

“तत्त्वविद् ।”

Chhandogya-Upanishad.

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

THE LIGHT OF THE EAST.

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KEYNOTES.

AN American professor writes in one of the Philadelphia papers : “We boast of our Christian civilization as if it was a thing to be proud of, while the truth of the matter is, it is a thing to be ashamed of, and something Christ had very little to do with. Our daily papers are a compendium of crime and misery and that is enough to make one’s blood run cold with horror at the fiendishness latent in humanity.

“If Christ came to save the world, it looks, as if it were more of a failure than anything else ; for is not Christendom the worst of all parts of the earth for crime, drunkenness, war, licentiousness, poverty, want, disease and suicide ? No other people’s history gives such a record. We point with pride to our advancement, our inventions, our mechanical wonder, our homes, our sciences, our libraries, our art galleries, our armies and warships, our schools and colleges, churches, &c. Yes, it is a

beautiful picture to look on ; but its side, as seen from memory’s scroll, is so shaded with the dark cloud of human woe, painted by Time’s skeleton fingers with the hearts of throbbing blood and oceans of tears wrung from trusting, suffering humanity, that we are compelled to stop aghast as we look first on that picture then on this.”

What our reverend gentlemen say to the above ?

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While Buddhism and Brahmanism have taught to the world a religion of universal peace and prepared its votaries for purely humane and philanthropic work, Christianity has taught people to invent machines of destruction in a never-ending succession. While Buddhism and Brahmanism have taught men to sympathize with the animal creation and to lead the life of a strict vegetarian,

Christianity could only produce a set of blood-thirsty monsters bent on devouring the animal creation over which he is destined to rule. After a trial of nineteen centuries Christianity has proved a failure and its broken remnants are soon destined to pass away with the advance of science.

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Very truly a modern philosopher has said that the Universe is an enormous Will bursting into life. The Hindu name for *Prakriti*, the *Primeval Nature*, is Will (वरुणा). The universe with its infinite laws and grand manifestation of power is a revolution of the infinite Will and an expression of the natural pulsation of the eternal mind. The material universe is a manifestation of spirit, the expansion of the eternal will known as *Prakriti*. Manifestation is a natural process and its necessity is inherent in the Divine Will,—*Prakriti* (प्रकृति).

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SEVEN CLASSES OF DREAMS. The seven classes of dreams within the limit of *Swapna* consciousness are :

1. The chaotic, monstrous, and troubled dreams ; arising from physical disorders, indigestion, mental troubles, and similar external causes.

2. The vague and undefined dreams ; in which pictures only half formed impress themselves in rapid succession upon the brain and hence appear quite obscure and confused on awaking.

3. Warning dreams, which occur to the mind as pictures, in the astral light, of events about to happen ; or they may appear as living scenes in which the dreamer either takes an active part, or remains passive, or remains a passive spectator. These are not necessarily connected specially with the life of the dreamer for

they frequently have reference to the lives of others, known to him, but are not themselves susceptible to these subjective impressions.

4. Retrospective dreams, having reference to events which have already taken place in this or preceding incarnations.

5. Dreams resulting from the will of others, good or bad, who desire to impress the sleeper with thoughts, towards future action. The ordinary man must be wide awake and equipped with a very powerful will in order to effect these impressions upon a sleeping person ; but the adept need not necessarily be awake in order to produce this result, because his state when away from the body is above the states of either *Swapna* or *Susupti*, as has been said. With regard to the reception of thoughts during sleep which afterward have effect in the waking life of the individual, this is a fact not sufficiently well known to most people ; but it is nevertheless a potent factor in daily life, and more could be said on this point when discussing consciousness.

6. The next kind of dream is the allegorical, which, under more or less beautiful and spiritual imagery, is intended to convey to the mind some idea of a subjective reality or truth. The impression is that truth clings to, or more properly speaking, is held by the consciousness of the waking person, although the brain may not contain the images under which it was conveyed.

7. Prophetic dreams are the highest class of conscious impressions received in the *Swapna* state. They are impressed upon our consciousness by the Higher Self, and as such are plain and clear. Many instances of this kind of dream appear in the various Scriptures, and are spoken of as being received by means of a voice.—*Notes and Queries.*

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All Paris has been greatly moved by the revelations of a medium named Mlle. Conedon, who, while in a state of trance professes to declare, to people their past, their present, and their future. M. Gaston Mery, a well-known man of letters, was deputed by *Le Temps*, one of the most serious and influential of the Parisian dailies, to visit this lady and report upon her. And this is what he says :—

“In a clear voice and without our having asked anything of her she spoke to us of our character, our past existence, and our projects for the future. The details are sufficiently precise and in what relates to the past and present exact. We could not help feeling sensation of astonishment.”

The spirit who controls her gives the name of “Gabriel,” and whomsoever he may be one thing appears to be pretty certain, that the wonderful accuracy of her statement—leaving her predictions out of question for the present—is producing a profound impression upon the minds of the most sceptical in a city which, at the present time, is full of spiritual unrest.

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He is truly poor who desires all.

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It is very curious to find mis-statements and perverted interpretations of the original Hindu religion by the leaders of the opposite camp (especially the Brahmos and the Missionaries) now and then, even after the thorough exposition which the Hindu system is receiving at the hands of its native and foreign expositors. This is partly, no doubt, due to prejudice and partly, to the inherent tendency of the human mind to regard one's pet theories as superior to all others. In such a civilized epoch of the history of the

world as the Nineteenth century, it is hard to believe that an educated man can put faith in the theory of personal creation,—a creation which is the outcome of the arbitrary will of an arbitrary God.

Unity and the Minister (a Brahmo paper) in an article headed “Polytheism and Pantheism” tries to misrepresent Hindu pantheism (whose true meaning it purposely fails to understand) in a singular way and defends its theory of personal creation in a manner which is repugnant to every rational mind. We have nothing to say, at present against the position which it has taken but will simply observe that theories which defend personal creation in spite of the glaring facts of modern science are suited only to the semi-barbarous section of humanity. It is so repugnant to the developed knowledge and faculties of the Nineteenth century man as well as to the student of the Vedanta and Sankhya that instead of trying to combat it, it should be dismissed with silent contempt.

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The best theology—a pure life; the best philosophy—a contented mind; the best education—self-knowledge; the best statesmanship—self-government; the best medicine—cheerfulness and temperance; the best art—painting a smile on the brow of childhood; the best sense—extracting sunshine from a cloudy way; the best war—to war against internal evils and selfishness; the best music—the laughter of an innocent child; the best journalism—printing the true and beautiful on memory's tablet; the best mathematics—that which doubles the most joys and divides the most sorrows; the best biography—the life which writes charity in the largest letters; the best telegraphing—flashing a ray of sunshine into a gloomy heart; the best navigation

—steering clear of the lacerating rocks of personal contention; the best diplomacy—effecting a treaty of peace with one's own conscience; the best engineering—building a bridge of love, faith and trust over the river of death; the best currency—Purity; the best standard—Love.

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Alfred Wallace the great scientist writes to an editorial contemporary that he believes that the individual human spirit is developed *in* and *by means of* the body, and that the mental powers and faculties of the spirit are developed along with, and by means of, the brain. "When it leaves the body it possesses the exact grade of development and amount of knowledge it had acquired in the body, the spirit of a child possessing the mind of a child, and of a philosopher the mind of a philosopher. The statement that 'size of brain is one of the most important elements which determine mental power or capacity,' is in perfect harmony with the other statement that it is 'spirit alone that feels, and perceives and thinks'; though, so long as the spirit is in the body, it does so by means of the brain and nervous system which formed an essential condition of its development. If this were not so, if the spirit were mentally independent of the organism it is here bound up with, there would be no close relation between the mental powers and characters of the spirits of infants and adults, or those of fools and wise men, who, the moment they got rid of the body, would be alike in mental power and knowledge. But all the facts and all the teaching of spirit phenomena show us that this is not so, but that the spirit is exactly what it was here, and starts on its further development from the exact point it had reached here."

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Swāmi Vivekānanda concluded one of his class lectures on Karma Yoga, delivered at New York, in the following words:—

"I will tell you in a few words about one man who carried it (Karma Yoga) into practice. That man was Buddha. He is the one man who ever carried this into perfect practice. All the prophets of the world, except Buddha, had external motive power to move them. The prophets of the world, with his exception, can be divided into two sets, one set who say they are gods come down on earth, and the other who say they are messengers from God; and both draw their impetus from outside, expect reward from outside, however spiritual may be the language they use. But Buddha is the only prophet who said, 'I do not care to know your various theories about God. What is the use of discussing all the subtle doctrines about the soul? Do good and be good. And this will take you to whatever truth there is.' He was absolutely without motive power and what man worked more than he? Shew me in history one character who went so high above all; the whole human race has produced but one such character; such high philosophy; such sympathy; this great philosopher, preaching the highest philosophy, and having sympathy for the lowest animals, and never making any claims. He is the ideal Karma Yogin, acting entirely without motive, and the history of humanity shows him to have been the greatest man ever born; beyond compare of all others, the greatest combination of heart and brain that ever existed, the greatest soul-power that was ever manifested. He was the first great reformer the world ever saw. He was the first who dared to say, 'Believe not because some old manuscripts are produced, believe not because it is your national belief,

because you have been made to believe from your childhood, but reason it out, and after you have analysed it, then if you find it will do good to one and all, believe it, live up to it and help others to live up to it.' He works best who works without any motive power, neither

for money nor anything else, and when a man can do that, he will be a Buddha, and out of him will come the power to work in such a manner as to transform the world. This is the very ideal of Karma Yoga."

ANCIENT SANKHYA SYSTEM.

(Continued from page 329.)

THE distinction between *Mula-prakriti* (मूलप्रकृति) and its products has been previously shown. They possess opposite attributes. In the next place, the attributes that are common between them are described :

लियुष्मदिवेकि विषयः साक्षात्सचेतनं

प्रसवयन्ति ।

व्यक्तं तथा प्रधानं तद्विपरीतस्य च दुर्धान ॥

The qualities in which the discrete (व्यक्त) and the undiscrete (अव्यक्त) principles agree are enumerated one by one : both *Prakriti* and her products are indiscriminative, objective, irrational, and prolific. Both of them have the three qualities, viz: *Satwa*, *Raja*, and *Tama*. (Indiscriminative = non-intelligent ; objective = common to all ; irrational = free from the perception of pain, pleasure, and dullness ; prolific = productive of other entities). The characteristics of the discrete and the undiscrete principles have been set forth above in order to show that *Purush* (consciousness) is the very reverse of *Prakriti* in everything. According to the Sankhyas the knowledge of *Purush* can only be gained by the

thorough knowledge of *Prakriti*. We are made up of two factors, so to speak viz., *Prakriti* and *Purush*. If we thoroughly realize the nature of the former, we shall be able to realize the nature of the latter also. *Prakriti* (प्रकृति) is manifested, *Purush* (पुरुष) is unmanifested ; consequently the study of *Prakriti* is far more easy than the study of *Purush*.

Realize *Prakriti* in all its infinite manifestations through the twenty-four principles laid down by Kapila and you will be able to know the true nature of your self which is veiled by the manifestations of matter. The knowledge of the distinction between consciousness and unconsciousness is the root of the knowledge of self. Consciousness divested of all forms and attributes is the real self of man. The study of matter is therefore necessary for the true knowledge of soul.

In the latter part of the Sloka it is said that *Purush* (पुरुष) is the very opposite of *Prakriti* as the latter is composed of attributes and the former is free from every trace of the same.

जीवमतीति विचारदेष्टुं साक्षात्सचेतनं

नैवर्त्यम् ।

The above Sloka is devoted to the exposition of the three qualities, *Satwa*, *Raja*, and *Tama*. Pleasure is the characteristic of *Satwa*; pain is the characteristic of *Raja*; unconsciousness (मोह) is the characteristic of *Tama*. That particular characteristic which is the nature of one quality is absent from the remaining two qualities. In our experience, the happiness derived from *Samādhi* may be characterized *Satwa* in the true sense of the word; the dullness and unconsciousness experienced in deep sleep may be characterized as *Tama* in the true sense of the word. The unrest felt in the waking state is *Raja*. In the state of *Satwa*, the mind is at rest but self-illuminated; in the *Tama* state it is devoid of self-knowledge; but in the *Raja* state it is in perpetual unrest. This is the psychological view of the above qualities.

According to the modern Sāṅkhya philosophy the three qualities are not only attributes but real objects which have an independent existence apart from consciousness. On the contrary, according to the ancient Sāṅkhyas the qualities are merely qualities whose substance is consciousness itself. The independent existence of attributes without an enjoyer shows that nature is devoid of purpose,—an assumption which no close student of nature is ready to admit. Why was the mighty fabric of the planetary chain framed and what can be the purpose of this long and weary course of evolution, had there been no consciousness to enjoy it? The universe would have been the play of soulless forces and evolution the fantastic dream of a disordered brain had there been no mind to perceive the phenomena of matter. The groups of attributes which go by the name of material objects can not be the substance for the simple

reason that the human mind can not conceive of two attributeless objects existing side by side. If *Prakriti* be an attributeless substance what should we think of *Purush*, i. e., should we regard it as a substance or as an attribute? We can not evidently regard it as an attribute for the whole drift of Hindu religion and philosophy is against it. And as there can not be two attributeless substances we can only come to the conclusion that that *Purush* is consciousness and *Prakriti*, the attribute.

सत्यं त्वं प्रकाशकं निदुष्यन्महं सत्यं च राजः
यत्तु वरचकमेव ततः प्रदीपवद्भास्यते वृत्तिः ॥

The predominance of *Satwa* (सत्यः) makes the body light, the intellect and the senses luminous. The predominance of *Raja* (राजः) urges one to action and makes him disturbed in mind. *Tama* (तमः) makes the body heavy and the senses inadequate to the performance of action.

From the above it appears that the above qualities are opposite in action. If so, how can they act together in bringing about a common object, i. e., creation. In answer to the above it is said that the existence of one of the three qualities depends upon the other two, though they are of an opposite nature. By their mutual co-operation and working on different lines they bring about the phenomena of creation.

Prakriti is also composed of the three qualities of which its products are made for the former is the cause and the latter its effects. As is the nature of the cause, so is the nature of the effect. As is the nature of the clay so is the nature of the pot which is made out of it. He who knows fully the discrete principles knows also the undiscete principle, for the latter is simply a remote

condition of the former. The fig tree only produces figs and nothing else. *Prakriti* which is full of attributes only gives birth to objects composed of the three attributes and nothing else. It should be borne in mind that strictly speaking there are not three attributes viz., *Satwa*, *Raja* and *Tama* but that the various qualities of *Prakriti* are classed under the above three heads.

It has been conjectured by some orientalists that the above three kinds of attributes of the Sankhya philosophy correspond to the primary forces of nature such as the centripetal and centrifugal and these forces reach the condition of equilibrium during the time of *Pralaya* or universal dissolution. The above statement appears to us very vague for we fail to have any conception of force apart from the material substance on which it acts. If the forces during *Pralaya* reach the state of perfect equilibrium how is that equilibrium again broken at the beginning of a new cosmic evolution?

It has been said before that *Satwa* (सत्त्वः) is light, *Raja* (रजः) is neither light nor heavy and *Tama* (तमः) is heavy. It is a matter of experience with the *Yogis* that just at the beginning of the *Samadhi* trance their body becomes lighter and lighter till it appears non-existent when the trance state is complete. On the other hand, we find that at the approach of sleep, the body gets heavier and heavier till unconsciousness reigns supreme. The waking state is neither light nor heavy as compared with the above; consequently it is a state of unrest, sometimes the balance turning towards *Satwa* (सत्त्वः) and sometimes towards *Tama* (तमः). The waking and the

dreaming states are states of mental unrest where objects appeal to our senses and where the mind is running from one object to another. But this state is preferable to the state of deep sleep as in the latter we remain unconscious and have, therefore, no chance of reaching the state of *Satwa* (सत्त्वः).

Indiscrimination or unconsciousness is the pervading characteristic of *Prakriti* (प्रकृति) as well as of her products. This is the chief characteristic of nature which distinguishes it from *Purush* (consciousness). Though there is an eternal law acting through all the manifestations of *Prakriti*, though its evolution and dissolution are harmonious and rhythmical yet all this order is natural to *Prakriti* just as liquidity is natural to water. Nature whether in her manifested or her unmanifested form is totally devoid of consciousness, and if we find the latter in her higher products such as *Buddhi*, *Ahankâr*, *Mahat* we should regard it as the reflection of consciousness and nothing more.

In taking a short resume of the discrete and the undiscrete principles as set forth in the Sankhya philosophy, we find that the *Prakriti* of the Sankhyas is a subtle, unconscious, and all-pervading principle which undergoes evolution and dissolution according to its own fixed laws. We can not have any idea of *Prakriti* simply because it is beyond our intellect or, in other words, because intellect is its product. For this reason it is termed *Avyakta* (that which can not be brought within the scope of intellection). Still, though we are not face to face with *Prakriti* and though it is beyond the scope of our intellect, yet we infer its existence by reasoning. It is so subtle that atoms are the fourth stage of its differentiation and so unlike its manifesta-

tions that if it may be compared with anything known to us it may be compared with the infinite space. It has been stated that at the end of universal dissolution the three qualities composing *Prakriti* reach the state of equilibrium. It is sometimes objected that how is this equilibrium broken again at the beginning of a new evolution? The *Purush* of the Sankhya philosophy is inert and a new evolution can not be brought about by its means. In other words these critics assume a state of *absolute* equilibrium which is impossible from the nature of things. The very conception *equilibrium* implies *want of equilibrium* and vice versa. Everything in nature is relative and its every stage is transitory. The force which destroys the equilibrium of the three qualities *does not exist outside nature* but it is a part and parcel of nature itself. If we demand a state of *absolute equilibrium* we can as well demand a state of *absolute dissolution* as well as a state of *absolute evolution*. In other words, we like to see eternal permanence amidst the transitory phenomena of nature. Our experience of nature shows that its one stage is continually passing into another and there is hardly a pause in the change of natural phenomena. How can we then expect *absolute equilibrium* in the evanescent stage through which nature passes.

वस्तुवर्तमानं निपुणादिवर्धनात्

विज्ञानात् ।

इदमोक्तिमोक्षभावात् वेदवार्त्तं मनुते ॥

In this Sloka, reasons are assigned for the existence of *Purush* (पुरुष).

Wherever in nature we find an assemblage or arrangement of sensible qualities, we also find that the arrangement is made for some one's enjoyment. Material objects are irrational. Hence without a rational being there can be no purpose whatever in the arrangement of the various material objects in a systematic order.

In the next place, the very conception that there is an object composed of the three qualities implies its opposite, i. e., an object which is devoid of the three qualities. Hence, there must be something which is devoid of the three qualities.

Again, there is the superintendence of the soul in the shape of *Mahat* (महत्), *Ahankar* (अहंकार) &c. by means of which evolution proceeds. This superintendent is a conscious being. Soul exists because there is an enjoyer and something to be enjoyed. The enjoyer must be different from the thing enjoyed. Nature is irrational so there must be a rational being to enjoy the various qualities of nature. This rational being is soul. There is also a tendency in us to be separated from the influence of the qualities. This longing for abstraction also implies the existence of soul.

OUR EXCHANGES.

SHALL WE LIVE AFTER DEATH; AND, IF SO, HOW?

THE EVIDENCE OF FACTS.

BY ALFRED R. WALLACE.

TO the new edition of Dr. Wallace's well-known book "Miracles and Modern Spiritualism," which has just been published by Mr. George Redway, the veteran scientist has prefixed a new preface, which, being in fact a valuable fragment of autobiography, deserves to be rescued from the oblivion which too often attends prefaces. It makes no claim to be autobiographical, for Dr. Wallace modestly introduces it as a few notes of the changes of opinion that he has witnessed on the subject in the last fifty years, for Dr. Wallace's acquaintance with psychic phenomena dates back now for more than half-a-century. Without further preface of my own I will introduce Dr. Wallace's remarks, calling special attention to his sensible observations as to the difficulty of accepting the alternative hypothesis which attributes all psychic phenomena to our second self; a self which, if this be so, unfortunately, whatever other attributes it has, starts with the disadvantage of being a confirmed liar, for the one thing it will never do is to admit that it is what it is.

MESMERISM: MY STARTING POINT.

Dr. Wallace says:—

It was about the year 1843 that I first became interested in psychical phenomena, owing to the violent discussion then going on as to the reality of the painless surgical operations performed on patients in the mesmeric trance by Dr. Elliotson

and other English surgeons. The greatest surgical and physiological authorities of the day declared that the patients were either impostors or persons naturally insensible to pain; the operating surgeons were accused of bribing their patients; and Dr. Elliotson was described as "polluting the temple of science." The Medico-Chirurgical Society opposed the reading of a paper describing an amputation during the magnetic trance, while Dr. Elliotson himself was ejected from his professorship in the University of London. It was at this time generally believed that all the now well-known phenomena of hypnotism were the result of imposture.

PERSONAL EXPERIMENT THE ROAD.

It so happened that in the year 1844 I heard an able lecture on mesmerism by Mr. Spencer Hall, and the lecturer assured his audience that most healthy persons could mesmerise some of their friends and reproduce many of the phenomena he had shown on the platform. This led me to try for myself, and I soon found that I could mesmerise with varying degrees of success, and before long I succeeded in producing in my own room, either alone with my patient or in the presence of friends, most of the usual phenomena. Partial or complete catalepsy, paralysis of the motor nerves in certain directions, or of any special sense, every kind of delusion produced by suggestion, insensibility to

pain, and community of sensation with myself when at a considerable distance from the patient, were all demonstrated, in such a number of patients and under such varied conditions, as to satisfy me of the genuineness of the phenomena. I thus learnt my first great lesson in the inquiry into these obscure fields of knowledge, never to accept the disbelief of great men, or their accusations of imposture or of imbecility, as of any weight when opposed to the repeated observation of facts by other men admittedly sane and honest. The whole history of science shows us that, whenever the educated and scientific men of any age have denied the facts of other investigators on a *priori* grounds of absurdity or impossibility, the deniers have always been wrong.

A few years later, and all the more familiar facts of mesmerism were accepted by medical men, and explained, more or less satisfactorily to themselves, as not being essentially different from known diseases of the nervous system; and of late years the more remarkable of phenomena, including clairvoyance both as to facts known and those unknown to the mesmeriser, have been established as absolute realities.

REICHENBACH'S RESEARCHES.

Next we come to the researches of Baron von Reichenbach on the action of magnets and crystals upon sensitives. I well remember how these were scouted by the late Dr. W. B. Carpenter and Professor Tyndall, and how I was pitied for my credulity in accepting them. But many of his results have now been tested by French and English observers and have been found to be correct.

Then we all remember how the phenomena of the stigmata, which have occurred at many epochs in the Catholic Church, were always looked upon by sceptics as gross imposture,

and the believers in its reality as too far gone in credulity to be seriously reasoned with. Yet when the case of Louise Lateau was thoroughly investigated by sceptical physicians and could be no longer doubted, the facts were admitted; and when, later on, somewhat similar appearances were produced in hypnotic patients by suggestion, the whole matter was held to be explained.

PSYCHICAL RESEARCH.

Second-sight crystal-seeing, automatic-writing, and allied phenomena have been usually treated either as self-delusion or as imposture, but now that they have been carefully studied by Mr. Myers, Mr. Stead, and other inquirers, they have been found to be genuine facts; and it has been further proved that they often give information not known to any one present at the time, and even sometimes predict future events with accuracy.

Trance mediums who give similar information to that obtained through crystal-seeing or automatic writing have long been held up to scorn as impostors of the grossest kind. They have been the butt of newspaper writers, and have been punished for obtaining money under false pretences; yet when one of these trance mediums, the well-known Mrs. Piper, was subjected to a stringent examination by some of the acutest members of the Society for Psychical Research, the unanimous testimony was that there was no imposture in the case, and that, howsoever the knowledge exhibited was acquired, Mrs. Piper herself could never have acquired it through the medium of her ordinary senses.

ITS RESULTS.

Nothing has been more constantly disbelieved and ridiculed than the alleged appearance of phantasms of the living or of the recently dead, whether seen by one person alone or

by several together. Imagination, disease, imposture, or erroneous observation have been again and again put forth as sufficient explanation of these appearances. But when carefully examined they do not prove to be impostures, but stand out with greater distinctness as veridical and sometimes objective phenomena, as is sufficiently proved by the mass of well-attested and well-sifted evidence published by the Society for Psychical Research. Still more subject to ridicule and contempt are ghosts and haunted houses. It has been said that these disappeared with the advent of gas; but so far from this being the case, there is ample testimony at the present day to phenomena which come under these categories.

In this connection also we have not merely appearances which may be explained away as collective hallucinations, but actual physical phenomena of such a material character as stone-throwing, bell-ringing, movements of furniture, independent writing and drawing, and many other manifestations of force guided by intelligence which is yet not the force or the intelligence of those present. Records of such phenomena pervade history, and during the last century, and especially during the last half-century, they have been increasingly prevalent, and have been supported by the same kind and the same amount of cumulative testimony as all the preceding classes of phenomena. Some of these cases are now being investigated, and there is no sign of their being traced to imposture. From personal knowledge and careful experiments I can testify that some of these physical phenomena are realities, and I cannot doubt that the fullest investigation will result, as in all the other cases, in their recognition as facts which any comprehensive theory must recognise and explain.

SPIRIT PHOTOGRAPHS.

What are termed spirit-photographs—the appearance on a photographic plate of other figures besides those of the sitters, often those of deceased friends of the sitters—have now been known for more than twenty years. Many competent observers have tried experiments successfully; but the facts seemed too extraordinary to carry conviction to any but the experimenters themselves, and any allusion to the matter has usually been met with a smile of incredulity or a confident assertion of imposture. It mattered not that most of the witnesses were experienced photographers; who took precautions which rendered it absolutely impossible that they were imposed upon. The most incredible suppositions were put forth by those who had only ignorance and incredulity to qualify them as judges in order to show that deception was possible. And now we have another competent witness, Mr. Traill Taylor, for many years editor of the *British Journal of Photography*, who, taking every precaution that his life-long experience could suggest, yet obtained on his plates figures which, so far as normal photography is concerned, ought not to have been there.

THE THEORY OF THE SECOND SELF.

Lastly, we come to consider the claim of the intelligences which are connected with most of these varied phenomena to be spirits of deceased men and women; such claim being supported by tests of various kinds, especially by giving accurate information regarding themselves as to facts totally unknown to the medium or to any person present. Records of this sort are numerous in spiritual literature as well as in the publications of the Society for Psychical Research, but at present are regarded as inconclusive, and various theo-

ries of a double or multiple personality, of a sub-conscious or second self, or of a lower stratum of consciousness, are called in to explain them or to attempt to explain them. The stupendous difficulty that, if these phenomena and these tests are to be all attributed to the "second self" of living persons, then that second self is almost always a deceiving and a lying self, however moral and truthful the visible and tangible first self may be, has, so far as I know, never been rationally explained; yet this cumbrous and unintelligible hypothesis finds great favour with those who have always been accustomed to regard the belief in a spirit-world, and more particularly a belief that the spirits of our dead friends can and do sometimes communicate with us, as unscientific, unphilosophical, and superstitious. Why it should be unscientific, more than any other hypothesis which alone serves to explain intelligibly a great body of facts, has never been explained. The antagonism which it excites seems to be mainly due to the fact that it is, and has long been in some form or other, the belief of the religious world and of the ignorant and superstitious of all ages, while a total disbelief in spiritual existence has been the distinctive badge of modern scientific scepticism. The belief of the uneducated and unscientific multitude, however, rested on a broad basis of alleged facts which the scientific world scouted and scoffed at as absurd and impossible. But they are now discovering, as this brief sketch has shown, that the alleged facts, one after another, prove to be real facts, and strange to say, with little or no exaggeration, since almost every one of them, though implying abnormal powers in human beings or the agency of a spirit-world around us, has been strictly paralleled in the present day, and has been subjected to the close scrutiny of the scientific and scepti-

cal with little or no modifications of their essential nature. Since, then, the scientific world has been proved to have been totally wrong in its denial of the facts, as being contrary to laws of nature and therefore incredible, it seems highly probable, *a priori*, it may have been equally wrong as to the spirit hypothesis, the dislike of which mainly led to their disbelief in the facts.

SPIRIT RETURN A SCIENTIFIC THEORY.

For myself, I have never been unable to see why any one hypothesis should be less scientific than another, except so far as one explains the whole of the facts and the other explains only a part of them. The "second" or "subconscious self," with its wide stores of knowledge, how gained no one knows, its distinct character, its low morality, its constant lies, is as purely a theoretical cause as is the spirit of a deceased person or any other spirit. It can in no sense be termed "a known cause." To call this hypothesis "scientific," and that of spirit agency "unscientific," is to beg the question at issue. That theory is most scientific which best explains the whole series of phenomena; and I therefore claim that the spirit-hypothesis is the most scientific, since even those who oppose it most strenuously often admit that it does explain all the facts, which cannot be said of any other hypothesis.

REASSURING CONCLUSIONS.

This very brief and very imperfect sketch of the progress of opinion on the questions dealt with in the following pages leads us, I think, to some valuable and reassuring conclusions. We are taught first that human nature is not so wholly and utterly the slave of delusion as has sometimes been alleged, since almost every alleged superstition is ~~now shown to have had a basis of fact.~~ Secondly, those who believe, as I do,

that spiritual beings can and do, subject to general laws and for certain purposes, communicate with us, and even produce material effects in the world around us, must see in the steady advance of inquiry and of interest in these questions the assurance that so far as their beliefs are logical deductions from the phenomena they have witnessed, those beliefs will at no distant date be accepted by all truth-seeking inquirers.

[It is cheering to hear so sanguine an estimate as to the ultimate triumph of truth from the veteran scientist].

HIS BOOK AND WHAT IT CONTAINS.

Dr. Wallace's book is well known, and has long been generally recommended as a useful introduction to those who, although sceptical, are disposed to pay attention to psychic phenomena. In this third edition, the text has been carefully revised. Dates have been inserted, and a few additional facts have been added, either in the body of the work or in footnotes. Dr. Wallace has also added chapters of "Apparitions" and "Phantasms" which appeared in the *Arena* of 1891. The following is his table of Contents:—

An answer to the arguments of Hume, Lecky, and others against miracles.

The Scientific aspect of the Supernatural—

- I.—Introductory.
- II.—Miracles and modern sciences.
- III.—Modern miracles viewed as natural phenomena.
- IV.—On force, animal magnetism, and clairvoyance.
- V.—The evidence of the reality of apparitions.
- VI.—Modern Spiritualist: evidence of men of science.

VII.—Evidence of literary and professional men to the facts of modern Spiritualism.

VIII.—The theory of Spiritualism.

IX.—The moral teachings of Spiritualism.

X.—Notes of personal evidence.

A defence of modern Spiritualism. Are there objective apparitions?

What are phantasms, and why do they appear?

Appendix to "A Defence of Modern Spiritualism."

THE ART OF MIND-BUILDING.

BY PROFESSOR ELMER GATES.*

"The first experiment in my investigations regarding the mind consisted in giving certain animals an extraordinary and excessive training in one mental faculty—e.g., seeing or hearing—and in depriving other animals, identical in age and breed, of the opportunity to use that faculty. I then killed both classes of animals and examined their brains to see if any structural difference had been caused by excessive mental activity, as compared with the deprivation or absence thereof. During five or six months, for five or six hours each day, I trained dogs in discriminating colors. The result was that upon examining the occipital areas of their brains I found a far greater number of brain-cells than any animal of like breed ever possessed.

"These experiments serve to localize mental functions, and, above all, to demonstrate the fact that more brains can be given to an animal, or a human being, in consequence of a

* Director of the Laboratory of Psychology and Psychurgy, Washington, D. C. A personal interview, especially reported for THE METAPHYSICAL MAGAZINE, by George J. Mason.

better use of the mental faculties. The trained dogs were able to discriminate between seven shades of red and six or eight of green, besides manifesting in other ways more mental ability than any untrained dog.

"The application of these principles to human education is obvious. A child that had been trained for six weeks after birth in the excessive use of the temperature senses (detection of heat and cold) was found, after dying of scarlet fever, to possess in the temperature areas of the brain more than twenty-four times the average number of cells. As a matter of fact, the child was able to detect differences in temperature unrecognizable by other children of its age.

"Under usual circumstances and education, children develop less than ten per cent. of the cells in their brain areas. By processes of brain-building, however, more cells can be put in these otherwise fallow areas, child thus acquiring a better brain and more power of mind. Brain-building should properly begin a few weeks after birth, because, as soon as the brain is fully developed in all its areas, the child is prepared to acquire, by technical and professional education, special knowledge and particular kinds of skill. If the child has manifested artistic ability, this course of brain-building will not only increase that talent but provide supplementary development to prevent one-sidedness and disease.

"In 1879 I published a report of experiments showing that, when the breath of a patient was passed through a tube cooled with ice so as to condense the volatile qualities of the respiration, the iodide of rhodopsin, mingled with these condensed products, produced no observable precipitate. But, within five minutes after the patient became angry, there appeared a brownish precipitate which indicates the presence of a chemical compound produced by the

emotion. This compound, extracted and administered to men and animals, caused stimulation and excitement. Extreme sorrow, such as mourning for the loss of a child recently deceased, produced a gray precipitate; remorse, a pink precipitate, etc. My experiments show that irascible, malevolent, and depressing emotions generate in the system injurious compounds, some of which are extremely poisonous; also, that agreeable, happy emotions generate chemical compounds of nutritious value, which stimulate the cells to manufacture energy.

"I have succeeded in entirely eliminating vicious propensities from children with dispositions toward cruelty, stealing, or anger. In curing a bad habit I would, for every evil tendency, image, or craving existing in the same parts of the brain, create a greater number of the opposite kind of memories and keep them active a greater number of times each day, until the old structures had disappeared and new ones had been formed. This process does not require the assent of the patient any further than to take the course of studies. He may even not desire to abandon a certain practice or habit, but may wish to continue his evil course; yet, by the force of brain-building, that motive can be eliminated.

"This system of developments can be applied to regulate the assimilative processes, the diseases of which are dyspepsia, alcoholism, etc. A woman unable to eat fatty or greasy substances, even in the smallest portions, was by this system trained to take them in normal quantities. The alcohol habit, when not engendered by the habitual and excessive use of liquors, can originate through a certain derangement of the stomach and the brain-cells that govern it. Indigestion, accompanied by fermentation of sweets, creates a small amount of alcohol in the stomach.

This alcohol produces a stimulating effect which the patient misses when the fermentation is arrested by the alcohol itself, or by a change in the food. The first step toward curing this habit consists in forming another series of brain-structures of the different stages relating to previous experiences, not merely with intoxicants but with foods in general. The creation of at least a hundred times as many morally-functioning cells as there had been immorally-functioning cells will cause the craving for stimulants to disappear. It is possible in three months' time to develop brain-structures which will cause a patient to feel disgust for what he had previously relished and desired.

"The late Prentice Mulford says, in one of his pamphlets, that 'to think success brings success.' Unfortunately, however, such effort has but a limited effect in the usual business life. Aside from lack of training or of knowledge, present defects in business life result from an improper classification of the memories and an erroneous use of mental faculties. The mind is usually filled with disordered, disquieting memories which, as a rule, are accompanied by an equal number of pleasant or unpleasant experiences. Wearisome, unpleasant memories weaken health and do not generate thought-energy. Cure is accomplished in expelling these by another crop of wholly pleasant memories, which put the necessary structures of the mind in systematic order and teach the patient how to use the mental faculties.

"I have been asked how far this new science is related to phrenology. Phrenology had the misfortune of falsely locating every mental function. For instance, sight was placed near the middle of the eyebrow, whereas its true position is in the back of the head. The absence of all memory-cells predominant in any

mental faculty could not be discernible through the skull or scalp, because such absence would not change the cerebral cortex of that part of the brain as much as the tenth of an inch. There is, however, alike in man and animals, a general conformation, not merely of the head but of the entire body, which gives us some knowledge of the mental capacity. This will be obvious to any one who observes the facial angles and other characteristics among monkeys and the lower races of human beings.

"These discoveries, by giving to individuals a better use of the mind, open a new epoch in the methods of progress and civilization. It is the mind which creates sciences, arts, and institutions—which knows, suffers, and enjoys; and it is the mind that must continue to do all that is done. Give to people more mind, and all undertakings will be ameliorated, and better results accomplished. Give them more moral minds, and the evils of society will gradually disappear. If it is possible to give more mentality to people, then at last, through scientific experimentation, we have reached a fundamental law of morals.

"If you will remember that it is the mind that thinks, feels, knows, and performs physical labor; that it is the mind that rages, plots, and exercises all propensities, whether moral or immoral—then you will understand my meaning when I say that every act is right which, in its immediate or remote consequences, gives us more mind, or a better control and use of the mental faculties; and every act is wrong which, immediately or remotely, produces the opposite result. There can be no other right or wrong. An evil memory promptly antagonizes the functioning of the good memories, slowly poisoning not only the body of which the memory is a part, but memory itself.

"A statement made some months ago, by being falsely reported, has done me much harm. I was alleged to declare that sin is pink in color. It is, however, as inaccurate to speak of the color of sin as of the moral qualities of a vacuum. If an evil emotion is dominant, then during that period the respiration contains volatile poisons, which are expelled through the breath and are characteristic of these emotions. By applying chemical reagents I can detect the presence of these poisons, because a precipitate is produced; and this precipitate generally has some color. In the case of grief, for instance, if I use rhodopsin for my reagent, the color will be pinkish. Other reagents will produce other colors.

"My researches in brain-building have led to a demonstration of the evil effects of hypnotism. This practice produces a species of congestion of the brain. The pupil in the science of mind-structure who desires to achieve good mental and moral character must avoid hypnotic experiences, under no circumstances permitting himself to be hypnotized—save, perhaps, for some absolutely necessary surgical purpose. Hypnotism tends to vitiate the moral character.

"The various methods of mind cure, faith cure, laying on of hands, and similar processes that have come down to us from remote ages, have each some sort of a fundamental verity. One aspect of the truth has been seen, but it is generally combined with many mischievous practices and beliefs, and is seldom scientifically applied. My experiments prove that the mind activities create the structures which the mind embodies, or manifests. In addition to massage, diet, regulation of surroundings, etc., modern medicine will eventually evolve methods of brain-building to effect cures. Simple belief that you will get well will, in a measure, produce nutriti-

ous products and stimulate the health of the entire body. The indulgence of certain emotional states will do the same. To achieve any certain result, however, the process must begin with the first stages of brain-building and be pursued systematically to the higher stages, in order to create in the brain those structures which govern different portions of the body. This can best be done by the methods I have described.

"The value of this new science will be better understood when we remember that mind underlies all sciences, arts, and institutions. The mind has produced all our paintings, poems, literatures, languages, architectures, governments, and religions. Your mind is, to you, the most momentous and important fact in the universe; for without your mind, what would be the universe and its possibilities to you? Take away your mind, and what would there be left? To your own mind you must always look for guidance. If you can get more mind, or a better regulated mind, you will fundamentally and directly promote all your undertakings. You will be better able to apply whatever knowledge you possess.

"Real progress among peoples is the degree of their mental development. To test this statement, imagine progress in civilization which at each step produces less and less mind! To give people more mind is at once to promote all reform and all progress. If evolution did not lead to more mind, it would be retrogression."

(To be continued.)

A REMARKABLE OCCURRENCE.

The following story, strange as it may appear, is true in every detail.

and the facts could easily be proved in any court of law.

In October 1890, T. B. Garrison, now of Ozark, Mo., was a miller at Fordland, on the Kansas City, Fort Scott & Southern Railroad. He was then thirty years old and married. About ten o'clock one evening, while attending a religious meeting, the miller was seized with an irresistible impulse to see his mother. Though left in charge of their infant child, while his wife, one of the converts, went to the altar, Mr. Garrison made no delay. Giving the child to a friend who stood near, he hurriedly left the church.

Stopping at his home to explain his departure, Mr. Garrison was strongly urged by his mother-in-law to abandon his unreasonable determination. But he was deaf to all opposition.

The widowed mother lived with Mr. Garrison's sister in a log cabin near Ozark, about eighteen miles west of Fordland. Before Mr. Garrison reached the station, the train which would have taken him eight miles of his journey had steamed away in the darkness. No thought of turning back, however, entered the man's mind. He started at once to walk the entire distance, following the railroad to Rogerville (ten miles east of his mother's home), and then a wagon road leading down the slope to Ozark. As he travelled this lonely path his thoughts were constantly with his mother—not with any apprehension of sickness or danger, but he felt strongly drawn toward her.

About three o'clock in the morning Mr. Garrison reached her cabin. The door was fastened, as usual, with latch and string. Passing his knife-blade through the string-hole, he lifted the latch, thus effecting an entrance without waking his sister. He called his mother, and receiving no answer became alarmed.

The second call aroused his sister. A candle was then lighted, and an examination disclosed the startling fact that the mother had been dead for some time!

Mrs. Garrison had retired about ten o'clock the night previous, feeling as well as usual, though not in robust health. During the day she had attended the funeral of a neighbor; but otherwise nothing out of ordinary routine had occurred. The cabin consisted of one room only, but mother and daughter slept in separate beds. The younger woman heard no straggles in the night, and, had it not been for her brother's strange visit, would probably have slept till day.

The above facts have been much discussed, and a few days after Mrs. Garrison's death the St. Louis, *Globe-Democrat* published a full account of the affair.

Metaphysical Magazine.

CURIOSITIES OF MESMERISM.

Frank Alderman, who is considerable of a mesmerist in an amateur way, has recently been entertaining private parties of ladies and gentlemen with specimens of his powers over a world unseen by the describers when in their regular mental state, and unknown to Mr. Alderman, their questioner.

One evening a party of well-known doctors, lawyers, and other professional men, together with a number of ladies, gathered at a private house to test these powers. Mr. Alderman brought with him a boy of about fifteen years, Arndt by name, who works in the linseed-oil factory. The boy was placed in a chair and was speedily put to sleep. To the fact of his somnolence the doctors testified. The boy was then told to go (mentally) to a certain number on the Brush

Farm Street and to tell when he had got into the door. He soon announced his arrival, and was sent up-stairs. He got into a small room which he said was dark; then he was directed to another room, which he said was lighted by a shaded lamp placed on a stand, which position he described. A lady, he said, was lying on the bed, and there was no one else in the room. The statements about the dark room and the lady being alone were announced to be wrong; but when the occupants of the house returned home they found that they and not the mental visitor had been in error.

The boy was next sent to another house on a neighboring street. He was sent up-stairs, and when there, his attention was arrested by a curious table with a very large, round, marble top and a single standard. The table was one of a fashion obsolete for twenty years, and was placed as described. An attempt being made to send him into the billiard-room of the house, he announced that he saw a chair "that two could sit in," a piano, and, on the floor, "one of them crazy quilts you wipe your feet on" (meaning a Turkish rug). The occupants of the room, he said, were two young men, one of whom had a light mustache and combed his hair straight up from his forehead. This description corresponded exactly with the furnishings and occupants of the music-room at the time the description was made.

On a subsequent occasion, the people present being about a score of gentlemen, Mr. Alderman brought the Arndt boy and another about the same age. The boys were taken one at a time. One of them, being sent (mentally) into a house on Alfred Street, described the parlor with a good degree of accuracy, then went into the dining-room, located the sideboard, the

sewing-machine, and seemed impressed by a stove he saw. He got mixed as to rooms, but described a door with glass in it that opened into a small room. He fixed the position of the bookcase, and said he saw some little figures of men—"yes, they were little statues," he said. The descriptions were sufficiently accurate and the objects were usual enough to contradict the theory of guess-work.

A gentleman left the room and went out to look at public clock. The boy followed his action on the way down-stairs, but, in looking at the clock to see the time, lost his man.

The boy was next sent to Lansing for the first time. He described the low, dingy, wooden station, crossed the bridge and saw the hotels on the left. On being told to ask his way to the capitol he said he spoke to a "coon" and asked him for a cigarette—but in vain. He went into the capitol and was sent into supreme-court room. There he described with exactness the bench and the peculiar arrangement of the seats. He described the portraits of Judges Graves and Cooley on the walls.

The boys while asleep were rested mentally and exercised physically. They danced and sang comic songs; dropped red-hot coins and suffered the pangs of having icicles down their backs. On drinking from empty mugs they became very drunk, and one curled up on a sofa. Mr. Alderman mentally drew one of the boys to him with a force that a lieutenant, U. S. A., and two others present had very hard work to overcome.

The supreme test of the evening was the visit paid by one of the boys to Northampton, Mass., where he entered the home of a gentleman of the party. The boy described the depots at Buffalo and Rochester, passed Albany in safety, and

brought up at Worcester. Being sent back to Springfield, he said that there was no train for Northampton, and was told to count ties. He got there just the same, but took the wrong road from the station and announced himself on Main Street. Being sent back, he described the buildings on the way, and finally came to a frame house that stood well back from the street and had a peculiar roof. On being invited to let himself in he announced his presence. He told of a picture on the wall, representing an old man with a white beard, and of another with a horse and dog in it. He placed an extension-table in the sitting-room, and when the listeners around the sleeping boy began to shake their heads, the

owner of the house said the boy was correct. On being sent into the parlor he saw a mantel with a blue vase on one end and a dark one on the other. These proved to be copies of vases in the British Museum, and were of the colors given. On the centre was a "square thing with birds in it," the boy said. The birds looked like canaries, and they seemed to be in a glass case. The object turned out to be a peculiar clock on which were two pheasants, while smaller birds were perched upon it. There was absolutely nothing said to give the boy any inkling of the article he described. What is the explanation of these things? *Detroit Journal.*

SRADHA CEREMONY OF THE HINDUS.

I.

SOME years ago there appeared in the 'Corn Hill' a very sweet and instructive paper on "Samanala and its shadow" (Adam's Peak in Ceylon), in which the writer thus speaks of the East:—"Over the dark-eyed impassive people of that strange and unalterable East, ages flow and leave no mark, hundreds of generations are born and pass away and no change is wrought among them. There is an awfulness in their steady immobility. Dynasties may rise and fall, government may come and go, the name of their belief may be changed and little differences in ritual and service may spring up but from æon unto æon the people are unchanging. It is the same life that they lead, and the same things that they worship."

The remarks quoted above are

by no means exaggerated. The East is unalterable and strange. The invasion of Alexander, the sword of Zengis, of Timur, Nadir and Aurangzeb, the settlement of the Dutch, the Portuguese and the French, and finally the rule of the British people could work no change, domestic and religious, among that strange-people called the Hindus. Ages and ages have passed, nations have risen and fallen, and they are the same. Confined to their sacred limits, confined to their caste and class, they live, grow and die, borrowing nothing from other nations and looking with supine indifference upon the material prosperity of other countries and other peoples. Whence is this immobility? The answer is Religion. They consider their Religion, "Majestic like the Sun that gives light to

every age; that gives, but borrows none," and prizes her above all earthly sources of happiness. Yet the gentle forces of Western Civilization—the soft touches of the cloud hands of imported wines and gentle wearing of the summer rains of Western materialistic ideas have of late worn away 'the impassivity of the granite crags' considerably. Some of the crags are wearing away, and some have fallen, but the inundation is strong and majestic as ever. The time will come when people will see the shadow of 'Samana' in other religions, when Christ will be seen in Sri Krishna, and Mahomed and Buddha as disciples of Hindu sages. Till that time the common centre of all religions will remain in the dark, and the high ideas and spiritual doctrines of the Hindu religion will not be appreciated. As at present, the Hindus appear as a peculiar people to the rest of the world and some of their customs are peculiar also. Marriage is a civil as well as a religious custom with almost all civilized nations; with the Hindus it is more than either, or both, in the ordinary acceptance of the term. It is spiritual. To respect the memory of the dead is also a principle with all civilised nations; with the Hindus it stops not at the point indicated above. They carry their respect and love to an extent which was considered as ridiculous even here a decade or two before, for want of better knowledge of their own religious literature. It is not so though of now. Inquiries made in the West into the dominion of spirit-life have led to the confirmation of some of the highest pneumatological truths which were assumed and accepted before as true by society. These truths come here through the English Press, and are daily presented before the Indian public by the editors of newspapers. Thus the times have changed. We now read

our own literature and think for ourselves. To venture an article now on the Sradha ceremony of the Hindus is not so hazardous as it would have been twenty years ago.

We have said before that the Hindus respect the memory of their deceased ancestors like most civilized peoples; and they do more. They invoke the dead and offer food (cakes) to them! What are these cakes for? Do dead men eat? If not, where is the necessity? Or, is it a random shot, a shot in the dark, or is it a priestcraft? We will soon discuss all these questions as we go on. In the first place let us try to understand why the ceremony is called *Sradha*. The word "Sradha" is derived from *Sradha* or faith. The ceremony is therefore built on faith principally—on the faith that the spirits of the deceased do actually come to partake of the offerings made in gratefulness. It is a spiritual *Yoga*. Let us now see whether there is any sensible ground for the belief.

To show gratitude to the dead ancestors is a pleasing trait in humanity, which is acknowledged by all. To do the same, however, with flowers, fruits, rice, milk, sugar &c., believing that the deceased do actually come to the spot and feel the pleasure of actual eating, is something which cannot be well understood, much less acknowledged by all. Herein, therefore, lies the difference. To assume the possibility of their presence in the first instance, and then of their capacity for enjoyment of material things presuppose

1st. Our intimate knowledge of the spirit-world and of the existence of spirit-life.

2nd. Our power to invoke the dead and bring them back to earth for a while.

3rd. The capacity of the spirits for enjoyment of material things, food for instance.

Let us now see whether the an-

cients had any knowledge of spirit-spheres. In order to test a truth or a class of truths, it is usual to have at first a clear statement of surrounding circumstances connected with them. If, for instance, an individual or a nation believe that one man can affect another by the odours of his body, or by inhaling the smell of the wearing apparel of another for a length of time, it would be necessary on the part of the individual who wants to test the truth or otherwise of the belief, to have a clear statement of all the circumstances connected with it. To ignore a fact or a truth merely on the ground that it is not known to all men, is repugnant to all experience and reason. The truth of the circulation of the blood in animal body flashed originally in one mind only, and though not accepted at first by all, remained nevertheless as a truth. To say therefore that the Sradha ceremony cannot be true on the ground that it is confined only to *one nation* on the face of the earth, will be saying something contrary to previous experience.

If it can be shewn that the Hindu ceremony of Sradha has been based on something more than mere faith, then the questions asked before in this article hardly require any answer; if not, the subject itself is scarcely worth a moment's consideration. A belief that has no reasonable grounds to support, is worthy of no respect whatever. Let us see therefore whether there are any such grounds which may warrant us to suppose that the ceremony is not a myth. We have said before that in order to test the truth of any belief, it is essentially necessary that we should know all things connected with it, and for a time try to forget our own prejudices against it. In all the *mantras* of the 'Sradha' Ceremony, we find the following:

(a) The directions to be observed

by the performer of the ceremony on the day previous to the performance.

(b) The selection of the medium.

(c) The invocation ceremony.

(d) The articles used.

(e) The time fixed for the performance of the ceremony.

(f) The knowledge of spirit-life as displayed in Sradha mantras.

Before we venture to discuss on each of the subjects mentioned above, we may note by the way, that the ceremony is not only to be observed once a year, but a person may do it every day if he wishes to do so. It is however incumbent on him to do it at the time of a marriage or an 'upanayana' (the ceremony of the investiture of the holy thread) &c.; and hence Sradha is divided into five kinds.

(1) Nitya (daily).

(2) Nymitika (annual).

(3) Kamyā (when a *kamana* or object is to be attained).

(4) Bridhi (when blessings of the departed ancestors are to be asked before marriage &c.)

(5) Parbana—(on, a newmoon-day, 'Urdhodoya yoga, &c.)

On the day previous to the performance of the ceremony, the performer is to abstain from such actions as are likely to disturb the peace and health of his mind. He is not to tell lies, or be angry or enjoy the company of his wife. He is to eat such food as milk, rice, fruits and little sweet. He should abstain from wine, flesh and fishes. He is to keep his body clean and mind pure and is enjoined not to fatigue himself by travelling or to argue with any one or any subject. Thus, then, in a tranquil mind undisturbed by vanity, lust or anger, and soul unpolluted by a lie or a sin, and a spirit of reverence and humility, he is to approach the border-land between the dead and the living. We wish only the spiritists of the day would take a page out of the Hindu Sradha

Tatya, and observe the injunctions before invocation. Many of them are under the wrong impression and as a consequence, the results they achieve, turn out to be blossoms instead of fruits—if not altogether shadows instead of substance.

We are next to consider about the selection of the medium or Yagnik Brahman. It is said the medium should be a *Jati* (one who can control

his mind). He should be also either a *Brahmachari*, one who has devoted himself to the services of his Maker entirely, or an honest family man. A medium should be shunned if he be a thief, an out-caste or fallen, an atheist, a physician, a dealer in flesh, a money lender, or one who has bad nails or bad teeth.

K. CHAKRAVARTI.

THE SHASTRIC METHODS OF SUBDUING THE INDRIAS AND THE MIND.

(Continued from page 38.)

THE second accessory of Astanga Yoga is *Aiyama* or obligations. Patanjali says :

“ शौच शलोच तपः साध्यादेभ्यः ”

प्रतिष्ठानानिर्बन्धनाः ।

The observances are purity, contentment, penance, study and devotion or rather resignation to Isvara. Now this Shoucha or purification are of two kinds, one external and the other internal. The purification of our houses, clothes, fooding, the external body and other external necessities of life fall under the category of external purity ; whereas by internal purity we mean the purification of our mind, Buddhee, the Indryas and Jivatma. Yagnabalka says :

“ शौचं द्व द्विविधं श्रोत्रं वाक्शरीरध्मनस्त्वक्
शब्दस्पर्शस्वास्वतं वाक्शरीर मनः बुद्धिस्त्वक्मात्रं ”

इत्यादि ।

Shoucha or purity are of two kinds, one external and the other internal. The washing of body with external objects such as earth, water &c. is

called external purity and the purification of mind by means of *Prānāyama* and *Gyanam* or wisdom is called internal purity.

Every body ought to be pure both externally and internally but we should never leave internal purity for the sake of external one, for the chief object of purity is the purification of the *Indryas* and the mind and as external *Sadhanas* or practice is a great help to the internal one we should therefore practice both of them conjointly. A Chela can seldom practise or rather realize his internal purity if he remains in a very bad and impure place or indulges himself in impure food and impure habits. It is for this reason that Gita says that a Yogee should keep his *Asan* (posture) firm in a pure place &c. As usual, the practice of *Shoucha* are of three kinds viz. of body, speech and mind. These three kinds fall under the category of external and internal ones. The purity of mind and speech is internal and of body is external. The purity of speech can be classed to a certain degree as external purity. Gowtama in his *Brihat Gowtama Smriti* says :

“ मनः शौचं कर्मशौचं कुक्षशौचं च भारत
शरीर शौचं वाच शौचं शौचं वक्ष्यिष्यते ” ।

The purity of mind, purity of action, purity of family, purity of body, purity of words or speech are five kinds of purity which can be classed under the two main divisions viz., external and internal. The purity of (कुक्ष) or family is but another name of physical purity. The purity of action can be both external and internal as the actions are performed by external bodies or by the mind. Then again the purity of speech is the result of the purity of mind though it is performed by an external organ. Shruti says :

वदुमि मनसा ध्यावति तद्विवाचा वदति ।

The object which is uppermost in a person's mind is uttered first. Therefore, the purity of speech can be classed under the purity of mind. Then again we find in the Shastras the following—

मनस्यैवं वचस्यैवं कर्म्मण्यैवं महात्मनाम्

मनमनस्यैवं वचमनस्यैवं कर्म्ममनस्यैवं दुरात्मनाम् ।

The purport of the above is : The Mahatmas or the great minded are those whose mind, word and action are in accordance with one another. The bad or the evil-minded men are those whose mind, word and deed do not agree with one another. Thus it is clear that the five sorts of purity as mentioned by Gowtama fall under the category of the two main sorts of purity of mind and body or rather external and internal.

Brihaspatty and Garura speaking of Shoucha says :

मनसा परिहारस्तु सर्वगर्वावाभिनिन्दते ।

सर्वशौचं च श्रमश्चान्न शेषमेतत् परिशोक्षितं ॥

दृष्टव्यमिति सर्वम् ।

एतत् शौचं मनः शौचं शौचाभिनिन्दितं निगूहः

सर्वश्रुतं इवा रैवं कस्य शेषमपि पश्य

वयम् एतास्तु शेषस्तु वयम् सर्वो न दुर्ज्ञेयः ।

The abstinence from forbidden food, the association of the Sadhus or really good men and the firmness in one's own religion are termed Shoucha or purity. The performance of Satya Dharma and the speaking of truth, the purification of the mind, the subjugation of the organs of the senses and of actions ; the feeling of compassion towards all and the washing of external objects by water are the five sorts of Shoucha or purity. He who follows Satya and Shoucha gets शान्ति or heavenly bliss with ease. We stated before that external purity is accepted as an accessory as it helps a good deal to the practice of the internal purity of the Yogee. We also stated before that the internal purity is the true purity in the strict sense of the term. The internal purity is so much adored by the Rishis that they call it as the best of all Tirthas or pilgrimages : For instance, we quote here two passage from Sankaracharya's Prosnothara and the Skanda Purana :

तीर्थं परं किं श्रमो विगूहः ।

शुद्धावाचार्यश्रुतं प्रशोक्षरनाथा ।

तीर्थानामपि त तीर्थं विगूहश्रुतैवः परा ।

कान्तदुराचरम् ।

The purport of the above is—

The best of all Tirthas is the purity of one's own mind.

We should know that by the attainment of the practice of purity, the Chela conquers the several Angas or the accessories of Avidya or ignorance. Now let us see what the Yoga Shashtra speaks of Avidya. Patanjali says :

अविद्यामुचिदुःखानात्मविज्ञानमुचि-

दुःखभावरूपमिति एविद्वद्वा ।

Ignorance is the taking or rather the assumption of that which is non-eternal, as pure, joyous and atma. In short the assumption of a thing

which it is really not is ignorant. We all know that worldly men longing for enjoyment pertaining to the senses often take the most impure objects such as certain parts of the human body which are nothing but lumps of flesh ; blood and other impure things as the most pure and pleasing. I cannot refrain from quoting a passage of Shanty Shatakam which runs as follows :

समाविष्टास्ते र्चनयित विषं सन्निधौ
 मुखं चावाह्निं पितृपितृभ्यो वासवसि ।
 कमेधे को दारुं पवित्र रमेत स्वयं रसिकः
 महाबोहान्मनां किञ्चि रमणीयं न भवति ॥

The purport of the above Sloka is that ignorant men taking a lump of hard flesh containing impure objects as breast embrace it; drink like a cup of wine the sweetness of face full of saliva, in other words, kiss the mouth full of saliva and think as the cause of enjoyment a place moistened with impure discharges. Then the poet says in great astonishment, O! we don't know what indeed is not pleasing to worldly men longing for sensual enjoyments and blinded by great infatuation.

It is an established fact that if a man realizes what is really pure he must as a matter of course know what is not as we stated before that when a man attains the Sadhana of purity he gets rid of at least one sort of Avidya i.e., of taking impure things as pure ones. It is for this reason the physical body or the objects of sensual enjoyments appear before a chela who has realized the Sadhana of purity as most impure and worthless. In short, by the attainment of purity the chela attains Gyanam by which he gets a sort of hatred for the external body or the objects of sensual enjoyments as may be seen from the following aphorism of Patanjali :

वैशद्यं कर्तुं युक्तं परं दृक्क

सद्युक्तिं ये मनसो वागुन्निबन्धात्कथं न
 योजयन्ति ।

From purity arises loathing for one's own body and non-intercourse with others. Moreover, there arise purification of goodness, pleasantness of mind, subjugation of the organs and the fitness for communion with the soul. When the chela meditates on his physical body which is composed of twelve impure Dhatus or metal, he cannot but look with disgust upon his own physical body, and so he cherishes no desire or fondness for intercourse with others. Then again by the practise of internal purity the Yogi attains a sort of bliss by which he gets rid of all sorts of sorrows which is Yoga Shashtra is called Sowmanyasana ; From this pleasantness of mind arises the power of concentration of mind, for concentration follows the subjugation of the organs and from subjugation of the Indrias the Chela attains the fitness for beholding the soul. Now as we stated before that Yoga is the suppression of the thinking principle or of the mind and that the highest attainment of Yoga is that the Yogi abides in himself or rather knows what he really is. As stated before we see that by the practise of purity we can meet both the ends of Yoga. It is for this reason every one ought to perform the practise of purity. It may not be out of place to mention here some of the principal means of attaining purity both external and internal.

Bhagawan Manu says :

ज्ञानं तपोऽग्निराहरो जपनं वायुं पादधनम्
 वायुः कर्तारो जलं च युद्धेः कर्तनं देहिनाम्
 वायुना युध्यन्ति विहावी दानेर्नाकारं

कारिणः

प्रकृत्य पाया जपेन तपसा वैद्विजनाः

जपतोऽयं युध्यते योध्यं नदीरेकेन न भवति ।

* * * * वसुधा क्वे न हि ज्ञोत्यनः
आहुमन्नादादि यं ध्यन्ति ननः सत्त्वे न यं प्रति
विद्यावयोर्भा भूताज्ञा दुहृ र्धने न यं प्रति ॥

The following are the objects which purify corporeal beings viz. wisdom, penance, fire, pure food, earth, mind, water, Upanghan (such as cowdung &c.) air, good action, the sun and period of time.

The wise men get purified by forgiveness and forbearance, evil doers by charity to the deserving; hypocrites by the recitation of and meditation on Gyatri and Omkara with their meanings and the Veda—knowing Brahmins by means of

Tapasya (penance). The external objects and the physical body are purified by earth and water. The streams in which refuse flow are purified by the current. The best of twice borns (Brahmins) are purified by Sanyasa. The body is purified by water, mind is purified by practising truthfulness, the Jivatma is purified by learning and penance, and the Buddhi or (intelligence) is purified by Gyānam (wisdom). There are many slokas of like nature in the Shastras but we refrain for quoting them for fear of being prolix. Now let us see what Santosh is.

SHUNKERNATH PUNDIT.

WHAT MAKE A NATION ?

(Continued from page 346).

IV. Religion, Universal and National.

—This is the most important topic of a Nation's life. It is as impossible for a nation to rise and develop without religion, as it is for a baby to grow up without the mother's milk. True Religion is the life, health and education of the soul. The aim of life is to attain happiness, and the aim of Religion is also the same. It is the sovereign balm for all the evils of Life. A religious mind without cheerfulness is a vineyard without the vines. What is Salvation, or *Mukti*? It is the perfect freedom from sins, cares and sorrows on the one side, and the attainment of righteousness, peace and happiness on the other. These are the two negative and positive poles, or currents, or struggles in human life. One should be eschewed and the other acquired.

1. **Faith.**—Faith in the Wisdom of God is the basis of religion.

It is not a bundle of speculative opinions, but an active, vital principle of Faith. Faith is one of the established Laws of God. Perfect obedience to the laws—physical, moral and spiritual, constitutes Absolute Religion. True Religion is not this or that, but it is *nature*. The Ism that disregards Natural laws is not God's Religion. As God's sun, God's moon, God's air, God's water, God's fire, are for all mankind, so what is God's Religion is for all humanity. As all natural phenomena are regulated by certain occult laws, so the spiritual phenomena are governed by some established principles or laws, not man-made but God-made. Man-made Laws, Doctrines, Dogmas, Opinions, Creeds, principles are changeable, but what is made by God is unalterable and infallible. If man had consulted God's Wisdom and God's Law in the propagation of "True Religion,"

there would not have been so much heart-burning and so many hostile factions in human fraternity. The universality is often lost sight of by the one-sided egotism of man. He wants to measure the distance of the infinite horizon by his home-made Telescope. But lo! the lenses, however powerful they may be, reflect a vast unknown and an unknowable region to the utter bewilderment of the spectator. "We are not all alike; and God does not exist for any miserable egotist alone. We are all indeed set in one infinite sphere of universal reason and conscience; but scattered over it to follow separate circles, and attain every variety of altitude in Faith. Like stars upon the same meridian whose culminating points cannot be alike, we touch our supreme heights at different elevations; and the measure which is far down on the course of one mind, may be the *acme* of religion in another. And it is as worthy of God to lift every soul to the ethereal summit proper to it, as roll the heavens, and call forth their lights by interval and number, and see that "not one faileth."

(DR. J. MARTINEAU, LL.D.)

Had all religious preachers this noble and catholic sentiment in view, there would have been no carnage in the name of True Religion. India's national degeneration dates from the down-fall of the Vedic monotheism, which is the solid basis of Universal Religion. Brahmanism is a degradation from the primitive all-embracing universality of the Vedic Religion. All man-made religions or isms, are, to me, like so many different telescopes manufactured for the purpose of scanning the unknown region. The magnifying lenses or glasses of one may differ from another, according to the refractory power or the *Focus* inherent therein,

but they are all made to kiss the light, however remote, it may be, in the yonder azure sky. There is likewise truth in all wordly religions, more or less, according to the Faith and Wisdom of the great men, in whose hands, they are entrusted for the time-being. They attempted to rise so far; but not further than the power or the gas, they had in their tiny balloons, which inflated temporarily in the favorable wind, rose majestically higher and higher, above all church-steeple and monuments, hills and mountains; but, at last, when they could rise no more, when their limited Aerology and imperfect Aerometry could not work in the infinite aerial ocean, when their constitutions, made for the terrestrial region, became uncongenial to the spotless climate of the ethereal zone, they opened the selfish-safety-valves of their toy-balloons of their own accord, and descended, at the mercy of the winds, and fell headlong; some in the troublesome Atlantic of fanaticism, or in the dark dangerous deserts and wildernesses of mysticism, and lost their beings for ever to humanity; but the few that survived the disaster, returned home to tell the tale of their own imperfections and the magnanimous infinitude above, which they presumed to fathom but failed.

This was, in fact, the fate of all man-isms. It is however the duty of all to respect them as far as possible. As the unlimited ocean of air we breathe in, is above us, beside us and behind us; so the one Universal God's Religion is encompassing all theologies, long or short, narrow or wide, shallow or deep, and purifying them according to their status.

"Let theologians (says *Max Muller* in his address to the Parliament of Religion, in Chicago) pile up volume upon volume of what they called theology; Religion is a very simple

matter, and that which is so simple and yet so all-important to us, the living kernal of religion, can be found, I believe, in almost every creed, however much the husk may vary. And think what that means ! It means that above and beneath, and behind all religion there is one eternal, one Universal Religion, a religion to which every man, whether black or white, yellow or red, belongs or may belong."

O PUT THY TRUST IN GOD ! He can
and will sustain

The soul that on Him leans, in hours
of grief and pain.

O PUT THY TRUST IN GOD ! He'll
keep thy soul secure

His love that ne'er forsakes Will to
the end endure.

O PUT THY TRUST IN GOD ! When
loom overspreads thy way !

His power alone can make the dark-
ness as the day.

O PUT THY TRUST IN GOD ! When
thorny paths appear !

Thy way is known to Him ; faint
not, but persevere :

O PUT THY TRUST IN GOD ! Fear not
but onward move,

Since all things work for thee an
everlasting good.

O PUT THY TRUST IN GOD ! Thy
needs He will supply ;

His fulness is for thee, His grace
will satisfy.

O PUT THY TRUST IN GOD ! Thy
future leave to him.

The calm that trust inspires in his
own peace within.

O PUT THY TRUST IN GOD ! Doubt
not His love so free,

Since everlasting love Himself en-
circles thee.

(Arthur Hart.)

2. The Natural and Revealed aspects of Religion.—This Universal Religion is Natural, some prefer to call it revealed. There is really no difference between the natural and the revealed religion. Religion

could not be revealed unless it were natural. What is natural or in nature is observed partly through the exertion and researches of scientists, and partly by the spontaneous kindness of the divine mother, through human agency. The one process is man-seeking God, and the other is God-seeking-man. When man's limited knowledge fails to comprehend the unknowable wisdom of his supreme father, then his weak soul faintly cries and echoes with the Upanishads "I neither say I do not know God, nor that I do know Him !" or "That he who says he knoweth God, knoweth Him not ; and that he who knoweth Him not, knoweth Him."

"The human intelligence (says Dr. Martineau, LL.D., in reply to Mr. Balfour) in its *natural* working on its own experience, beats out the steps of inference which leads to a knowledge of God, more or less distinctly realised. This is a process consciously even anxiously, elaborated in conformity with recognised laws of national judgment ; man is the explorer, and stands at last in the divine presence rendering worship of his natural religion."

"But the God, who has made himself accessible by the *mediate* process, has not renounced the freedom he has lent to the finite spirits of his children ; and according to their needs, or in response to their aspirations, he comes to them unseen, with a new flash of insight, the dint of higher ideal, or the touch of more hopeful enthusiasm, which lifts them from their level-life, and joins them to the prophets who best know His counsels and win men to His righteousness. Here then, the initiative is with God, of whose quickening and illuminating wave of power man is the recipient. In his consciousness that he had not worked it out for himself, it comes to him as a revelation and is accepted as a trust given for

the enlargement of Faith and the consecration of life. Here, then, "revealed religion" is the *immediate* divine knowledge by the communion of God's spirit with man's as distinguished from the natural religion, earned by the *mediate* operation of the faculties of search."

3. Love.—The more a religion approaches universality, the more does it become natural, in contrast with the speculative religion of the world. Love is the growth of true religion. As faith in, or obedience to the laws of God, is the root of universal religion, so love to him and doing what He loveth is the true devotion, through which, the life of a devotee rises heavenward. What blood is to the physical body of man, so love is to the spirit body. A body without blood is a corpse, so a spirit or soul without love is dead unto true religion and to humanity. Man is prone to cultivate the religion of divinity, call it natural or revealed, but he neglects the religion of humanity. When the religion of divinity and that of humanity do not collide then the true aim of universal religion is attained." If the religion of humanity (says Mill) were as sedulously cultivated as the supernatural religions are and there is no difficulty in conceiving that it might be much more so, there would be no need of the old sort of religion."

Men, professing to be the followers of true supernatural religion, attack and vilify one another as so many carnivorous beasts. The canine animals do not like to come in contact with their own breed, so the men of one religious denomination are unfortunately seen, showing their bloody jaws and claws against those of other sects and creeds. The Pandits, or the missionaries, who ought to behave better, are worse in this respect. They are, rather the fomentors of many a riot and revolution, that has despoiled the

pages of the History of Nation. *Kshama* or forgiveness for human frailties they have none, nor do they care to exercise it when it stands in the way of their self-aggrandizement. The force of cohesion attracts the lifeless atoms together, but the power of love in man is so abused that it repels a brotherly heart with abhorrence. The standard of love is the measure of all religions. People care not the arguments of your so-called natural or revealed religion, unless and until you are prepared to submit yourselves to the love-measurement. There may be marks, degrees to facilitate your calculation or worldly convenience, but the height or the depth of your religion, or of your heart, will be known thereby. Love all and hate none is the fundamental doctrine of this religion. This is the A. and Z. of true Aryanism. Let Bengal, Bombay, Madras, the Central Provinces, the N. W. Provinces, the Rajpootana territories the Punjab and Sind, irrespective of their differences in religious opinions and beliefs, combine and unite in love. Let the intellectual and spiritual flowers of these Provinces be garlanded together with the silken-thread of love and be offered or dedicated religiously to the father and grand-mother of all nations. Let fathers and mothers, brothers and sisters, boys and girls, servants and sovereigns, all come under this high canopy of Universal Aryanism, and forget and bury their individual differences; for the grand object and aim of establishing universality in the God's religion as the innumerable suns and moons, planets and stars, comets and nebulae harmoniously do in the infinite sky above, below, and around us.

God's LOVE.

"There is a love that answereth the hungry human cry,

A love that fills an empty void no
 other can supply ;
 Its depth no man can fathom, not
 even the angels know ;
 O gift of God the dearest ! that He
 should love me so.
 This love, so sweet and precious,
 doth hourly thrill my breast ;
 Finds joy in all He sendeth, and
 knows 'tis for the best ;
 Accepts it as the richest gift his
 dear hand could bestow—
 His wisdom never erreth, and He
 loves, He loves me so.
 When sorrow's frosts have nipped
 from me my dearest, fairest
 flowers ;
 When perished all my pleasant fruits,
 blighted my summer bowers—
 He folds me closer to his breast, and
 pours into my heart
 Such love and grace and tenderness
 My lips can ne'er impart.
 When the storms of life come sweep-
 ing in fury o'er my soul,
 So fierce and wild that they would
 seem beyond my God's control.
 Within the storm's deep centre He
 doth hush me into peace,
 And, calmed and stilled by his great
 love, I wait my sure release.
 I know no ill can come to me upon
 my pilgrim way ;
 Since love hath chosen all in love,
 Love safely leads the way.
 And brighter and more glorious doth
 Glow this love divine,
 As the earthly shadows gather and
 Heaven's glories shine."

(Alice F. Dunlop.)

5. Wisdom.—True Aryanism is not without its philosophy. Religion void of wisdom is the cradle of corruption. Superstition is the daughter of ignorance and ignorance is the nurse of vices. Upanishads are the flowers of the immortal Vedas. Upanishads are therefore called the Vedanta. "Upanishads (says *Science Lifting*) are philosophical treatises appended to the Vedas, a treasure-house of wisdom, which has

no equal and in comparison with which the logic of our (European) foremost modern luminaries sounds like the veriest child's prattle. In these glorious treasures we have an epitome of the wisdom of sages, who pondered over life's riddle long before the last pyramid was built, long before Abraham roamed the plains of Chaldea with his cattle, a treacherous and savage Bedouin."

This philosophy had flowered in the spiritual gardens of Arya Varta long before Pythagoras or Plato were born. It is the Vedanta of India that gave her the highest position in the world. "It is impossible to read the Vedanta, (says *Sir William Jones*) without believing that Pythagoras and Plato derived their sublime theories from the same fountain with the sages of India." Yes, Arya Varta was the hoary head of all philosophies and sciences. All philosophers ancient or modern, Eastern or Western must bow down before Aryan Philosophy. Poor Anglicized Indians may not acknowledge it but hark what one of the well known Historians of Philosophy says on the subject—

"We feel constrained to bend the knee before that philosophy and to see in this cradle of the human race, the native land of the highest philosophy."—(*Victor Cousin*.)

It was this philosophy that gave us a knowledge of the true God. It was this Vedic Philosophy that has made Indians still recognized as the mother of a mighty nation though conquered and robbed of all her precious jewels, yet she stands calm and sedate amidst the ruins that surround her venerable person. *Frederic Schlegel*, the real discoverer of the Indo-European family of languages, very wisely acknowledges: "It cannot be denied that the early Indians possessed a knowledge of the true God ; all their writings are replete with sentiments and express-

ions, noble, clear and severely grand, as deeply conceived and reverentially expressed as in any human language in which men have spoken of their God."

Our theistic friends would not take the trouble of measuring the vast amount of wealth treasured up in Oriental Idealism. Idealism is the mother of realism. Where Ideals are wrong and low, the theories deduced therefrom must necessarily be vulgar too.

"Even the loftiest-philosophy of Europeans" says the same authority "the realism of reason as it is set forth by Greek philosophers, appears in comparison with the abundant light and vigour of Oriental Idealism like a feeble Promethean Spark in the full flood of heavenly glory of the noonday Sun, fluttering and feeble and ever ready to be extinguished."

No other philosophies paid so much serious attention to the solu-

tion of intricate problems regarding life and death, as the Vedanta Philosophy. It was this unique characteristic that led the Rishis to the fountain of light and life itself. "Vedanta Philosophy" says Colonel Fendale Currie "is the treasure of ancient religious thought, a philosophy which empowered its votaries to understand the mysteries of the unseen and grapple with the problems of life and death, not faith but knowledge—knowledge gained through faith." Yes, it was this knowledge or *Brahma-Gyan*, that enabled the Indian Rishis to see God—the unseen, in the heart-region, to know the unknowable in the head-region, to embrace the all-loving in the spirit-land, to feel the unappreciable in the *Hiranmoya-Kosha*, the Golden Temple within, to enjoy the sweet company of the all-joy, in *Adyatma Yoga*, that knows no separation.

(To be continued.)

BHAGABATGITA WITH SANKARBHASYA.

(Continued from page 249.)

All these men properly understand what is meant by *Yogna* (यज्ञः); by practising *Yogna* (यज्ञः) and having become sinless they attain the state of Brahman. 30.

Sankara. Several kinds of *Yogna* (यज्ञः) have been described in the preceding Slokas. The men who practise these several kinds of *Yogna* (यज्ञः), become free from every kind of sin and having finished all kinds of sacrifice, they partake of the remaining nectar (i. e., the fruit of *Yogna*) and attain the state of the immortal Brahman in due time.

O, the best of Kurus! the man without sacrifice (यज्ञः) has no place even in this world not to speak of the next. 31.

Sankara. He who has not practised any one of the above kinds of *Yogna* ((यज्ञः)) loses this world as well as the next.

Various modes of *Yogna* (यज्ञः) like the above are profounded in the Vedas. Knowing that all of them are the result of *Karma*, you shall obtain eternal release. 32.

Sankara. There are passages in

the Vedas such as "वाचि हि माषं जहुम" (sacrifice the breath in *swara* चरः) &c., which simply teach the various methods of Karma Marga, the result of physical and mental actions. The wise man fully realizing that the *Atmā* (आत्मा) is without action becomes free from the bond of Samsāra.

The *Yogna* (worship) of spiritual wisdom is superior to the worship with offerings of things. The different paths of Karma *Marga* lead to wisdom. 33.

Sankara. In the Slokas beginning with Brahmarpana, right understanding of things is pointed out as well as the various parts of Karma Marga. In the present sloka, the true nature of self is extolled which is intended for men who are spiritually great. The various paths of Karma Marga being productive of fruit is inferior to wisdom (ज्ञानवत्तः). Just as innumerable rivers lose themselves in the ocean so the various methods of Karma end in wisdom.

Seek this wisdom from the learned who are versed in its principles with prostrations, queries, and proper attention. 34.

Sankara. Learn this spiritual knowledge from qualified teachers by serving them properly and asking them such questions as, "What is bondage," "what is freedom," "what is knowledge," and "what is ignorance." He who is not possessed of spiritual knowledge cannot discriminate these things properly. Knowledge taught by a properly qualified person can bear fruit and nothing else.

Knowing which you will

never again be clouded with ignorance, and by means of which knowledge you will find everything resting in Me, who is the *Atmā* in all. 35.

Sankara. The ignorance from which you are suffering now will be dispelled by attaining that knowledge. You will find that every creature beginning from Brahm to tuft of grass is situated in *Atmā* and as I am the soul of souls, properly speaking, they are situated in Me. In all Upanishads *Ishvara* is described as the *Khetrunma* (खेतवः), the knower of all bodies.

If you be the greatest of all sinners you will cross the ocean of sin by means of this knowledge. 36.

Sankara. If you be the greatest of all sinners you will be able to cross the ocean of sin by the means of the knowledge of self. "अज्ञानं हि दुष्टयोः पापसंयुते," even religion (धर्मो) is regarded as the sin of a person trying to attain the state of absolute freedom.

As the fire reduces the logs of wood into ashes, so wisdom destroys every kind of *Karma*. 37.

Sankara. The *Karma* of many previous births is rendered powerless by the fire of wisdom. Every kind of *Karma* is reduced into ashes by the fire of wisdom except that which the person may be suffering from during his present birth. All past *Karma* extending numberless previous births is also destroyed.

There is nothing more holy than wisdom. A person purified by *Yoga* attains self-knowledge in due time 38.

Sankara. The *Bhasya* of Sankara here is similar to the meaning of the sloka.

The man of faith attains wisdom and above all he who has control over his passions. They enter the abode of peace soon after attaining wisdom. 39.

Sankara. The first portion of Sankara's explanation concurs exactly with the meaning of the sloka. The *Bhasya* of the latter portion says that when the external means of faith are effective in inducing the internal attitude of the mind, much more the light of wisdom which is sure to lead one to emancipation.

Those who lack faith and doubt are destroyed. The doubter never enjoys happiness in this world or the next. 40.

Sankara. The *Bhasya* here ex-

actly coincides with the plain meaning of the sloka as given above.

The ordinary actions have no power to confine the spiritual mind which has relinquished works and cut asunder the bonds of doubt by wisdom. 41.

Sankara. The *Bhasya* here is exactly similar to the meaning of the sloka.

Therefore, O descendant of Bharat, cut off the bonds of doubt which is the result of ignorance, by the sword of wisdom and do your duty. 42.

Sankara. The cloud of ignorance which is in your intellect should be dispelled by wisdom and the bonds of doubt to be cut off. Practise *Karma Yoga* which is the means of right understanding.

END OF CHAPTER IV.

REVIEWS.

WE acknowledge with thanks the receipt of the first two issues of the review of the great Sanskrit Epic *Mahabharata* by K. Chakravarti. The Reviewer says that in the *Mahabharata* we have not only an epic of the highest order, but, as it were, a museum of the wisdom of the preceding ages of India, of folk-lore, of history and genealogy of kings and heroes; of Queens and heroines, who for beauty, virtue, self-sacrifice or courage are renowned. The *Mahabharata* is also a picture-gallery of ancient customs and manners, of the pleasures, romances and the daily duties of Hindu life in ancient India. It contains descriptions of principalities and the ways in which they were governed; of all remarkable

places, cities, rivers, mountains, lakes &c., of sciences and arts; of the mode of ancient warfare, and the arms used in battle. It contains also the names and descriptions of lower animals as well as of higher orders of beings that used to come in contact with man. Such is the wonderful book, says the reviewer, which he proposes to review and give an indent.

Babu K. Chakravarti has finished his review of the *A tiparva*, and has given a very useful and interesting index.

The publication has been dedicated to the Hon'ble J. Woodroffe, C.S., Member of the Vice-regal Council.

The publication we understand is to be completed in forty parts. Each part is worth two annas.

