

॥ तत्त्वमसि ॥

Chândogya-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.

THOSE who expect that the present Hindu revival will inaugurate the religion of the ancient Brahmins in all its strength and prestine glory should examine carefully its nature and history. The weakest point of the present revival is that the teachers pay more attention to the theoretical than to the practical side of religion. Much attention is paid in mere theorizing, in explaining the nature of Brahman and *Mâyâ*, in describing the beatitude of the spiritual states of existence which tower over the head of the present day humanity like the succession of snow-clad peaks. No attempt whatever is made in reviving the "Forms" which formed the bulk of the religious practice of the every-day life of the ancient Brâhman. In spite of his superficial knowledge of some of the technicalities of the Vedânta and Sâṅkhya philosophies, in spite of his dabbling into the Yoga system,

what is the modern Brahman youth but a shadow of his primeval ancestor whose whole life from sun-rise to sunset passed through a strict prescribed routine of religious exercise. While the theoretical view of religion is sure to fade away in a short time when the inexperienced tyro comes in contact with the hard facts of the world, the daily routine of fixed religious exercises lays its hold in the very depths of the mind which no ordinary worldly storm is able to shake. The pure knowledge of self can only rest on a mind disciplined by long-continued spiritual exercise which moulds the character of the individual and shapes the intellect. The spiritual plant grows on a spiritual soil only and it strikes its root deep in a spiritually cultivated mind.

Every religion of the world worth the name has its special "forms" and its prescribed religious exercise. The teachers of the great world-

religions have always insisted that forms are necessary up to a certain stage of spiritual development. The remarkable thing about the present revival is that "forms" are entirely left out of account and its place is filled up by the description of spiritual abstractions. Abstract reasoning no doubt has an attraction of its own for certain minds but the attraction is neither permanent nor abiding. The effect of the present religious revival is likely to be superficial and its triumphs destined to fade away at no distant date.

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Theosophy is that branch of human perfection by which one may establish himself with the eternal cause of invisible nature, to which this visible effect is a visible bubble.

It is that knowledge which leads one from animalism to divinity.

It is that branch of human philosophy which theoretically teaches one what he really is, beyond mind and personal individuality (Ego).

It is that branch of chemistry by which one begets immortality.

It is that branch of optics which magnifies one's view to see beyond physical nature.

It is that branch of human surgery which separates physical nature from the spiritual.

It is that branch of music which harmonizes physical nature with spirit.

It is that branch of sanitation which teaches one how to purify nature by means of cause and effect.

It is that food which enables one to taste the most exquisite sweetness in his own self.

It is that branch of politics which unites past and future into one present, and establishes peace with the most tumultuous off-shoots of debased nature.

It is that branch of Christianity

which illuminates the spiritual Christ from the corporeal one of the orthodox generation.

It is that part of the Christian theology which shows that the present churches of the West are abusing the Bible by their misrepresentations.

It is that part of the Aryan independence by which one may exist without the help of nature.

Theosophy, to be brief, is the sum total of the wisdom of the Aryan Brahman, the happiness eternal, and the life everlasting. It was Theosophy which taught the Aryans how to soar far beyond the region of Shakti, and to be in perpetual joy (the play ground of Shakti).

It is the basis of all knowledge that exists in the eternity.

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There is in reality nothing desired except happiness. Whatever is desired otherwise than as a means to some end beyond itself, and ultimately to happiness, is desired as itself a part of happiness, and is not desired for itself until it becomes so. Those who desire virtue for its own sake, desire it either because the consciousness of it is a pleasure, or because the consciousness of being without it is a pain, or for both reasons united; as in truth the pleasure and pain seldom exist separately, but almost always together, the same person feeling pleasure in the degree of virtue attained and pain in not having attained more. Happiness is the sole end of human action and the promotion of it the test by which to judge of all human conduct. (Mill).

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The Humanitarian League of London is doing a good deal in alleviating the barbarities of civilization and in bringing forward a consistent protest against the atrocious

cruelties practised towards the lower animals. According to one of the Humanitarian preachers 'human duty involves and includes duty towards the animal kingdom of which we are a part; and religion implies religious reverence and a sense of religious sympathy with the vast animal world of which we are the head.' The above view is too broad and liberal for modern Christianity which regards the animal creation as devoid of soul and intended only to be sacrificed to satisfy the belly-god of man.

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It is not generally known that Percy Bysshe Shelley, the great advance-thought poet, was a vegetarian. In his notes to "Queen Mab" there is an essay on vegetarianism that is a most able exposition of the evils of flesh eating, and the benefits to be derived from a Vegetarian diet. The works of Shelley, so long buried in the obscurity of unpopularity, because of his ideas being in advance of the times, are now becoming more popular in this dawning New Age. We take the following from his notes to "Queen Mab."

"Crime is madness. Madness is disease. Whenever the cause of disease shall be discovered, the root from which all vice and misery have so long overshadowed the globe will lie bare to the axe. All the exertions of man, from that moment, may be considered as tending to the clear profit of the species. No sane mind in a sane body resolves upon a real crime. It is a man of violent passions, bloodshot eyes and swollen veins that can grasp the knife of murder. The system of a simple diet promises no utopian advantages. It is no mere reform of legislation, whilst the furious passions and evil propensities of the human heart, in which it had

its origin, are still unassuaged. It strikes at the root of all evil; and is an experiment which may be tried with success not alone by nations, but by societies, families and even individuals.

"In no case has a return to a vegetable diet produced the slightest injury; in most it has been attended with changes undeniably beneficial. Should ever a physician be born with the genius of Locke, I am persuaded that he might trace all bodily and mental derangements to our unnatural habits, as clearly as that philosopher has traced all knowledge to sensation. What prolific sources of disease are those mineral and vegetable poisons that have been introduced for its extirpation! How many thousands have become murderers and robbers, bigots and domestic tyrants, dissolute and abandoned adventurers, from the use of fermented liquors, who, had they slaked their thirst only with pure water, would have lived but to diffuse the happiness of their own unperverted feelings! How many groundless opinions and absurd institutions have received a general sanction from the sottishness and intemperance of individuals!

"Who will assert that, had the populace of Paris satisfied their hunger at the ever-furnished table of vegetable nature, they would have lent their brutal suffrage to the proscription-list of Robespierer? Could a set of men whose passions were not perverted by unnatural stimuli look with coolness on an *auto da fe*? Is it to be believed that a being of gentle feelings, rising from a meal of roots, would take delight in sports of blood? Was Nero a man of temperate life? Could you read calm health in his cheek, flushed with ungovernable propensities of hatred for the human race? Did Muley Ismael's pulse beat evenly, was his skin transpa-

ment, did his eyes beam with healthfulness, and its invariable concomitants, cheerfulness and benignity? Though history has decided none of these questions, a child could not hesitate to answer in the negative. Surely the bile-suffused cheek of Bonaparte, his wrinkled brow and yellow eye, the ceaseless inquietude of his nervous system, speak no less plainly the character of his unrelenting ambition than his murders and his victories. It is impossible, had Bonaparte descended from a race of vegetable-feeders, that he could have had either the inclination or the power to ascend the throne of the Bourbons. The desire of tyranny could scarcely be excited in the individual, the power to tyrannize would certainly not be delegated by a society, neither frenzied by inebriation nor rendered impotent and irrational by disease.

"There is no disease, bodily or mental, which adoption of vegetable diet and pure water has not infallibly mitigated, wherever the experiment has been fairly tried. Debility gradually converted into strength; disease, into healthfulness; madness in all its hideous variety, from the ravings of the fettered maniac to the unaccountable irrationalities of ill-temper that make a hell of domestic life, into a calm and considerate evenness of temper that alone might offer a certain pledge of the future moral reformation of society."

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Year after year, when politics cease from troubling, there recurs the question as to the existence of intelligent, sentient life on the planet Mars. The last outcrop of speculations grew from the discovery by M. Javelle of a luminous projection on the southern edge of the planet. The light was peculiar in several respects, and, among other interpre-

tations it was suggested that the inhabitants of Mars were flashing messages to the conjectured inhabitants of the sister-planet, earth. No attempt at reply was made; indeed, supposing our astronomer royal, with our best telescope, transported to Mars, a red riot of fire running athwart the whole of London would scarce be visible to him. The question remains unanswered, probably unanswerable. There is no doubt that Mars is very like the earth. Its days and nights, its summers and winters differ only in their relative lengths from ours. It has land and oceans, continents and islands, mountain ranges and inland seas. Its polar regions are covered with snows, and it has an atmosphere and clouds, warm sunshine and gentle rains. The spectroscope, that subtle analyst of the most distant stars, gives us reason to believe that the chemical elements familiar to us here exist on Mars. The planet, chemically and physically, is so like the earth that, as protoplasm, the only living material we know, came into existence on the earth, there is no great difficulty in supposing that it came into existence on Mars. If reason be able to guide us, we know that protoplasm, at first amorphous and unintegrated, has been guided on this earth by natural forces into that marvelous series of forms and integrations we call the animal and vegetable kingdoms. Why, under the similar guiding forces on Mars, should not protoplasm be the root of as fair a branching tree of living beings, and bear as fair a fruit of intelligent, sentient creatures?

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Modern spiritualism makes the claim that it has found an open way for those who have crossed the river of change called death, to return and hold conscious, intelligent

communion with those still on this side of the 'great divide.'

It claims, in an absolute sense, to answer affirmatively Job's everlasting conundrum, "If a man die, shall he live again?" Yea, more, it claims that man never dies; what seems so is transition; that he no more dies on parting with his physical body, than does the grub die when it emerges from its chrysalis state and enters upon a higher grade of existence. It holds that the analogy is perfect.

It claims that the unfleshed man in ease is the same as when clothed upon with mortality; that the laying aside of his body makes no essential difference to the animating principle—the eternal ago.

Extraordinary claims require corresponding evidence. Is this claim, surpassing ordinary conception, a valid one? Is it an established fact? Can it be gainsaid?

Given unusual imagination no one lives who can conceive the importance or appreciate the value of this fact, if it be a fact. But who shall say "nay" to the more than ten times ten thousand persons, conspicuous for their probity, general intelligence and approved good character, who testify that, on strictly scientific principles, they have had

demonstrated to them again and again the continuity of human life, and the perpetuity of human love over death and the grave? Their testimony is as overwhelming as it is unimpeachable.

Who shall say "nay" to that army of men and women—numberless believers—who could not have been satisfied through other means than by evidence presented to the majority of their senses—seeing, feeling, hearing—and whose ability to judge of this evidence is as good, if not better than that of the doubters.

Who shall say "nay" to this claim, in the face of the intuitions of the race?

It is supported by every principle of logic; it is an outcome of evolution; it is conformable to reason; it is responsive to human aspirations, and it is in harmony with Scripture. What justifiable ground, then, is there for denying this claim? What ground have those who deny it for asserting that there is a future life at all?

To the belief of the Christian, the Spiritualist supplements knowledge. The faith of the one becomes with the other a daily experience. Hope merges itself into fruition.

ANCIENT SANKHYA SYSTEM.

(Continued from page 199.)

IN the previous articles we have tried to place before the reader a brief outline of some of the fundamental principles of the Sankhya System. In order to fill up the outline with minute details we can not do better than to quote some of the most important original Slokas and throw as much light upon

them as possible by way of explanation. The Sankhya deals with the grand problem of human existence and the ultimate aim of the life of man. Its postulates are derived not only from revelation but from experience. At every step it appeals to experience and from the grossness of material existence it slowly rises

to the highest spiritual ideal. Bondage, the cause of bondage, and the final liberation from that bondage are the main topics of this great System of spiritual philosophy. Let us examine the logical method which the ancient Sāṅkhyas adopt in order to reach the goal of all existence, the attributeless *Purush* which is free from the six changes to which the body is subject. Let us examine the method which one of the greatest of our Aryan ancestors adopted in order to be eternally free from evils of existence. Some of the arguments adduced by Kapila in order to prove the nature of *Purush* (पुरुष) and *Prakriti* (प्रकृति) are so grand that we can not refrain from entering into the details of his important propositions. The aim of the Sāṅkhya philosophy is stated in the following Sutra :

अथ त्रिविधदुःखात्मनविदुस्त्रिरात्मन

पुरुषार्थः ॥

The final aim of *Purush* (पुरुष) consists in finding some means for total liberation from pain. Many temporary means are adopted for alleviating pain in this world. For instance, the medical science is discovered in order to alleviate the pain of the physical body, and so forth. The above kinds of means for excluding pain are only temporary in as much as they do not afford permanent relief. Disease returns even after the administration of medicine and all other worldly evils repeat themselves even after the adoption of proper precaution. Worldly means, for the discontinuance of pain, does not give final and permanent relief and can not constitute *Purushārtha* (पुरुषार्थ) i.e., the chief aim of the life of a man. The object of *Purush* (पुरुष) should be to find such a remedy for the troubles

of the world as to bring about the total cessation of pain. Without such an aim a man is not a man in the proper sense of the term. He does not live in the true sense of the word but pass his life like one of the lower animals. Though living he is practically dead for his life is a passage through eternal pain. The end of the Sāṅkhya philosophy is to be attained by discriminative knowledge, the knowledge of the distinction between *Purush* (पुरुष) and *Prakriti* (प्रकृति). The objects of knowledge are defined in one Sloka :

सूक्ष्मप्रकृति विकृतिर्महदाद्याः

प्रकृति विकृतयः सप्त ।

षोडशकस्तु विकारो न प्रकृति र् न विकृतिः

पुरुषः ॥

Mulaprakriti (सूक्ष्मप्रकृति) is the chief object of study; next come the seven principles which are its productions, viz., (a) *Buddhi* (बुद्धि) (b) *Ahankar* (अहङ्कार) and (c) the five *Tanmātras* (तन्मात्रा). The above seven derivations are called *Prakriti* (प्रकृति). Next come the sixteen *Bikritis* (विकृति) which are the modifications of *Prakriti* (प्रकृति). They are as follow: (a) mind, (b) the five organs of perception (ज्ञानेन्द्रिय), (c) the five organs of action (कर्मेन्द्रिय), and (d) the five gross elements. Altogether 24 categories are enumerated here, which fall under the heading *Prakriti* (प्रकृति).

Purush (पुरुष) is neither *Prakriti* nor *Bikriti*; it is quite a distinct principle. It is not derived from anything existing prior to it, nor is it productive. Discriminative knowledge arises from a

study of the above principles. The dawning of such knowledge dispels ignorance by which freedom ensues. How should the twenty-four principles into which Sāṅkhya philosophy divides matter be studied? The psychological study of the above principles should be carried on in the same manner as the physiologist studies the functions of the various organs of the body and their relation to each other. But in this case some of the principles are so minute and refined and beyond the range of the senses that discriminative knowledge is the only instrument which can be employed here with advantage. What a wide gulf separates the material principles *Buddhi* (बुद्धि) and *Ahankar* (अहंकार) from the five grosser elements? Yet both of the above classes of existence are unconscious material substances. The materials of which *Buddhi* (बुद्धि) and *Ahankar* (अहंकार) are composed are so refined that ordinarily they seem to be non-existent from the stand-point of consciousness. For this reason the actions and functions of the above principles are falsely attributed to consciousness itself. The attractions and repulsions of the material *Buddhi* (बुद्धि) are so minute and invisible, its nature so refined and subtle, that the ordinary man fails to detect the difference between consciousness and *Buddhi* (बुद्धि) and attributes to the characterless *ātman* the character of the intellect. This false knowledge is the root of spiritual ignorance. The main thing is to separate the twenty-four principles into which *Prakriti* is divided from *Purush* (पुरुष), the conscious principle. The goal of the Sāṅkhya philosophy is, to know the nature of self, as distinguished

from the innumerable attributes of matter. Hunger, thirst, passion, intellection, and every other function of the brain and the body belong to the attributes of matter and not to the spirit which is a passive witness,—to know this practically is the ultimate goal of the Sāṅkhyas. The spirit is not bound to the physical body by fetters of iron but by the chains of ignorance. Discrimination dispels the bond of ignorance and reveals the true nature of self.

इह बहुमानमाप्तवचनं च सर्वप्रमायविवृतात् ।

निविष्टं प्रमायनिष्टं प्रत्येयविवृतिः प्रमायाति ॥

The Sāṅkhyas admit the authority of the Śāstras no doubt, but they hold that perception and inference have also equal claim to establish a proposition. The statements of the *aptas* (आप्त) i. e., persons who have acquired direct knowledge of occult phenomena, should be placed side by side with perception and inference. All these three combined should establish a proposition. Why should we blindly follow the Śāstras, the Sāṅkhyas say? The Śāstras are written no doubt by men possessing transcendental faculties of direct perception. Still the assertions of the *aptas* (आप्त) fail to carry conviction in the minds of the ordinary people unless they are backed by perception and inference.

सोऽस्मात्तद्वपुषश्चिन्माभावात्कार्यतस्तदुप-

चक्षिः

नहृदादि तद्वक्ष्ये प्रकृतित्विरूपं चक्ष्यं च ॥

A thing may be imperceptible from various causes, viz., extreme nearness, defect of the organs, inattention, minuteness, interposition of other matters, inter-mixture &c. *Prakriti* (प्रकृति) is imperceptible for its extreme minuteness and near-

for any other reason. But, then, if *Prakriti* (प्रकृति) is imperceptible how is its existence inferred? Its existence is inferred only by its effects. From *Mahat* (महत्) and the chain of entities proceeding from it, which are the effects of the invisible *Prakriti* (प्रकृति), the existence of the latter is inferred. These derivatives are in some respects analogous and in others not analogous to *Prakriti*.

The existence of *Prakriti* (प्रकृति) is demonstrated from inference. We may not see fire burning but we assume its existence from the rising smoke. From an effect likewise, we infer the existence of the cause. We know for certain that within the limits of space and time there is no effect which is not preceded by cause. *Buddhi* (intellect) is within the limits of space and time. It must, therefore, have some cause which must have preceded it. This cause is *Prakriti*.

In the Sāukhya philosophy effect is not something which is not existent in the cause. Effect subsists antecedently to the operation of the causes. That which does not exist can never be brought into existence by any cause whatever. Effect remains latent in the cause as the image remains latent in a block of marble. As a matter of fact we see in nature that everything can not produce everything. A tree can only be produced from a seed and not from a grain of sand. That which exists not, can by no operation of cause be brought into existence. Though effect is always latent in the cause before manifestation, it does not follow that effect is something different from the cause. When it is said that effect is produced from cause, it simply means that effect is a revolution of the cause and not anything distinct from it. Had cause and effect been

distinct the nature of both would have been distinct from each other. Consequently one could never have produced the other. The whole of the manifested universe is the revolution of the primeval substance *Prakriti* (प्रकृति) whose manifestation brings forth the succession of forms which we see. The material universe is the manifestation of *Prakriti*.

हेतुमदनित्यस्यवापि इन्द्रियमनेकभाजितं विद्ध ।

सावयवं परतन्त्रं वस्तु विपरीतसमस्तं ॥

It has been stated before that effect subsists in the cause just as an image subsists in a marble block before its manifestation by the art of the sculpture. The effect in its original condition is one with the cause, but in its separated condition, that is, in its manifestation as form it possesses properties different from those of the cause. The universal cause *Mulaprakriti* (सर्वप्रकृति) is called *undiscrete* while the separated or the manifested effect is called *discrete* (वस्तु). The following are the general characteristics of the *discrete* principles called effects:— (1) it is causable (2) in constant, (3) unpervading (4) mutable, (5) multitudinous (6) supporting, (7) mergent, (8) conjunct, (9) governed.

The undiscrete principle (सर्ववस्तु) is the reverse of the above.

The discrete (वस्तु) principle is causable but *nature*, the undiscrete principle, is without a cause and nothing is prior to nature. The discrete principle is not constant while nature is eternal as it is not produced. The discrete principle is unpervading while nature is pervading. The discrete principle is mutable, nature is immutable as it exists everywhere. Discrete principles are many, nature is one on account of its omnipresence. The dis-

crete principle being governed by a cause is dependent, the undiscrete is independent. The discrete principle is dissoluble, the undiscrete is

indissoluble. A discrete principle is compound, the undiscrete is simple. Such is the distinction between the discrete and the undiscrete principles.

OUR EXCHANGES.

KARMA IN THE UPANISHADS.

THE most important passage on the question of Karma, from an historic as well as a philosophic point of view, is a narrative which appears in two independent versions of the greater Upanishads. The chief personages in this dramatic story, which bears all the marks of authentic history, are Pravahana the Rajput, King of the Panchalas, and the Brahman Aruni (with his son Shvetaketu). These two Brahmins, we are told in the Chhandogya Upanishad, were learned in all the Vedas, the hymns of the Rig Veda, the sacred sentences of the Yajur Veda, and the chants of the Sama Veda. Thus the father is reported as saying to his son :

"Shvetaketu, go dwell as a Brahman student, for none of our family was ever unlearned, a mere hanger-on of Brahmanhood.' Then Shvetaketu, going when he was twelve years old, returned when he was twenty-four, after studying all the Vedas, conceited, vain of his learning, and proud."

A little further on, the father examines his son, and, to illustrate the fact that the physical memory depends on food, bids him eat nothing for fifteen days, and then asks him to repeat verses of the Vedas: "Verses of the Rig Veda, sentences of Yajur Veda, chants of the Sama Veda." At first Shvetaketu was unable to remember any of them; then after eating: "Whatever he

asked him, he repeated them all." These preliminary details are very important, as showing that Shvetaketu and his father were typical members of the Brahman body, instructed in the sacred hymns and traditional lore, and fully initiated in the knowledge and rites of the Brahmins.

We may now follow Shvetaketu to the court of the Rajput Pravahana, King of the Panchalas :

"Pravahana addressed him: 'Youth, hast thy father instructed thee?'

"Yes, sire' replied the young Brahmin.

"Then the King asked him: 'Knowest thou whither go those who die out of this world?'

"No!' he replied.

"Knowest thou how they return again?'

"No!' he replied.

"Knowest thou the turning apart of the two ways, the way of the gods and the way of the fathers?'

"No!' he replied.

"Knowest thou why that world is not overfilled?'

"No!' he replied.

"Knowest thou how, at the fifth offering, the waters take human voice?'

"No!' he replied.

"Then how saidst thou that thou hast received the teaching? for how is he taught who knows not these things?'

The boy refused the King's offer

to teach him; and, returning to his father, complained that the Rajput had asked him five questions, not one of which he knew, and bitterly reproached his father of keeping him in ignorance, thus exposing him to humiliation in the presence of the King's court. But his father, with delightful ingenuousness, confesses that he knows no more than his son, and frankly proposes that they set out together, and learn wisdom at the Rajput's feet. This Shvetaketu, "conceited, vain of his learning, and proud," flatly refuses to do; and the old man sets out alone and prays the Rajput to instruct him. The King answers in these words: "Never before thee did this teaching reach the Brahmins, but among all peoples it was the hereditary instruction of the warrior Kshatriyas, the Rajputs alone."

The teaching in question embraces the whole doctrine of Reincarnation, Karma, and Liberation—the complete esoteric philosophy of India. For the King's questions show, and his further instruction to the Brahman abundantly proves, that he was a master in this wisdom: the path of the fathers is the path of reincarnating souls, who go hence to the other world, the world of the reward of works:

"And having dwelt there until their accumulation of works is exhausted, they return again by the same way [from the higher to the lower ethereal region; thence to a form of vapor which gradually becomes a form of cloud, which condenses and brings them to the gates of physical birth]. And for those whose works were fair, there is the prospect that they shall come to a fair birth, as a priest, or warrior, or man of wealth; while those whose works were foul come to a foul birth—animal; or swinish, or servile."

The path of the gods, on the other hand, is the path of just souls made perfect, who reach liberation and

become one with the Eternal. We are specifically told, therefore, that the teaching of reincarnation, through and according to works (Karma), and the teaching of liberation were utterly unknown to the Brahmins learned in all the Vedas, the hymns of the Rig Veda, the sentences of the Yajur Veda, and the chants of the Sama Veda, and duly initiated in the sacred rites, while these same doctrines were fully known to the Rajputs and handed down by them as an esoteric philosophy; and, lastly, that this teaching, hitherto unknown to the Brahmins, was imparted to one of them by the Rajput King Pravahana, who laid stress on the fact that never before did this teaching reach the Brahmins, but was everywhere the teaching of the Kshatriya alone.

In the version of the story from which I have quoted, the specific idea of Karma is only touched upon; but it is more clearly brought out in the other—the Brhad-Aranyaka Upanishad—where the questions are given in a slightly different order. The most important of them reads as follows: "Knowest thou the gaining of the path, the way, of the gods, and the way of the fathers, or by doing what (by what works) they gain the path of the gods and the path of the fathers?" Herein it is quite clear that the idea of doing, of works, of Karma, in the esoteric doctrine of the Upanishads includes all mental and moral energies—those that lead to liberation as well as those leading to reincarnation; in other words, the moral tendencies of the higher, divine nature that lead upward as well as those of the lower nature that lead downward. The former, the upward forces, are here mentioned as wisdom, aspiration, fervent will, and adherence to the real as opposed to the formal in life—a group of powers which appear together again and again in the Upanishads, with exactly the same

purpose. Their full explanation is a subject in itself amply worthy of separate treatment; but for our present purpose they may be grouped under the idea of works, or Karma, which may be best translated as moral energy.

As opposed to this right moral energy, it is remarkable that we find, not so much sensuality and selfishness as we should expect, but "ceremonial sacrifices, gifts, and penance;" in other words, the formal religion of those very Brahmans to whom the doctrine of reincarnation was now being taught for the first time. The reason of this becomes clear when we learn that the objects of this ceremonial religion were: (1) a material success in this world—"gold, chariots, horses, sons, slave-girls, flocks and herds, ornaments and robes," and (2), as a subordinate object, the attainment of a sensuous paradise, where much the same delights were to be enjoyed a second time, in a more ethereal form. Hence it is plain that the moral energies represented by the traditional teaching of the Rajputs led upward to liberation, while the moral energies represented by the traditional worship of the Brahmans led downward to animalism, and consequent rebirth in a material body. This necessary result of their teaching was unknown to the Brahmans themselves, who, as this narrative makes clear, had never heard of reincarnation, despite their knowledge of the Vedas; and this fact receives a very remarkable corroboration when we discover that, in the Rig Veda, the source of all the hymns, sentences, and chants spoken of in the Upanishads, there is no trace of the teaching of reincarnation, but unlimited evidence of the religion of material success, followed by a sensuous paradise. (This view is evidently wrong. Ed.)

One or two more passages may be quoted to show that the idea of Karma, in the esoteric teaching of

the Upanishads, embraces the whole range of moral energies, of the higher as well as the lower nature. In another portion of the Brhad-Aran-yaka Upanishad, which I translate in full, it is said:

"This Self is the Eternal. It takes the forms of mind, emotion, vitality, sight, and hearing; the forms of earth, water, air, ether, and fire; of desire and freedom from desire, of wrath and freedom from wrath, of law and freedom from law; it takes all forms, in this and the other world.

"According to his deeds, according to his acts—thus he becomes: he whose deeds are worthy becomes worthy; he whose deeds are evil becomes evil; he becomes holy through holy works (*Karma*), and evil through evil works. For they say that the spirit is formed of desire, and, according as his desire is, so is his will; according as his will is, so he accomplishes works (*Karma*); and whatever works he accomplishes, to them he goes."

From this passages it is clear that the whole nature of man, mental and physical, is regarded as the result of the moral energy of the supreme Self, the divine Spirit; and not only the nature of man, but also the whole outer world, ranged under the five great elemental powers or planes of the manifested universe, is the result and work of the same energy. Further, it is the same moral force of the supreme Self which, working through the individual nature of man, forms and moulds the whole of his works to the purposes of its own development and perfection, for which the outer world and its powers are as necessary as the inner world and its powers. This active moral energy of the Spirit is here spoken of as desire; and it will be noted that this term, like Karma, is here used in a universal sense. It is not restricted, as it was later on, to the evil desire that leads downward. It

is rather regarded as the initiative principle of Will; "according as desire is, so is will."

Exactly the same is true of a passage in the Taittiriya Upanishad: "The conscious Self accomplishes sacrifice; the conscious Self accomplishes works (*Karma*); he who has understood the conscious Self as the Eternal, thereafter goes astray no more. Putting off evil in the body, he attains all desires." Here, again, all the works of the universal Will are included under Karma, just as all the impulses of the same Will are called desires, the most real of which are to be attained after all evil has been put away. The same all-embracing idea of the conscious Self and its energies inspires a passage in the Aitareya Upanishad:

"What is this Self? that by which he beholds form, by which he hears sound, by which he smells odors, by which he expresses what is spoken, by which he is conscious of sweet and bitter.

"This is the heart; this is mind; this is cognition, perception, discernment, observation, wisdom, insight, apprehension, thought, knowledge, motive, memory, intention, will, life, desire, power—all these are names of the conscious Self."

And again, in the Prashna Upanishad: "This conscious Self, the spirit, is the seer, toucher, heaver, smeller, taster, thinker, knower, doer" [of works, *i.e.*, *Karma*]. This makes it clear that, in the esoteric doctrine, first taught to the Brahmans by the Rajputs, the idea of Karma had a wide and universal signification, covering all the activities of man's moral energies—those of the spirit that lead upward as well as those of the body that lead downward. This universal idea of Karma is accompanied by an equally comprehensive idea of desire and will, covering the whole range of activities of the supreme Self, the divine Spirit which has made man

and the universe through its own inherent power.

Unhappily, the Brahman pupils who received this doctrine were already under the sway of a great formal religion based on the Vedas, the objects of which were material success and a sensuous paradise; and even when they received the better wisdom of the Rajputs, they could by no means be persuaded to give up their own system. The result was a compromise on their part in which their teachers never acquiesced. From this arose a bitter struggle between esoteric and exoteric teachings which still echoes throughout the Upanishads. Thus the Mundaka Upanishad, which is of later date than those previously quoted, though still of great antiquity, expresses both the compromise and its indignant repudiation by the holders of the esoteric doctrine. The compromise appears in the passage which refers to the Two Wisdoms:

"Two wisdoms are to be known—thus says the tradition of those who know the Eternal—the higher and the lower wisdom. The lower wisdom is the Rig Veda, the Yajur Veda, the Sama Veda, the Atharva Veda, and the six sciences subsidiary to these. The higher wisdom is that by which the Eternal is gained."

By this time, therefore, the Brahmans had accepted the higher wisdom which they had learned from the Rajputs, while retaining their own system of ceremony and sacrifice, to the ends of material success and sensuous delights in paradise—the ceremonial being retained, the old books quite clearly show, for the sake of the rich rewards given to the priests for the performance of sacrificial rites, sometimes lasting for weeks together and requiring the assistance of an army of priests, neophytes, and their helpers. Of the repudiation of the compromise, the same Upanishad speaks thus:

"Inferior rafts are those forms of

sacrifice, with the low work (*Karma*) of the eighteen performers of sacrifice. Those who delight in this as the better way, fools that they are, go again to decay and death.

"Turning about in unwisdom, self-wise, thinking themselves learned they stagger, lagging in the way, fools, like blind men led by blind.

"Turning about in unwisdom, these fools exult, thinking they have accomplished the work; doing this (*Karma*) they gain not wisdom; therefore, afflicted they fall, losing paradise.

"Thinking that offerings and purifications are best, these fools, deluded, know not the better way. After reaping the fruit of their deeds in paradise, they enter this world, or some baser world."

This passage clearly proves that the Brahmans, learned like Shvetaketu in the Vedas, tried to retain the ceremonial system, in possession of which they were "conceited, vain of their learning, and proud," while adopting also the teaching of the better way, in order to make the best of both worlds. We have seen how this attempt was regarded by their teachers, the inspirers of the esoteric doctrine of the Upanishads, who, as the records show, were Rajputs, men of the red warrior race who formerly ruled India. This passage also illustrates the fact that the word *Karma* was beginning to have another meaning, the result of the circumstances which arose when the Rajputs took Brahmans, men of the priestly families, as their pupils. *Karma* gradually came to mean the works of the priestly system; and as these works had the attainment of material success and the delights of a sensuous paradise as their avowed aim, it was natural that the term should come to mean all works that made for these things—all acts and energies that had as their object a sensuous gratification, whether in this or another world.

Underlying all this is the clear perception, everywhere present in Indian philosophy, that moral energies, whether good or evil, are real forces, indeed the only real forces in the universe. The universe originally came into existence through the activity of moral forces; and what is true for the universal is also true for the individual—for man. Man has his being in moral energies; moral energies has shaped his exterior form and surroundings, and will shape his form and conditions in the future, in all worlds. And these moral energies are not apart from or outside of him, but are intimately connected with his real Self.

It lies solely with himself to which class of moral energies (to which self) a man shall give effect—whether to the glowing light in the inner chamber of the heart, which leads him away from selfishness and sensuality, away from his individual self to the Eternal (his real Self), or to the baser energies of lust and hate, of sensual and selfish indulgence, which lead him outward and downward, away from his immortal Self, to a sensual form which from its very nature and necessities involves him in hostility toward all other men embodied like himself. As is the desire of his heart, so is his will; according to his will are his works. The result, in the one event, is conscious immortality, above all selfish and sensual desires—conscious sharing in the powers and energies of the Eternal. In the other event the result is rebirth, under sensual and selfish conditions, in this world, or perchance a baser world.

Metaphysical Magazine.

THE MENTAL CURE IN ITS RELATION TO MODERN THOUGHT.

NOW that the philosophy and practice of the mental cure have won an assured place among the progressive factors of our time,

both as an essential means of alleviating human suffering and as a health-giving system of thought, it may be well briefly to consider the new movement in its larger sense as an outgrowth of the age and in the light of its actual service to the world.

* * * *

This more practical phase of the mental cure is positive in its teaching rather than negative. It does not deny the existence of matter, of the body, nor of certain conditions which in ill-health seem as real as life itself. It frankly admits all that really exists; but having made this admission, it reserves the right to explain the nature of reality. Its first step is to distinguish between the two natures or selves of man, the one that is truly spiritual and partakes of the great Unchangeable and the one that is composed of changing opinions and beliefs. The latter self includes the unconscious or sub-conscious mind, and is described as a sensitive impression plate or as a sort of spiritual matter readily moulded by fears, beliefs, and all that constitutes the passing consciousness of man, in which ideas are sown like seed in the ground where they germinate, come forth, and find expression in the body. Any belief or state of feeling which wins the attention or becomes all-absorbing therefore plays its part in health and disease; for "whatever we believe, that we create." The direction of mind is fundamental and carries with it the activities of the whole being. Man is always *devoted* to something, momentarily or permanently, and it is the *idea* which shapes his conduct, even though the thought influence be so subtle that he seems to be leading a merely physical existence. He approaches every experience with some opinion, some feeling of expectancy, and however potent the physical forces wielded by thought, and whatever

the result produced upon him, the attitude of mind is at once the guiding principle and the cause of all that he enjoys or suffers. Man's happiness and misery therefore depend primarily upon himself, on the way he takes life, and on the degree of his intelligence.

Disease is not a mere belief, nor is it a purely physical condition any more than the facts of every-day experience. It is very often a state of the entire *individual*, and in order to effect its permanent cure the entire mental attitude must be changed so that every obstacle to nature's restorative power shall be removed. If the person is impetuous, excitable, nervous, opinionated, hard to influence, easily roused, or whatever the disposition may be, this most prominent characteristic is sure to modify both the disease and its cure. Oftentimes this is the disease; the disposition is at fault, the person is always creating trouble and is bound to continue in disease until the person undertakes the task of overcoming self with a will. The soul is restricted, undeveloped, or imprisoned in false beliefs about disease and religion. Something must touch the soul, explain the effect upon it of narrowing beliefs and fears, and aid it to come into a freer and healthier atmosphere. This the mental practitioner can do, and oftentimes the treatment consists largely of audible explanations, showing how all these audible mental influence, inherited beliefs, fears, and temperamental effects have injured the health. Such treatment strikes directly at the root of the difficulty, and may of course be adapted to the particular case. It has been the means of transforming a vast number of lives, of reaching cases where all other methods have failed, and of performing cures both of chronic and of organic diseases which were almost miraculous. It makes people think and investigate who never

thought seriously before. It shows that there is a natural law of cure in every case which one may take advantage of by maintaining a firm, hopeful, happy attitude of mind in the right direction, away from physical sensation, belief in disease as an entity, fears, doubts, and all that tends to keep one in ill-health. It teaches one to open out, to aspire, to turn away from all that is transiently belittling and painful to that higher Self whose abode is eternity, from whence one may draw new life and power.

For deeper than the mere passing beliefs or states of thought, which bring happiness or misery according to their nature, is the real man or the spiritual senses which, in reality independent of matter and a part of that great Spirit to which all men belong, are capable of overcoming such states of mind with their physical effects as may prove harmful, and of giving wiser direction to the natural activities. It is therefore of the greatest importance that individual man should understand himself, not only in his relations to society and in the light of the subtle mental influences by which every one is surrounded, but in the light of his profoundest relations to the source of all goodness, wisdom, and love.

As thus understood the mental cure in its fullest sense and at its best becomes a life, a religion, an education of the whole individual, and it thus joins hands with all that is most ennobling and progressive in human thought. It strikes deeper into the very heart of things than former theories, and brings to light not only the hidden effects of mind on mind, but unsuspected applications of truths which have long been cherished but never realized in actual life. It is not simply a method of cure alone, nor does it claim, as a method of cure, to reach all cases at once and do away with the really intelligent doctor and the skilful

surgeon. But it does claim to modify all cases, even the most severe, and in the hands of practitioners of all schools it is sure to meet a crying need among the sick and suffering.

In a restricted sense it is a natural development, called out to meet the needs of the many finely organized people of our day with whom material remedies are of no avail. It is one of those wise provisions in the economy of nature which minister to man's needs when a remedy becomes absolutely essential to his preservation. It is a step in advance of the older methods of cure, and is gradually preparing the way for a time when man shall be able to do without medicine and be his own physician. As a product of American thought, and nurtured in the land of liberty and progress, it is playing its part in the emancipation of man and the development of a sound individualism. It teaches man to look within for help and strength, to cultivate self-reliance and poise, instead of hurrying to a doctor or to some friend with the rehearsal of every little ailment as though he were incapable of mastering his own fears, to look to his own nature and his own conduct as the prime cause of all that he suffers and to overcome all suffering by developing individuality and mental freedom. In a word, it deals with the cause and not the effect, and seeks to remove disease by teaching man how it is made through his own ignorance and misinterpretation of sensation.

As an aid to modern medical science, then, the mental cure may be of inestimable service, and no line of investigation would better repay the progressive doctor to-day than a scientific inquiry into the facts and phenomena of mental healing. The regular physician would not only learn much about the real nature of disease, but would get new light in regard to its cure; for the new movement, proceeding on a

different basis and relying on an intuitive rather than a physical diagnosis of disease, has already disproved many of the prevailing theories of disease and shown that there is a power which is capable of assisting nature in a far more direct way than by the use of medicine. It is a suggestive fact also that a large proportion of the cases which come under the care of the mental practitioner are those which have been given up by the best physicians of the regular school. The practice of hypnotism has already demonstrated that the human mind is wonderfully susceptible to suggestion, and if the direction of mind, permanent or transient, is really fundamental, if the effect produced on us by medicine, by any method of cure we may employ, largely depends on the opinion we put into it, then medical science must strike at the root of the matter, it must deal more directly with the mind instead of giving remedies and performing operations in order to remove physical effects. When doctors shall display genuine understanding of the human mind in its relation to health and disease, instead of giving one opinion one day and another the next, based on a physical diagnosis, then the more intelligent portion of the community will have far more confidence in them than they display to-day.

As an aid to psychology and to psychic science the new movement could also be of great service, for it throws much light on the nature of mind in its relation to the body. Most practitioners of the new method have had a long series of experiences pointing to the belief that man has an identity independent of matter through which he can communicate mentally, perceive objects at a distance, take the feelings and thoughts of others, and give shape to his physical life,—an identity which fits him to continue his existence after death as a living soul.

Educationally, the new thought might be of invaluable service; and when children are taught this healthier theory of disease there will surely be much less sickness in the world. It is a philosophy of encouragement, and urges the young to develop the best that is in them, and to find repose through wise self-development, since every suppressed ambition, every element of one's nature that is not understood, creates friction and has its ultimate effect on the health, while true education is always health giving.

Philosophically, the new thought lends its support to an idealistic or spiritual as opposed to a material view of the universe; it emphasizes the conscious aspect of life as the most real and powerful, and furnishes a strong argument in favor of the intimate and universal presence of an infinite Spirit, to the nearness of which the advocates of this new method attribute the healing power which they know to be something superior to their purely personal selves.

But it is as a life, a practical health-giving mode of conduct which one may carry into every detail of daily experience,—into business, pleasure, society,—that the new doctrine is seen at the best. In this sense it is a preventive rather than a cure of disease. It turns the thought habitually into wiser and happier channels, away from the absurd notion that every one must have certain diseases, and shows one how to become poised, well adjusted to life, and how to take life easier and at its best. It is philosophy and religion made one with daily life, and as such it is a decided advance over all previous theories which tend to separate theory and practice. It is throughout a positive, powerful, stimulating doctrine, sympathetic rather than exclusive and critical, never directly opposing the doctrines which it supersedes, yet quietly playing its

part in the evolution of the race and preparing the way for the grander and better man of the twentieth century.

THE ROSICRUCIAN BROTHERHOOD.

BY ALEX. WILDER, M.D., F.R.S.

JUNG-STILLING* gives an account of a visit which he received from a young man of distinction, who accosted him as one of the Superiors in a secret Fraternity. This he disavowed in emphatic terms, at which the visitor demanded :

"How is it, then, that you know of the great and venerable Association in the East, which you have so circumstantially described in your work, the *Nostalgia*, even pointing out minutely their places of rendezvous in Egypt, on Mount Sinai, in the Monastery of Kanobin, and under the temple at Jerusalem?"

About the same time our author received a letter from a prince asking the same question: whence it was that he knew anything of the Association in the East; acknowledging that the fact was as he had described it. Stilling gives an explanation in his autobiography, showing that he wrote the book while under a

peculiar influence similar to that of John Bunyan when engaged upon his famous allegory, "The Pilgrim's Progress."† In another of his works, however, Stilling has been more explicit. We find there the mention of "a book written by Christian Rosenkreutz," in which was an account of the visit of that personage to the Holy Land, his discovery of the secret society of wise and learned men from whom he received the knowledge of the Hermetic philosophy, and the founding by him, after his return to Europe, of the Order of the Golden Cross.

The existence of the Rosicrucian Brotherhood, its aims and mode of operation, have been subjects of much question and curious speculation. The first information respecting it appears to have been given in the earlier years of the seventeenth century. This was a period when a calamitous condition existed everywhere among the people of Europe, and thoughtful minds were widely awake to the necessity of amelioration. Vivid expectations had begun to be entertained of some great change, religious and social, which should be more complete and radical than any that had ever before occurred. It was anticipated by far-seeing minds and prognosticated by

* Johann Heinrich Jung, better known by his assumed name of "Stilling," was a native of Florenburg, in the duchy of Nassau, Germany, and a man of very remarkable character. His autobiography is worthy to be regarded as a classic in that kind of literature. He was of a sensitive temperament, with an unquenchable desire for learning and a superior faculty of intuition. Goethe, who was his fellow-student at Heidelberg, speaks of him in warm praise. He was the subject of spiritual experiences, many of which he has recorded—some of them the result of extraneous impression, as he afterward perceived, but others of a profounder and genuine character. He was often conscious of events occurring at great distances. Though he was only a peasant by birth and grew up in the humbler conditions of life, he became a scholar and passed through a career of wonderful experiences. He was for several years a professor in the universities of Heidelberg and Marburg, and after that Counsellor of Justice to the Grand Duke of Baden. His death took place April 2, 1817, in his seventy-seventh year. He wrote many works in German, three of which have been translated into English.

† "His spirit was as if elevated into ethereal regions; a feeling of serenity and peace pervaded him, and he enjoyed a felicity which words cannot express. When he began to work, ideas glistened past his soul and animated him so much that he could scarcely write with the rapidity which the flow of ideas required. The whole work took quite another form and the composition quite another tendency to that which he had proposed at the commencement."—*Stilling's "Years of Tension."*

those of more visionary tendencies. Even Paracelsus had predicted an approaching revolution, declaring the comet which appeared in the year 1572 to be its sign and har-binger.

When, in the earlier years of the seventeenth century, three anonymous pamphlets were published which related to the subject then engrossing general attention, and purported to be official documents of a secret fraternity; Germany and other countries were ablaze with eager curiosity. The first of these publications bore the imposing title of "The Universal Reformation." It was a dialogue composed after the style of Plutarch's "Banquet of Wise Men," and set forth the woful condition of the time, with several proposed remedies. Bound up with it was a little treatise entitled "*Fama Fraternitatis*; or, An Account of the Brothers of the Most Worthy Order of the Rosy Cross." This was addressed to learned men everywhere, and to the rulers of Europe. It contained the legend of the mysterious "C. R. C." (Christian Rosen Creutz), with a sketch of the fraternity and a solicitation to take part in its work. A "Confession of the Rosicrucian Brotherhood" also appeared, explaining the belief and purposes cherished by the members. Another publication was "The Chymical Marriage," which was described on the title-page as having been written by Christian Rosenkreutz himself in the year 1459. This work is generally regarded by critics as the oldest of the Rosicrucian documents, and upon it the whole problem of the history of the Order appears to depend.

All Germany was aroused to a high pitch of excitement. The Brotherhood was denounced as heretical, even atheistic. Some went so far as to demand its suppression by the arm of the Civil Power,

as the Knights of the Temple had been suppressed in France. Theosophers and mystics were numerous at that time, and they welcomed the publications as messages from heaven. They wrote numerous pamphlets in defence, and publicly addressed letters to the Brothers asking to be admitted to their number. Many of these are still in existence in the library of the University of Gottingen. Among the applicants was Michael Maier, physician to the Emperor Rudolph II. He shared his master's enthusiasm for alchemy and other transcendent learning. His endeavors to obtain personal knowledge of the Fraternity, it is said, were not successful; nevertheless he vindicated its character and objects in numerous pamphlets. He visited England in his zeal, and became intimate with distinguished persons of like tastes and aspirations.

Descartes, the celebrated French philosopher, while sojourning in Swabia in 1619, also endeavored to find assemblages of the mystic Brotherhood. He was not able, however, to obtain any satisfactory information. The very existence of the Order was concealed by the profoundest secrecy. The fact that an individual professed to be a member was a certain proof that he was not. All who wrote about it were careful to disavow any personal connection. Neither attack nor blandishment elicited a response. Men finally became weary of the subject, and some even avowed their utter disbelief in the existence of such an Order. Leibnitz, who has been himself reputed as an alchemist and member of a Rosicrucian society in Nuremberg, declared that everything that had been said about the Fraternity was the invention of some clever person. There is possibly an equivocal meaning to this utterance, but it has been widely accepted as a testimony that the whole story

of the Rosicrucians was simply a romance. The credit of its fabrication was assigned by general consent to a Lutheran clergyman, Johann Valentin Andrea, who was for many years chaplain to the Grand Duke of Wurtemberg. We may not, however, concur in the verdict thus rendered. The simple statement of Jung-Stilling appears conclusive. We can reasonably accept what has been written and believed as an admonition to seek the truth in other directions. There *was* such a Brotherhood, having ends that were honorable and praiseworthy. Our enthusiasm for better knowing is therefore meritorious. We may bear in mind that the spirit that denies is not a Lucifer bringing dawn, but Mephistophelian genius that loves not the light.

The treatise of the late Hargrave Jenning upon "The Rosicrucian: their Rites and Mysteries" is admirably calculated to give the impression that the Fraternity was closely allied and perhaps actually affiliated to the other secret societies. The characteristic emblem, the Rose upon the Cross, which prefigures at once its name and aim, had likewise been a badge of the Knights of the Temple. Its occult meaning is well known to the intelligent. Indeed, the rose has been esteemed as sacred and arcane by the people of many countries. It represents every sanctity in life and religion, and therefore signifies the obligation to silence and secrecy. The Templars probably adopted the symbol from their congeners in the East. We may not, however, regard such similarities as positive evidence of original identity. Many religions exist with close analogies of rite and doctrine, yet having no actual affiliation. The same thing may be true of secret fraternities. We find no valid evidence that the Ro-

sicrucians were in any sense the lineal descendants of the Templars, or indeed of any other association. They may have succeeded to some of the aims, but in essentials they must be regarded as peculiar and distinct.

It is easy to trace familiar resemblance of their utterances to those of Paracelsus. Indeed, if we consider the story of Rosenkreutz to be purely an allegory, we may reasonably conceive of him as the precursor of the movement. He is actually depicted in the earliest Rosicrucian works as one of the "painful, worthy men who broke with all force through darkness and barbarism, and left us who succeeded to follow him." It is also added that, although he was not a member of the Brotherhood, he had read its "Book M," * and had been exalted thereby in his conceptions. He did not succeed, however, in bringing others over to his views. "He was so hindered in his course," says the *Fama*, "that he was never able peaceably to confer with others of the knowledge and understanding that he had of Nature." If we examine his works and those of the Rosicrucian writers we shall find like sentiments and forms of expression—an aspiration for what is highest and best, enthusiasm for true knowledge, and unselfish regard for the welfare of human beings. It is not difficult to carry the parallel further. The cardinal virtues of faith, hope, and charity, in their full import, are alike Rosicrucian and Paracelsian.

Mr. Arther Edward Waite, in his work upon the "Real History of the Rosicrucians," has discarded the claim to originality and great antiquity as being little else than mere assumption. He does not, however, reject entirely the genuineness of the occult wisdom, but con-

* Said to mean the "Macrocosm and Microcosm."

fesses that he is inclined to think that the darkness which covered the recondite systems connected with the Rosicrucians covered a real and possibly a recoverable knowledge. He only insists that that darkness is not of our making, nor of our age; and that as circumstances have radically changed, that knowledge is no longer worth preserving.

It has also been suggested, and with a remarkable show of plausibility, that the actual founder of the Rosicrucian Order was no other than the celebrated Francis Bacon. This hypothesis is supported by the analogies in his career, and those found in his writings, with the authentic records of the Brotherhood. The legend represents Christian Rosenkreutz as journeying to the East while yet a youth of fifteen years. "By his skill in physic," we are told, "he obtained much favor with the Turks, and in the meantime he became acquainted with the Wise Men of Damcar in Arabia, and beheld what great wonders they wrought and how Nature was discovered to them." Making his way to them the next year, "the Wise Men received him, not as a stranger but as one whom they had long expected, and showed him other secrets, to his great wonderment."

While there, Rosenkrutz is declared to have translated the "Book M" into Latin, and afterwards he brought his translation away with him. He spent several years in the southern countries of Europe. Soon, however, contrary to what he had hoped and expected, he found that the men of learning feared the loss of fame and wealth if they laid aside the old methods for his. He accordingly returned to Germany, and there proceeded to elaborate what he had learned into a more complete system. He was now desirous to prosecute the work of universal reformation, which from

the begining he had contemplated. Accordingly, with this purpose, he took into his confidence three other persons of assured fidelity, who should commit to writing his directions and instructions.

"The Fraternity of the Rosie Cross began after this manner," the official statement informs us, "namely: First, by four persons only and by them was made the Magical Language and Writing, with a large Dictionary, which we yet daily use to God's praise and glory, and do find great wisdom therein." The work, however, was too heavy for them, and the number was increased to eight, by whom was collected a Book or Volume of all that which man can desire, wish, or hope for. They then separated themselves into several countries in order that their *Axiomata* might in secret be more profoundly examined by the learned, and that they might themselves be able to inform one another of whatever they might observe or perceive.

In this account it is very easy to trace analogies and even close resemblances to the history of Bacon. He also was a man of mystery, little known except to those who were intimate with him. He wrote much in ambiguous terms after the Rosicrucian manner, employing similar phrases and modes of expression, and in particular made extensive use of feigned names, initials, and pass-words in his private letters. He began his career like Rosenkreutz, in extreme youth, and early conceived a plan of general reformation. It was at that time a dark period in Europe. Religious conflict and persecution were raging everywhere, accompanied by cruelty almost beyond a parallel and by frightful misery of the common people. It was nowhere safe for any one to utter his convictions freely. The prison, the rack, and the fagot were employed

to silence dissent. The only safe mode of procedure was by means of a secret society and the use of language that would admit a double interpretation.

This, it is intimated, was the course pursued by Bacon. He had been carefully trained by a Puritan mother, herself proficient in Greek and Roman literature. Hence at an early age he became acquainted with every school of ancient philosophy. His manners were characterized in youth by a gravity beyond his years, and in mature age by a look as though he pitied men. In 1752, when hardly twelve years old, he with his brother entered Trinity College at Cambridge, but left it three years afterward without taking the degree, and greatly dissatisfied with the quality of the instruction. He remained at home the next year, when, it is supposed, he entered upon the study of the Arabian writers—Razes, Avenzoar, Averroes, Avicenna, and other Arabic physicians* and Hermetic writers.

During this early period he formed the project of a better method of study, which he afterwards elaborated and carried into successful operation. "With him," says a biographer, "the gift of seeing in prophetic vision what might be and ought to be was united with the practical talent of devising means and handling minute details. He could at once imagine like a poet and execute like a clerk of the works." At the age of sixteen he accompanied the English Embassy to France, where he spent three years in literary composition and in familiar correspondence with the learned men of Southern Europe. His father dying, he was obliged to return to England and engage in active professional life. By no means,

however, did he lose sight of his cherished purpose. It was his aim, so far as he was able, to occupy and extend the field of learning, and to devote the results of the work to the benefit of all, not sparing himself or regarding private advantage of profit. "I have as *vast contemplative end* as I have moderate civil ends," he declared; "for I have taken all knowledge to be my province. This—whether it be curiosity or vainglory, or if one may take it favorable, *philanthropia*†—is so fixed in my mind that it cannot be moved." When he wrote this he was actively employed; yet at the same time he was silently collecting material and endeavoring, as is recorded of Rosenkreutz, to find helpers in his contemplated undertaking. He considered the purpose rather than himself. Said he:

"I often advisedly and deliberately throw aside the dignity of my name and wit (if such thing be) in my endeavor to advance human interests; and being one that should properly, perhaps, be an architect in philosophy and in the sciences, I turn common laborer, hodman, any thing that is wanted—taking upon myself the burden and execution of many things which must needs be done, and which others, through an inborn pride, shrink from and decline."

Arcane and philosophic learning, as well as general science, was included within his appointed sphere. "I have been induced to think," says Doctor Rawley, his secretary, "that if there were a beam of knowledge derived from God in these modern times, it was upon him." Bacon early became familiar with the writings of the Grecian sages, and he believed that the myths and fables of the ancient poets involved

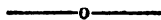
* *Hakham*, a wise man, a physician. The Arabian philosophers of the Middle Ages were generally physicians.

† Love of humankind; charity, or unselfish regard for the good of others.

the secrets and mysteries of religion, government, and philosophy. In imitation of sheer method, many of his own works were allegoric, and he rose far above the utilitarianism of the time. He possessed the enthusiasm of humanity to a rare

degree. He prized what was excellent in every man, learning eagerly from all and regarding no knowledge as too mean or familiar for inquiry.

(To be continued.)
Metaphysical Magazine.



THE TIMES AND PHILOSOPHY OF SIR WILLIAM HAMILTON.

INFINITE REALITY.

THE name of Hamilton is closely associated with the expression 'Relativity of Human Knowledge.' The term may appear rather objectionable to superficial readers. All that the term means is that our knowledge is fluctuating, is inadequate, is uncertain, that all things are in a state of flux, all is becoming, not being. Knowledge therefore varies with different individuals and with the same individual at different times and under different circumstances. This theory of Hamilton can be taken to be a counterpart of the Protagorean theory of 'man is the measure of the universe.' On this theory we find that there can be nothing of absolute truth or falsehood in the world as there can be no agreement between any two people at any stage about a particular thing. Truth and reality alike disappear in the passing shadows of impressions. Hamilton certainly held no such theory. His doctrine is that of a mind or self with fixed necessary laws or conditions of knowledge, which yields a body of truths, permanent for the individual, and common to all human intelligences. This whole body of truths is not entirely at the mercy of a precarious experience, which may in the future

contradict them or reverse them; it is such experience as we have and shall have under our faculties and conditions of knowledge. But it does not exhaust the whole sphere of being and the whole possibilities of knowledge. It only prescribes the chief conditions of existence as revealed to us.

The Hamiltonian doctrine is in direct antithesis to that of Mill. Knowledge according to J. S. Mill is merely impression on the consciousness, a conscious subject being hardly allowed or provided for. There is a series of effects on the consciousness, impressions illegitimately supposed to be the effects of something known, non-mental—a hypothesis wholly unproved, nay, impossible of proof on the theory of John Stuart Mill. This knowledge possesses no stability nor is it common to all or a major portion of individuals. There is no possibility even of reaching another conscious individual. Mill's theory is a glorious medley of strange inconsistencies. He speaks at one time in the language of crudest realism, and he fails to notice that this is inconsistent with his sensational idealism, and that sensation is all we know, is, in fact, all that is. That we are un-

able to believe or imagine the reverse of the elementary mathematical truths in our present circumstances, needs no other explanation than the laws of association afford. If it be possible, as he allows, (*Examination of Hamilton's Philosophy*, p. 335) that $2+2$ may in another sphere, or under a different association, be thought equivalent to 5; that parallel lines may meet; that two straight lines may enclose a space;—then there is no certainty in any human knowledge, for the very principle of non-contradiction in thought is sapped. There is no longer possible a 'yes' against a 'no', the certainty of moral distinctions or their perpetuity. Some people applauded John Stuart Mill for the wonderful outburst in which he said (in p. 129) "I will call no being good, who is not what I mean when I apply that epithet to my fellow-creatures; and if such a being can sentence me to hell I will go." Supposing even that any one has said that goodness as applied to God was not only not what we mean when we apply the term to men, but the very reverse of it, why should Mill object to so calling him? If even $2+2$ may equal 5 in another sphere, and a thing be thus exactly its very opposite, why should goodness in the end not turn out to be what it is not? On his own theory he has no answer.

The question regarding the Unconditioned, the Infinite or the Absolute is a question of the old Platonic days. It is perhaps the most important question which a man can put to himself, the deepest and the most stirring question which occurs in the reflective life of any one who rises to an earnest wrestling with the real problems of the universe in which he spends but a brief earthly life. What can I know of God, of that transcendent being, who is suggested to me at every turn by the relative, the limited, the imperfect of my ex-

perience? We are driven backwards in the chain of causation and we come at last to the Absolute cause at the beginning of all experience. Somehow or other that realm of being which transcends our experience, and yet is bound up with it, must touch the thought, the heart of man who earnestly lives, and who honestly puts a question about this life of ours. For the shadow of an Infinite is over all our little earthly life.

The question took a new turn under Immanuel Kant. He admitted a positive idea of the Unconditioned in several forms. The idea is no representative of anything actual or real. It cannot even be conceived by the understanding. It belongs to a faculty called Reason. The idea is empty because there is no intuition to feel it, no fact of experience corresponding to it. These so-called ideas are at least in respect of the world absolutely contradictory. We have equal reasons for believing a common cement of the world in time and none, that there is an unconditioned first cause and that all is under necessary causation, that there is a necessary being at the root of the cosmos and that there is nothing but the order of things. Reason, the faculty of Ideas lands us in absolute contradictions. It is at exactly this point that Hamilton takes it up, and calls for an analysis of the term 'unconditioned.' On the one hand it is a piece of verbal jugglery uniting two contradictory terms and reducing itself to no notion. On the other hand, it may be taken as what goes beyond relation, beyond our positive thought, endless regress into being or cause, or an absolute beginning in the form of a first cause. We have thus two propositions regarding reality above experience, subversive of each other as equally possible. With Hamilton we are simply unable to understand as

possible either of the two extremes, one of which however on the ground of their mutual repugnance, the mind is compelled to recognise as true. The philosophy of Hamilton is a philosophy of experience. It brings speculation down from the height of the Unconditioned, or the sphere transcending knowledge and experience, where man and the world have alike disappeared. His view of the absolute in any form is utterly beyond our conception. He does not deny the possibility of being or reality that is absolutely irrelative, what exists by and in itself, without relation to time, space or other being, without relation to any individual mind, but he holds this to be inconceivable by us, as incapable of yielding any basis for a demonstrative system of being. You cannot put yourself above relation and difference, above the conditions of experience and consciousness, in the sphere of unmanifested being, get at the prius of nature, yourself and God, and so exhibit these for what they are in their necessary relations. Any attempt to do so abolishes the fundamental law of the distinction between the knower and the known. They are all attempts to get behind consciousness and experience, and to show its genesis, the necessary genesis of all laws of knowledge. All difference between subject and object, self and not self, man and God, disappears, and we have supreme unity, the ultimate reality of speculative reason. The relation of difference and plurality lies at the root of all our knowledge, whatever be its object. God is known to us through experience as the cause of certain facts in experience, as the cause which reflects the character of those facts. But the requisite of the notion of God is more than a mere first cause; it is more than that of a blind force, for this might be omnipotent, yet not God. The

true conception is that of a primary, omnipotent cause, possessing of himself intelligence, morality and liberty. If it be true that intelligence in man, the only intelligence of which we have experience, be a consequence of matter, if matter be here first and originative, we must logically conclude, that as in man, so in the universe, the phenomena of intelligence and design are only in their last analysis the products of a brute necessity. "If the spirituality of mind in man be supposed a datum of observation, in this datum are also given both the condition and the proof of a God. For we have only to think, what analogy entitles us to do, that intelligence holds the same relative supremacy in the universe which it holds in us, and the first positive condition of a deity is established, in the establishment of the absolute priority of a free creative intelligence. It is only as man is a free intelligence, a moral power, that he is created after the image of God, and it is only as a spark of the divinity glows as the life of life in us, that we can rationally believe in an intelligent creator and moral governor of the universe. Should physiology ever succeed in reducing the facts of intelligence to phenomena of matter, philosophy would be subverted in the subversion of its three great objects, God, freewill, and immortality. True wisdom would then consist, not in speculation, but in repressing thought during our brief transit from nothingness to nothingness" (Metaphysics, Sec. II). We are further told in the same lecture that "the diety is not an object of immediate contemplation: as existing and in Himself, He is beyond our reach; we can know him only mediately through his works." The question naturally arises, Is this mediate knowledge, a sure and true knowledge? or, is it such a knowledge that we cannot be

sure of its truth, but may find it some day contradicted as to its essence and substance, if we ever come to know Being in itself?

The answer to this question seems to be that this knowledge of a divine cause is a true knowledge of what is and has been manifested. We cannot grasp God as he is or in all his manifestations completely. The world we know and through which we know God is not necessarily His one, His single, His whole manifestation. A God necessitated to develop himself is no God. An absolute cause, so called, under a necessity of manifestation, is no absolute or infinite reality at all. One line of development is all we could have under such a condition. It is restricted to this. This is a purely helpless absolute. A free consciousness above necessitation, above a single necessary determinate development, above all that we can see, or feel, or know about this world of ours, with all its grandeur and all its compass, manifesting itself, yet not complete or exhausted in the manifestation—this is for us the highest type of God. Such a God is unknowable and unknown.

The philosophy of Hamilton is an attempt to state the meaning and guarantee we have of reality as applied to man, the world and God. Metaphysics is a reflection, an awakening to the deeper recesses of things. In result the philosophy of Hamilton means spiritualism in regard to man, realism in regard to the world, broken and imperfect knowledge of God, a knowledge, therefore of the universe of things which is not systematic, yet sufficient for the moral and spiritual needs of man. He recognised the authority of experience as the only vindicable sphere of human knowledge. The electric force of intel-

lect is not to be measured by the degree of illumination which it casts over the field of human knowledge; it is to be gathered as well from the amount of vitality which it imparts to the minds through which it passes, and which it quickens to the life of thought and feeling and lofty speculative effort. And, if, besides this inherent power, we find in the man a free, generous, disinterested devotion to truth as truth, we get the highest quickening, the greatest ennobling possible from human intellectual effort. Few men have shown more conspicuously both these lines of power than Hamilton. He was a man among men, and to the place of a master in the dominion of philosophical thought and learning, he came, as has been said, as naturally as royally, as a prince comes to his throne. Hamilton has some strong passages in which he declares his preference for the pursuit of truth, over truth itself. The energy, the action, the intellectual development to which the search after truth gives rise,—that he held to be the highest end of education. "In action," he says, (*Discussions* p. 40), "is contained the existence, happiness, improvement, and perfection of our being; and knowledge is only precious, as it may afford a stimulus to the exercise of our powers and the condition of their more complete activity. Speculative truth is therefore subordinate to speculation itself; and its value is directly measured by the quantity of energy which it occasions,—immediately in its discovery—mediately through its consequences. Life to Endymion was not preferable to death: aloof from practice, a waking error is better than a sleeping truth."

G. R. S.

WHAT MAKE A NATION ?

(Continued from page 243.)

III. Commerce and Navigation.

A.—THE INDIAN COMMERCE.

1. Cotton Trade.—When *Vāratarvasa* had her own commerce and navigation then she was one of the foremost nations of the world. Now every thing, every aspiration, every hope of her children has been changed with the turn of time. Her modern history is blank of all commercial enterprises. Her twenty-eight crores of children are now dependent upon foreign imports for clothes, watches, and even needles! We have no manufactory of our own worth having. Hot European competition has dwindled the energy of Indian Mill-owners. India was once the seat of Cotton-trade. England learned cotton-trade from India. In the 17th century A. D., the East India Company first exported cotton goods from India to England. *Calico* was imported from Calicut. In 1678 the cotton goods were so much exported from India that cloth merchants in England, with the view to protect their own trade, made great agitation and in 1700 A. D. had the extraordinary Acts II and 12, William III. chapter 10, passed by the Parliament; according to which the buyers of Indian clothes had to pay a penalty of Rs. 50, the sellers Rs. 200 respectively. (See *How to Develop Productive Industry in India and the East?* Page 5).

Lo! what a gigantic agitation is now raised by the English millowners to obstruct the growth of Indian cotton goods, against the so-called abolition of the customs duties on the English cotton goods imported to this country!

The seats of ancient cotton trade was Dacca, Bengal, Coromandel, Masulipatam, Deccan, Surat, Agra, Burhampore, Ambica, Khirka, Santipore, Balasore &c. The Dacca-muslins or *Arvans* cost Rs. 400 a piece, weighing no more than 4 tollas.

2. The Silk Trade.—“The silk trade anciently was carried with India for more than sixteen hundred years. The time from which that trade first began to suffer from competition, was, when two Nestorian Monks, in the reign of Justinian smuggled out a few cocoons from China, in the interior of a hollow cane, they having previously become conversant with the mode of breeding and rearing the worms.” This introduced the culture of silk, having been confined for six centuries to the Greeks of the Lower Empire, spread a hundred years later to Sicily, and thence a hundred years later to Italy, whence it was introduced in France.” The seats of silk-trade were Maldah, Jangypore, Kasimbazar; of lace-making Benares and Lucknow; of shawal Kashmere. During the Mogul dominion Kashmere contained 40,000 shawl looms. And you can hardly find now one-fourth of that rich industry there.

“That the Hindus (Aryans) were in former time a commercial people, we have every reason to believe,—the labours of the Indian loom have been universally celebrated; silk has been fabricated immemorially by the Hindus. We are also told by the Grecian writers that the Indians were the wisest of nations, and in metaphysical wisdom they were certainly eminent, in astronomy and mathematics they were well,

versed ; this is the race who, Dionysis records :—(1) Assayed the deep, (2) Wafted merchandize to coasts unknown ; (3) Those who digested first the starry choir ; (4) Their motions marked and called them by their names."

The seats of Hindu Custom Houses were at Buryganga, Musiris, Mesoha, Sonarpore, Tamralipata, Cambay, Surat, Mosulipatam, Satganga and Hoogly. The finest carpets could be had at Masulipatam, Jaunpore and Nerwal. Agra was famous for blankets.

3. The Iron Manufacturies and Foundries.—Iron mines were worked in India at Kebrow in Kashmere, in Kamayon, at Kallinger, Gwalior, Indore, Neermul, Tattah, Monghyr, and in Beerbhoom. But the greatest workshop was the royal Foundry of Akbar at Agra. Now the Iron-centres are in the Isle of Elba, North America, Mexico and Brazil &c.

The Hindu Iron Pillar at Delhi is now fifteen hundred years old. It is a solid shaft of mixed metal upwards of 16 inches in diameter and about 60 feet in length. It contains 80 cubic feet of metal and weighs upwards of seventeen teres.

The monster gun at Agra is another proof of the great forging skill of the ancient Indians.

4. Brass Manufacturies.—The third instance is furnished by the vast gun of Bejahpore called *Malik-i-Maidan*, or the King of Plain. It is a brass ordnance, the like of which has not yet been turned out from the foundry of even the famous Krupp & Co., of Germany. The muzzle of this gun is four feet eight inches in diameter, the calibre two feet 4 inches, the length nearly fourteen feet, and weight forty teres! The biggest Woolwich Infant is not more than a 35 ton. But now the table is so turned against the Hindus that they cannot make a nib, a pin!

5. The Indigo-Trade.—The Indigo was exported from India. When Indigo, the most useful and substantial of all dyes, so largely produced in Bengal, was first introduced into Europe, it met with great opposition. It was considered a dangerous drug, and called "*Food for the Devil*," and by an Act of Parliament passed in the reign of Queen Elizabeth was ordered to be destroyed in every dye-houses wherever it could be found. The use of log-wood, as a dye, was also prohibited till the reign of Charles the Second. (*How to develop the Productive Industry in India* ? P. 34)

6. The Mines and the Minerals.—There were, according to *Abeel-Fuzil*, mines of gold, silver, lead, and copper in Kamayoon. But where are they now? The gold mines are at present worked profitably in Australia, California, Ural mountains, Siberia, Brazil. Silver comes chiefly from south America, Bohemia, Hungary, Spain, Norway, Russia &c. It is estimated that the value of the silver raised annually, amounts to more than £ 5,000,000, and we poor Indians are saddled with an enormous amount of exchange-compensation-allowance, granted to the European servants of the Government for the unjust depreciation of the value of silver in the British India!

The most celebrated diamond mines were in Golconda. Other mines were also worked at Bejapore, and Sambulpore in Bengal. Emeralds and other precious stones existed in Bundelkhond. Pearls were fished near Ceylon and Tuticorn. But where are they now? Why have these mines of Indian national wealth quietly disappeared? The Indian *Luchmi* goddess is no longer in India! She has gone—gone with the fall of the great Kuru-Pandu-Dynasty! The horrible *Kurukshattra* war, has brought about the present social and material ruin un-

to our mother-land ! Coal-mines, are now observable here and there. They indicate the poverty of the country. From diamond to steam coal—a great change indeed !

People anxious to know the extent of mischief India has had to suffer from these internal civil wars, should refer to *Mahabharat*, Tod's *Rajasthan*, Raja Yudhistira's *Life* by Rev. K. M. Banerjee, the *Abul Fazil* &c. The gloomy pictures are too harrowing to be exhibited here.

7. Foreign Exports and Imports.—The chief staple food wheat, is exported from India annually about 15,15,000 tons. The import of English medicines only amount to Rs. 37,00,000 ! The Indians, in Indian climate, when sick, have to depend on English drugs for cure ! The disappreciation of *sanskrit* language by the Indians has dealt a death-blow to the study of *Ayur Veda*, *Churak* and *Susruta* and the *Rashayana Veda* or Vedic Chemistry &c. "No one can read the rules contained in great Sanskrit medical works without coming to the conclusion, that in point of knowledge the ancient Hindus (Aryans) were, in this respect, very far in advance, not only of the Greeks and Romans, but of Mediæval Europe !" (*The Englishman*, October 1880).

The total amount of private exports as per Parliamentary Return from India, during the years 1881-91, by sea, was ... 899, 86, 33, 660
Do. do. by land 51, 53, 68, 905
Total Rs. 951, 40, 02, 565

For the Imports of the same period we had to pay ... 750, 38, 06, 816

Of this the private importation, chiefly by foreign merchants was annually ... 90, 95, 43, 860

keeping out of consideration* the value of gold and silver which was exchanged with many firms, between British India and other countries.

When with Indian Millionaires give up their laziness, and the young Indians, their hankering after "your most obedient servanthip ?" Then and then only can we expect of Indian trade regaining its lost position amongst the busy commercial countries of the world. We should not be content with 3½ per cent. paper-interest, on solid gold and silver investments. Morning papers are daily searched for by many rich men, for new loans or municipal debentures, but where is the *Will* to combine, and start firms and companies to better our social and national conditions ? Indiana is the widowed mother of many nations having no *nationality*, and of many units without any *Unity* ! Even husbands and wives, fathers and sons, brothers and sisters do not agree or mutually trust one another under the same paternal roof !

B.—THE NAVIGATION OF ANCIENT INDIA.

1. The sea-voyage was permissible to Indians.—People of modern culture are of opinion that India has had no Navigation proper with other nations, through the Atlantic or Pacific oceans ; that she was always caste-ridden and effeminate. But no. Even in the *Rig-Veda*, whose era is unknown, the allusion to *Samudra Jatra* is made *Veda-nava-Samudra* (*Mandala I, Sukta 25*) for customs duties &c. refer to *Manu*, IV. chapter 408, and chapter VIII. 157 ; *Ramayan Ayo-dhya Kanda*, 63, chapter 543 ; *Yagna Valka Sanhita, Gokurna Adhya* &c. The spices, such as cardimons, nutmegs, cloves &c. produced in India and the Indian Archipelago, used to be exported of

Arabia and Egypt (vide *Wilkinson's Ancient Egyptian Vol III.*)

2. The Aryan expeditions to distant Europe.—The Indian merchants had vast dealings with the Ancient Egyptians (vide Heeran's *Historical Researches, Egyptian, chap. IV. Note 70*), and with Phœnicians and Persians (*Ibid, Babylonian, chap. II*), and with China and Java (vide *Journal Asiatic Tome IV. IVC. series p. 265*).

A Hindu merchant Pooran, with others navigated the sea *seven times*, (vide *Journal of the American Oriental Society, Vol. I. page 284*).

Some Hindu Ambassadors were sent *twice* by a Pandu Raja to the Emperor of Rome—Augustus, about 2,000 years ago, of whom, one was a Brahmin, named Sarmana Charya. (*Ibid*).

Besides, Indian kings sent Ambassadors to the Roman Emperor—Antoninus Pius, Theodesias, Heraclius, Justinian (vide *Universal History &c. Vol. XX. pages 114 and 107*).

3 The Voyage of Indians to the German Sea!—"Pliny the elder, relates the fact after Cornelius Nepos, who in his account of a voyage to the North, says, that in the consulship of Quinices metallus celer, and Lucius Aframius (A. W. C. 694, before Christ 60) certain Indians, who had embarked on a commercial voyage, were cast away on the coast of Germany, and given as a present, by the king of the Suevians to Metellus, who was at that time Proconsular Governor of

Gaul. * * * "At present we left to conjecture, whether the Indian adventurers sailed round the Cape of Good Hope, through the Atlantic seas; or whether into the Northern seas; or whether they made a voyage still more extraordinary, passing the island of Japan, the coast of Siberia, Kamaschatka, Zembla, in the Frozen Ocean, and thence round Lapland, and Norway, either into the Baltic or the German Ocean." (*Tacitus*, translated by Murphy, Philadelphia 1853, page 506, Note 2).

All these historical facts go to prove the vast commercial enterprises of the ancient Hindus (Aryans). Now it remains to be seen how they navigated the Atlantic, the Pacific and other oceans without suitable ships of their own make. The English historians have kindly thrown some light on this most important subject.

"Many of the vessels of India, he (John Edye) gives us an account, illustrated correct drawings of their construction and were so admirably adapted to the purposes for which they were required, that notwithstanding their superior science, Europeans have been unable during an intercourse with India of two centuries, to suggest, or at least to bring into successful practice, one improvement."

(John Malcon, in the *Journal of the Royal Asiatic Society, No. I, Art. 1*).

B. R. CHATTERJEE.

(To be continued.)

ASTROLOGY.

CHAPTER IX.

ON THE MOON.

I. Characteristics :—She is feminine, nocturnal, cold, moist, and phlegmatic.

II. Influence :—Her influence is neither fortunate, nor unfortunate but the whole depends on the configurations she makes with the other planets. By reason of her proximity to the Earth, and the swiftness of her motion, by which she receives and transmits to us Light, and by the influence of all the superiors by her configuration with them, she becomes the most powerful significator.

III. In a Nativity :—(a) When she has rule in a nativity, a full stature with fair and pale complexion, she produces, round face, grey eyes, lowering brow, very hairy, arms, thick hands and feet, smooth body, inclined to be corpulent and phlegmatic.

(b) *Impeded by the Sun :—*If she be impeded by the Sun at the time of birth, she leaves a blemish on or near the eye.

(c) *Occidental and in evil aspect to Mars :—*If she be *occidental* and in evil aspect to *Mars*, the sight will be affected.

(d) *Well plac'd :—*If she be well

placed in a nativity, his *nature* will be soft, engaging manners and disposition ; a lover of the polite arts, and of an ingenious imagination ; fond of novelties, and given to travelling and rambling about the country, unstable, and providing only for the present time, careless of futurity, timorous, prodigal, and easily affrighted, but loving peace, desiring to live free from the world.

N. B.—It is said that if the native be brought up to *mechanical employment*, he will be frequently hampering with a variety of different trades, but pursuing none of them long together.

(e) *Unfortunate at the birth :—*If the Moon be unfortunate at the birth, the native will then be slothful, indolent, and of no forecast ; improvident, given to a drunken disorderly, and beggar life ; hating labour or any kind of business or employment.

(f) *Oriental :—*When *oriental*, she inclines more to corpulence.

(g) *Accidental :—*But when *accidental*, rather lean, awkward and ill-formed.

H. M. BANDYOPADHYA, F.T.S.

TULASI DASA.

THIS master whose character, as shown by his writings can only fill with love and admiration the heart of whoever reads them, flourished at the end of the 16th century and died in the year 1623. He is commonly known as the greatest poet of the deeds of Rama. But he was more than this, and

occupied a position amongst other authors of his time peculiar to himself. Far different from the founders of the Gokulo School, who had numerous imitators and successors, he lived in Benares unapproachable and alone in his niche in the temple of Fame. Disciples he had in plenty,—to-day they are numbered

by millions,—though he never founded a sect,—but imitators none. Looking back along the vista of centuries we see his noble figure standing in its own pure light as the guide and saviour of Hindustan. His influence has never ceased,—nay, it has ever increased and is still increasing, and it is impossible to over-estimate the work of him who first in India since the Buddha's time not only taught man's duty to his neighbour, but succeeded in getting his teachings accepted by a whole nation. His great work is to-day the one Bible of a hundred millions of people, and fortunate it has been for them that they had this guide. It has been received as the perfect example of the perfect book, and thus his influence has not only been exercised over the unlettered multitude, but over the long series of authors who followed him, and especially over the crowd which sprang into existence with the introduction of printing at the beginning of the present century. As Mr. Growse says, the book is in everyone's hands, from the Court to the cottage, and is read or heard and appreciated alike by every class of the Hindu community, whether higher or low, rich or poor, young or old.

HIS INDIVIDUALITY.

The secret of Tulasi Dasa's power is contained partly in his marked individuality, and partly in the fact that his main doctrines can be distinctly traced to the teaching of Ramanuja. He taught love to a personal God, to one on whom human nature could fix its affections, and not meditation on the abstract Brahma of Sankaracharya, an idea to which only the most trained intellects of India could attain. This personal deity had given man the Great Example, in becoming incarnate as

Rama, and this example taught mankind that devotion to the Supreme alone was not sufficient for salvation, but that to it must be united a generous love for the universal brotherhood of man. He touched not only those highest feelings of devotion to Him who is ineffable, which can be found in every human heart, if only they are sought for, but added to it that practical side, which is often so wanting in systems of Hindu philosophy, and taught man's duty to his neighbour also.

HIS LIFE.

Little is known of the poet's life, though many legends are connected with it. It is almost certain that he was a Sarayuparina Brahman, and was one of those unfortunate children, born under an unlucky star, called *Abhuktamula*,* who was abandoned, as was customary in those days, by his parents. He was picked up by some itinerant Sadhu who adopted him as his disciple, and gave him a moderate education.

He married and had a son, and afterwards, it is said at the instigation of his wife, gave up home and family, and became a wandering Vaishnava. He commenced his great work, the *Rama-charit-manasa*, better known as the *Ramayana* in the year 1574, and subsequently differing from his co-religionists on a point of discipline, moved to Benares where he finished it. Some score of works are attributed to him, but only twelve, six greater and six lesser, are certainly his. The principal of these are the *Ramayana*, the *Vinaya Patrika*, the *Krishnavali* (written after a visit to Gokula), the *Gitavali*, and the *Kavitavali*. Of these the *Ramayana* is incomparably his finest work. In it he is said to have exhausted every resource of the poetic art, and I myself consider that it is difficult to

* He is said to have been born in the year 1532 A.D. He died in 1623 A.D.

speak of it in too high terms. His characters live and move with all the dignity of the heroic age. Dasaratha, the man of noble resolves which a pitiless fate had doomed to be unfruitful; Rama, of lofty and unbending rectitude, well contrasted with his loving but impetuous brother Lakshmana; Sita, "the perfect woman nobly planned"; and Ravana, like Dasaratha, predestined to failure, but fighting with all his demon force against his fate, almost, like Satan in Milton's epic, the protagonist of half the poem; all these are now as vividly before mind's eye as any character in the whole range of English literature. Then what a tender faithfulness there is in Bharata's character, which by its sheer truth overcomes the false schemes of his mother Kaikeyi and her maid, and with what close adherence to nature does he portray even the vilest of those who flit across his stage. Each has his own character and none is without some redeeming virtue.

There are, however, fine passages in his other poems. No one can imagine Tulasi Dasa as merely an ascetic. He was a man that had lived. He had known the pure pleasures of wedded life and the joys of clasping an infant son to his bosom. He had wandered far and wide and contracted intimate friendships with the greatest men of his time,—men of the world like Man Singh, Todar Mall, and Abdur Rahim Khanbhana. All this experience finds expression in his works. What can be more charming than the description of Rama's babyhood and boyhood in the commencement of the Gitavali, or the dainty touches of colour given to the conversation of the village women as they watch Rama and Lakshmana and Sita treading their weary way during their exile. Again, what mastery of words is there in

the Sunder Kanda of the Kavitavali throughout the description of the burning of Lanka. We can hear the crackling of the flames and the crash of the falling houses, the turmoil and confusion among the men, and the cries of the helpless women as they shriek for water.

HIS MODESTY.

The reasons for the excellence of this great poet's work are not far to seek. The most important of all was the great modesty of the man. The preface of the *Ramā-charita-manasa*, is one of the most remarkable portions of the book. Kalidasa may begin his *Raghuvamsa* with a comparison of himself to a dwarf, and of his powers over language to skiff on the boundless ocean; but from under these modest words there gleams a consciousness of his own superiority. His modesty is evidently mock, and the poet is really saying to himself, at the while; "I soon show my readers how learned I am and what a command I have over the nine poetic flavours." But (and this is another reason for his superiority) Tulasi never wrote a line in which he did not himself believe heart and soul. He was full of his theme, the glory and love of his master, and so immeasurable did that glory and that love seem that he counted himself as but dust before them. 'My intellect,' he says, is beggarly, while my ambition is imperial. May good people all pardon my presumption and listen to my childish babbling, as a father and mother delight to hear the lisping prattle of their little one.' Kalidasa took the tale of Rama as 'a peg on which to hang his garlands of graceful verses, but Tulasi Dasa wove wreaths of imperishable fragrance and humbly laid them at the feet of the God whom he adored.