

"That Art Thou."

Chhandogya-Upanishad.

"This so solid-seeming world, after all, is but an air-image over Me, the only reality ; and nature with its thousand-fold productions and destruction, but the reflex of our inward force, the phantasy of our dream."—*Carlyle.*

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KEYNOTES.

SOUTHEY, the English poet, speaks of the theory of re-incarnation in the following terms: "I have a strong and lively faith in a state of continued consciousness from this stage of existence, and that we shall *recover the consciousness of some lower stages through which we may previously have passed*, seems to me not improbable." Emerson, the great American thinker, holds the same opinion and says, "Do not be deceived by dimples and curls ; the baby is a thousand years old."

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But the re-incarnation theory has found a very strange supporter in a revered gentleman, Bishop Warburton. "The idea of pre-existence," says he, "has been espoused by many learned and ingenious men in every age, as bidding fair to resolve many of our difficulties." Among Germans, the world-renowned Goethe made the theory of

metempsychosis a part of his philosophical system.

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As the theory of the existence of ether solves most of the intricate problems of the physical world, so the re-incarnation theory explains many mysterious problems of the moral world. It is the theory of spiritual evolution running parallel to the evolution theory of matter as propounded by Mr. Darwin.

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It seems that the lectures of Mrs. Besant have driven the go-a-head Brahmos mad. The Indian Messenger is astonished to see that Mrs. Besant could partake of the *Prasad* of an idol at Allahabad and could bathe in the sacred Ganges during the *Kumbha Mela* ; and Mr. Brajendra Nath Seal, the principal of the Berhampore College, has contributed a long article in the organ of the Sâdhâran Brahmo Samâj, in which he takes Mrs. Besant to task,

for her scientific and philosophical views. The article clearly shows that in spite of a certain amount of learning which the writer betrays, his mind is not at all free from the fetters of party prejudice.

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We would not have noticed this one-sided attack had it not been for the contemptuous and unmanly tone which this Brahmo wiseacre has thought it proper to assume towards a talented lady who to all intents and purposes is sincere, and who is a staunch champion of the Hindu cause. Mr. Seal characterises the notions of Mrs. Besant as "ill-digested crudities" and the Hindu race as a "half-educated people just emerging from a mediæval condition of collapse and prostration." Of course the writer places himself and his Brahmo colleagues far above the half-educated crowd in as much as none has ever surpassed the former in imitating the vices of Western civilization and eschewing its virtues.

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Mr. Seal says that Indian civilization can never be called the source of the Chaldean, Babylonian, Egyptian, and Grecian civilizations; but, on the contrary, the Hindu or rather the Aryan civilization ranks very low in the list. We can not understand this. The result of the researches of modern orientalists on the above point may be summed as follows: Even the alphabet of the various ancient nations has been derived from a common source, viz., from the alphabet of the Phœnicians; the Phœnicians in their turn derived their knowledge of alphabet from the Pelasgians who are described as a swarthy "dark-skinned" race corresponding with one of the three races, Turanians, Semites and Aryans. Among the above three the description of the Pelasgians leads

many orientalists to suppose that they were Aryans. For the Pelasgians are described "as a highly intellectual, receptive, simple people occupied with agriculture; warlike when necessary, though preferring peace. They built canals, subterranean water works, and walls of astounding strength. Their religion consisted in a mystic service of the natural powers—the sun, wind, water, and air (*Surja, Maruts, Varuna, Vāyu*); moreover, some of their tribes were ruled by priests, while others stood under the patriarchal rule of the head of the clan or family." From the above it will appear that not only their civilization but even the very alphabet of the ancient races were derived from the Aryans, otherwise known as the Pelasgians.

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The statement of Mrs. Besant that Greek philosophy has been borrowed from the Indian Darsana is characterised by Mr. Seal as 'absolute nonsense.' This is very strange. In a paper read before the recent Chicago congress Mr. Richard Garbe says, "It is a question requiring the most careful treatment to determine whether the doctrines of the Greek philosophers both those here mentioned and others were really first derived from the Indian world of thought or whether they were construed independently of each other in both India and Greece, their resemblance being caused by the natural sameness of human thought. For my part I confess I am inclined towards the first opinion, without intending to pass an apodictic decision. The book of Ed. Röth (*Geschichte unerer abendländischen Philosophie*," first edition 1846, second edition 1862), the numerous works of Ang. Gladisch, and the tract of C. B. Schlüter ("Aristotele's Metaphysickine Tochter der Sāmkhya Lehre des Kapila,"

1874)—all go too far in their estimation of Oriental influence and in the presentment of fantastical combination; moreover, they are all founded upon a totally insufficient knowledge of the oriental sources. Nevertheless, I consider them to contain a kernel of truth, although it can hardly be hoped that this kernel will ever be laid bare with scientific accuracy. The historical possibility of the Grecian world of thought being influenced by India through the medium of Persia, must unquestionably be granted, and with it the possibility of the above-mentioned ideas being transferred from India to Greece." Sir William Jones supports the above opinion (Works, quarto ed., 1799, I. 360 361). Ueberweg holds a similar opinion which is as follows: "With much better reason we could suppose a considerable oriental influence in the form of a direct communication of the older Grecian philosophers with oriental nations."

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With regard to the criticisms passed on Mrs. Besant's scientific views, we should remind our readers that Mrs. Besant had much more facility to master the principles of physical science than Mr. Seal. She was a regular lecturer at the Royal Institution of Science most of whose members exert great influence on modern scientific thought. Mr. Seal characterises Prof. Crookes, Wallace, and Zollner as the Theosophical triad because they endorse the views of Mrs. Besant. None of the above distinguished men of science is the member of the T. S. Why should then they be dubbed as the Theosophical triad? "The less said about Crook's faucies in matters of mathematical physics, the better," says Mr. Seal. In our opinion the principal of the Berhampore College can sit for years at the feet of Prof. Crookes as a dis-

ciple of science; for the name of Prof. Crookes is the greatest in modern Chemistry. As for Prof. Zollner, who has started the theory of the fourth dimension of space no one doubts that he is one of the most original mathematicians which Germany has ever produced. Besides the above, Kepler, Kant, Oersted, Sir W. Herschell, Sir Issace Newton, all believed in a spiritual world and the latter also believed in the existence of angels. What opinion would our enlightened critic who is apt to call every body half-educated, pass on these great men?

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Weak people read a book on the surface Others read the Great Book of Nature whose letters are suns and whose words are starry systems. There is still a greater Volume, the Human Soul, which they never read at all.

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Another doctrine of the much exploded Hindu chemistry has at last received recognition at the hand of modern science. The other day Prof. Dewar in an experiment performed at the Royal Institution converted air into a liquid. Many flagons of the precious fluid, liquid air, were placed on the lecture table before a very crowded and distinguished audience, and the use of the liquid air was fully explained.

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Virtue is not Virtue which comes not of the Principle within, the principle of will and aspiration. Abstinence from wrong is not Virtue which results from external pressure, from the fear of public opinion. It is false. The virtue that has never known temptation and withstood it, counts but little in the great Ledger of the yet To Be. True Virtue is

good resolve, better thinking, and action best of all.

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The human heart contains many temples in which angels may be enshrined or fiends raised up; woe to him that excludes the pure and holy presence of the former to make the latter the idols of his worship.

Antoninus.

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God is the most ancient of all things for he had not birth; the world is the most beautiful of all things for it is the work of God; Peace is the greatest of all things for it contains all things; Intellect is the swiftest of all things; for it runs through every thing; Necessity is the strongest of all things for it rules everything; Time is the wisest of all things for it finds out everything.

Thales.

THE MYSTIC.

THE one great idea which marks out Man from the animal kingdom and lifts him up from the level of the brute is a strange and mysterious notion—the idea of God. This intuitive belief in God which can be traced in the history of Man from the very pre-historic times is the product of an advancing mental evolution in as much as this belief is absent in the animal kingdom. Imagination has clothed this idea in various forms. No doubt there is an immense difference between the conception of God in the mind of an ignorant savage and in the mind of the cultivated intellect of the present century; but still the idea is there—the idea of a perfect immortal omnipotent Being. This mysterious idea interpenetrates the mental history of every nation ancient or modern and it is so deep-rooted that the scepticism of the modern age has not been able to shake its foundation. Seeing that this idea is wholly absent in the animal kingdom and detecting its appearance only in the mind of man, we may conclude that the higher a being is in the scale of evolution

the more is he saturated with this transcendental idea.

It is very curious to find that man always *creates* God after his own model. This anthropomorphic tendency may be detected in the religious history of every nation. The rude savages think that true greatness consists in power only and as they are more struck by the manifestation of evil than that of good, their God is of the type of an omnipotent tyrant. As the civilised man is more struck by the manifestation of good, the God of the enlightened theist is a loving God omnipotent in good. But in both the above conceptions an element is common and that element is the anthropomorphic tendency. The God of the Negro or of the *Santál* is the personification of evil, while the God of the Christian missionary or the Brahmo theist is the personification of good. But both of these conceptions are material and both are vitiated by anthropomorphism.

The conception of God more approaches the truth, the more it becomes devoid of the attributes of matter. It is not enough that all

the base attributes of matter be taken away from God, but even the higher and nobler qualities which are considered good from our standpoint should be absent in Him. In short, no material quality should mar his excellence. God should be regarded as the disembodied intelligence or more properly disembodied consciousness. Not only that consciousness should have no connection with the gross physical brain of man,—but also no connection whatever with any material organism however fine. For instance, an intelligence encased in a frame million times lighter than the invisible hydrogen gas can not be regarded as the disembodied intelligence in the strict sense of the term. Beings having such light bodies are known as *Devas*, *Bidehamuktas* &c. in our Shastras; but God is only the disembodied consciousness in the strict sense of the term. In the Vedanta, such intelligence or consciousness is denoted by the term, *Brahm*. It is of a perfectly immaterial nature and is therefore, unborn, infinite, and eternal. Hence it is called *Chidākāś* (*Chit*, consciousness and *ākāś*, space).

Just as in dream our mind transforms itself into a little world, so the disembodied consciousness (*Chidākāś*) appears as the infinite universe. The universe is the incarnation of *Brahm*. Every human being is one of its innumerable manifestations; every atom is the *Máyāvic* body which conceals it its bosom the infinite spirit. The spiritual substance casts a reflection, a shadow as it were, and that dream-like shadow is the *Jiva*. Encased in matter, the *Jiva* identifies itself with its physical vehicle, the body. Hence the procession of births and deaths. Material cravings tie it down to the senses and make it pass from birth to birth, but cut asunder the tie of desire and the connection

of the spirit with matter ceases; the *Jiva* becomes *Brahm*.

He who among mortals is able to break asunder the chain of desire and mingles his consciousness with the infinite spirit is called "Mystic." He is so called because he realises his *ātmā* by an intuitive process which is above reason; hence, to the ordinary mind, his ways seem mysterious. The Mystic occupies the borderland between matter and spirit. He moves among us like a being from the higher world. An attempt will be made here to note the characteristics of the true Mystic as distinguished from the hypocrite or the self-deceived fool who goes by that name. What is, then, the essence of true mysticism. There are some men who turn away from active life and fall back upon contemplation; there are others like Janaka, Bishma, Drona &c. who live in the world and manage their household affairs. Others like Jesus, Buddha, and Mahomet have come forward as world-reformers. There are others who like Chaitanya betray bodily fits, convulsions, and ecstasies. The above manifestations being so various and manifold, none of them can be called the essence of mysticism. In the above we do not find a common element which may be regarded as the characteristic of the Mystic. The above may be the external manifestations of mysticism, but not its internal essence. Among other external manifestations are the modes of figurative expression, extravagance of metaphor, and obscure expressions which the mystics often use. Wonder-working can not be regarded as the criterion of mysticism as we find that persons of positively evil disposition could perform what may be called miracles: The case of Hassan Khan Jinni is still fresh in the memory of many old men. Who can deny that Hassan Khan did not perform

far more wonderful miracles than those ascribed to Madame Blavatsky, though the former did not know even the alphabet of religion?

If any of the above phenomena is not the essence of mysticism, what then should be the characteristic of the true mystic? All true mystics assert that they have derived their knowledge direct, not by reason or experience, but from God himself. This knowledge is acquired, they further assert, by a purely intuitional process, far superior to reason itself. Referring to this process Fichte says, "This doctrine pre-supposes an entirely new inner sense-organ through which a new world is given that does not at all exist for the ordinary man. It is not exactly excogitating and creating a novelty, a something not already given, but bringing together and reducing to unity of the given by means of a new and yet to be developed sense. The new sense-organ mentioned above closely resembles the *Gnan-chakshu* of the Hindus. One Mystic, Jacob Böhme says, "I say before God that I do not myself know how it happens to me that, without having the impelling will, I do not even know what I should write. For when I write the spirit dictates it to me in great wonderful knowledge that I often do not know whether I am in my spirit in this world, and rejoice exceedingly, since then the constant and certain knowledge is given to me and the more I seek the more I find, and always more deeply, that I also often think my sinful person too small and unworthy to teach such secrets when the spirit spreads my banner and says, 'See thou shalt live for ever therein and be crowned, why art thou afraid?'" Saïd, another Mystic says, "Day and night have appeared for me like a flash of lightning; I embraced at once eternity before and after the world. To those in such a state

a hundred years and an hour are one and the same."

Direct cognizance of the Supreme Substance by a process of intuition which is far superior to reason, is therefore the chief characteristic of a true Mystic. "Conviction by means of proofs," says Hamann, "is a second-hand certainty, rests on comparison, and can never be perfectly sure and complete. Now if every acceptance of truth which does not spring from rational grounds is faith, conviction from grounds of reason must itself come from faith, and receive its force solely from it. (For sensation precedes reason). He who knows must in the last resort depend on sensation or a feeling of the mind. As there is a sensuous intuition through sense, so there is also a rational one through reason. Each in its province is the final and unconditionally valid."

The second characteristic of true mysticism lies in the spiritual striving of the Mystic to bring about the mystical death of the mind and to remain absorbed in God. The Mystic says that in absorption the man is not conscious of his body nor of any other external thing. During absorption (*Samādhi*) time and space disappear along with the conditioned mind. It is not the annihilation of the higher self, but only of the lower. This state is similar to trance when the soul communes with God.

Genuine inspiration in the waking state from the great source of all knowledge is the next characteristic of the true Mystic. The true Mystic is the channel through whom the soul of the universe pours out its thoughts. The Mystic is an inspired prophet,—inspired by the Infinite Spirit. Through his lips we learn the secrets of the unseen universe. He stands in the borderland between Man and God. He may be called the 'God-man.' When he chooses to speak and to set him-

self as the teacher of the people he brings about a revolution in the moral world. He moves among us like the incarnation of the Spirit. Such was Christ, such was Buddha, and such was Chaitanya; not to speak of Krishna who moved among us not like man but like God. Edward Hartmann only speaks the bare truth when he says, "Mysticism has also performed priceless services to the human race. Without the mysticism of the Neopythagoreanism, the Johannean Christianity would never have arisen; without the mysticism of the middle ages, the spirit of Christianity would have been submerged in Catholic idolatry and scholastic formalism; without the mysticism of the persecuted heretical communities from the beginning of the eleventh century, which, in spite of all suppressions ever sprang up again with renewed energy under another names, the blessings of the reformation would never have dispelled the darker shades of the middle age and opened the portals of the era. Without mysticism in the mind of the German people, and among the heroes of modern German poetry and philosophy, we should have been so completely innundated by the shallow drifting sand of the French materialism in the last century, that we might not have got our heads free again for who knows how long. "As the finishing touch we may also add from the Hindu stand-point that without the mystical inspiration of Sankarācharya, Chaitanya, Tulsī Dass, Kabir, and

Nauāk, in modern times we too would have been completely innundated by the atheistical speculations of the mis-represented doctrines of modern Buddhism.

Here we should distinguish true mysticism from its false counterpart, with the sickly and rank outgrowths of the latter. For false mysticism has a peculiar tendency to develop itself into insanity and self-deception. Hysterical swoons and convulsions, extreme asceticism, self-deification, imaginary visions, bodily torturing, and hallucination are not the *essence*, but the *excrescences* of mysticism. The total of these morbid out-growths of mysticism prevents people to penetrate into the *core* of mysticism in its purer and higher form. And the pertinent remark of a living German thinker will not be out of place here: "It is as difficult to distinguish a genuine inspiration of the unconscious in the waking state in a mystical mood from mere freaks of fancy, as a clairvoyant dream from an ordinary one; in the latter case only the result, so in the former only the purity and inner worth of the result can decide this question. But as true inspirations are always rare conditions, it is easy to see that among all, who ardently long for such mystical suggestions, very many self-deceptions must occur for one true inspiration; it is therefore not astonishing how much nonsense mysticism has brought to light, and that it must in consequence be extremely repugnant to every rational mind."

THE LIFE OF SRI SANKARACHARYA.

WE now come to the fifth chapter of the great book of Sáyana in which many events of note are described—the first and foremost of them being the acceptance of *Sannyás* by Sankara.

The many superhuman and miraculous acts of Sankara, recorded by Sáyana, have elicited the following remark for his book from Mr. Wilson. He thinks that the book is “much too poetical and legendary.” I quote with pleasure another authority who views the question from a different light and answers Mr. Wilson’s remark with characteristic pertinence. It is as follows:—

“We admit that the style is highly poetical, but we deny that the work is legendary. Mr. Wilson is not justified in characterizing it as such on account of its description of some of the wonderful phenomena shown by Sankara. Probably the learned orientalist would not be inclined to consider the Biblical account of Christ in the same light. It is not the peculiar privilege of Christianity to have a miracle-worker for its first propagator.”

At the age of seven Sankara returned home from his Guru’s house, and spent his time in worshipping the fires (Sun-god and Fire-god) and serving his mother. One day, she went out to bathe in the neighbouring stream and while performing her usual prayers after bathing, she had a sun-stroke. Seeing her delay, Sankara anxiously went in search of her and found her lying unconsciously on the edge. Sankara brought her home and the day after, by force of prayers and devotion brought the river to his door, making it alter its previous course and take a round to save the future trouble of his mother. The next morning the

people of the locality were at their wit’s end to see a new river flowing by the side of Sankara’s house. The matter soon reached the ears of the King Rajsekhara as did already the news of the super-human genius of Sankara and he came, carrying presents fit for a prince, to see Sankara at his house. Sankara returned all the presents (among which, there were several elephants, precious stones &c) excepting three books written by the King himself which he kept for some days for perusal and returned afterwards. He advised the King to see that *Varnasram-dharma* was strictly obeyed in his kingdom. While Sankara was thus engaged in receiving honors from crowned heads and imparting instructions to a circle of enquirers and disciples who clustered around him to hear the strange and infallible conclusions of his peerless reason and striking insight into the darkest passages of the Shastras, the great *Munis*, Upamanyu, Dadhichi, and Augusta followed by others came to visit the Siva in “fleshy tabernacles.” The accomplished and well-mannered Sankara gave them a fitting reception and when they were seated at their ease, his mother struck with wonder at the arrival of these Mahápurushas, whose names she had only heard in the Pauranic accounts and the dust of whose feet she had never heard ever to hallow even the greatest of fortunate *Grihastas*, approached them in dumb reverence and bowed her head down to their feet. The presence and sight of Upamanyu, the unfortunate wretch who while a child, drank whitened water for want of milk, but who rose by determined and unflinching devotion to the *status* of Narayana and possessed

the *Khira-Samudra* coveted even by the greatest *Devas*, of *Dadhichi* the *Rishi* who taught *âtma-gnân* to the *Aswini-Kumars* and suffered death in order that from his bones (which grew unspeakably hard by virtue of *Narayana-kabacha* which he possessed) might be manufactured the weapon known as the *Bajrâ* of *Indra* for killing the great *Brittasura*, and of *Augusta*—the powerful sage (one instance of whose tremendous power will enable the reader to make a fair idea of his *Siddhis*) who drank off the ocean in a single draught, was a matter of rejoicing and congratulation even to the greatest of *Devas*. What effect their joint assembly at her house had upon the mind of *Sankara's* mother could be easily imagined than described. In the fulness of her delight *Sankara's* mother worshipped them and said, "In the first place, your coming to my house is certainly a matter I am not vain enough to regard as within my fortune—the effect of any good act or acts of mine; secondly, your kind *voluntary* coming, and thirdly your exceeding pity on my little boy encourages me to ask of you, of the noble doings of my child in a previous birth—if I am fit to hear of them, for which alone, I am sure these events are happening."

To her, the great sage *Augusta* replied that she was the most fortunate of mothers and had for her son no other than the great *Siva*—and repeated to her *Mahadeva's* blessing to her husband. The great Lord *Siva* asked her husband whether he would have many sons, who would be fools and would live up to a hundred years or an all-knowing son of a limited length of life and he preferred the latter. So *Mahadeva*, as the only all-knowing Being, had incarnated as her son. *Sankara's* mother hearing of the 'limited' life of her son, asked about its duration with motherly feeling

and when *Augusta* said that his life was only for sixteen years and that for the fulfilment of a secret purpose he would have another sixteen years added to it, and departed with all other *Rishis*, *Sankara's* mother fell down on the earth insensible with sorrow.

This was the turning-point of *Sankara's* life. The *Rishis'* visit had the effect of strengthening his determination for accepting the 4th *âsram* or *Sannyas* and from that moment he began to urge his mother to accept it and delivered a little speech in his persuasive way on the subject of the misery of the world, the *vanity* of its joys, and the *reality* of its woes. This, as can be easily imagined, made the matter worse, and *Sankara* had to give up that mode of procedure and wait for a fairer opportunity that soon presented itself.

He went to bathe in the river one morning, and a big alligator, that was lying in wait for prey, caught *Sankara* by both legs. He began to weep aloud calling his mother and stating his imminent danger. After recounting all that might happen to his mother if he died that way, who stood weeping on the shore surrounded by a crowd, he unburdened himself of the desire of his heart, stating that if his mother would only allow him to accept *Sannyas*, the alligator would certainly let him go. The mother having to decide between the death and *Sannyas* of her son preferred the latter course and gave him immediate permission. And as soon as *Sankara* mentally accepted the *Sannyas dharma*, the alligator disgorged *Sankara's* legs and let him go up again.

Thus, *Sâyana* remarks here, the only refuge from the open-mouthed wicked alligator of *Samsar* ready to swallow one up is the *Sannyâs dharma*, which alone leads one to *moksha*.

Sankara's mother, though allowing him freedom from all other duties, extorted this one promise from him—that he would come in the time of her death and perform her funeral with his own hand. This Sankara agreed to, though, directly against the rules of Sannyas, and in his turn made his mother promise that she would never think of Sankara as having cruelly left her—a helpless widow, in want and misery, which, had he remained with her, would not have tormented her in old age.

Free at last from the bond of his mother's affection Sankara left his paternal house. As he was passing by the river which he made to flow there, a voice from the sky told him to remove the *Bigraha* (idol) of Sree Krishna, that was in a temple by the river-side, as the river was encroaching upon it, influenced by the will of Sankara to flow in that direction. Sankara accordingly placed the *Bigraha* in a safe site, and worshipping and taking leave of it went towards the *asrama* of Govindanath; for Augusta informed him of everything. On the bank of Narmada (Nerbudda), in a shady grove on the branches of whose trees were hanging the unmistakeable robes of the Saunyasis he saw with astonishment the *Guha* of Govindanath, which had for its passage an opening about the size of the thumb. Sankara walked round the *Guha* three times reverentially, and began to sing a hymn of praise in honor to Govindanath, in which he identified Govindanath with the great Patanjali, the incarnation of the thousand-faced Ananta Nág. He also stated—in contradiction to Mr. Sinnett's statement—that "He (Gowdapatha) was the Guru or spiritual teacher of the first Sankaracharya * * *,"—but which is fortunately corrected in a subsequent paper (by my oftquoted authority) who says, "we may here

point out to our readers in p. 148 of Mr. Sinnett's book on Esoteric Buddhism as regards the latter personage (Gowdapatha). He is there represented as Sankara's Guru; Mr. Sinnett was informed, we believe, that he was Sankara's Parama Guru, and not having properly understood the meaning of this expression, Mr. Sinnett wrote that he was Sankara's Guru,"—that he (Govindanath) was the *Sishya* of Maharshi Gowdapatha who again was the dearest *Sishya* of Shukedeva, the son of Vyas, and that he was possessor of the *Paramarthatattvam*. He (Sankara) knew this very well and had therefore come in a humble spirit to learn Bramha-Bidyá of him. Fortunately Govindanath was not then engaged in *Samadhi*, and asked who he was. Sankara gave the best possible reply to this query—ingeniously criticizing and pointing out the mistakes of *all other* philosophies, excepting the doctrines of Adwaita Vedanta the conclusion of which he held out in his answer as the only truth and according to which he said that he was consciousness pure and simple, devoid of though appearing as the cause of duality. Thus hearing the words of Sankara pregnant with rich wisdom falling like drops of nectar, clearing all doubts and apprehensions and flooding the heart with pure and undying bliss, Govindanath was delighted and said "Oh Sankara, I have perceived that you are Sankara (another name of the God Mahadeva, of the Hindu triad) himself, and pointed out his feet at the mouth of the *Guha* for worship by Sankara, for it is the *rule* before initiation to worship the feet of the Guru. Govindanath explained to him the four well-known passages "*Pragnanam Bramh*," "*Aham Bramhásmi*," "*Tatwamasi*" and "*Ahamátma Bramh*" which stand so to speak as the head of the four Vedas. Sankara stayed there

for Sádhan and passed his time in meditating and realizing in his consciousness, the instruction imparted by his Guru. Sometimes after an event happened and Govindanath dismissed Sankara to set about the business for which he was born. One day, the waters of the Narmada having swollen, and troubled by a fierce tempest began to wash away the huts and trees that stood on its bank. The people living there was exceedingly frightened and cried for their lives. Sankara seeing Govindanath immersed in Samadhi began to think of the means of their deliverance himself, and hastily placed a jar of earth in the front of the current and absorbed all the water in it even as the great Augusta compressed the ocean in the palm of his hand. On rising from his *Samádhi*, Govindanath heard of this affair and was exceedingly pleased to know that Sankara had obtained his *Yoga Siddhi*. A few days after he called Sankara and after a short lecture, on *Yuti dharma* said—"Oh my son! in the olden times a grand *Yugna* was performed in the Himálayas in which all the Devas headed by

Indra were present. Atrimuni was the *Ritwic* of the *Yagna* and the son of Parásara, the great Vedavyasa, explained the Vedanta-Shastra which stands as the head of the Vedas. I requested Vedavyas on that occasion to compose a *Bhásya* of his Bramhasutras, which none would be able to misconstrue; but he replied to me, that the matter had long ago been settled in a *subha* (assembly) of the Devas held at the place of Siva, where it was arranged that a person who would be able to compress in a small jar the whole water of a river, would be an all-knowing person like him (Vyasa) and initiated by me would compose such a *Bhasya*. Best of sages! you are that noble person. Now depart with my blessing to the city of Mahadeva (Benares). He will favour you as soon as you reach it and compose there your faultless *Bhasya*, which will save the world." Hearing this order of his Guru, Sankara touched his (Govindanath's) feet with a heavy heart and directed his steps towards Kashi-dham.

(To be continued.)

A. H. B.

ANNIE BESANT.

MEANWHILE reaction had set in among the Anglicised Hindoos. They had through many days found out the hollowness of English education and civilization and with the aid of their cooled blood and a healthy thirst for real knowledge, discovered the superiority of Hindoo over English philosophy. This happy change was more or less visible in almost all our "educated" men, young and old, and many of them began to observe the injunctions of the *Shastras* in

regard to daily religious duties, while the majority had already commenced looking into the *Shastras* for the hidden light. The orthodox men hailed this new tendency in the young men with delight, and helped them in every way they could.

Now appeared Col. Olcott and Madame Blavatsky on the scene and hastened the reaction. They boldly and most eloquently told the Hindoos that their religion was the best in the world, nay it is the Parent

Religion in the universe, and that Hindoo manners and customs were the most correct and scientific. They as boldly declared the hollowness of English philosophy and institutions and called western science not only defective but grossly materialistic. They strongly exhorted the "black sheep" of the Hindoo community not to turn material brutes but to look into their own scriptures and be divine even as their own forefathers were.

And Anglicised Bengal awoke at the sound of this strange trumpet blown by European mouths. It was not the Pundits, neither the "old fools," "nor the Orthodox absolutees" who spoke thus to them but a highly honored man and a woman belonging to the same race who have given them the Bottle, the Bible, and Beef—the three fatal B.'S. Anglicised Bengal now lost no time in joining the Theosophical Society. The influence of the movement spread far and wide, and branches of the society were established in almost every district in India. But the regret was that the attention of its adherents was fixed more upon what were called occult powers which Theosophy talked of or rather the powers attained by the practice of *Yoga*. And Hindoo Theosophists kept long hair, long nails, long beards, and became yogees in spite of their Mlechha habits and without a day's Brahmacharya and even without a proper Guru. Notwithstanding all these defects, the influence of the Theosophical Society upon the minds of the Anglicised Baboos was salutary to a great extent. But another great defect of the society was the fact that its founders were Buddhists in their creeds, and as the hankering for occult powers in its Fellows subsided and gave turn to a spiritual craving, Hindoos could not but imbibe Buddhism. Many found it out soon and gave up their connection with the society for they had learnt

to value the teachings of their own Shastras more than all the theosophical publications put together. But others were content with the lessons they received even believing that they were being initiated into the mysteries of the purest Hinduism. They were taught to disregard caste and caste rules and that Madame Blavatsky's book the *Secret Doctrine* was a more valuable work than even the Vedas for it was said it contained occult truths and lessons which the Vedas do not contain. But this was not all. Soon after the Theosophical Society developed yet another strange feature. Mr. Bertram Keightly began to preach that Theosophy was no religion but Brahma *Vidya* itself or what he called wisdom-religion and that of this wisdom-religion the *Secret Doctrine* was the truest exponent. This audacity almost partook of impertinence. *Brahma Vidya*, however, is not so cheap. It falls to the lot of perhaps one to grasp among thousands and thousands who have properly and persistently sought it though the ages. It is the most hidden of all the most hidden of all knowledge and but the fewest have been its custodians since the beginning of creation. It and the occult powers are ever strangers though its possessors have often unconsciously betrayed the highest of occult powers. This is the mystery of the ever mysterious Brahma and Maya—the Pralaya and the creation. In the Absolute is the Relative and yet the Absolute knows not the relative—an inscrutable mystery, who will unravel it? Ask the masters and even they are dumb. And this Brahma Vidya Mr. Bertram Keightly thought he had not only fully grasped and mastered, but could also teach anybody who cared for it! *O tempora! O mores!*

This is Buddhistic spirit. The reason why Hindus have discarded Buddhism as no religion is that the endeavour to open Brahma Vidya to

all comers, to make it the creed of all men and women means an utter misconception of Brahma Vidya. It is a mistake which betrays a fatal ignorance of the constitution of the universe. And yet this religion was preached by Lord Buddha whom the Hindoos still know and worship as one of the ten Avatars of Vishnu. But strange as it may seem to others, the Hindus, though they know Buddha to be Lord Vishnu, fling away his teachings as so much rubbish, a mystery which no western brain is able to understand. Suffice it to say that Lord Vishnu came down as Buddha to make the tyrant Asuras give up faith in the *Vedas*, by practising the *Karma Kanda* of which they attained occult powers and misused them to such an extent that even mother earth groaned under their oppression and the gods were made uneasy in their celestial abodes. The Theosophical Society has lately revived this spirit of Buddhism in India. The theosophists are trying to inculcate false creed in the name of Brahma Vidya to one and all who may care for it whether they deserve to receive the same or not, and have made the Hindus view the latent attitude of the Theosophical Society with just alarm.

I have now sketched the different conditions of the Hindu mind from the first spread of English influence upon it to the influence cast upon it by the latest teachings of the Theosophical Society. I have endeavoured to do so in order to place it before Mrs. Annie Besant from a genuine Hindu stand-point. I have done so because Mrs. Besant has awakened in me a great hope. The fact of her having declared herself a Hindu and the drift of her many lectures in India which supports the sincerity of her professions have inspired the hope in me that the Theosophical Society is destined once more to do good to the Hindus

even after the harm which it has done them of late. Mrs. Annie Besant's chief virtue seems to be her sincerity and natural power of concentration. Many will doubt her sincerity of convictions from the fact of her saying something on a particular subject to-day and again uttering opinions quite the reverse of it on the same subject just a little while after. But I am disposed to think and think rightly that all that in her is owing to this simple reason that her earnest sincerity and concentration in her new field of enquiry are making very rapid changes in her opinions and convictions every day. Annie Besant as she is now is not the product of her study of Hindu scriptures and philosophy, but the result of her concentration upon and sincere admiration of the spirit of Hindu philosophy and science. This is the mystery of her wonderful grasp of Hindu principles and the rare explanations of Hindu religious problems which occur in her recent lectures. Hinduism is the product of the most perfect science and her sincerely earnest concentration upon this most perfect science has been rewarded by flashes of the purest spiritual light—in satisfaction of her life-long craving. And if she is given more time to think and concentrate and if she does not fritter away her energy by too much lecturing, she has, I venture to hope, every chance of getting even brighter prizes in the domain of Hindu spirituality.

Mrs. Annie Besant's lectures have reassured Hindu Society and have induced it to look upon the Theosophical movement in yet a newer light—the light of a bright hope. The castes and the 33 crores of Hindu Gods and goddesses are the great strength of Hinduism. They constitute its superiority over all other religions which are nothing but its corruptions. The castes and

gods contribute to its scientific perfection. The castes and the gods give evidence of its pulse beating in unison with the throb of the scientific working of the whole universe and the laws which govern every atom of that universe. The plan of the universe was conceived of diversity. The Lord was One and Absolute and desired to be Many and Diverse, and just at the thought the Lord transformed himself into this universe of many and the Diverse. It were sheer madness to think that the one and absolute creed would suit the many and the diverse. The thirty-three crores of gods are the thirty-three crores of many and diverse ways for myriads of many and diverse minds to pass through in order to reach the high road which leads to the One and the Absolute.

Thus though the goal is one and the same, the paths which lead to it are three hundred and thirty millions which, however, cross one another often and often and every pilgrim treading these paths to reach the Shrine of the Absolute must have a veteran guide to show the way through the numberless distracting crossings. This guide is the Guru without whose help nobody can proceed an inch in the spiritual domain. The worship of 'idols' is the most scientific form of worship of the Lord of the universe. It is concentration of mind which can alone widen and clear the vision of our mental eye, which can alone purify and sharpen our intellect to grasp the Infinite. But concentration must be practised with a finite object in the beginning, for the range of our mental vision is finite. When by long practice the concentration upon this finite object is complete, that is to say, when our mind sees nothing else but this object, this finite point of concentration becomes Infinite. Finite means anything limited, and anything limited means it is limited or bounded by something

else. But when nothing else but this limited object fills up the whole range of our view, the limited becomes the limitless. This is the easiest and most scientific if not the only way to grasp the Infinite. But this is not the only reason of idol worship. On the selection of an object upon which to begin the practice of concentration, one must keep in view the fact that attractiveness of its object is a great help to concentration. The idol of, say, Vishnu or Krishna awakens in the devotee the purest and the loveliest associations, as the form of Vishnu or Krishna, as described in the *Shastras*, is the most exquisite form imaginable. The form of Vishnu or Krishna, therefore, is the best object to practise concentration upon for the devotee of Vishnu or Krishna. But there is yet a third reason for choosing a consecrated idol for the purpose of worship or concentration. Speaking at Bankipore Mrs. Annie Besant gave by far the best explanations of mantrams and idol worship—the two recognized modes of practising concentration. "Addressing the audience, she said, that some of them who have been Westernized, are ashamed of the practices of their ancestors. *Mantra* she affirmed, is a sequence of sound, put together by a spiritual man, given by a *Guru* to the members of a Hindu family and conveyed from generation to generation. It should be always repeated; if not, it is incumbent that a portion of the day should be set apart for its recitation. Now, what is the result of the investigations of modern science. Every sound, it says, has a peculiar form of its own. Every sound uttered builds up forms. In connection with this she mentioned some interesting experiments such as if a note be turned to unison with the sound emitted by a body, the body may be shivered to pieces by sounding the note. The lecturer

then continued that during the *sradh* ceremony of a dead ancestor, it is necessary to offer *pindas* accompanied by *mantras*. She asked the audience, "Are they sure that the *mantras* may not have any power to shiver the bonds of the dead ones that are kept imprisoned after their death in the astral body? Other religions may not know it, but Hindus ought to be ashamed to throw it aside, owing to their ignorance, more shame to them. Idol, the lecturer said, was not a proper subject to be dealt with in this lecture, and she proposed to take up this subject when another suitable opportunity will occur. She made, however, some passing remarks on idols and talismans. She said she was dealing with them not as inanimate objects, but centres of magnetic force. Modern science is proving that magnetic force can be transferred to and centralised in an animate or senseless object. The force thus centralised can also be

transferred. Magnetic force generated by a holy man and stored up in an image, can still thus be found in idols consecrated by them. That talisman is beneficial has been proved in another way by Western science. It is now a fact of daily occurrence that objects are magnetised and sent to a far distant place to cure the diseases of patients. The lecturer appealed to the audience not to neglect idol-worship, for yet there was a possibility of the revival of their religion. She had been to many temples and with sorrow observed that there were no real worshippers and the holy powers in idols and shrines were all but gone. There was yet a lingering of magnetic force in them, and if the Hindus yet cultivate the religion of their forefathers then shall the old life come from her temples, and that is the mission which has brought the lecturer to them."

ZERO.

THE HISTORY OF T. S.

(From the *Buddhist Ray*.)

AT a farm in New England, two brothers are found to be mediums for occult phenomena. Their fame is noised abroad, and a newspaper in New York sends a correspondent to investigate and report. There he meets a Russian lady, a spiritualist and medium, who attracts his attention because of the strange phenomena that occur in her presence. She is a jovial, brilliant bohemian, and is as deeply interested in occultic matter as himself; and the two become fast friends.

By and bye they form a theosophic society for the study of oriental and occidental occultism; and compile

a macaroni on occult matters, and mistitle it "Isis Unveiled," since that goddess is not unveiled in it.

The death of a tramp-baron, who makes them the legatees of his cadaver and an empty trunk, and the cremation of the former with "pagan" rites, delights the editors, advertises Olcott and Blavatsky, and makes the churchlings hysteric for a month.

After a time our friends leave for India. There they learn the doctrines of Karma and Re-incarnation, and accept them. Olcott becomes a bud 'hist, and Blavatsky publishes the *Theosophist*. The orientals are

attracted by its stories of Adepts; Rishis, Arhats, of Mahatmas. As usual, in the presence of the lady, phenomena occur; and it is said, when conditions are unfavorable and friends too importunate, even miracles.

The Christian missionaries (pious souls!) breathe biblical curses upon the two strangers for their support of paganism; and the Society for Psychical Research investigates and reports (not however upon a quick-anatomy of the lady herself, which would have been valuable, but upon hearsay) that there is nothing save coggery. A German-American Doctor, two French vagabonds, and a hindu "chela," cogg a good deal; and our lady gets the credit for it. Madame Blavatsky leaves India in a skurry, and flees to Europe, where she forms a branch society and publishes *Lucifer*, which proves a great favorite among the clergy. And with the aid of several persons she compiles another macaroni, and mistitles it the "Secret Doctrine;" though she knows very well that no secret doctrine is ever made public to the omnium gathurum of the occident or of the orient. In "Isis Unveiled," published before she became Asia-tized, she teaches that man incarnates but once; in the "Secret Doctrine," published afterward, she teaches that man incarnates thousands of times. In the former she is a spiritualist; in the latter, a budhist. She seems to fancy that budhist is not synonymous with buddhist; though Hardy, the missionary, nearly fifty years ago, never used buddhist, but always budhist in his translations of the pali. The orientalists smile; but with her cavalier verbal fluency she retorts that they are Dry-as-dust, and know nothing about vital matters; and her disciples, the English, Irish, and American pundits, whole-souled boswellians, swear that she is in the

right. THE BUDDHIST RAY says jokingly: Don't call Madame Blavatsky, a Buddhist, but a Baddhist;" and she quotes it approvingly in her *Lucifer*.

The T. S. grows; but many undesirable characters (fools, back-friends, and damnable both-side rogues) creep in; and, partly to get rid of them, and, partly to strengthen herself, she forms an "esoteric" section. But some impostors in Boston style themselves "esoterics," and the term stinks in her nostrils; she substitutes "eastern:" the "eastern" section, though it is distinctly a western affair.

She has very large prominent blue eyes, beautiful as the welkin; which signify physiognomically, shortsightedness; and this defect is intensified by a short, chubby, nose; two defects which taken together signify, want of the knowledge of human nature. She is very "Intuitive:" nearly all women are said to be so; and the value of that faculty in them, unsupported by Human nature, may be seen in the records of our american divorce courts.

The very rogues our lady seeks to get rid of, are admitted by *herself* into her "eastern" section. It roils her exceedingly, and she weeps and swears by turns. Her chauvinistic admirers, whose physiognomic knowledge equals that of asinegos, wonder why the Masters do not warn her against the rogues; as if they could add what is technically known as Human Nature to her physiognomy. And when they speak of it in her presence, our ready-witted lady replies:

"If thou findest a hungry serpent creeping into thy house seeking food, and out of fear thou turnest it out to suffer and starve, thou turnest away from the Path of Compassion. Thus acteth the faint-hearted and the selfish."

Truly feminine wisdom! When a woman, contrary to ripe advice,

marries a fool or a scoundrel, discovers her blunder, complains of it, and is told that she was forewarned, that is the kind of rejoinder she makes.

The western pundits of the "eastern section," say the rejoinder is tibetan wisdom. But the tibetans do not feed the little asp until it becomes a huge boa that crushes them in its coils; nor the tiny imp, until he becomes a broddingnagian demon that swallows them. Under the influence of this kind of feminine wisdom we have, with the direst effect, fed asps and imps with the cream of love. Now, since it would be unbuddhistic to starve them, we purpose hereafter to feed them with the skim-milk of love; which will keep them within proper stature and manageable. Some one has truly said: "The insolence of the aggressor is usually proportioned to the tameness of the sufferer." This is tibetan wisdom.

The Sages in the Himalayas, Tibet, do not take serpents into their caves; nay, they do not take even the Grand Chelas of the "eastern" section in to them! They do not believe in the clinkum-chunkum of "universal" brotherhood. Their wit is not a mere after-wit, but a clear fore-wit; and that is the reason we revere them.

Our Grand Chelas in the Himalayas, N. Y., give out to the beliefful that Blavatsky is a nearly omniscient clearseer who knows the content of a letter long before it reaches her table; but they omit to add that she does not know the man who wrote it, even after she has read it. Hence the admission by *herself* of fools, carpet-friends, and rascalions into her very adytum. A truly feminine proceeding! The rogues give their word to keep her smock-secrets; but being rogues already in their mother's womb, they do not keep them; and her enemies get them all. The brethren of the

Society of Jesus, who are great lovers of white magic and smock-secrets are readily initiated; and they enjoy hugely the "eastern" instructions and secrets they privately receive; but show themselves, as usual, undisciplined, unintuitive minds in this, that they do not return the compliment by giving some of their western secrets into the custody of the "eastern" section. Passingly, it is pleasant to have one of these brethren in the house as your wife's confessor!

It is reported that our lady is goodhearted, humane, severely industrious; which we do not question; but these graces make no one a longsighted, pansophical Mahatma. It is safe to say, that had it not been for her American colleague at Adyar, the Society would long ago have become extinct. We are aware, that the Grand Chelas and their camarilla will poohpooh this; but as they have an ax to grind, we can account for it without the aid of the stars.

After many ups and downs, much labor and suffering, our Arabian Bird dies, and her earthly tabernacle is cinquified. Now the teaching of Swedenborg, that the *love of self* and the *love of the world*, are the fundamentals of hell, are verified. For the Grand Levites, who have hitherto made the caprices of woman's fancy their study, and have had no time to castrate the desires of the flesh, begin at once a struggle for supremacy. To compass their end it is necessary to make (1) a Pivot of the departed Apostoless, and (2) Fulcra of themselves upon which the Pivot turns and moves the whole theosophic machine: "Isis Unveiled" was not compiled by Blavatsky and Olcott; the "Secret Doctrine" was not compiled by Blavatsky, Fawcett, M. Chatterjee, and Subha Rao: they are the outbreathings of the gods. We are the successors of "H. P. B.,"

the Gods breathe now exclusively through us; therefore, tremble and obey!

Monstrous "occult" stories, which tend to make weak minds weaker, are published in tracts and magazines by the wily "brahmans;" and sedulously circulated among the women and children of the Society; and the inveracity is instilled into their minds, that those who doubt Bhavatsky are jesuits and depraved souls, on the downward, left-hand path. And here is a memorandum: an old lady comes to Santa Cruz and tells the faithful that "H. P. B." is now incarnated in—and as—; and that she will, in the near cataclysm, appear as a Grand Mahatma to 'save the 'good' of the 'eastern' section! Ye gods of Rome and of the New Jerusalem!

Here is an obstacle: our lady's colleague is still among mortals: and he knows her, and many a secret and the aspirant abbots, too. He refuses to cheat the orientals: to "precipitate" mahatmic letters; to dress out Babula as a tibetan Sage, to spook about after dark and frighten innocent Hindu women and children. And so it comes to pass that "theosophy" does not flourish in the Land of Theosophy; that our theosophic abbots hate Col. Olcott, and that we awake a fine morning to read his resignation in

the *Theosophist*. We suspect at once the abbots of art-magic: and we turn for information to our office-cat, who is an initiate of the IV° of the "eastern" section.

After some coaxing with cream and beef, this blackguard mews: "My masters sent a secret messenger to India to force the Colonel to resign, to make room for themselves; but when they discovered a good deal of opposition on the part of the exoteric theosophists, they sent this telegram to him; 'The Master [in Tibet] want you to withdraw your resignation.'"

Axel Oxenstjerna, the illustrious Swedish statesman, wrote;

"SELF-INTEREST is like an accursed dust which the Demon casts into the eyes of a man, so that he knows neither justice, nor duty, nor honor, nor friendship."

This scurvy trick, and the publication of "mahatmic" letters arouse the President-Founder a little, and he hints publicly that these letters are the forgeries of the slyboots. (Theo. Nov. 1893. P. 110).

The T. S. has become a nest of tricksters and sacrilegious forgers: a christian sect; the compilations of a woman have become an infallible revelation; and the good woman herself has become a Pivotal Man, upon whom the world depends for salvation.



THE ARYA SOMAJ AND ITS WORK.

THE Arya Somaj is a grand movement of the present age. It has several branches in the Punjab, the N. W. Provinces and Oudh, the Central Provinces, Rajputana, Sindh, and Beluchistan &c. Its founder was the great Swami Doyanand Saraswati, whose life was full of enthusiasm, piety, devotion, and patriotism. He was a Brahmin by birth and native of Kattiawar and born in the year 1881 Samvat. He was a disciple of the renowned Sanskrit and Vedic Scholar Birājanand Swami of Muttra. He travelled all over the Punjab, the N. W. Provinces and the Rajputana territories, held religious convocations in different places, established Arja Somajes. His was a mission of conquest over sectarianism, bigotry, and idolatry of all gradations. The principles on which his Arya Somaj was based are as universal as possible and suitable more to remove the present sectarianism of the Hindu community than of any other nation. His object was to bind the numerous Hindu sects into one fraternity and their peculiar doctrines and tenets into one *ism*. The name *Hindu* be repudiated, as it was a nickname, properly meaning *black* or *kufer*, apparently given to the inhabitants of India by their Mahomedan Conquerors in the twelfth century A. D. He therefore rejected this wrong appellation and designated the children of Rishis and Munis as *Aryas*—the noble or magnanimous.

The ten principles, as stated below, will shed a flood of light on the breadth of his views and the sublimity his opinions.

I. God is the original cause of all true knowledge and of the things known by it.

II. The Supreme Being is true, intelligent, holy, happy, unbeginning, almighty, just, merciful, unborn, infinite, unchangeable, eternal, incomparable, all-supporting, all-governing, all pervading, omniscient, undecaying, immortal, fearless, incorporeal, and the maker of the universe. He alone is to be worshipped.

III. The Vedas are the books of true knowledge. It is the duty of all Aryas to read, teach, hear and recite them.

IV. All ought to be ever ready to accept truth and reject untruth.

V. All actions ought to be done conformably to virtue, i. e., after thorough consideration of right and wrong.

VI. The principal object of the Arya Somaj is to do good to the world: i. e., to contribute to the physical, mental and social improvement of all.

VII. All ought to be treated with love, justice and due regards to their merits.

VIII. Ignorance should be dispelled and knowledge diffused.

IX. No one ought to be content with his own good alone; but every one should regard his prosperity as included in that of others.

X. All ought to be subject to laws beneficial to the society at large; but in personal matters they may act with freedom.

Any one desirous of being a member of the Somaj is required to subscribe to the above principles, maintain good character, and pay at least one per cent. of his income towards the Somaj Fund. All initiates are borne on the register as probationers, for eleven months. If they have well-behaved during

this period, their names are confirmed as *Sobhasads* or Members, and then they become entitled to votes in the management of the Somajic affairs. The members ought to be all temperate. Intoxication of all sorts are strictly prohibited. Purity of character attracts a member more to the estimation of his co-religionists. In case any one is found guilty of immorality his name is immediately removed from the register of the Somaj. Every Somaj is managed by an Executive Committee, elected annually, from among the qualified members. The office bearers are, *viz.*, President, Vice President, Secretary, Assistant Secretary, Treasurer, Acharja, Librarian &c. They are eligible to re-election at a General Meeting. There are about two hundred Arya Somajes in the Punjab, Sindh, and Beluchistan. And we might count as many in the N. W. Provinces and other Presidencies, Bengal excepted. In fact, Bengal, the mother of innumerable Sanskrit *Tols* and *Chatrapatis* and *Pitaya Bhushans* &c. has paid very little attention to the National, nay, the religious anthems echoed and re-echoed from one corner of the Punjab and the N. W. Provinces to the remotest part of the country, Rangoon not excluded.

The Pritinidhi Sobhas—All the Arya Somajes are under the control of the *Pritinidhi Sobha* or the representative assembly. There are at present three such Sobhas, one in Ajmere, looking after the interest of all the Somajes in Rajputana, the second in Lahore, guiding the Somajes in the Punjab, Sindh, and Beluchistan and the third in Lucknow supervising the work of the Somajes in the N. W. Provinces and Ondh. These representative assemblies are formed, and guided in accordance with the bye-laws framed by Swami Doyauand. They are all constitutional. The Somaj that wishes to

be affiliated to the central *Pritinidhi* should contribute at least one-tenth of her annual income to that body, and is entitled to elect one member for the first ten members and then one for every twenty and so on. The *Pritinidhi Sobhas* hold their meetings, at least, once a month, and record their proceedings in a minute-book kept in the custody of the respective Secretary to the *Sobha*, whose office bearers are, as a rule, all honorary. These central Societies have control over the missionaries or Pundits either paid or honorary, who must submit their weekly reports in writing to the Secretary and receive instructions from him as to their movements in the presidency. Several *Sadhus* or *Swamis* have taken up the duty of *Prochar* as a pleasure, and they travel, unconscious of worldly cares and anxieties, wants and fatigue, from high hills to low plains, from sandy deserts to flowery meadows, calling at the gates of the palaces and the doors of the cottages of all those who care for their professed services. Some of these *Sadhus* are highly cultured in Sanskrit and proficient in Aryan Philosophies, Smritis and Vedas. The accounts and records maintained in each Arya Somaj, are subject to inspection by these travelling preachers, when ordained by the *Pritinidhi Sobha*.

Upadeshak Class.—An institution has lately been established in Lahore for training *Upadeshaks* or preachers. They are boarded free of all charges, and placed under the discipline and tuition of a competent Pandit. They are required to study diligently the *Shastrie* course fixed for the purpose and pass an examination set at the end of each year. Those who are awarded with certificates of proficiency and good conduct are eligible to appointments as *Acharyas* in any Somajes who may apply for their services, on salaries

varying from Rs. 15 to 30 per mensem. The elderly Pundits are entrusted with chairs in Arya Girl's Schools, as qualified female teachers are not always found in the present stagnant social condition of the Hindu female community. The travelling and other necessary expenses of the preachers are defrayed by the *Pritinidhi Sobhas*, to whom they are bound to render an account every month. These Pundits are often required to perform the domestic rituals, such as *Yathkarma*, *Namkuran*, *Jagyapubita*, marriage &c according to the *Sanskritbidhi* compiled by Swami Doyanand from *Govul*, *Aswulayana*, and other *Aryan Girgya* sutras of the Vedic period. These Sanskars are sixteen in number, almost identical with those in vogue in the Hindu Society. The only difference lies in the exclusion of Puranic superstitions. Vedic Homa must be performed when any such domestic ceremonies are held. No symbolic idols are required. Prayers are offered and devotions made to the One Infinite God. Females generally attend such ceremonies with their male relatives. Separate accommodations are reserved for both the sexes. The females are placed behind the *Parda*. Some of these ladies are qualified and join with melodious tunes in singing *bhajons* or hymns in the Maudir, sometimes with the assistance of harmoniums &c. The form of worship in the Arya Maudir is much like that of the Brahmo Somaj. The lectures and sermons are delivered invariably extempore, based on Upanishads, Vedas and *Durshanas* by able and qualified persons, in Sanskrit, Hindi, and Urdu languages. The English speakers in public, are few in number, and such speeches are occasionally delivered before the congregation composed of men, such as, Sindhis, Parsis, Europeans and especially on the occasion of Anniversary festivals,

when people gather together to the number of two to five thousands. Persons from long distance are invited and lodged respectfully in the vicinity of the Somaj, for two or three days. On such public occasions appeals are made on behalf of the D. A. V. College and orphanages and thousands of Rupees are collected on the spot before the gathering is dispersed.

The D. A. V. College & School.—In commemoration of the disinterested services rendered to the country by Swami Doyanand, (who departed from this world in October 1883) his followers, whose numbers are, as per last Census Report, about 46 000, have established a College and a School with Boarding-houses attached, in Lahore, on a funded capital of over two *lakhs* of Rupees, chiefly subscribed by the members and sympathisers, most of whom belong to the middle class. Some princely donations have been received from a few native chiefs. Several Somajes have also contributed towards this fund. Much difference of opinion exists in the scheme of studies to be ultimately fixed for these Institutions. The one for the College Department, making a sufficient provision for the teaching of classical Sanskrit and the Vedic Literature, was for sometime under the consideration of the Managing Committee and has been partially adopted. The Report for the year 1891-92 says, 'This scheme, when fully enforced will, it is hoped, amply secure the main objects of the Institution. With the teaching of *Ashattadyai* with meanings being finished in the School, with the students having learnt something of the spirit of the religion and morality of Manu and Doyanand, with their having grasped the moral spirit of the two epic poems of India, the Mahabharata and Ramayana, and thus having acquired a decent knowledge of both Sans-

krit Grammar, Sanskrit Literature, and Vedic Theology, they will, on passing the Entrance Examination be in a fair position to enter upon the systems of Philosophy prescribed for them in this scheme. With the lowest as well as the sublimest thoughts of the Western world at their disposal, through the medium of the English, they will be in a better position to grasp the comparative worth of the Aryan Philosophy as compared with the system prevalent and enunciated in other parts of the world. This comparative study will prepare them to understand and digest the difficult, highly abstruse scientific truths of the Vedic literature. Then and then only will they enter upon a study of the latter."

The College and the School are both in a flourishing condition. The Director of Public Instruction says on *University Education*, Chapter III, page 41, para. 68 as follows:—

"In the Doyanand Anglo-Vedic College, the number of students rose, during the year, from 1841 to 1889, which is satisfactory. The expenditure rose by Rs. 730 to Rs. 3,736, and the fees by Rs. 620 to Rs. 2,109, and now exceeds one-half of the expenditure. Four scholarships were current during the year. In the Intermediate Examination, out of 48 candidates 39 passed, or over 81 per cent. The Boarding-house attached to the College has 39 students in residence (now the number is about 200). A large new College Building is in course of erection (since built) which will supply what is at present, a great want. This Institution is a most interesting, as well as a most welcome example of self-help and honourable private

enterprise on the part of the its public-spirited supporters."

Female College.—A College for training Arya Girls is about to be established in Jullunder City and a capital of 1,00,000 is being raised for the purpose. Several Girl's Schools have already been established under the patronage of Arya Somajes in the Moffusil.

Periodicals.—*The Arya Patrika*, is the only weekly organ conducted in English and published from the Arya Somaj, Lahore. Several *Urdu* journals are in existence propounding the doctrines and teachings of the Arya Somaj and they are published from Jullunder, Meerut, Dinapore, Ajmere, Lahore, Hyderabad, Sindh, Ferozapore, Ajmere &c.

Orphanages.—There are two Orphanages, one in Barielly and the other in Ferozapore, chiefly supported by subscription from the Arya Public. Orphan boys and girls of Hindu caste are maintained, clothed, and brought up there. The girls when grown up are married with respectable members of the Somajes according to their caste distinctions. Widow (virgin) marriages are encouraged and the conversion of such poor souls into Christianity or Mahomedanism is arrested as much as possible. Besides, there are Vegetarian and Total Abstinence Societies, Debating Clubs, Theological Institutions &c. under the management of Arya Somajes. It is difficult now to give a clear idea of the amount of good work done by these various associations for the intellectual and moral improvement of poor *Vurattbarsa*. Thus far for the present.

R. B. CHATTERJEE,
President, Arya Somaj.

THE PLANETARY CHAIN.

THE Planetary Chain of Esoteric Buddhism is considered by many theosophists as a new revelation. This is because they have not taken the trouble to go through even some of the most popular books of the Hindu Shastras. In his preface Mr. Sinnett says, "The doctrine or system now disclosed, in its broad outlines has been so jealously guarded hitherto, that no mere literary researches, though they might have curry-comed all India, could have brought to light any morsel of the information thus revealed." Mr. Sinnett has his excuse, for the Hindu Shastra is a sealed book to him. I, on the other hand, believe that the doctrine of the planetary chain is one of the most popular doctrines of our religion. This statement I will prove in the following lines:

The cosmogony of our solar system is represented by seven concentric circles, the centre being the centre of our earth. Seven *lokas* (inhabited areas) are mentioned, viz., *Bhu*, *Bhubah*, *Swah*, *Muhah*, *Jannah*, *Tupah* and *Satyah*. It is mentioned that the 6 higher *lokas* are situated above our heads; and as the earth is a circle peopled with human beings on all its sides, the above *lokas* must be situated above the heads of all its inhabitants. Therefore these *lokas* cannot but be represented by concentric circles, the farthest ring being *Satya loka*. Now, if we turn to Skanda II. Ch. 5. of Bhāgabat we meet with the following passage: "*Bhurloka* extends from the sole of the feet of the *Birat Purusha* to his *Nāvi*, (the centre of the belly) &c., &c." Every one knows that by the term *Bhurloka*, the earth is signified. Again

this *Bhurloka* is divided into seven *lokas*, viz., *Atala*, *Bitala*, *Sutala*, *Tulātala*, *Mahātala*, *Rasātala*, and *Pātāla*. It should be noted that the word *tala* is common to all these seven divisions; this denotes that these seven are but the different divisions of the one and the same thing. It is clear from the above that *Bhurloka* (earth) is divided into seven concentric circles, extending from the centre of the earth to its uppermost rind. It is also mentioned that different classes of beings *Jakha*, *Rakhasa*, &c., people these different places. This is the *Seven-fold Earth Chain* known as the planetary chain of Esoteric Buddhism. It should be clearly remembered here that as the *Vedānta* does not recognize the existence of matter, these chains are the various states of consciousness of different kinds of beings; and that the Hindu theory agrees not with the *objective* view, which Mr. Sinnett takes with regard to these planets, but with the *subjective* view taken by the author of Secret Doctrine. The Secret Doctrine contains the following passage in Vol. I. page 166: "*Were psychic and spiritual teachings more fully understood it would be next to impossible to imagine such an incongruity (i.e., the objective view of the chain). In short as globes they are in coadunition but not in cosubstantiality with our earth, and thus pertain to quite another state of consciousness.*"

It should also be clearly borne in mind that the word *Sarga* in Bhāgabat does not in all place mean *heaven* but is used in the general sense of *creation*; otherwise how can *Bhuloka* be included in the category of seven *Sargas*? Moreover in the list of the seven *lokas*

enumerated in the *Shāstras*, viz., *Bhu*, *Bhubah*, *Swah*, *Mahah*, *Janah*, *Tapah* and *Satyah*, *Swarloka* (heaven) occupies the third place.

Next comes the question of the passage of the human monad from one world to another and of the nature of these *earths*. It is known to every Hindu that the organs of sense of the beings inhabiting these *lokas* (*Jakha*, *Nāga*, &c) are different from our own. For the above reason the matter surrounding them must necessarily be quite different from that which surrounds us. Even the matter of our earth will appear different from the stand-point of different organisms.

Mention is also made in the *Shāstras* of the passage of the human monad from one *loka* (world) to another though it is not clearly mentioned that the whole of mankind shall have to pass into another globe at a certain stage of evolution. But it is clearly mentioned that the state of consciousness of a *Jiva* undergoes considerable change by the influence of his *Karma*, which may also place him in a different *loka* (world) altogether. A man, for example, may by *tapas* (certain religious observances accompanied by will-force) enter a higher *loka* (plane) after his physical death.

The most difficult thing for an *Advaiti* is to explain to a European Theosophist the central doctrine of the Vedānta that the world we in-

habit and all other Planetary Chains have no real objective existence whatever but that they are simply *states of consciousness*. The seven-fold Planetary Chain are simply the *states of consciousness* of the beings inhabiting that chain. From the objective point of view the sun, the moon, and the stars are outside us; but not so from the subjective stand-point, according to which one can in luce by *Yoga* the state of consciousness of the inhabitants of the Sun and so pass into the very heart of the sun *subjectively* while sitting upon the earth. If a *Yogi* sitting within his cave can induce in himself the state of consciousness of a *Deva*, he can see all the beauty of heaven from his cave, though the objective heaven may be thousands and thousands of miles away. I do not mean that this is the only process of passing from one *Loka* (world) into another. The true *Yogi* can pass in his *Suksma Sharira* from the earth to any other planet in a very short time, as we pass in our physical body from one place to another. But there are regions in the vast immensity of space in which even the etherial *Suksma Sharira* feels difficulty to enter. In those regions the *Yogis* try to pass *subjectively* simply by the process of meditation in the several psychic *Chakrums*.

BY A CHELA.

ASTABAKRA SANHITA.

CHAPTER XI.

(1)

HE who knows for certain that the appearance, disappearance, and the constant changes of matter are due to Nature and her laws, enjoys a profound peace of mind.

(2)

God is the cause of all manifestations and there is nothing beyond Him ; he who knows this for certain is never disturbed by the whispers of hope and attains true peace.

(3)

He who is aware that prosperity and adversity overtake us naturally even against our will, is never affected by the smiles of the one or the frowns of the other.

(4)

Happiness and misery, birth and death, are ruled by an inexorable destiny, he who knows this never loses the balance of his mind and is never affected by the fruit of his works.

(5)

Misery has only a mental existence, he who knows this becomes perfectly happy and does not hope for anything at all.

(6)

I am not the body nor is the body mine ; I am pure consciousness ; he who knows this for certain attains freedom from the changes of matter and never recolects his doings, whether good or bad.

(7)

I am everything from the very tuft of grass to Brahma Himself, he who knows this for certain, lives above the disturbing influence of thoughts, and presents an even attitude of mind towards gain and loss.

(8)

All these wonderful phenomena are nothing, he who knows this is without hope and full of non-dual bliss.

CHAPTER XII.

(1)

Having abandoned physical exertions, speech, and thought successively, I am in perfect rest.

(2)

I have no attraction for the attributes of Nature, viz. Sound, Touch, Sight, Taste and Smell, nor can I have any attraction for the shapeless, *atma* ; so my mind is resting vacant free from all disturbance.

(3)

Concentration (when it is over) causes the mind to waver ; having experienced this I have ceased to practise concentration but am resting in perfect peace even without it.

(4)

Unmindful of the distinction between the pleasant and the unpleasant and unmoved either by joy or by sorrow I am enjoying, Oh Brahman, perfect rest.

(5)

Oblivious of the distinction among various *āśramas* (Sannyās, Bānaprastha &c.) I am resting without flickering and enjoying perfect rest.

(6)

Knowing that the relinquishment of work does not benefit the man a jot who is not possessed of the knowledge of *ātma*, I am enjoying perfect rest.

(7)

The attempt to cognize the Unknowable is simply the review of our own thoughts; knowing this I have ceased to think of Brahman and am resting in perfect peace.

(8)

He who does the above or he whose nature is as indicated above, has attained the supreme state.

CHAPTER XIII.

"I am nothing and I have nothing"—the profound peace derived from the above kind of conviction far surpasses the peace of a hermit. Leaving, therefore, the act of 'giving' and 'receiving' I am leading a happy life.

(2)

Now there is the bodily pain, now the goading of hunger, and now again mental disturbance; renouncing all these I live in the supreme state.

(3)

Knowing for certain that *ātma* performs no work I live in peace performing those actions only which come to me in the natural course of events.

(4)

Those *Yogis* who have not realised the nature of their *ātma* think themselves active or inactive. I have realised the true nature of myself and being above all attraction I live in peace.

(5)

I have no interest whatever in resting, in walking, or in lying down. These things are performed by the law of nature. Knowing this I am living in peace.

(6)

No harm can result to me from inactivity, nor have I an eye to the fruit of action. Action or inaction is, therefore, the same to me. So being above joy or sorrow, I am resting in peace.

(7)

Not seeing anything permanent in joy or sorrow, I am living in peace forsaking good and evil alike.

ON THE CONNEXION BETWEEN INDIAN AND GREEK PHILOSOPHY.*

BEFORE I enter upon the discussion of the questions for which I have the honor of asking your kind attention, I think it necessary to sketch briefly the two philosophical doctrines of Ancient India which principally come into consideration for my purpose.

In the earliest philosophical works of India, in the oldest Upanishads, we meet with an idealistic monism which later acquires the name of Vedānta. It is true, those works abound in reflexions on theological, ritualistic, and other matters, but all these reflexions are utterly eclipsed by the doctrine of the Eternal-One, the *Atma* or *Brahman*. The word *Atman* originally meant "breathing," then "the vital principle," "the Self"; but soon it was used to signify the Intransient ONE which is without any attribute or quality—the All-Soul, the Soul of the World, the Thing-in-Itself or whatever you like to translate it. *Brahman* on the other hand, originally "the prayer," became a term for the power which is inherent in every prayer and holy action, and at last for the eternal, boundless power which is the basis of everything existing. Having attained this stage of development, the word *Brahman* became completely synonymous with *Atma*. The objective *Brahman* and the subjective *Atman* amalgamated into one, the highest metaphysical idea; and this amalgamation comprises the doctrine of the unity of the subject and the object. In numerous parables the Upanishads try to describe the

nature of *Brahman*, but all their reflexions culminate in one point: the inmost Self of the individual being is one with that all-pervading power (*tat tvam asi*, "thou art That").

This spiritual monism challenged the contradiction of Kapila, the founder of the *Sāṃkhya* philosophy, who, in a rationalistic way, saw only the diversity, but not the unity of the universe. The *Sāṃkhya* doctrine—the oldest real system of Indian philosophy—is entirely dualistic. Two things are admitted, both eternal and everlasting, but in their innermost character totally different; namely, matter and soul, or better a boundless plurality of individual souls. The existence of the creator and ruler of the universe is denied. The world develops according to certain laws out of primitive matter, which first produces those subtle substances of which the internal organs of all creatures are formed, and after that brings forth the gross matter. At the end of a period of the universe the products dissolve by retrogradation into primitive matter; and this continual cycle of evolution, existence, and dissolution has neither beginning nor end. The psychology of this interesting system is of special importance. All the functions which ordinarily we denote as psychic, i. e., perception, sensation, thinking, willing, etc., according to the *Sāṃkhya* doctrine, are merely mechanical processes of the internal organs, that is, of matter. These would remain unconscious, if it were

* An address delivered before the Philological Congress of the World's Fair Auxiliary at Chicago, July 12, 1893.

not for the soul which "illuminates" them, i. e., makes them conscious. No other object is accomplished by soul. Soul is perfectly indifferent and, therefore, also, not the vehicle of moral responsibility. This office is assumed by the subtle or internal body, which is chiefly formed of the inner organs and the senses, and which surrounds the soul. This internal body accompanies soul from one existence into another, and is, therefore, the real principle of metempsychosis. It is the object of the Sāṃkhya philosophy to teach people to know the absolute distinction between soul and matter in its most subtle modifications, as it appears in the inner organs. A man has attained the highest aim of human exertion, if this distinction is perfectly clear to him: discriminative knowledge delivers soul from the misery of the endless flow of existence and abolishes the necessity of being born again. The Sāṃkhya philosophy is already saturated with that pessimism which has put its stamp on Buddhism, the outcome of this system.

For the following reflexions it is necessary to bear in mind that the Vedānta of the Upanishads and the Sāṃkhya philosophy had both spread through Northern India before the middle of the sixth century before Christ.

The coincidences between Indian and Greek philosophy are so numerous that some of them were noticed immediately after the Indian systems became known to Europeans.

The most striking resemblance— I am almost tempted to say sameness—is that between the doctrine of the All-One in the Upanishads and the philosophy of the Eleatics. Xenophanes teaches that God and the Universe are one, eternal, and unchangeable; and Parmenides holds that reality is due alone to this universal being, neither created nor to be destroyed and omnipresent;

further, that everything which exists in multiplicity and is subject to mutability is not real; that thinking and being are identical. All these doctrines are congruent with the chief contents of the Upanishads and of the Vedānta system, founded upon the latter. It is true, the ideas about the illusive character of the empirical world and about the identity between existence and thought are not yet framed into doctrines in the older Upanishads; we only find them in works which doubtlessly are later than the time of Xenophanes and Parmenides. But ideas from which those doctrines must ultimately have developed, are met with in the oldest Upanishads; for it is there that we find particular stress laid upon the singleness and immutability to Brahman and upon the identity of thought (*vijñāna*) and Brahman. I therefore do not consider it an anachronism to trace the philosophy of the Eleatics to India.

But even earlier than this can analogies between the Greek and Indian Worlds of thought be traced. Thales, the father of the Grecian philosophy, imagines everything to have sprung from water. This certainly reminds us of a mythological idea which was very familiar to the Indians of the Vedic time; namely, the idea of the primeval water out of which the universe was evolved. Even in the oldest works of the Vedic literature there are numerous passages in which this primeval water is mentioned, either producing itself all things or being the matter out of which the Creator produces them.

Fundamental ideas of the Sāṃkhya philosophy, too, are found among the Greek physiologists. Anaximander assumes, as the foundation of all things, a primitive matter, eternal, unfathomable and indefinite, from which the definite substances arise and into which they return again.

If you now advert to the Sāṃkhya doctrine, that the material world is produced by Prakṛti, the primitive matter, and when the time has come, sinks back into it, the analogy is evident. Let us proceed to another example. There is Heraclitus, the "dark Ephesian," whose doctrine, it is true, touches Iranian ideas in its main points. Nevertheless it offers several parallels with the views of the Sāṃkhya philosophy. The *Cycle* of Heraclitus is a suitable expression for the incessant change of the empirical world, set down by the Sāṃkhya, and his doctrine of the innumerable annihilations and formations of the Universe is one of the best known theories of the Sāṃkhya system.*

But let us turn to the physiologists of later times. The first with whom we have to deal is Empedocles, whose theories of metempsychosis and evolution may well be compared with the corresponding ideas of the Sāṃkhya philosophy. But most striking is the agreement between the following doctrine of his, "nothing can arise which has not existed before, and nothing existing can be annihilated," and that most characteristic one of the Sāṃkhya system about the beginningless and endless reality of all products (*Sat karyavāda*), or—as we should put it—about the eternity and indestructibility of matter.

In a similar way, a connexion may be traced between the dualism of Anaxagoras and that of the Sāṃkhya philosophy. And notwithstanding his atomism, which is certainly not derived from India,† even Democritus in the principles of his metaphysics, which probably are rooted in the doctrines of Empe-

docles, reminds us of a Sāṃkhya tenet, which is in almost literal agreement with the following: "Nothing can arise from nothing."‡ The same is true of his conception of the gods. To Democritus they are not immortal, but only happier than men and longer-lived; and this is in perfect harmony with the position the gods occupy not only in the Sāṃkhya but in all Indian systems. According to Indian ideas, the gods are subject to metempsychosis like human beings, and they also must step down, when their store of merit, formerly acquired, is exhausted. Says Saṃkara, the renowned Vedāntist, in his commentary on the Brahmasūtra (1. 3. 28). "Words like 'Indra' mean only the holding of a certain office, as the word 'general' for instance; he who at the time occupies this post is called 'Indra.'"

The same ideas are met with in Epicurus, whose dependency upon Democritus must needs have brought about a resemblance. But also on matters of other kinds Epicurus has laid down principles which in themselves as well as in their arguments bear a remarkable resemblance to Sāṃkhya doctrines. Epicurus, in denying that the world is ruled by God, because this hypothesis would necessitate our investing the deity with attributes and functions that are incongruous with the idea of the divine nature, gives voice to a doctrine that is repeated by the Sāṃkhya teachers with unfatiguing impressiveness. We also occasionally meet, in the systematic works of the Sāṃkhya philosophy, a favorite argumentative formula of Epicurus "Everything could rise from everything then."

* Colebrook, *Miscellaneous Essays*, second edition, Vol. I, p. 437, discovers other analogies between the philosophy of Heraclitus and the Sāṃkhya doctrine.

† For it is beyond doubt that the Indian atomistical systems, Vaiśeṣika and Nyāya, were conceived a long time after Leucippus and Democritus.

‡ Comp. *Sāṃkhyasūtra*, I. 78.

It is a question requiring the most careful treatment to determine, whether the doctrines of the Greek philosophers, both those here mentioned and others, were really first derived from the Indian world of thought, or whether they were constructed independently of each other in both India and Greece, their resemblance being caused by the natural sameness of human thought. For my part, I confess I am inclined towards the first opinion, without intending to pass an apodictic decision. The book of Ed. Roth (*"Geschichte unserer abendländischen Philosophie,"* first edition 1846, second edition 1862), the numerous works of Aug. Gladisch, and the tract of C. B. Schluter (*"Aristoteles' Metaphysik eine Tochter der Sāmkhya-Lehre des Kapila,"* 1874)—all go too far in their estimation of Oriental influence and in the presentment of fantastical combinations; moreover, they are all founded upon a totally insufficient knowledge of the Oriental sources.* Nevertheless, I consider them to contain a kernel of truth, although it can hardly be hoped that this kernel will ever be laid bare with scientific accuracy. The *historical possibility* of the Grecian world of thought being influenced by India through the

medium of Persia, must unquestionably be granted, and with it the possibility of the above-mentioned ideas being transferred from India to Greece. The connexions between the Ionic inhabitants of Asia Minor and those of the countries to the east of it were so various and numerous during the time in question, that abundant occasion must have offered itself for the exchange of ideas between the Greeks and the Indians, then living in Persia.†

Add to this the Greek tradition that the greater part of the philosophers with whom we have dealt, Empedocles, Anaxagoras, Democritus and others undertook journeys, sometimes of considerable duration, into Oriental countries for the sake of making philosophical studies, and the probability of our supposition that these Grecian philosophers acquired Indian ideas on Persian ground will be increased. But it cannot be denied that, if they really did borrow foreign ideas, they well understood the art of impressing on them the stamp of the Grecian intellect.

Hitherto, I have purposely omitted a name which is much more intimately connected with this question, than the others I have mentioned. While, for the derivation of

* Compare also the treatise of Baron v. Eckstein *"Ueber die Grundlagen der Indischen Philosophie und deren Zusammenhang mit den Philosophemen der westlichen Völker,"* *Indische Studien*, II. 369—388. Even earlier than this, such questions were treated with astounding boldness. With a facility of conception peculiar to him, Sir William Jones (Works, quarto ed., 1799, I. 360, 361) perceived the following analogies: "Of the philosophical schools it will be sufficient, here, to remark that the first Nyāya seems analogous to the Peripatetic; the second, sometimes called Vaiceshika, to the Ionic; the two Mīmāṃsā, of which the second is often distinguished by the name of Vedānta, to the Platonic; the first Sāṅkhya, to the Italic; and the second or Pāṇjāla, to the Stoic philosophy; so that Gautama corresponds with Aristotle; Kanada, with Thales; Jaimini, with Socrates; Vyāsa, with Plato; Kapila, with Pythagoras; and Patanjali, with Zeno. But an accurate comparison between the Grecian and Indian Schools would require a considerable volume."

† In Ueberweg's *Grundriss der Geschichte der Philosophie*, revised and edited by Heinze, sixth edition, I. 36, I am happy to find the following passage: "With much better reason we could suppose a considerable Oriental influence in the form of a direct communication of the older Grecian philosophers with Oriental nations." But I am sorry to say, I cannot concur with the opinion of the author, expressed on the same page, that a perfect and decisive solution of this problem might be expected from the progress of Oriental studies. For even the closest acquaintance with the Oriental systems and religions cannot do away with the alternative, before mentioned on page 180; and, with one single exception, which I shall presently consider, the means for fixing the limits of these foreign influences upon the older Grecian philosophy is utterly wanting.

Indian ideas in the case of the Grecian physiologists, the Eleatics and Epicurus, I could only assume a *certain probability* in favor of my hypothesis, there seems to be no doubt about the dependence of Pythagoras upon Indian philosophy and science; and all the more so, as the Greeks themselves considered *his* doctrines as foreign. It was Sir William Jones (Works, 8vo ed., III, 236)* who first pointed out the analogies between the Sâmkhya system and the Pythagorean philosophy, starting from the name of the Indian system, which is derived from the word *Samkhyâ* "number," and from the fundamental importance attached to number by Pythagoras. After Jones, Colebrooke (Misc. Ess., 2d ed., I. 436, 437) expressed with even more emphasis the idea that the doctrines of Pythagoras might be rooted in India. He says: ".....Adverting to what has come to us of the history of Pythagoras, I shall not hesitate to acknowledge an inclination to consider the Grecian to have been...indebted to Indian instructors." Colebrooke gives the reasons for his opinion (I, c., 441 et seq.) in the following passage, which seems to me to be sufficiently important to quote in full:

"It may be here remarked, by the way, that the Pythagoreans, and Ocellus in particular, distinguish as parts of the world, the heaven, the earth, and the interval between them, which they term lofty and aerial...Here we have precisely the heaven, earth, and (transpicuous) intermediate region of the Hindus.

"Pythagoras, as after him Ocellus, peoples the middle or aerial region with demons, as heaven with gods, and the earth with men. Here again they agree precisely with the Hindus, who place the gods above, man beneath, and spiritual creatures

fitting unseen, in the intermediate region.

"Nobody needs to be reminded, that Pythagoras and his successors held the doctrine of metempsychosis, as the Hindus universally do the same tenet of transmigration of souls.

"They agree likewise generally in distinguishing the sensitive, material organ (*manas*), from the rational and conscious living soul (*jivât-man*): one perishing with the body, the other immortal.

"Like the Hindus, Pythagoras, with other Greek philosophers, assigned a subtle etherial clothing to the soul apart from the corporeal part, and a grosser clothing to it when united with body; the *sûkshma* (or *linga*) *Sarira* and *sthûla Sarira* of the Sâmkhyas and the rest...I should be disposed to conclude that the Indians were in this instance teachers rather than learners."

Wilson (*Quarterly Oriental Magazine*, IV, 11, 12, and *Sâmkhya Kûrikâ*, p. XI) only incidentally touches on the analogies pointed by Jones and Colebrooke.

Barthélemy Saint-Hilaire goes a little more into detail regarding one point. He treats, in his "Premier Mémoire sur le Sâmkhya" (Paris, 1852, pp. 512, 513, 521, 522), of Pythagoras's theory of metempsychosis, and he is right in observing that the greater probability is on the side of its Indian origin, and not on its Egyptian one. Further, Barthélemy finds Sâmkhya ideas in Plato, in the "Phædon," "Phædrus," "Timæus" and in the "Republic": "Les analogies sont assez nombreuses et assez profondes pour qu'il soit impossible de les regarder comme accidentelles" (p. 514). He points out that the ideas of redemption and bondage are doctrines both of Plato and of the Sâmkhya.

* See Colebrooke, *Miscellaneous Essays*, second edition, I. 241.

philosophy, inasmuch as they denote the liberation of soul from matter and the confinement of soul by matter; and that the idea of metempsychosis is common to both, together with that of the beginningless and endless existence of the soul. On p. 521 Barthélemy then says that Plato, the great admirer of the Pythagorean school, took these doctrines from Pythagoras; but if we ask where Pythagoras obtained them, all the appearances are, in his opinion, in favor of India.

The supposition that Pythagoras derived his theory of transmigration from India, was several times broached in other works besides.*

In a much more exhaustive and comprehensive manner, but evidently without knowledge of his predecessors, Leopold von Schroeder has also treated this subject in an essay "Pythagoras und die Inder" (Leipsic, 1884), which, notwithstanding the contrary opinion of Professor Weber,† seems to me to be perfectly correct in its main points. From Schroeder's theories it follows, that almost all the doctrines ascribed to Pythagoras, both religio-philosophical and mathematical, were current in India as early as the sixth century before Christ, and even previously. As the most important of these doctrines appear in Pythagoras without connexion or explanatory background, whilst in India they are rendered comprehensible by the intellectual life of the times, Schroeder conclusively pronounces India to be the birthplace of the Pythagorean ideas. Of course, no power of conviction would rest in single traits of agreement;—and for that reason I did not venture to

give any definite opinion with regard to the dependence of the other philosophers mentioned on India;—but with Pythagoras, it is the *quantity* of coincidences that enforces conviction; and the more so, as the concordance is also to be noticed in insignificant and arbitrary matters which cannot well be expected to appear independently in two different places. Here I must refer to Schroeder's detailed argumentation and can only indicate the chief features which Pythagoras and the ancient Indians have in common: the theory of the transmigration of souls, in which there is harmony here and there even in noticeable details, and which Pythagoras cannot have taken from Egypt for the simple reason that modern Egyptology teaches us, that—in spite of the well-known passage in Herodotus—the ancient Egyptians were not familiar with the doctrine of metempsychosis; further, the curious prohibition of eating beans, the doctrine of the *five* elements, i. e., the assumption of ether as the fifth element, which obtains in the Pythagorean school as well as everywhere in India; above all the so-called Pythagorean theorem, developed in the *Sulvasutras**; the irrational number $\sqrt{2}$; then the whole character of the religio-philosophical fraternity, founded by Pythagoras, which is analogous to the Indian orders of the time; and at last the mystical speculation, peculiar to the Pythagorean school, which bears a striking resemblance to the fantastical notions greatly in favor with the so-called *Brāhmana* literature.

(To be continued.)

* See Lucian Scherman, *Materialien zur Geschichte der Indischen Visionsliteratur*, p. 26, note I.

† *Literarisches Centralblatt*, 1884, p. 1563—1566. Compare also "Die Griechen in Indien," *Sitzungsberichte der Kgl. Preussischen Akademie der Wissenschaften zu Berlin*, XXXVII, pp. 923—926.