as a Theosophist for initiation.

In the beginning of 1883 my son-in-law, alluded to so often, became dangerously ill. One day he was raving in his bed. I was called near his bed, when I heard him talking with some invisible person. I awoke and questioned him. Then he replied that he went to bed complaining bitterly of the sages, &c., for allowing him to suffer so much. The sage ascetic already mentioned appeared to him in vision, and explained to him that what he suffered was owing to his Karma in his previous birth, and that he was not right in blaming others for his own sins. The ascetic kindly explained to him the nature of his sins and told him to be patient for fifteen days.

My son-in-law then asked the sage about his second unmarried daughter, and wished to know whether the young man whom my son-in-law has selected at that time was fit to be married to her. The sage gave him no reply.

The idea of the Theosophical Society then occurred to my son-in-law, and the ascetic on being questioned about it, said that he himself was one of the Himalayan Mahatmas, who had selected Madame Blavatsky and Col. Olcott as their agents, and had sent them to this country to preach Theosophy to the people. This is the purport of all what my son-in-law had heard from the sage on

his death-bed. He lingered for about fifteen days and then breathed his last.

His second daughter soon afterwards departed this life unmarried.

P. IYALOO NAIDU, F. T. S.

[The above article, interesting from more points of view than one, displays the ideas and arguments of a typically amiable, unsuspecting, Hindu mind, of a spiritual order. The writer tells his belief concerning the Sages and Mahatmas,—a belief very common in India, and which has remained the same in this country for thousands of years; he gives his personal experiences, which to him are corroborative evidence of the truth of already existing beliefs, but which, as he very truly says, cannot be taken, by those who have no previous belief, or reason to believe, as being in themselves satisfactory proofs.—*Ed.*]

SELF-KNOWLEDGE AND SELF-CULTURE.

(Continued from page 751):

NOW as regards self-culture. Man's culture or progress is a stage in the course of evolution, and evolution is the Law of Creation. Under its influence, directed and sustained by some Unknown power and potency, designated 'The Great Unknown,' 'The First Cause,' 'The Law,' or 'God,' living creatures appeared upon this planet, once a homogeneous mass of primordial matter, detached from the central mass of which it formed a part and around which it has subsequently been revolving. As time rolled on, higher and higher forms of life evolved until the highest creature (man) made his appearance. At first a savage creature, a high type of monkey, he has steadily evolved a number of intellectual powers or faculties to the wonderful extent to which he possesses them to-day. How did he evolve these faculties? He developed or cultivated them by education or exercise. These faculties inhered in him in the embryonic state or latent condition, and remained so until roused to activity by the force of circumstances. When the time came for these powers to rise, or, in other words, when the creature had sufficiently advanced in the scale of evolution, the force of circumstances, or the condition of surroundings, led to their awakening from the latent state by rendering it necessary for the creature to make use of them in order to preserve his life under the impulse of his predominant instinct (self-preservation), and to rise above his fellow-creatures and secure all the comfort he can for himself under the impulse of his domineering passion (ambition). Thus the working of the law of evolution is two-fold; it works from within as well as from without. Within lie the faculties or powers in embryo, or say the germs of faculties or mere potentialities; without it the condition of surroundings which awakens these latent faculties or stirs them up to action and then keeps them working so as to train them up by exercise. In other words, the seeds are in the man or with him; while the soil in which they grow is in his surroundings or all around him.

We repeat, the working of evolution is two-fold. Both sides keep pace with one another, they act and react upon one another, they 'mutually imprint, and stamp their image upon each other's mint.' English biologists take a one-sided view of the case; they

fix their eyes upon the external factor and trace the evolution on that side alone. They see in the evolution of species the survival of the fittest by adaptation to external circumstances.

But this survival of the fittest implies that some are capable of surviving and to talk of anyone being capable of surviving without possessing the power to survive is to talk nonsense. Whence this power to survive? It is supposed to be merely a phenomenon of life. And whence this phenomenon of life? Can there be phenomena of life without life? And now what is life? Leading English biologists confess that the origin of life is a mystery to them. In that case, it goes without saying, that every phenomenon of life is a manifestation of a mystery. One may depict the mode of manifestation with great ability, but that does not affect the fact that he has described the manifestation of a mystery and not explained the mystery itself. Admire such able interpreters as much as you like, but still the fact remains that it is the *mode* of manifestation they explain and not the *cause* of it. One basic mystery takes different forms at different stages of evolution, man describes those forms and gets so enamoured of his lucid and accurate description that in the heat of self-satisfaction and self-appreciation, promptly intensified by the fuel of self-conceit into self-admiration, he loses his mental equilibrium, and begins to think that he has solved the mystery, while, as a matter of fact, he has merely described some of the forms of it.

In short, evolution is two-sided. *A great mystery works from within, and external circumstances guide and control it to a degree inversely proportionate to the progress of evolution in the individual.* In the course of evolution the latent power within is awakened, and soon after its awakening it tends to have its own way, unconsciously at first but consciously as soon as self-consciousness is evolved, unintelligently at first, but intelligently when the individual acquires due intelligence, indiscriminately at first, but with due discrimination when he attains to that; unsuccessfully at first, but with better results in the course of time, getting better and better day after day as he gains steadily increasing strength (by exercise) during the fight. In plants where the progress of evolution is observed by us at its minimum, the external factor alone is seen to guide and control its course. In the lower animals the internal factor tends to have its way, but almost unconsciously and unsuccessfully. In higher animals such tendency is comparatively strong, conscious, and successful; but still it is almost unintelligent and absolutely indiscriminate. In the highest animal, *man*, it is stronger, more conscious, and more successful; but still not as a rule quite intelligent, and almost indiscriminate. From this man-brute to man-god is an extensive range of evolution, during which he acquires intelligence and discrimination by personal effort at education, until the tendency under consideration becomes wholly intelligent and discriminate, so as to take the form of *right effort*, which trains by proper exercise a power within that becomes irresistible when duly developed (*WILL*), and that leads eventually, under the guidance of *right effort*, to the goal, the crown of evolution, the elevation of man to

the dignity of man-god. Here the cards are turned, the internal factor now becomes all-important and all-powerful, and the external one can no longer control it or dictate to it. During the course of evolution in a microcosm, from its beginning when the external factor reigns supreme and the internal one lies latent, to its climax when the latter grows all-powerful and identifies itself with the One Life that is the ALL IN ALL, there are countless stages or grades of progress, each leading imperceptibly into the one above it. Amidst these countless stages there is one or say there are some, during which self-consciousness takes some definite form. That is the turning point in the evolution of the microcosm. It is here that the individual as such begins to work consciously; it is here that the internal factor becomes a self-conscious potent factor in the evolution of the individual; it is here that the special tendency of the internal factor, communicated to it by the prevailing desires or the predominant desire of the individual, becomes a co-efficient in nature, co-operating with the general progressive tendency of evolution or counteracting that tendency according to the direction it takes. By hearty discriminate co-operation with the progressive tendency of evolution, one can promote progress to a considerable degree and such promotion of progress of right individual effort is known as self-culture.

Some idea of the nature of the grand work self-culture has to promote can be gained by comparing the state of an average intelligence of the day with that of a prophet. The former is a man-brute working chiefly, if not exclusively, under the influence of his animal instincts; while the latter is a man-god, perfect master of himself, wise almost to omniscience.* What a prophet is every-one can be, since the Law is universal.

‘Lives of great men all remind us
We can make our lives sublime.’

Now, this progressive tendency of evolution is impressed upon it by The Law which is Absolute, and of which evolution itself is a manifestation. Without such impress its existence is inconceivable, since the Law is the cause of which Nature is an effect. As Cowper says, ‘The Lord of all, himself through all diffused, sustains and is the life of all that lives. Nature is a name for an effect whose cause is God.’

From this it is clear, that the tendency of evolution indicates the tendency of the primary motion or creative energy, which is in its turn an impulse from the First Cause, the Law. Shall we keep the same direction, or shall we take some other direction? In the former case we proceed with the cosmic current upward and onward to the goal for which it is bound; while in the latter case we discard this current to have our own way, without knowing where that way may lead us. Hence to work for self-culture is to work in accordance with the law or in obedience to God’s will; while to disregard it is to disregard the law or to disobey God’s will. In the former case, we know what we are

* Hardly true of the Jewish prophets;—for instance Hosea. These were very like semi inspired lunatics, as reported at least.—Ed.

about and whither we are drifting; while in the latter case we know nothing of the sort, but are groping in the dark under the blind impulse of having our own way without understanding why and wherefore. In the former case, we work systematically with due care and caution; while in the latter case, we work at random under the impulse of the moment, and as for due care and caution that is out of question while we are groping in the dark. When one understands this, a desire springs up in him to move in the direction of the great cosmic current and to see all moving in the same direction. This desire may be appropriately called love of culture or progress. This pure love of culture is not love of self-culture with any selfish end in view, but love of universal progress implying love of self-culture as the most accessible part of that whole and the most important means to that end. By attending to this love and working under its impulse, he trains it by exercise; whereupon it grows stronger and stronger and on that account engrosses more of his attention day after day, until it grows strong enough to engage his undivided attention. Thus living the ‘higher life’ with heart and soul he develops his ‘higher nature,’ and in the course of time himself become altogether of ‘higher nature’ by killing out the last remnant of his previous ‘lower nature.’ This is the only way in which true self-culture is accomplished; in other words, it is *the way* to self-culture, fixed by the Law. For this reason alone, if not for any other, it can be truly said to be the right way to self-culture, and the motive which leads that way, the right motive to work with. Love of culture, then, is the right motive, since it is the motive that leads the right way. They should work for self-culture out of pure love of culture and not out of mere love of self, and if we have to devote special attention to self-culture, it is because that accomplishment is the most important means to the end in view. The apparently insignificant mistake of looking upon self-culture as the very end in view, exposes the student to the insidiously creeping temptations of ‘higher selfishness,’ which may grow too strong for him to resist without attracting his notice and may eventually turn everything upside down.

Now pure love of culture is exceedingly rare. It is a qualification most difficult to acquire. We cannot exactly say that it is inherent in the human breast as we did in the case of love of knowledge, since here it is inseparably wedded to self. What is available is love of self-culture and not love of culture for its own sake. But those who realise the Universal Brotherhood of Humanity and love all men with true brotherly feeling, work with heart and soul for their culture under the influence of Brotherhood, and under the same influence love the universal culture of Humanity more and more day after day, so that in the course of time this love exceeds love of self-culture for its own sake, so much so, that they almost lose sight of the latter owing to their deep attention to the former. Thus pure love of Humanity transforms love of self-culture into pure love of culture, in which self-culture becomes the means to the end instead of being the end in view. Here we see the importance of the first object of the

Theosophical Society from a new standpoint. By developing pure love of Humanity, it enables us or leads us unconsciously, if not consciously, to work for self-culture with the right motive or the motive that carries with it the germ of success. It gives the right turn to our efforts in this line, just as it does elsewhere. In short, it is the unmistakable guide that leads us the right way wherever we go. It is the key to *right effort*.

J. K. DAJI.

LE PHARE DE L'INCONNU.

(Continued from page 647.)

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VII.

WE hope that we have by this time sufficiently refuted in these pages several grave misconceptions of our doctrine and beliefs; that amongst others which insists is regarding Theosophists,—those, at least, who have founded the Society,—as polytheists or atheists. We are neither one or other, any more than certain Gnostics were, who, while believing in the existence of planetary, solar and lunar gods, offered no prayers to them nor dedicated any altars. Not believing in a personal god, *outside of man who is the temple thereof* according to Paul and other Initiates, we believe in an impersonal and absolute Principle,* so far beyond human conception, that we see nothing less than a blasphemer and presumptuous madman in anyone who tries to define that great universal Mystery. All that has been taught us about this eternal and unique spirit, is that, it is not spirit, nor matter, nor substance, nor thought, but is the *container of all those things, the absolute container*. In a word, it is the “God nothing” of Basilides, so little understood even by the learned and ingenious annalists of the Musée Guimet (Vol. XIV), who define the term somewhat satirically when they speak of this “god nothing, who has ordained and foreseen everything, although he has neither reason nor will.”

Yes, truly, and this “god nothing,” being identical with the Parabrahm of the Vedantins—the grandest as well as the most philosophical of conceptions—is identical also with the AIN-SOPH of the Jewish Kabalists. The latter is also “the god who is not,” “Ain” signifying *non-being* or the Absolute, the *nothing* or τὸ οὐδὲν εἶναι of Basilides: that is to say, the human intelligence being limited on this material plane, cannot conceive anything that *is*, which does not exist under any form. The idea of a *being* being limited to *something* which exist, either in substance,—actual or potential,—or in the nature of things, or only in our ideas; that which cannot be perceived by the senses, or conceived by our intellect that conditions everything, does not exist for us.

* This belief only concerns those who think as I do. Every Fellow has the right to believe what he likes, and how he likes. As we have said elsewhere the Theosophical Society is “the Republic of Conscience.”

“Where, then, do you locate Nirvana, Oh great Arhat?” asked a king of a venerable Buddhist ascetic whom he was questioning about the Good Law.

“Nowhere, Oh great king,” was the reply.

“Nirvana, then, does not exist?” said the king.

“Nirvana *is*, but it does not exist,” answered the ascetic.

The same is true of the God “who is not,” a faulty *literal* translation, for one ought to read esoterically “*the god who does not exist but who is.*” For the root of οὐδὲν is οὐδ-εἰς and means “and not somebody,” which signifies that which is spoken of is not a person or any thing, but the negative of both (οὐδεν, neuter, is employed as an adverb; “in nothing”). Therefore the τὸ οὐδεν of Basilides is absolutely identical with the *En* or “*Ain-Soph*” of the Kabalists. In the religious metaphysics of the Hebrews, the Absolute is an abstraction, “without form or existence,” “without any likeness to anything else” (Franck, *Le Kabbale*, p. 153, 596.) “God therefore is NOTHING, nameless, and without qualities; that is why it is called AIN-SOPH, for the word AIN signifies *nothing*.” (Franck, *Le Kabbale*, p. 153, 196.)

It is not from this immutable and absolute principle, which is only *in posse*,* that the gods, or active principles of the manifested universe, emanate. The Absolute neither having, nor being able to have, any relation with the conditioned or the limited, that from which the emanations proceed is the “God that speaks” of Basilides: that is to say, the *Logos*, which Philo calls “the second God,” and the creator of forms. “The second God is the Wisdom of God ONE” (*Quest. et salut.*) “But is this *Logos*, the ‘Wisdom,’ always an emanation?” it will be asked, “for to make *something* emanate from NOTHING is an absurdity.” Not in the least. In the first place, this “nothing,” is a *nothing*, because it is the *Absolute*, and consequently the WHOLE. In the next place, this “second God” is no more an emanation than the shadow that our body casts upon a white wall is an emanation of that body. At all events this God is not the effect of a cause or an act that is reasoned, or of conscious and deliberate will. It is the periodical effect† of an eternal and immutable law, independent of time and space, and of which the *Logos* or creative intelligence is the *shadow* or the *reflection*.

“But that idea is ridiculous!” We fancy we hear the believers in a personal and anthropomorphic God declare, “Of the two—man and his shadow—it is the latter which is *nothing*, an optical illusion; and the man who projects it is the intelligence, although passive in this case!”

Quite so; but that is true only upon our plane, where all is but illusion; where everything is reversed, like things seen in a mirror. For, since the domain of the real is for us, whose perceptions are falsified by matter, the unreal; and, since, from the point of view of the Absolute Reality, the universe with all its conscious

* “Qui n'est qu'on puissance d'être.”

† For him at least who believes in an uninterrupted succession of “creations,” which we call “the days and nights of Brahmâ,” or the *Manvantaras*, and the *Pralayas* (dissolutions).

and intelligent inhabitants is but a poor phantasmagoria, it follows that it is the shadow of the Real, upon the plane of this latter, that is endowed with intelligence and attributes; while the Absolute, from our point of view, is deprived of all conditioned qualities, *by the very fact that it is the absolute*. One need not be versed in Oriental metaphysics to understand all that; and it is not necessary to be a distinguished palæographer or palæologist to see that the system of Basilides is that of the Vedantins, however twisted and disfigured it may be by the author of *Philosophumena*. That it is so is conclusively proved even by the fragmentary resume of the Gnostic systems which that work gives us. It is only the esoteric doctrine that can explain what is incomprehensible and chaotic in the little understood system of Basilides, such as it has been transmitted to us by the Fathers of the Church, those executioners of *Heresies*. The *Pater innatus* or God not begotten, the great *Archon* ("Ἀρχων"), and the two Demiurgoi, even the three hundred and sixty-five heavens, the number contained in the name of Abraxas their ruler,—all that was derived from the Indian systems. But this is denied by our pessimistic century, in which everything goes by steam, even human life; in which nothing that is abstract,—which only is eternal,—interests anyone except a handful of *eccentrics*; and in which man dies, without having lived for one moment in the presence of his own soul,—swept away as he is by the whirlwind of egoistic and mundane affairs.

Apart from metaphysics, however, each person who enters the Theosophical Society can find therein a science and an occupation to his taste. An astronomer could make more scientific discoveries by studying the allegories and symbols relating to each star,* in the old Sanscrit books, than he could ever make by the aid only of Academies. A doctor who had intuition would learn more from the works of Charaka,† translated into Arabic in the 8th century, or in the dusty manuscripts to be found in the Adyar Library,—not understood like all the rest,—than in modern works on physiology. Theosophists interested in medicine, or *the art of healing*, might do worse than consult the legends and symbols revealed and explained through Asclepius or Æsculapius. For, just as Hypocrates consulted the votive tablets at the temple of Epidaurus (surnamed the Tholos) at Cos,‡ so could they find therein prescriptions for compounding remedies unknown to the modern pharmacœpia.§ From thenceforth they might perhaps cure, instead of killing.

* Every god or goddess of the 333,000,000, that compose the Hindu Pantheon, is represented by a star. As the number of the stars and constellations known to astronomers hardly reach that figure, one might suspect that the ancient Hindus knew more stars than the moderns.

† Charaka was a physician of the Vedic period. A legend represents him as the incarnation of the Serpent of Vishnu, under the name of Secha, who reigned in Patala (the infernal regions).

‡ Strabo, XIV, 2, 19. See also Pausan, II, 27.

§ It is known that those who were cured in the *Asclepieia* left pious memorials in the temples; that they had the names of their maladies and of the medians that cured them engraved upon plates. A number of these tablets have lately been dug up in the Acropolis. See *L'Asclepieion d'Athènes* M. P. Girard, Paris, Thorin, 1881.

Let us repeat for the hundredth time: The Truth is one! but the moment it is presented, not under all its aspects, but according to the thousand and one opinions which its servants form about it, it is no longer the divine TRUTH, but the confused echo of human voices. Where can one look for it as a whole, even approximately? Is it among the Christian Kabalists, or the modern European Occultists? Or among the Spiritists of to-day, or the early spirit-ualists?

A friend said to us one day, "In France there are as many systems as there are Kabalists. Here they all pretend to be Christians. There are some of them who are all for the Pope, to the point of dreaming about a universal crown for him,—that of a Pontif-Cæsar. Others are against the papacy, but in favour of a Christ, not indeed the historical Christ, but one created by their imagination, an *intriguing* ("politiquant") and anti-Cæsarian Christ, and so forth. Every Kabalist believes that he has re-discovered the lost Truth. It is always his own science that is the eternal Truth, and every other nothing but a mirage; and he is always ready to support or defend it with the point of his pen."

"But the Jewish Kabalists," I asked, "are they also in favour of Christ?"

"Well, they have their own Messiah. It is only a question of dates."

There can, indeed, be no anachronisms in Eternity. The only thing is, that since all these variations of terms and systems, all these contradictory teachings, cannot contain the true Truth, I do not see how our friends, the French Kabalists, can pretend to a knowledge of the Occult Sciences. They have the *Kabala* of Moses de Leon,* compiled in the 13th century; but his *Zohar*, compared with the "Book of Numbers" of the Chaldeans, represents the work of the Rabbi Simeon Ben Iochai, about as much as the *Pimander* of the Greek Christians represents the true Egyptian Book of Thoth. The ease with which the *Kabala* of Rosenroth and its mediæval Latin manuscripts, when read by the *system* of *Notarion*, transform themselves into Christian and Trinitarian texts, is like an effect in a fairy scene. Between the Marquis de Mirville and his friend the Chevalier Drach, a converted Rabbi, the "good *Kabala*" has become a Catechism of the Church of Rome. The Kabalists may be satisfied therewith if they like: we prefer to stick to the *Kabala* of the Chaldeans, the "Book of Numbers."

Whoever is satisfied with the dead letter, may wrap himself up in the mantle of the Tanaim (the ancient initiates of Israel); in the eyes of the experienced occultist he will never be anything but the wolf disguised in the nightcap of Little Red Riding Hood's grandmother. But the wolf will not gobble up occultism as he does Little Red Riding Hood, symbol of the profane outsider athirst after mysticism. It is the "wolf" more likely who will perish, by falling into his own trap.

* The same who compiled the *Zohar* of Simeon ben Iochai, the originals dating from the first centuries having been lost. He has been falsely accused of inventing what he has written. He collated all he could find, but he supplemented from his own resources where passages were wanting, with the help of the Christian Guostics of Chaldea and Syria.

Like the Bible, the Kabalistic books have their dead letter, the exoteric sense, and their true or esoteric meaning. The key to the true symbolism, which is that also of the Hindu systems, is hidden to-day beyond the gigantic peaks of the Himalayas. No other key can open the sepulchres where, interred thousands of years ago, lie the intellectual treasures which were deposited there by the primitive interpreters of the divine Wisdom. But the great cycle, the first of the Kali Yuga, is at its end; the day of resurrection for all these dead cannot be far away. The great Swedish seer, Emmanuel Swedenborg, said: "Look for the lost word among the hierophants of Great Tartary and Tibet."

However much appearances may be against the Theosophical Society, however unpopular it may be among those who hold all *innovation* in horror, one thing is certain. *That which our enemies look upon as an invention of the 19th century, is as old as the world.* Our Society is the tree of Brotherhood sprung from a seed planted in the world by the angel of Charity and of Justice, on the day when the first Cain killed the first Abel. During the long centuries of the slavery of woman and the misery of the poor, this seed was watered by all the bitter tears shed by the weak and the oppressed. Blessed hands have replanted this seed in one corner of the earth and another, and in different climes, and at epochs far apart. "Do not to another the thing thou wouldst not he should do to thee," said Confucius to his disciples. "Love one another, and love every living creature," preached the Lord Buddha to his Arhats. "Love one another," was repeated like a faithful echo in the streets of Jerusalem. To the Christian nation belongs the honour of having obeyed this supreme commandment of their master, in a particularly paradoxical fashion! Caligula, the *pagan*, wished that mankind had only one head that he might cut it off with a single blow. The *Christian* powers have improved upon this idea, which remained only in theory, by seeking for, and at last finding a means to put it in practice. Let them make ready to cut each other's throats; let them continue to exterminate in one day in their wars more men than the Cæsars killed in a year; let them depopulate whole countries and provinces in the name of their paradoxical religion, and let those who kill with the sword perish by the sword themselves. What have we to do with all that?

Theosophists are powerless to stop them. Be it so. But it is their business to save as many of the survivors as possible. Nucleus of a true Brotherhood, it depends upon them to make their Society a bridge destined in the near future to carry the humanity of the new cycle beyond the muddy waters of the deluge of hopeless materialism. These waters rise continuously, and at this moment are inundating all civilized countries. Shall we leave the good to perish with bad, terrified by the clamours and mocking cries of the latter, whether against the Theosophical Society or ourselves? Shall we watch them perish one after the other,—this one of lassitude, that one unable to obtain a ray of the sun that shines for every one,—without stretching to them a plank of safety?—Never!

It may be that the beautiful Utopia, the dream of the philanthropist who sees as in a vision the accomplishment of the triple desire

of the Theosophical Society, may be far off. Full and entire liberty of conscience allowed to all, fraternity reigning between the rich and the poor, equality recognized in theory and practice between the aristocrat and the plebeian,—are still so many castles in the air and for a good reason. All this must come about naturally and voluntarily on both sides, but the time has not yet arrived for the lion and the lamb to lie down together. The great reform must take place without any social shocks, without a drop of blood being spilled; which can happen in no other way than by the recognition of the axiomatic truth of Oriental Philosophy, which teaches us that the great diversity of fortune, of social rank and of intellect, is due but to the personal Karma of each human being. We reap only what we have sown. If the *personality* of each physical man differs from that of every other, the immortal *individuality*, or immaterial being in him, emanates from the same divine essence as does that of his neighbours. He who is thoroughly impressed with the philosophic truth that every Ego begins and ends by being the indivisible WHOLE, cannot love his neighbour less than he does himself. But, until this becomes a religious truth, no such reform can take place. The egoistical proverb: "Charity begins at home," or that other one: "Every-one for himself and God for us all," will always impel "superior" and *Christian* races to oppose the practical realization of this beautiful pagan saying: "The poor man is the son of the rich one," and still more that which tells us, "Give to eat first to him that is hungry, and take that which remains for thyself."

But the time is coming when this "barbarian" wisdom of the "inferior" races will be better appreciated. What we must try to do in the meantime is to bring a little peace into the world, in the hearts of those who suffer, by raising for them a corner of the veil which hides the divine truth. Let those who are strongest show the road to those who are weaker, and help them to climb the steep hill of life; and let them teach these to fix their eyes on the Beacon which shines on the horizon like a new star of Bethlehem beyond the mysterious and unknown sea of the Theosophical Sciences,—and let the disinherited ones of life recover hope.

H. P. BLAVATSKY.

(The end.)

(Translated from "La Revue Theosophique.")

LEPROSY IN ANCIENT INDIA.

NOW that a great desire is felt by the Indians to know what the ancient Indian doctors wrote about leprosy thousands of years ago, and especially after the death from leprosy of that heroic philanthropist—Father Damien—whose self-sacrifice has produced universal admiration for him, we take this opportunity of contributing our mite to the progress of the knowledge of that disease. A great deal more from the ancient writings could be given, were it not for the fact that the technical terms in ancient

Indian Medical works, can only be really understood by one who is initiated into that science by a proper guru. Ancient commentaries on these works are not easily procurable. Doubtless, some of them have been printed, but these are at present beyond our reach. These difficulties are greatly enhanced by the want of a Botanical Dictionary containing exact equivalents, in English, or in the language of European botanists, for Sanskrit botanical terms. Even while equivalents are given in some English works, they cannot be taken as authoritative, for no two English botanists are agreed as to the proper and exact equivalents for Sanskrit botanical terms. Under these circumstances our contribution must necessarily remain imperfect.

The first question to be considered—what eminent medical men are thinking about—is, ‘Can leprosy be communicated from one person to another?’ In other words ‘Is leprosy a contagious disease?’ The ancient law-givers and physicians of India had long ago arrived at a definite conclusion, viz., *that it can be communicated.*

Manu says, ‘Let one avoid (for marriage ties) any family by which rites are neglected, which has no males, which possesses not the Vedas, (the members of which) are hairy or have piles; also families afflicted with consumption, dyspepsia, epilepsy, albinism, and leprosy.’¹

Again, ‘One distraught, one who has scrofula also; so also a white leper, &c. &c., (should be avoided.)’²

Also:—‘But if she transgresses because she hates (a husband when he is) crazy, degraded, castrated, impotent or afflicted with an *evil disease*, (that husband) has no right to set her aside or take away the gifts (he has given her.)’³ Here Kullúka and other commentators observe that ‘evil disease’ includes leprosy.

Yágnavalkya⁴ tells us that ‘marriage should not be contracted with members of families in which there are contagious diseases, such as leprosy, epilepsy, &c.’

Further on⁵ he says that ‘impotent people, and sufferers from incurable diseases, viz., consumption and leprosy, have no inheritance.’

So also, Yama⁶ prohibits marriage with any member of a family in which there is leprosy, or white leprosy. Náráda⁷ prohibits the marriage of a leper woman.

Apála, an ancient Aryan lady, is said in the Rigveda, to have had an attack of leprosy, and to have been cured, and became perfectly healthy by eating the Soma plant, with the blessings of Indra.

Most of the Smrithies prohibit dining with a leper, nor is a leper fit to receive a gift or to officiate as a priest in sacrifices and ceremonies.

The Tantras, such as the Páncharátra Ágamás, forbid a leper’s approaching the shrine of an idol; and also the worship in the

1. Manu, chap. III, verse 7 (translated by Burnell and Hopkins).
2. Ibid, chap. III, v. 161.
3. Ibid, chap. IX, v. 79.
4. Mitákshara, chap. I, page 7 of Madras Edition.
5. Ibid, chap. II, v. 137 (page 147, Madras Edition).
6. Parásara Mádhaviya, p. 111 (Madras Edition).
7. Varnásramáchára Kánda of Vaidyanátha, p. 94 (Madras Edition).

temples, by an Archaka (one who perform the worship of idols in temples) who is leprous. The ancient Indian medical authorities laid down that the following should be avoided in connection with one affected with leprosy, fever, sore-eye, etc:—

Catching the breath (of a leper, &c.), touching the body, conversation, eating (with a leper, &c.), taking a seat along with a leper, &c., lying on one and the same bed or seat, sleeping together, wearing flowers, clothes, &c., once worn by such people, rubbing sandal (over their body)¹.

What are the ancient Indian medical works?

Nine treatises by eleven different authors are mentioned, viz., Athri, and Charaka Samhitas, Bhilatantra, Játukarna? Tantra Parásara, Bharadwája, Háríta, and Karpara Samhitas, and Sushruta, composed respectively by Athri, Charaka and Agnivésa, Bhila, Játukarna, Parásara, Bharadwája, Háríta, Karpara, Dhanwantari and Sushruta. Of these only five can be found at present, namely, Háríta Samhita, Charaka, Sushruta, Bharadwája, and Atri Samhitas; and the remaining four are supposed to be irrecoverable. Several commentaries are extant on the existing Samhitas, each of which has two or three commentaries². Besides these ancient works, there are many modern treatises on medicine that can be found in India, as the Ashtángahridaya Samhita of Vághbata, Sárngadhara Samhita, and various others. At any rate medicine in India is of a very great antiquity.

In order to understand their ideas and theories, a few prefatory remarks may not be out of place here:

‘The entire system is supported by three humours. (or dóshás), viz., váyu (air), pitta (bile), and sléshma (phlegm). If deranged they are the cause of disease and death; and with the blood they retain and eventually destroy the body. Without these three humours and the blood the individual could not exist. With

1. Charaka, Súthrasthána, chap. V; Chikitsásthána, chap. VII; Sushruta, Súthrasthána, chap. V; and Chikitsásthána, chap. IX; Háríta Samhita, chap. XL; Vághbata’s Ashtángahridaya, Nidánasthána, chap. XIV, and Chikitsásthána, chap. XXI; Bhávaprakása, Part IV. These works and Dr. Wise’s ‘A Commentary on Hindu System of Medicine’ have been mainly consulted in writing this paper; and even Dr. Wise’s equivalents generally adopted in the course of this paper.

2. Sushruta has two, and Charaka has three, commentaries.

3. (I) Váyu (spirit or air) is invisible, extremely light, of a cooling nature and of Rajóguna (active quality): flows more or less quickly through all the parts of the body; performs respiration, circulation of the fluids, all the action at the various outlets of the body, the activity of the senses of the understanding or intellect; the temperature of the body depends on its temperature, for it is liable to be affected by heat and cold; it prepares and separates the fluids. It is found in the small intestines (pakvásaya), thighs, ears, eyes, senses, all the canals, testicles, and the anus. It is, as it were, the guide of the functions of the body and its organs, and the expression ‘vital force’ may be its nearest equivalent. It is of five kinds or manifestations.

a. Pránáváyu passes through the mouth and nose, and is situated in the chest: performs deglutition, gives movement to the blood, conveys food and drink to the stomach, and is the supporter of life (Prána) and on its healthy condition depends the health of the individual also; when diseased it produces hicough, diseases of the lungs, &c.

b. Apánáváyu is contained in rectum, buttocks, urethra, &c., and is situated under the small intestines (pakvásaya) and separates urine, fæces, semen, menses, and expels the fœtus. If it is deranged the parts (of the body) in which it is contained become also diseased.

the essential parts of the body and the appendages, and impurities, they form the fabric of the body.—(*Wise's Commentary on Hindu System of Medicine*, p. 43).

These three humours bear the same relation to the body as the pillars do to a house. They are called Tristhūnas (three pillars) on this account. Hence also Tristhūna came to mean the body. They are also called Dhātus, for by their good condition, the whole body is borne up as it were. They are called Dóshas, because if they are deranged they ruin the seven essential parts or Dhātus of the body, viz., Twak (skin), Asrik (blood), Mámśa (flesh), Méda (fat), Asthi (bone), Majja (marrow), and Sukla (semen).

c. Samánáváyū is situated in the stomach and large intestines (A'másaya) ; it digests the food, produces, by separating the impurities, blood, fat ; separates urine, &c., if it is diseased, dyspepsia, diarrhœa, &c., are the result.

d. Vyánáváyū conveys fluids over the body, performs walking, jumping, opening of the eyes, raising or depressing things, and produces the flow of the blood: If diseased all the body becomes affected.

e. Udánáváyū is situated in the hollow of the neck above the sternum, produces speech and musical sounds and other functions of the voice. If diseased, it produces the diseases of the upper part of the neck.

Váyū may be deranged owing to too much exertion of body, or any part of it, or of mind, by the quality and quantity of the food, &c.

II. Pitta (bile) is a hot, bitter, oily fluid having a peculiar smell like that of raw flesh: is situated principally in A'másaya (stomach), Pakvāsaya (small intestines); but also found in liver, spleen; heart, eye and skin, where it is mixed with blood and other fluids. It is of Satwaguna, and is of five kinds:—

(a). Páchaka assists digestion, and is situated between the stomach and the small intestines. It digests the food, separates chyle, urine, and fœces: imparts its properties to the Sléshma (phlegm). The stomach is like a cooking pot containing water and food which is boiled by the heat of the bile underneath it. In this way is digestion performed, and while it is so performed, it (bile) dries up the thin part of the fluid, and is hence called fire. The bile also conveys its properties all over the body.

(b). Ranjaka is situated in the liver and spleen, and gives a red colour to the chyle.

(c). Sádaka is situated in the heart, and produces sense, memory and pride.

(d). A'lóchaka is in the eyes and produces sight (probably the humours of the eye).

(e). Brájaka is in the skin; it absorbs the application to the skin, and gives the skin its shining, clear, and healthy colour.

When bile is deranged the internal fire or the heat of the body is diminished, as also its colour, and digestion; if any of these five kinds of bile are deranged, those parts of the body they are situated in become affected.

III. Sléshma (phlegm) is the impurity of the chyle, and is conveyed by the Pránáváyū along the domonic vessels and mixes with the rest of the phlegm in the body. It is cooling, moist and sweet, and when imperfectly prepared it is salt. It is white, heavy, oleaginous, and possesses Tamóguna. It is chiefly found in the stomach, breast, heart, root of the neck, head, eyes, throat, and tongue; also in joints, vessels, and moist parts. It is of five kinds.

(a). Klédaka is in the stomach, and softens the food and lubricates them together.

(b). Avalambana is in shoulder joints and neck: it strengthens these parts and the breast.

(c). Rasana is in the tongue and throat, and produces the various tastes.

(d). Sthréhana is in the head, and keeps the brain, the eyes, and other senses moist. It also retains their respective qualities.

(e). Sléshma is in the joints, and keeps them moist and ready to perform their actions. If Sléshma is deranged or diminished, the body dries, the joints move with difficulty, and there is too much of thirst, weakness, &c.

These humours belong quite exclusively to the Eastern medical systems, and the Western mind cannot grasp the Eastern ideas about them. For this purpose, and for a correct understanding of the morbid anatomy and pathology of any disease, they are described here. If these three humours are correctly identified and understood, the Indian system of medicine will be really appreciated. The terms air, bile and phlegm are no real English equivalents, but only tentatively adopted.

The generality of diseases are supposed to be the result of certain morbid changes in the humours, such as increase or decrease in quantity. The object of treatment is to promote the just balance of the humours and elements by a judicious choice of aliment, and such means as assist the Prána (vital principle) in the completion of the assimilation. The diet is the great means of accomplishing this end, and is hence regulated in point of quantity, quality, mode and time of its administration, by the nature and severity of the disease.

The general principles of pathology were based on alteration of the fluids, which only were considered active, while the solids of the body were considered passive with no indication of change beyond what the fluids seemed to produce upon them. The diseases of 'air', 'bile', and 'phlegm' may proceed from the semen of the father, from the menstrual blood (Sónita) of the mother, from the state of the mother's body during utero-gestation, from certain kinds of food acting in the same way, from the habits of exercise, &c., &c. These causes derange the humours, produce the individual's habit of body and the kind of disease to which he is subject. The derangement of these humours is the root of all the diseases and requires to be carefully examined by the physician. All maladies are considered to be produced (1) by the derangements of the humours of the part, and (2) by the peculiar diseases of that part. All diseases are divided into 11 classes, besides the diseases of women and children, which are described separately in midwifery. These different classes are:—I. Diseases of humours, II. General diseases or diseases affecting the general system, III. Diseases affecting the mind, IV. Diseases of the head and neck, which include those of mouth, ear, eye, &c., V. Diseases of chest, VI. Diseases of the abdomen, VII. Diseases of the urinary and generative organs, VIII. Diseases of the rectum and anus, IX. Diseases of the extremities, X. Diseases produced by poisons, as vegetable, mineral, and animal poisons, including hydrophobia, and XI. Trivial diseases, as baldness, warts, &c.

Leprosy stands as the 10th of the 15 orders of diseases under class II.

Causes.—There are two kinds of causes, viz., moral and material. We shall now deal with them separately:—

(a.) *Moral.*—If one steals¹ he will get white leprosy. He who commits Athipáthaka,² infidelity,³ namely, disbelief in the existence of God, or steals God's property,⁴ (i. e., belonging to a temple) or kills a Brahmin,⁵ becomes a leper; also one who abuses great men, or kills women.⁶

(b.) *Material.*—Owing to several defects (dóshás) in the functions of the body, váyū (air), pitta (bile) and sléshma (phlegm) become

1. Yáguavalkya Smriti, chap. III, v. 214.
2. Vishnu Smriti, chap. XLV. Athipáthaka is a class of grave sins, such as carnal intercourse with one's own mother, sister, daughter, daughter-in-law, &c.
3. Garudapurána quoted in Parásaramádhaviya, p. 303, Madras Edition.
4. Sivadarmóttara (quoted in the above).
5. Yama Smriti (quoted in the above, p. 305, Madras Edition). Yama is uph e by Hárita.
6. Charaka, Sushruta, &c.

deranged or loose their equilibrium, and the dhátus (or essential parts), namely, skin, flesh, blood, semen, and lasika (fat?) become deranged in their turn. Leprosy is the result of the combined action of all the defects (dóshás) and never of any one of them. The different kinds of leprosy are the result of the different manifestations of these defects. The causes of leprosy are alternate exposures to extreme heat and extreme cold; too much drinking of spirituous liquors; too much eating either of fish, or of certain roots as Mullangi (*Raphanus sativus*), too much use of fresh rice, rági, chólum, milk, curds, buttermilk, (when taken with foods, etc., which have antagonistic properties); sweetmeats, &c., boiled in mustard oil; too much of exercise, or of sexual intercourse, or of exposure to heat and sun: too much fear; eating certain kinds of food which increase the temperature of the body to a great extent: restraining vomiting and other excretions of the body, whether natural or induced; using too much oil or oleaginous food.

These causes derange the three humours 'air,' 'bile,' and 'phlegm.' Thereupon the skin, flesh, and fat (lasika) become diseased and worn (sithila). This result is called Kushta or leprosy. Among other causes of leprosy we may mention too much fasting, too much use of sesamum, and jaggery.

Varieties—Leprosy is variously subdivided in 7 and 18 kinds. Of the latter, 7 are called 'greater varieties' (Mahákushta) and the rest, 'minor varieties' (Kshudrakushta). The 'greater varieties' are so called because they produce very serious effects, and extend their action to all the dhátus, and are very difficult to cure. The seven-fold classification is the one more generally adopted, for all the various varieties cannot easily be ascertained. All the different kinds of leprosy are characterized by the presence of worms in the sores. The 'greater varieties' are given below:

| Sushruta. | | Charaka. | |
|---------------------------------------|------------------------------|-----------------------------------|------------------------------|
| Varieties. | Caused by the derangement of | Varieties. | Caused by the derangement of |
| 1. Kapálakushta ... | Bile. | 1. Kapálakushta ... | Air. |
| 2. Udumbarakushta ... | " | 2. Udumbarakushta ... | Bile. |
| 3. Mandalakushta (Rishyajihva) ... | " | 3. Parimandala- kushta ... | Phlegm. |
| 4. Arunakushta ... | Air. | 4. Rishyajiva (Rikshajiva) ... | Air and bile. |
| 5. Pundarika ... | Phlegm. | 5. Pundarika ... | Bile and phlegm. |
| 6. Dadrukushta ... | " | 6. Sidhma ... | Air and phlegm. |
| 7. Kákanaka (Kákana) .. | Bile. | 7. Kákavarna ... | Air, phlegm and bile. |

The 'minor varieties' are:

Charaka's classification.—Yékakushta, Charmakiti, Samvipádika Alasaka, Dadruma, Charmadala, Páma, Vispótaka, Satáru, and Vicharchika.

Sushruta's classification.—Yékakushta, Mahákushta, Sthúlá-rushka, Charmadala, Visarpa (Vispótaka), Parisarpa, Sidhma, Vicharchika, Kitima, Páma, Rakasa, (also Rasaka or Lasaka). Owing to change of symptoms, the varieties are also considered innumerable.

Sidhma is classed by Charaka among 'the greater varieties' for although it is strictly a 'minor variety' according to Sushruta, it spreads very quickly to several dhátus, and requires a more prolonged treatment. Dadru is also considered by Sushruta one of the 'greater varieties,' for it very soon develops itself over the body and gets deeper and deeper into the skin.

'White leprosy' is also considered a variety of leprosy: for it is also a skin disease, and is connected with leprosy (Vágbhata). It is either white or red in colour. It may be caused by functional derangements (dòsha) or it may be the result of sores, wounds, or fire or of marks left by these. It is distinguished from leprosy by not being accompanied by any discharge.

Symptoms.—General. No perspiration whatever, or too much perspiration; skin very hard to the touch, or too smooth, soft, tender, and discolored, accompanied by itchiness and pain; too much sleep; burning sensation in the bones, &c., horripillation; intolerable pain after a fall, or after coming in contact with hot things, or when any part of the body is burnt, or no sensation whatever; any small sore on the body will produce great pain, and such sores never become enlarged.

Kapálakushta (Symptoms of).—The skin is rough, hard, ruddy, uneven, and very hot; also a little raised and numbened; sometimes itchiness and burning sensation; hair erect, the sores become inflamed, and at last burst out, and contain worms; colour of the sores black-red, and resembling an earthen vessel—hence called Kapálakushta.

Udumbarakushta, so-called from its colour resembling that of an Indian apple; it is red with whitish patches; the pus at one time watery and at other times thick; burning sensation; phlegm, blood, and fat (? lasika) discharged from the sores; itchiness; viscosity; sometimes a gangrene or an inflammation; at other times it will remain in its usual condition. The sores become gradually enlarged, and then burst out, presenting worms therein; and while bursting a very great burning sensation is experienced.

Parimandalakushta.—Sores, smooth, large, and elevated: sides of the sores, thick with pus and flowing impure blood: with great itchiness caused by the presence of the worms: sores small, and numerous.

Rishyajihva—Skin hard, reddish, inflamed inside and outside; and of either blue, yellow, or red colour; sores soon spinging up with very little itchiness and viscosity of the fluid; worms very small; burning or prickling sensation, and sometimes no sensation whatever; pain similar to that arising from the bite of an insect;

central portion of the sore hollow, with small sores all round the edge of it; form of the sores oval; this variety of leprosy is called Rishyajihva, from the sores resembling the tongue of a species of deer,—or Rikshajihva, *i. e.*, resembling the tongue of a bear.

Pundarika.—Sores white and reddish; the edges of sores shining and ruddy, and elevated; discharge of too much of blood, pus and fat (? lasika), from the sores with itchiness, and worms; sores enlarge and soon burst out; burning sensation; sores resembling a lotus flower (*pundarika*), and hence called by that name.

Sidhmakushta.—So called from the resemblance of the sores to the flower of long gourd (*Sorakkai* in Tamil or *Alábupushpa* in Sanskrit). Sores reddish, presenting a reddish appearance all round centre of the sore, very soft with too much or too little pain; little itchiness, little burning sensation; pus and fat (? lasika) flowing down the sores; very few worms are found on the bursting of the sores.

Kákavarna.—So called from its color being like that of a crow; and in this *váyu*, *pitta* and *sléshma* are deranged. The colour of the sores is at first that of a fruit of *Kakananthi* (*Abrus pericatorius*). It also contains the symptoms of all the other kinds of leprosy. Only very sinful people will have it.

To turn to the 11 minor varieties:—

(*Súshruta's classification.*)

Sthúlarushka.—Joints thick, very hot and hard, and sores painful.

Mahákushta.—Skin thick, hot and hard, limbs gradually fall off.

Yékakushta.—The whole body is more black than red. This is incurable.

Charmadala or *Gajacharma*. Itchiness, pain, fainting (? *Gosha*).

Visarpa.—Fainting and skin hot, blood, pus, and fat (? lasika) flowing down from the sores. The appearance of the sores is like that of a fish-scale.

Sidhma.—Sores white and itchy.

Vicharchika.—Sores white, long; and blood, pus and fat (? lasika) flowing down.

Kitima.—Sores round and black, very itchy, and blood, pus and fat (?) flowing down.

Páma.—Small sores (like itch) spreading all over the body; very itchy, and with burning sensation.

Rakasa (or *Spoka*).—Small sores spreading over the external genital organs.

Dadru.—A cutaneous eruption, presenting the appearance of ringworm.

Prognosis.—Of these seven kinds, *Pundarika* and *Kákana* are incurable, some else are curable, while others are curable only in the beginning. With the exception of *Kákana*, all the others can be cured only if immediately treated, or if their severity increases they are incurable. If once they are neglected, the seven humours become diseased, and the skin inflamed, and the number of worms become greater and greater: they first eat the sore, and then the *váyu* (air), *pitta* (bile), *sléshma* (phlegm) become diseased.

If *váyu* (air) is deranged, the skin is swollen, harsh and with a darting pain; also shivering and horripilation. If *pitta* (bile) is deranged, there is a burning sensation, copious perspiration, itchiness, and inflammation of the skin with pus flowing down the ulcer.

If *sléshma* (phlegm) is deranged, the lips will be of a white colour, too much cold in the body, itchiness, hardness, feeling of weight in the body, swelling and feeling of oiliness in the body, gradually the worms begin to eat away skin, blood, flesh, fat (? lasika), blood vessels, and tendons or muscles, and bone. In this case the pain is very great and the parts fall off. The symptoms are thirst, fever, diarrhoea, weakness, and want of taste. This is incurable. If leprosy is confined to the skin, it is discolored and hard. If it extends to the blood there is horripilation, perspiration, itchiness and want of pus: if to the flesh, the face becomes pale, and full of ulcers, attended by a darting pain. If to the fat, there is a bad smell, pus, worms, bursting of sores. If the bones and marrow become leprous, then the nose goes away, and the eyes become ruddy and there is loss of voice. If to the semen, inability to walk: and the disease can be propagated from father to son. If it extends to skin, flesh and blood, the disease is curable. If it extends to marrow, it can be cured only in its earlier stages.

Treatment and diet.—The disease should be cured in its earlier stages, or otherwise the chances of cure become less and less, for worms will increase, and gradually destroy every part of the body. These worms are subdivided into two kinds according to some, and 4, 7 and 20 kinds according to others. They are to be found in the blood, bowels, stomach, skin, and produce itchiness, emaciation of the body, cough, oedema, &c. Hence, there should be good food, good acts, and good treatment by good drugs; bad actions, sleep during the day, exercise, exposure to too much light or to sun, sexual intercourse, jaggery, curd, milk, arrack, flesh, fish, másha (a kind of grain), sugar-cane, oil seeds, tamarind, those vegetables that produce constipation or boils and those that increase the temperature of the body should be avoided.

As regards the administration of medicines, care should be taken to find out which of the humours is greatly disturbed. If *váyu* (air) is deranged, the symptoms of those kinds of leprosy which are produced by such a derangement, are hardness, roughness, unevenness of the skin, accompanied by weakness, horripilation, occasional contraction of the skin and the limbs, pain, poking sensations, discolorment of the teeth, &c. If *pitta* (bile) is deranged, there is burning sensations, redness of the skin, discharge of pus, accompanied by bad smell, and falling off of the extremities and limbs. If *sléshma* (phlegm) is deranged, the skin is itchy, thick, elevated, hard, cool, and the sores white, and eaten away by worms. If all the three humours are found deranged in a patient, he should not undergo any treatment, as his case is hopeless.

If *váyu* (air) is deranged, ghee should be taken internally, and olaginous medicines should be taken in, and externally applied to

the skin; if *sléshma* (phlegm) is deranged, emetics should be first taken. If *pitta* is deranged, then the physician should have recourse to blood letting, by the application of leeches and venesection, all of which vary according to the nature of the disease and are described fully by the Indian medical writers. But before commencing treatment, evacuants and emetics should be cautiously administered in the manner prescribed in Medical works.

If the disease belongs to the minor varieties of leprosy, the parts affected by the disease may be amputated, but this depends on the situation of the limb affected. If the disease belongs to the greater varieties, then an instrument called 'Sira' should be used and the sores punctured. If the upper parts of the body are affected by leprosy, emetics should be administered in the manner prescribed. For example, a decoction of

Kutajaphala, (fruit of *Wrightia antidysenterica*.)

Madana, (fruit of *Randia dumetorum*.)

Madhuka, (fruit of *Bassia latifolia*.)

Patola, (fruit of *Lagenaria vulgaris*.)

Nimbarasa, (juice of the leaves of *Melia azadirachta*.)

Triphala, (three fruits, viz., 1 *Terminalia chebuli*, 2 *Terminalia belerica*, 3 *Phyllanthus emblica*.)

Trivritta, (fruit of *Convolvulus turpethem*.)

Danti, (fruit of *Urostigma volubile*.)

The parts where there are numerous worms should be scarified by a sharp instrument, and the worms removed by a kind of instrument resembling the tongs, or the sores may be scarified and leeches applied: in certain cases cupping, venesection, may be performed. Surgery is generally useful in those varieties in which *pitta* (bile) is deranged. Regarding the parts devoid of sensation, we should first have recourse to blood letting, and then certain caustics should be applied; also certain kinds of poisons should be applied.

If the skin is affected by leprosy, the parts should be cleansed by astringent decoctions, generally of catechu, and certain kinds of varnish applied.

If the blood is affected, there should be cleansing of the parts, certain kinds of varnish applied, the patient should be bled, and certain decoctions administered internally. If the flesh, we should have recourse to the treatment in case of the affection of the blood and a decoction of the seeds of *nux-vomica* should be internally administered. When the fat is affected, the disease is incurable, but certain tonics accompanied by cleanliness of the body, regular diet, &c., may be of use in checking the progress of the disease. If bones are affected, the patient should not be treated, as the disease becomes incurable. If marrow becomes diseased, the patient will soon die. In these severe forms, suppositories, glysters, and errhines may be used, and the medicine injected according to the nature of the circumstances. But if these are of no effect, the case may be

considered hopeless. Various medicines are recommended for rubbing over the skin; a few may be given here by way of example:—

- (1). Theleaves of
Dhurrá,
Sindhava,
Chakramartha,
Kutéraká,
Somaráji, (*Panicum dactylen*.)
Zingibéra (*ginger*),

should be powdered, mixed with sweet oil and rubbed.

- (2). The leaves of *Aragvadha* (*Cassia fistula* or *Cathartocarpus fistula*) should be ground and mixed with rice congee; and then rubbed over the skin. This will cure *Dadru*, *Sidhma*, and *Kitima* varieties.

- (3). Mix with butter-milk the powder of the leaves of *Kákamache* (*Solanum nigrum*), *Chaturangula* (*Ipomœa cerulea* or *Clitoria ternata*), and then rub this mixture on the body of the leper, first smearing it with sweet oil.

- (4). Powder the root of *Kásamarda* (*Cassia sophora*), mix it with sour gruel and then rub it over the body. This will cure *Dadru* and *Kitima* varieties.

- (5). Black pepper should be finely powdered, and the butter obtained from buffalo's milk mixed with it and applied to the skin. This will cure the *Páma* and *Kutch* (or *Kitima*) varieties.

- (6). Rice with the husk removed should be put into a cocoanut and allowed to decompose; the decomposed matter should be applied to the skin in case of *Vipádiká* variety.

- (7). Certain kinds of oil extracted from black pepper and mustard seeds are also considered effective in several varieties of leprosy.

Besides these, several medicines are to be internally administered; for example:—

Take equal parts of the powder of unripe fruit of *Bhallátaka*, (*Semicarpus anacardium*), *Abhaya* (*Terminalia chebuli*) and of the plant *Birangas* (*Celastrus paniculata*?), boil in water and ghee, and boil the mixture till the watery part is evaporated. This should be mixed with sweet oil and taken internally and also applied externally. This is considered very efficacious in all forms of leprosy.

White leprosy.—Diet the same as in the case of leprosy. The internal and external remedies are numerous. The following may be taken as an example:—

Powder, *Chitramúla* (root of *Plumbago Zeylanica*), *Zingibéra* (*ginger*), Black pepper, Long pepper.

Then take an earthen pot, pour into it cow's urine, and add a little of ghee and honey; macerate the above-mentioned powder in it for a fortnight, then strain the mixture through cloth, and take a 8 *masha's* weight (or 1 tola) of the mixture.

Among the external applications may be given:—

Take equal parts of the leaves and flowers of *Putika* (*Cæsalpina bonducella*), *Akun* (*Calatropis gigantea*), *Sthahi Varuna* (*Tapia*

cratēva), and the urine of the cow, and mix these to the consistency of a paste and apply it to the parts affected.

Several other mixtures and preparations, for external and internal use, are given in ancient Indian Medical works; some of these are even considered as specifics in one form of leprosy or another. To give an idea of the various remedies and mode of treatment of the disease sufficient to experiment, and form an opinion as to their usefulness or otherwise, those portions in the old texts that describe them will have to be carefully translated; and perhaps, after all, the reader may not have any great interest in the description of those preparations. With this view, this portion of the subject has been very briefly dwelt upon, and it is intended that the subject shall receive a better treatment in the pamphlet which will shortly be published on the Leprosy question.

Meanwhile, it is hoped that this short essay will create an impression in the minds of our readers, that ancient India was not too slow to recognize the dreadful nature of the disease, and to try to cure it in the best way it could.

PANDIT N. BHASHYA CHARVA.

ADYAR ORIENTAL LIBRARY, }
15th August 1889. }

AS OTHERS SEE US.

“LET us glance for a little at Hinduism and see how it stands as an anti-Christian system.

“Hinduism presents itself to us in two aspects—first, as a religious faith; and secondly, as a social organization, the latter being immediately dependent on the former.

“In the first aspect, Hinduism appears on the surface as a confused and incongruous polytheism, with temples and gods innumerable, and every variety of idolatrous worship. Its Pantheon is as populous and varied as the tribes or characters of the people. There is no fetish too gross and no abstraction too subtle not to find devotees within its pale. Its religious customs are as numerous as the castes, which, in the course of time, have been multiplied in endless divisions. Yet there is a certain unity in Hinduism and a substratum of character common to all its votaries. From the Himalayas to Cape Comorin they have all been cast in a common mould, so that amid all diversities of race and language everyone can recognise the mild, patient, tolerant, apathetic Hindu. The unifying element, so elastic as to give room for the basest superstition and the most refined rationalism, and so pervasive as to steep them all in its own influence, is a subtle and thorough-going philosophical Pantheism. Whatever popular deity he may worship or whatever superstitious rites he may practise, every Hindu is at heart a Pantheist. In the West a philosophical creed is the luxury of the learned few; in India it is the atmosphere of the common multitude.

“I have no space here to expound this Pantheistic faith; it is only necessary to glance at its central tenet. Its grand principle is this—There is One Being, no second; all that is, is God. Apart

from him or if there is no existence. This One Divine Being is immaterial, without parts, endless, changeless; it is even devoid of attributes; it is pure, absolute, unconditioned existence, without the bonds of any attribute or quality. Before this Being all other apparent existences are not only reduced to utter insignificance, but are extinguished. The world is mere appearance, vanity, as the reflection in a mirror or the mirage of the desert. So with man. He exists, but not as a physical being, or as a conscious soul. So far as he has a separate life and an individual consciousness, he is under the delusion and bondage of *Maya*. He is, only as he is identical with God, only as he has in aim a very fragment of the Divine essence, and can think himself, or rather unthink himself, into unity with the Absolute. To be conscious of a separate self is to be estranged from God and to be miserable; hence this life and every conscious life is nothing but misery. From this misery there is no deliverance but in absorption into God, that is, in the extinction of the individual life.

“But note next how this hopeless Pantheistic creed finds practical expression. *It is embodied in the social edifice of the caste system.* Herein lies the key to a right understanding of India and all that concerns it. We cannot possibly appreciate either the evil or the good of the caste system—either its cruel oppression as a social and spiritual despotism, or its strength as the guardian of family life and social morality—unless we see it as the expression of a thorough-going Pantheism. The fundamental principle—there is one Being only, no second—is directly reflected in the rigidity and despotism of the social whole, which is built up as a solid edifice on the caste and family system. As individual manifestations of existence are of no account in comparison with the one Supreme, so individual men and women have no rights or claims against the absolute supremacy of the universal society. Room is made for an endless multiplicity of castes, but they must all keep their own place, and be in entire subordination to the general organisation. The sacred crown and topstone of the edifice is, of course, the Brahmans, to whom all must be subject, and whose very persons must be worshipped as divine. Other castes are honoured in being recognised by them, and admitted to a place in the sacred organisation.

“Further, the despotism of Hinduism has its last and strongest entrenchments within the family life. Caste is a matter of birth; that is, the caste is but the outgrowth and development of the family. And Hinduism recognises nothing except the family. The individual is not an integer, but only a fraction of the family. Not the individual, but the family, is the unit of society. The separate individual man, not to speak of the woman, has no independent rights or standing ground whatever. All property belongs to the family, all authority is vested in the family, all legal capacity resides in the family. Rights may be held and authority exercised by one head, but it is not by virtue of individual claims, but only because of his being the representative of the family.

“Thus in every department of life, the most trivial as well as the most important, the individual is subjected to the despotism of the

family, and the family to the tyranny of caste and custom. Within such a system individual responsibility is extinguished, and conscience, as the organ of moral freedom, is killed. No attempt is made to reconcile liberty with order, the rights of the individual with the rights of society; Hinduism recognises no claim to liberty and no individual rights: the tyrannical weight of the great whole crushes out all individuality and responsibility, as the one unconditioned Supreme annihilates all separate existence. The assertion of individual freedom is the one practical crime, as separate individual being is the essence of all evil and misery.

"Thus the ideal of Hinduism is a sacred and permanent order, whose sanctity and stability are not even to be endangered by the exercise of individual liberty. All divine law and authority are embodied in the social organisation, and there is no appeal to a higher divinity beyond it. All its institutions and customs are ordained for the maintenance of an abiding, unprogressive undisturbed society, whose calm fixed order shall be a reflection of the unruffled repose of the eternal and changeless Supreme.

"But for this solidity and permanence, Hinduism has had to pay a tremendous price—the sacrifice of all freedom and the paralysis of all true life. Its order is liker the rigidity of death than the harmony of healthy life. It has arrested progress, killed originality, and cut the sinews of enterprise. The achievements of the Hindu genius in literature and philosophy, science and art, belong to a distant antiquity. The individual spirit being crushed within the unbending system, the energy of life is checked at the fountain head. The sacred caste has extinguished the sacred personality. The sanctity of the family life has in infant marriage repudiated the sanctity of human love, which is its only healthy root; women are degraded into slaves, and the home is made a prison house. Hinduism has secured order by the death of freedom.

"Such is a sketch in broad outline of the despotic system which confronts us in Hinduism."

[The foregoing is an extract from a series of letters that have lately appeared in the *Scottish Leader*, by "An Anglo-Indian." It should be answered. Of course it is a tissue of misstatements and false conclusions, but it is not sufficient for the acting Editor of the *Theosophist* to say so. "An Anglo-Indian" is but one of a herd of Western writers who are now busying themselves in maligning the old institutions of India. They should be answered *authoritatively*,—by some native or natives of India whose words will be accepted as voicing the ideas and sentiments of Hindus generally.

The Theosophical Society contains some of the most able and learned men in India. The columns of the *Theosophist* are open to all the defenders of Hinduism. There seems to be no doubt that there are Hindus capable of successfully defending their ideas and customs against the assaults which are now being made upon them,—not only by the religious party in the Western civilizations, but by the philosophical. Pantheism is rapidly spreading in the West, but it differs from the Hindu pantheism in being absolutely dis severed from priestly or social tyranny. *Independence and moral courage* are its right and left bower anchors. It is animated by the idea of Human Fraternity, not as a sentimentalism, but as a fact in Nature. It is a breaking down of the barriers and a casting off of the chains which have hitherto held men isolated and in bondage. The Pantheism of the West is *chemically combined* (so to speak) with religious, social, intellectual and physical FREEDOM. It has learned the great lesson of Jesus, "Love thy neighbour;" it has learned the great lesson of the Eastern reli-

gious, the Unity of God and Nature; and the consequence has been the great awakening which is now in progress, and the tremendous revolt, just beginning to take form, against every kind of injustice and tyranny. The accusations which it brings are not against nations, or religions, or social customs, but against *evil animating principles*. It says to all: "Do your religions, do your customs, offend against the eternal principles of Justice and of Liberty? If *no*, they may stand. However preposterous those doctrines and practices may seem to others, people who find happiness in them may still do so if those doctrines and practices do not offend against Justice and Liberty. If they do so offend, they will surely be crushed out of the world by the Powers now being developed in it; and those who cling to them will be trampled under foot." India is the only part of the world in which the religion and the social customs of the people are asserted to be hopelessly inimical to the principle of the fraternity of man and of nations. That is the real meaning of the accusations which such writers as "An Anglo-Indian" bring against Hinduism. It has, he says, solidity and permanence; "but for this solidity and permanence, Hinduism has had to pay a tremendous price—the sacrifice of all freedom and the paralysis of all true life. Its order is liker the rigidity of death than the harmony of healthy life. It has arrested progress, killed originality, and cut the sinews of enterprise.....The individual spirit being crushed within the unbending system, the energy of life is checked at the fountain head.....Hinduism has secured order by the death of freedom."

The question asked is whether India will take its place or not in the new cycle that is opening. It must make its choice now. It cannot say: "Come back in a thousand years for my answer." Japan is taking its place in the new order of things; China will soon do so; South America has awakened; Russia is full of new life; Africa is being born again; the United States is leading the van, while poor old Europe is hurrying after it, a "bad second," as fast as its heavy load of armies and churches and aristocracies will permit. It is not of the acceptance of new inventions and improvements in material comfort that there is question, but of the acceptance of larger views, broader ideas, nobler principles. The former are merely the natural consequences of the latter, showing themselves on the material plane. The telephone, the steam-engine, the printing press, all the great modern inventions in fact, are a direct consequence of the descent to earth of the SPIRIT of honesty, truthfulness, kindness, enterprise, and moral courage. A thief or a coward never invented anything but a lie. On another plane this new "spirit" has sown the seeds of orphanages, hospitals, schools, and a thousand benevolent works. On a still higher plane it is sowing the seeds of co-operation, mutual toleration, forgiveness of injuries, and of all the "virtues" which men have hitherto talked so much about, and understood so little. What the enemies of Hinduism say is that this SPIRIT, cannot penetrate India as she now is, cannot influence those who cling to the ideas and customs of the long distant past, and that India is the only country in the whole world which cannot open its heart to this apparently *new*, but in reality very *ancient* SPIRIT.

It is time that these accusations were answered. It is useless to say "they have been answered already"—this has been said so often by Christians to those who put forward objections to their doctrines that its repetition only makes the world smile; it has come to be looked upon as a hackneyed form of evasion. It is of no use to pretend to answer by explaining the symbology of Hindu ceremonies and shrines; or even by unfolding the philosophy hidden in the Shastras. Intensely interesting intellectually as these things may be, they are not to the point in this instance. Everyone knows that he ought to be honest, and truthful, and just and kind. These facts have been "revealed" to mankind by a multitude of gods over and over again—besides which the seeds of these sentiments were implanted in man's heart by Nature when he became man. The accusation is not that the Hindus do not know what is right, but that they do not practise it. The answer must either be "they don't know it" or "they do practise it."

It is time that these accusations were answered, because they are being repeated continually in the West, and every repetition strengthens the impression they make. The other day a young Hindu called Durasami David Pillay

delivered a lecture in London on "India: its People and its Faith." In the course of it he said:—

"There was no other nation in the world where caste was observed so strictly and imposed with such severe penalties as among the Hindus. In Southern India, where the distinction was the strongest, if a man fell down ill in the street, he would be allowed to die unless he received aid from a European, because no native passing would know his caste, and therefore would not go near him in case he should be polluted by finding he was of lower caste than himself. It was not at all an infrequent thing in India for persons to die on the roadside for the want of timely aid which was not given owing to the system of caste."

This lecture has been reported in the English papers, and it is of such materials that Western ideas of Hindus and their customs are fabricated. It is useless to say that the lecturer has been a Christian missionary and is a renegade to his own faith. In England many people, whether rightly or wrongly, credit what the missionaries say, and if the world believes that all religious Hindus are filled with the quintessence of the spirit that animated the Levite in the biblical parable, what is the use of all their "tall" philosophical talk about Parabram? So, at least, will Western nations argue, unless the really learned and pious Hindus awake from their dreams and defend their theories and practises before the world.

The whole world is turning over a new leaf, and laying aside its toys and leading strings. Mankind is awakening to realities. It is practically realizing the fact that man's own destiny is in man's own hands—a fact which Hindu philosophy has insisted on *in theory* for thousands of years. Will India accept the new order of things and try to realize its own conceptions? Or will it continue to lie on its back, and play with its symbols? Those are the questions which are being asked in the West even by India's best friends, and which are formulated as accusations against Hinduism by its enemies.

It is time, we repeat it once more, that these accusations were answered, and answered effectually and effectively. It is useless to reply that the *Theosophist*, being a highly respectable, conservative, religious, philosophical publication, should leave these unpleasant subjects to the Anglo-Indian newspapers, in whose columns they will do no harm. That is childish nonsense. The *Theosophist* has had too much of that mock superiority lately on the part of some of its critics. It is equally childish to raise the cry that it is unkind and unbrotherly to say anything that might offend the ignorant and hurt the feelings of our Hindu neighbours,—that what we want is peace and not polemics. Everyone knows that those who construct Fools Paradises for themselves, do not like to be disturbed in the enjoyment of them; but the question is whether it is well to live in such palaces; and, if not, whether the one we live in is of that description.

Those who would leave "severely" alone the people who are now industriously bringing against Hinduism and the Hindus the accusations, such as those repeated by "Au Anglo-Indian" and Mr. Durasami D. Pillay,—accusations which are pertinaciously undermining the good opinion of Europe about India, her people, her philosophy and her religion,—show thereby that they may be afraid there is no satisfactory answer. They must surely see the mischief that is being done, and which their lofty pretence of high-souled indifference is allowing to increase and gather strength unchecked. The *Theosophist* believes that the arguments of the enemies of Hinduism can be shown to be fallacious, however specious they may be, and the facts brought forward by these enemies can be disproved, however apparently convincing they may seem; and it is for that reason that it now calls upon the able and learned Hindus to come forward and defend their countrymen and their country from the accusations that are brought against them,—to disprove such assertions as those we have quoted; to show that the facts are wrong, and the arguments fallacious. A real reply, a true defence of the Hindu System, a satisfactory demonstration that it does not "kill all true life," that it is not inimical to liberty and progress, *would do immense good in the West at the present moment*. But it must be a veritable answer,—not a retort. A reply of that nature will be most joyfully printed in the *Theosophist*, and reprinted from its pages for as wide distribution as its limited finances will allow.—*Ed.*]

Reviews.

THE ARYAN MAORI.*

VERILY this is an age of revelation. The ancient monuments of Mexico, Peru, Egypt and Assyria have been deciphered and their history traced, although but partially: and even the neglected Maories now begin to claim a place in comparative philology and archæology. The book bearing the title above given, and kindly sent for our Library by our sympathetic brother Mr. E. T. Sturdy of New Zealand, will surely set inquirers examining the ancient relics of the Maories of New Zealand, Hawaiians and South Sea Islanders: and if such investigation continue, we may feel confident that the day will not be far off when the 'Aryan of the West greets the Aryan of the Eastern seas.'

The work is very highly interesting. But we regret we cannot do it any better justice than by briefly stating the author's conclusions, and the connection they have with the esoteric teachings and the archaic history of the Aryans.

The first chapter is introductory. The question of the Aryan original home is discussed, and is found to have been "north of the Himalayas, on the high table-land towards Tartary,"—the 'Meru of the Hindus.'

The second chapter treats of language. Here the author takes and more than 100 Aryan roots and words, from Sanskrit, Greek, Latin, Teutonic languages, and compares them with those of the Maoris. Nearly 600 words are derived from those roots, although the signification is not the same, the changes they have undergone are quite discernible to any one acquainted with the fundamental principles of comparative philology. It is with Vedic Sanskrit that the Maori language agrees in the main. A few examples may not be uninteresting:—

Sanskrit: Dhi (to shine), Vari (water), Agni (fire), Ahi (serpent), Rishi (sage), Adithi (a Vedic term for the Ineffable parent), Guh, (a secret), Manas (mind), Játavédas (a Vedic term meaning fire), Plavaka (ship), Maha (great), Déva (God), Hari (an Indian god), Mri (death), Bhúta (devil), As (breath), Anga (body), Han (to kill). Maori: Hi, wa, ahi, ahi, athithi, kuha, mana, atawera, waka, maha, wera, hari, mri, puta, ahu, anga, and han respectively; and these are but a few of those given. This is no doubt a rich feast for a student of comparative philology.

In the third chapter which treats of animals and customs, he shows, by an examination of Aryan roots, and comparison with Maori roots and words, that they were acquainted with bows, arrows, the sling, knife, axe, bucket, and cords; with domestic animals; and knew the savage creatures on their own wide plains, and others which "they had met on their journey through India."

The fourth chapter is devoted to a study of comparative mythology, so far as it is connected with the mythology of Maories. Here certain legends come in as corroborative evidence of the existence at one time of the Great Lizard—the present representative of which the common lizard—and reptiles of its kind they dread even now. The belief in the sacredness of the serpent is common to them, as well as to the Indians, Egyptians, or the Greeks. The Indian Swástika, or the cross, is a sacred symbol with them also. They also know the use of the conch shell (or Sankha), but 'the mode of blowing it differs with the locality.' They have not lost the ancestral power of calling names.

* THE ARYAN MAORI. BY EDWARD TREGGAR, Wellington, New Zealand. George Didsbury, Government Printer. 1885, pp. 107.

In the fifth chapter the author considers the question when the Maori became separated from the other Aryans, and concludes by saying that he must have left them at the time when Vedic Sanskrit was the spoken language, and adds that "these uncivilized brothers of ours have kept embalmed in their simple speech a knowledge of the habits and history of our ancestors that in the Sanskrit, Greek, Latin, and Teutonic languages have been hidden under the dense after-growth of literary opulence," and by some arrest of development, the "Indo-Polynesians" have not waked to life—yet.

Turning for a while his attention to the people of New Hebrides, Society Islands, &c., he asserts that "few people know of the treasures that await the archæologists in the Islands of the South Seas; monuments as worthy of notice as the hieroglyphics of Egypt and Central America." Further on, after quoting a New Zealand Government Report on the South Sea Islanders, he conjectures that the monstrous works and edifices of Strong Island, may be the relics of the old people of Lemuria, or of the Papuans; but "considering their degraded condition," he concludes that "they were originally not civilized, but subsequently emerged from barbarism, built these edifices, and sunk back again to the state they are now found in." The Theosophists will here recognize the well known "Theories" of Lemuria being peopled by the third race, and their subsequent downfall,—and that of cycles first boldly made known by the gifted author of the *Isis Unveiled*.

In the sixth and the last chapter we become acquainted with the existence of a "mystery language," or "the esoteric language"—as the author calls it of the Maori. They are said to hold their "lodges" in the subterranean apartments, and at that time "the mystery language" has to be used in addressing their Grand Master, who is also the king. The religious mysteries, which are likened to Freemasonry and the ancient Mysteries, were confined to a certain class of men, who kept them concealed from the profane, or communicated only such portions of them as they thought fit. We have in them a corruption of the Indian account of creation by Brahma, as given in the Sathapatha Brahmana of the White Yajur Veda; and also of Matsya Avatar of Vishnu. The word "Manu" reappears in their language in the form of "Maui," but with nearly the same account as ours.

They have their own alphabet, which seems to be a kind of "ideogram." Western Orientalists are so prejudiced as not to believe for a moment that we had any writing before Panini, and in the way of recompense they have unduly exaggerated our mnemonical powers. If our "uncivilized brother"—the Maori, who is said to have parted from us at a time when Vedic Sanskrit was our spoken language—has an alphabet of his own, is there anything scientific in saying that our ancestors before Panini had not even ideograms or hieroglyphics, if not a systematised form of writing? And can it be supposed that because we have no positive proof of the existence of ideograms in India, we should at once rush to the conclusion that they did not possess even them? May it not be that the mighty hand of time has removed every vestige of those earliest civilizations from the earth?

This work is a valuable contribution to the study of comparative philology and mythology—and we conclude this somewhat long review by agreeing with the author that "if some great European philologist will now undertake the task of rescuing the fast-fading older word-types of the languages spoken in these Southern Seas, he will have reward as he works, and fame for his guerdon."

ADYAR ORIENTAL LIBRARY,
14th September, 1889. }

PANDIT N. BHASHYA CHARYA.

THE TAROT.*

STUDENTS of the Taro who read French will feel the moment they open the very handsome volume just issued in Paris from the able and now well known pen of "Papus," that another inspired book has been added to their canon;—inspired, that is to say, by great erudition, patient research, and extreme ingenuity.

The author points out that just as the Hebrews were made the medium for the preservation of the truths contained in the Bible, so the Bohemians, or Gypsies, that mysterious race of wanderers in Europe, whose origin many believe to be undoubtedly Oriental, have been made by Providence, or destiny, the vehicle for preserving intact the whole wisdom of antiquity in a series of cards, containing various symbolic figures and arrangements of numbers. The Taro cards are 78 in number, 22 of which M. Papus shows to correspond with the Hebrew alphabet, and which contain illustrations symbolic of Power, Justice, Death, the World, and other factors in the *lives* of man, if one may express by the use of the plural the idea that he lives in the astral and spiritual world, as well as in the physical. The remaining 56 cards are divided into four suits, and are evidently the progenitors of our modern playing cards. Each suit, however, has four "court cards," the extra one being "the knight," who in rank comes after the king and queen and before the knave.

It is not easy to cram the whole philosophy of the universe into a pack of cards, especially when one knows extremely little about the universe or its order and government, as the wisest of mortals are the most ready to confess is the case with man. But it must be confessed that M. Papus has gone much nearer success in that attempt than any previous student of the Taro. By combining the cross and the triangle with the letters of the ineffable name (IHVH,) in a multitude of ingenious ways, he has produced a very complete system, which, for anyone who has the patience to master it, ought to serve as an admirable *memoria technica*, for the study of philosophy. For those who see in the Hebrew alphabet and in the letters that are supposed to represent the ineffable name, the possibility of all knowledge, the system so ably worked out by M. Papus, on the lines traced by William Postel, will be satisfying. They will possibly even grant the claim of the author that the Taro is "the key of Occult science." This claim, however, would probably be disputed by Oriental occultists, as well as by the large majority of the Fellows of the Theosophical Society. It is possible that these might even say that the Taroists having found an ancient key, have manufactured a very pretty lock to fit it, but that neither the key nor the lock give the entry into the domain where philosophical speculation and intellectual products become living, substantial, visible, tangible, and often tremendous realities.

* LE TAROT DES BOHEMIENS. *Le plus ancien livre du monde*, à l'usage exclusive des initiés, par PAPUS, Georges Carré, Paris, 1889. 8vo. pp. 372.

THE MADRAS JOURNAL OF LITERATURE AND SCIENCE
FOR THE SESSION 1888-89.

THIS is an annual Journal published by the Madras Literary Society and Auxiliary of the Royal Asiatic Society, and contains six papers.

First.—The Legend of St. Thomas, by the Rev. George Milne Rae, M. A., Professor in the Madras Christian College. This is an able solution of the much vexed question of the origin of that legend, to the effect 'that the origin of the tradition in India is due to the founders of the Church of Malabar, and that it has been kept alive by the so-called Syrians themselves, by Catholics, and by Protestants, on grounds that are not historical. For, in his opinion, 'there is not a shred of evidence to prove that the feet of St. Thomas ever trod the soil of Peninsular India; and such evidence of his destination as our available records supply points in another direction.' We are also glad to find that he does not follow the baseless theory of H. H. Wilson's that Mailapur is the same as Mahilaropya mentioned in the Panchatantra.

Second is an interesting paper 'on The Etymology of some Mythological names, such as Europa, Minos, Centaur, Indra, Gandharva, &c.,' from the standpoint of a comparative philologist, by Mr. M. Seshagiri Sastri, M. A., of the local Presidency College, than whom no native of Madras is more competent to deal with the subject in an able manner.

Third.—We have 'Ibn Batuta in Southern India,' by Mrs. L. Fletcher, and remarkable as it is from the pen of a lady. Ibn Batuta, a native of Tangiers, travelled for a period of 27 years over Zanzibar, Arabia, Syria, Asia Minor, Mesopotamia, Persia, Bokhara, Afghanistan and India. His accounts were translated into French in 1858, and an account of this great traveller is given in English by Sir H. Yule. It would be a good idea for some of the Orientalists to translate his travels into English, as it would throw some light on the condition of India and other countries during the fourteenth century.

Next, we have a paper on 'Pandavula Metta,' by Rev. J. R. Hutcheson, which is about the 'Prehistoric remains,' cromlechs of antiquarian interest found in the hills lying south-west of Ganjam.

This is followed by an excellent contribution to the study of South Indian Numismatics, in the shape of an article on 'Indo-Danish Coins,' by two local graduates, Messrs. T. M. Rangachari, B. A., and T. Desika Chari, B. A. While congratulating them for the ability with which they have discharged their task, we think they will have a bright future before them, if they will persevere in their studies in this direction, which, so far as we know, has not been trodden by any native of South India.

Lastly, we have an essay by Dr. G. Oppert, Professor of Sanskrit, of 164 pages octavo, on 'The Original Inhabitants of Bharatararsha or India,' Part II. The first part which treated of Dravidians was published in the same Journal for the Session 1887-88, and reviewed in the *Theosophist* for July 1888. This part treats of Gandians, the second of the two classes under which he groups the original inhabitants of Bharatararsha. At the end of this long contribution he informs the public of his intention to publish a third part, which will contain his conclusions; and although it may be premature to enter deeply into the matter and pass an opinion,

we may say a few words regarding the manner in which he deals with the evidence before him. He has several advantages which the Orientalists in Europe have not. He has lived among the people of this country for the last 15 years, and besides possessing a good knowledge of Telugu and Tamil, has collected a great deal of information, both archaeological and ethnological; and is well acquainted with local traditions, manners and customs of the people among whom he lives. This essay is the splendid result of those acquisitions. It will no doubt provoke little criticism, due in some measure perhaps to jealousy; but to the majority of the less prejudiced of his readers, it reveals many unknown etymologies and historical points. We could, for instance, take up his derivations of the words 'Gauda' and 'Cooly' to illustrate our argument. In page 137 there are some very careful remarks on the identification of King Gondophares of the legend of St. Thomas. Further on there is an interesting description of that curious tribe of the Nilgiris—the Todas—but we are not quite sure that his description of their manners and customs will meet with the approval of General H. R. Morgan and the late Dr. J. Shortt, who devoted several years to that subject. Dr. Oppert is not satisfied with the explanation given by others, of the word 'Toda,' and strikes one for himself, which is as interesting as it is able and supported by evidence. The numerical strength of this tribe seems to be fast decreasing, being only 689 during the Census of 1881.

Towards the end of this essay there is to be found a scholarly dissertation on the identification of Kurumbars, with Kadambas mentioned by Sanskrit writers. On the whole we may say that this is really a monument of industry such as few of the Orientalists would ever undertake, much less accomplish.

We, however, regret the absence of an index to this journal, for purposes of easy reference to the articles written.

PANDIT N. BHASHYA CHARYA.

ADYAR ORIENTAL LIBRARY, }
25th September 1889. }

SANKHYAKARIKA.*

ALTHOUGH this remarkable book was translated by Coolbrooke many years ago, and edited several times by several others, the present edition is quite welcome, for two reasons; first, while the Asiatic Society of Bengal, and the Oriental scholars in general, published works of all kinds, the Theosophical Society recommends the publication of the more important philosophical works, and this is in response to its voice; secondly, this is accompanied by a translation in Bengali, and this with its cheapness places it within the reach of the Bengalis, whose knowledge of Sanskrit may not enable them to understand the original Karika, or the Sanskrit commentary. The usefulness of the work has been so often recognized by various writers, India and Foreign, that we need not repeat them here. Suffice it to say for the present that the Chinese had both the original and the commentary translated into their language between

* Sankhya Karika of Isvara Krishna, with a Commentary by Goudapadacharya, edited by D. N. Goswami, with a Bengali translation by himself, and a preface in English, in two parts, Calcutta, 1888.

the years 557 and 583 after Christ. The translation is in easily written Bengali, and we hope our brethren of Bombay and Madras will translate into their respective native tongues this priceless work, as this is considered to be a more reliable one than the Sankhyapravachana of Vignanabhikshu, the only other original work on Sankhya that we now possess.

PANDIT N. BHASHYA CHARYA.

ADYAR ORIENTAL LIBRARY, }
25th September 1889. }

BOOKS RECEIVED.

(To be noticed hereafter.)

LA TERRE, par ADOLPHE D'ASSIER. Paris, Baillièrre et fils. 1889. Sm. 8vo.

WHY I BECAME A THEOSOPHIST, by ANNIE BESANT. Freethought Publishing Company. London, 1889.

ERRATA.

For 'III. 2. 101' in the following places in the article on 'The Age of Patanjali,' in the September issue of the *Theosophist*, read 'III. 2. 111.'

Page 725, Note 4.

Page 726, Note 1.

Page 730, Note 3.

Correspondence.

THE PURDAH.

TO THE EDITOR.

While I am thankful to you for your kind notice of my letter anent your criticism on R. Pershad's article in the *Kayasth Gazette* on the Purdah system of secluding women,—I am sorry to find you drawing certain conclusions, which I never expected that my letter would produce; nor do I see why should I be called upon to defend the Purdah system when I did not claim to be one of its advocates, but simply pointed out the irrelevancy of the argument employed in rejecting the original introduction. If my letter showed anything of my view on this question, it showed plainly that I was on the side of social reform and that I held the Purdah to be an un-Aryan custom.

It is indeed expected by everybody that the *Theosophist* should be somewhat "more than a mirror to reflect everybody's opinion," and should "firmly put forward what it considers the truth," but I failed to find in my letter that I ever questioned the motive of the *Theosophist* in its "treatment" of the subject, nor is there anything to show that I objected to the "electrical treatment," for which the journal has of late shown so much partiality.....

If the *Theosophist* had taken "the broad principles of right and wrong," and applied them to the Purdah system, its decision would have been hailed by both the parties, specially at a time, when the position of women is the burning question of the day, and that not only in India but all over the world. No one expects that the *Theosophist* "should say nothing unkind about any iniquity or abomination," or should show "selfishness and cowardice" in a matter which "offends the very principle of Theosophy," nor can those who uphold the Purdah system (and K. C. M. is not one amongst those) be offended at the honest exposure of the views of the reformers and of those who support them, if they could only confine themselves to comments that would stand the test of reason.....

I am very well acquainted with "the general feeling amongst the enlightened Hindus themselves" regarding the question of the position of women in society and specially on the Purdah system. I would have, if I had the time and if I was the upholder of the Purdah system, given you clippings of the papers advocating the system, which would have been as numerous as those condemning it. I can, if you choose to open your columns to the ventilators of this subject, send hundreds of articles written by the graduates of the Indian Universities upholding the Purdah system with as much earnestness as the emancipation of women would be advocated in America. But as I neither wish to tire your readers with such newspaper clippings, nor like that the *Theosophist* should abandon the broad and general questions it is expected to deal with, and give space to one which merely affects its local readers, I satisfy myself by drawing your attention to the following article in the *Advocate of India*, showing how the Editor of the *Kayasth Gazette* was taken to task for his having taken the side of the reformers. I would at the same time draw your attention to the fact that the Hindus are accustomed to all sorts of abuses. They do not as a rule smart under the lashes which may be effective with other nations, and they seldom open their mouth in defence of their own institutions, but

what little they have spoken on this subject is as voluminous as what has been advanced by the other side :

"Bombay is evidently making its influence felt in regard to social questions in other parts of India. It seems that a little weekly journal, issued at Bankipore, in the North-West Provinces, to give the Kayasths an opportunity of discussing questions of interest to themselves particularly, lately contained several letters on the question whether women should continue to remain in seclusion. For the information of readers on this side of India it may be necessary to explain that all over the Bengal Presidency the *pardah* is strictly observed, both among Hindus and Mahomedans. The custom is a standing reminder of Moslem rule. But Bombay, which has been less under Mahomedan influence, allows women greater liberty of action. Among the Valmik Kayasths in this Presidency, as among all other classes of Hindus, ladies of the best families appear freely in public, with unveiled faces. They visit their friends, and no one thinks it a crime if they hold converse with male friends of the family. Some reformers, struck by the advantages of a life so natural, commended it in the columns of the *Kayasth Gazette*, to the branches of the community resident in Upper India. The innovation was, of course, opposed ; but, not content with this sign of disapproval, the conservatives have asked the Editor of the journal not to insert any more communications in favour of the abolition of the *pardah*. The protest derives significance from the circumstance that it is not the act of one or two individuals, but the deliberate opinion of an entire Kayasth Sabha. The members declare that the *pardah* is a necessity, that a great many evils are likely to arise if it is abolished, and that its abolition is against the Dharma *Shastras*. The Editor—in other words, the Kayasths of Bankipore—is, however, stoutly standing his ground. That he does not wish at this early stage, to bring dissension into the camp by urging the case for abolition is apparent. But he puts in the foreground the liberal social custom of Bombay, and hopes that the malcontents will not give us reason to blush for them in future."

The *pardah* in one sense is not a Theosophical question, nor is it a purely Hindu institution, for you will find Theosophists and Hindus ranging in equal numbers on both sides of the arena. People cannot therefore take offence at the *Theosophist* taking part side of either on the opponents, but what they object to is its employing arguments which are not applicable to the point at issue, and when this defect is pointed out, shifting its position.

Yours faithfully,

K. C. M.

P. S.—I held over this letter with the hope of getting a further elucidation of your views, which I understood from your remarks would be forthcoming in the next number of the *Theosophist*. But the article headed "The Province of Theosophy" in the August number of the journal which though very able and to which, I am bound to say, few can find anything to object, and also which I believe all your readers cannot but admire, does not touch the main point raised in my letter.

There is indeed nothing in the world which is outside the province of Theosophy, and there can be no harm in the handling of politics or sociology in the columns of the *Theosophist*, if the writers would but confine themselves to the broad principles of right and wrong instead of descending into the lower plain where "Expediency" rules supreme.

I have noticed that almost 75 per cent. of the Indian reformers, either political or social, are Theosophists ; and it is no wonder that such should be the case. Theosophy has expanded their minds, and they cannot sit idle with all the iniquities and abominations around them ; but the Theosophist reformers while themselves guided by the Theosophic morality, do not attempt to drag down Theosophy to the vulgar gaze, which blinded by superstition and ignorance cannot but fail to understand its true significance.

K. C. M.

THE SECRET DOCTRINE AND CASTES.

TO THE EDITOR.

This marvellous book of Madame Blavatsky, in two volumes, has shed a flood of light on the religious beliefs and practices of all countries. It does not do however sufficient justice to India, or Bharata Khandam, as *the Land of Castes*. All the races and sub-races of all rounds have a habitation in India for every Kalpam or day of Brahma. Hence the Hindus are tenacious of caste while picturing the state of casteless happiness out of India. The four principal castes represent the four Root-races partaking of the nature of Air, Fire, Water and Earth, while the sub-castes represent the sub-races. While everywhere in the world crossing is the order of the day and the cause of evolutionary development, it is only in India that caste-mixing is held to be a sin. "Sankara Narakayaiva, Kulaghnanam Kulasyacha," as observed by Arjuna to Sri Krishna. India is groaning under the sin of "Sankaram" at present (or crossing) and the Puranas, as well as the Bhagavatam distinctly prophecy the restoration of the purity of the four castes by the Kalki avatar. Madame Blavatsky only alludes to this avatar as ushering in the 7th sub-race of righteous Buddhists, but the Puranas distinctly call the avatar the son of a Brahman by name "Vishnu-Yasa" in the "Tamrapurny" (or Tinnevely) district, and allude to two Kshatriya Mahatmas in "Kalapa Gramam," north of the Himalayas, as the founders of future Solar and Lunar kingly houses. The corruption and persecution of the Brahman caste always leads to an avatar, for, "Dharmasam-rakshanarthaya Sambhavami Yuge Yuge," avatars take place in time to restore the purity of the Brahman caste who, it may be observed here, are the sons and pupils of the adepts for the religious (though exoteric) instruction of mankind. So Sri Rama after the conquest of Ravana re-established the Caste-Dharma in India : "Chaturvarnyam cha lokesinin, sve sve dharmo niyokshyati." So did Sri Krishna after the conquest of Kamsa and others, and so will Kalki restore the Krita Yuga order and contentment. Movements prompted by *Kali* or "Sankaram" only quicken the advent of *Kalki*, and in that sense the so-called social reformers are working unconsciously in the interests of the Orthodox castes.

My object in writing this is only to elicit Madame B.'s views of Kalki avatar in relation to the caste-organization in India. The Sanscrit scriptures clearly say that Kalki will destroy or drive out of India the anti-caste followers of Kali—vide the 12th adhyagam of the Bhagavatam. That is the belief and hope of the Hindu castes who are so mildly dying out to be born again in Kalki's time. I know missionary and Buddhist interpreters of the Sanscrit scriptures have an easy way of disposing of verses in favor of the castes by calling them interpolations by the Brahman priests. But this is not a scientific way of dealing with the subject, because there is an immense deal said in those very scriptures against castes and about caste degeneration, which the castes do not consider to be additions by their enemies. The "Bhagavat-Gita" gives the origin and characteristics of the four castes with their mutual obligations and the manner of their attaining "Sidhi" in the service of the same god. And this Gita is accepted by Advaites and Dwities and appreciated as genuine Mahatmic teaching by the Buddhists also. So I do not think with the bad Aryans of English culture that the caste-system is doomed for ever, never to flourish again as mentioned in connection with the Kalki avatar. But I believe that the Brahman caste is formed or made by the Himalayan Brotherhood out of any tribe or nation, and that in this sense the Brahmans of India will receive accessions from European and American ranks, and have their Yogic sight and power renewed.

A. SANKARAN, F. T. S.

TO THE EDITOR.

I have been a silent watcher of the Theosophical movement in this country ever since its advent. I have long felt a doubt—an honest doubt—and I assure you that I am no caviller, as I have often been taken for by persons professing to know all about the Aryan religions and philosophies—as to how the system of caste in its rigid form as it is now—and I believe it has been so even in the days of Krishna—is to be reconciled with the altruistic teaching of the Bhagavadgita. I revere this book and have a great mind to follow its teachings. There is this thorn in my way, and I venture to hope that you will help me with a solution—or some one of the numerous readers of your valuable magazine.

B. K. NARAYANIAH, F. T. S.

Chittur.

THE PROVINCE OF THEOSOPHY.

TO THE EDITOR.

In the August issue of your much esteemed Journal appeared an article headed "The Province of Theosophy," which has engaged the attention of some of the earnest members of this branch.

The rule prohibiting Fellows to mix in politics *as such*, is so wholesome, and has hitherto worked so well, that we naturally look with apprehension to the writer's trying to twist its plain meaning into what is commonly called in this part of the country, a lawyer's interpretation.

Without disparaging the importance of one's concerning himself in politics in the higher sense of the term, we still believe that it would not be proper, safe or convenient, for Fellows to drag our Society into a political programme, and thereby to give some of its enemies a plausible plea for attacking it through its founders and leaders. We shall succeed to secure all that is good if we have fellow-feeling, humanity and good-will; otherwise to devote ourselves to the politics of the day would end in the dream of Alnaser.

Instead of politics, which are of the earth, let earnest members and leaders of the Society spread the Divine idea of Brotherly Love, Unselfishness and Charity, and a better day shall dawn for this world than has been witnessed since many a dynasty of kings have ruled over this earthly globe.

Most faithfully,

KALY PROSONNA MUKARJEE, F. T. S.

NAFAR DAS ROY, F. T. S.

Berhampore, Bengal.

[Our esteemed correspondents should remember that it is "Fellows, as such," and not *politics, as such*, that the old Rule speaks of; moreover they hardly seem to have caught the drift or sensed the spirit of the article in question. It distinctly disavowed the idea of "dragging the Society into a political programme," or the wish to "devote ourselves to the politics of the day." And it did not say a word against spreading "the divine idea of brotherly love, unselfishness and charity." It is easy enough to sit still, shut one's eyes, and glow all over with these highly commendable sentiments, and the whole drift and spirit of the article was the idea that these feelings should be actively utilized for the improvement of the world. If it were a case of alternatives,—if the Fellows had to choose between cultivating noble sentiments in themselves and introducing those sentiments into practical life,—there might be reason to pause; but it is not so. It is quite possible to raise one's personal ethical standard, and also that of the country to which one belongs; in fact, it is hard to see how the latter can help following the former as a legitimate and natural effect, unless "inhibited" by selfishness and cowardice.—Ed.]

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सत्यात् नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

"INFIDEL BOB."

EVERYONE has heard of Colonel Robert G. Ingersoll, the Apostle of religious liberty, and the *bête noire* of the Christian Clergy; but few people outside of America are aware of the wonderful work which he has done single-handed, in the interests of the cause which he champions. Everyone should know of this work, for not only is it unique, but so also is the man who has done it. There probably never was a great religious reformer—as Ingersoll certainly deserves to be reckoned—who stands out from his contemporaries and surroundings more strongly and individually than does "the great infidel" or one who has exercised so powerful an influence in the world of thought in so short a time. Ingersoll stands alone, a colossal personality. He is absolutely independent of any body, society or church. He stands at the head of his branch of the legal profession, and is generally accounted to be without a peer as a lecturer, orator and wit. The personal friend of almost all the leading men of all parties in the United States, the champion of the oppressed, of the women, of the children, the advocate of sunshining and purity, of honesty and kindness, in every department of life, Ingersoll could not but have a very large following, and an influence that extends far beyond his actual admirers and disciples. He may be said to be the founder of a kind of natural, undogmatic religion, with a kind of unwritten creed, chiefly of a negative character, but it is not his beliefs, but the man himself, who has the real influence with his generation.

Ingersoll is a man of powerful physique; he has passed the middle age, but is as active in body and as youthful in mind as a man of thirty. In private life he is the personification of kindness and good nature, and is ever bubbling over with wit and mirth. His happiness in his domestic relations has become proverbial in the

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