

“तत्त्वमसि ।”

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.

PERHAPS, the most important psychic event of the period is the sudden appearance of a miracle worker in the person of Francis Schlatter, who is taking the Christian world by surprize like the Christ of old by his wonderful healing power. An American newspaper reports as follows: “For two busy months Francis Schlatter had been the honored guest of the good alderman. On the night of the 13th Schlatter had gone to bed as usual. The evening had been full of work. Visitors from a distance had followed him home and just before bed-time a carriage has driven up to the door. It had come from the State Insane Asylum, bearing a poor lunatic, who moaned heavily as his friends drove him to the house of the healer. Schlatter at once came out to the carriage, treated the lunatic, and the carriage drove off. The visitors left. The family gathered round Schlatter, who, as his habit was, sat

down by the centre table and read from the large family Bible some passages from the Prophets of the Old Testament. Then he bade his friends good-night and went to bed. It had been a fatiguing day. As many as five thousand persons had passed in single file before him ; to every one in that long procession he had given the healing grasp. And the next day the crowd was expected to be still larger.” So, Mr. Schlatter goes on curing thousands of invalids every-day pronounced incurable by the medical science of the day. And what is the secret of his almost supernatural success? To the query of a reporter Mr. Schlatter said: “I am nothing,” said he, “but the Father is everything. Have faith in the Father and all will be well.” “The Father,” said he, “can grow a pair of lungs just as easily as He can cure a cold. If He wants a sick man to have a new pair of lungs he will have

them."

There is a Christ-like grandeur in the above assertions of Schlatter which makes them almost prophetic on account of the intensity of his faith.

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There will be murderers of men as long as there are murderers of animals; for the influence of cultivated murder grows and extends its sway, just as all other things do that are cultivated. It is but a very short step from murdering to eat, to murdering for money, to get clothes and food. Both are for the gratification of selfishness; and spiritually, there is no distinction.

The fathers and mothers who eat and drink impure things, think evil thoughts, and indulge in hatred, are in just the condition to conceive criminals for offspring. No civil law can reach them for this, but the Divine law brings to fruition the embodiments of their ignorance and inharmony, and they virtually reap what they have sown.—L. A. M.

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The chief help to self-realization is, however, that reflection which comes of one's own effort; all the rest, including grace and so forth are but subordinate means to the end. Attend, therefore, carefully to the principal means. If the teacher can raise the ignorant, without his personal effort, what is there to prevent him from carrying a camel or even an ox, already broken, to the bliss of complete liberation.

Yogāvāśishtha.

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Weak and ignorant as thou art, O man, humble as thou oughtest to be, O child of the dust, wouldst

thou raise thy thoughts to infinite wisdom—wouldst thou see omnipotence displayed before thee contemplate thine own frame! Fearfully and wonderfully art thou made: Praise, therefore, thy creator with awe, and rejoice before him with reverence.

Wherefore is consciousness reposed in thee alone and whence is it derived thee? 'Tis not in flesh to think—'tis not in bones to reason. The lion knoweth not that worms shall eat him; the ox perceiveth not that he is fed for slaughter. Something is added to thee unlike to what thou seest; something informs thy clay higher than all that is the object of thy senses. Behold what is it!

The body remaineth perfect after this is fled; therefore it is no part of the body. It is immaterial—therefore eternal; it is free to act therefore accountable for its actions.

* * *

Set anger far from us; it is destructive to those who are its slaves. All its rage turns to its own misery, and authority becomes all the more irksome the more obstinately it is resisted. It is like a wild animal who struggles only to pull the noose by which it is caught tighter.

Seneca.

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There are two scientific theories regarding the longevity of man's life. According to Hufeland and others every animal lives eight times the number of years it takes to grow. According to them man grows up to his 25th year. The other theory maintains that on the average one grows to the age of 20, and five times the period of growth is the limit of human endurance, no matter how carefully one lives. According to the Indian Yogis, the breath of man may be so regulated as to

enable him to live for a number of years which far exceeds the computation of the men of science.

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The chief contestant of universal religiousness has been, and is, Sir John Lubbock, although the force of circumstances has driven him of late to change his mode of presenting his contest. In the earlier editions of his *Prehistoric Times* he claims that "almost all the most savage races" are "entirely without a religion," "without idea of deity," and that "almost universal testimony of travellers" supports this assertion. In his fifth edition (1890) he still claims that "almost all the savage races" are "entirely without a religion, without idea of deity," but he proceeds to define what religion is not. It is not "a mere fear of the unknown," it is not "a more or less vague belief in witch-craft," it is something "higher" than all this; and if this "higher estimate" of religion be adopted then his original assertion remains true, that "many, if not all, of the most savage races" are "entirely without a religion, without any idea of a deity." The object of this definition of the word religion is plain. Between the years 1869 and 1890 evidence as to the religiousness of savage tribes kept pouring in from all quarters of the world; the list of unbelieving savages made public by Sir John Lubbock in 1869 was seriously interfered with, and the position taken by Waitz, that "the religious element, so far from being absent from uncultured peoples, influences their whole conception of Nature," was powerfully substantiated. Then Sir John Lubbock repairs his damaged argument, working with the implements of the most bigoted member of an old-fashioned missionary society. He defines religion as something spiritually "higher" than the belief of a

Hottentot or Eskimo, and then repeats his assertion of 1869 that "all of the most savage races are entirely without" such "a religion."

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Reform like charity must begin at home. Once well at home, it will radiate outward, irpressible, into all that we touch and handle; speak and work; kindling ever new light by incalculable contagion, spreading in Geometric ratio far and wide doing good only where it spreads and not evil.

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Mark Twain, the eminent English author, gives the following account of a second sight which came under his direct experience:

Several years ago I made a campaign on the platform with Mr. George W. Cable. In Montreal we were honored with a reception. It began at 2 in the afternoon in a long drawing-room in the Windsor Hotel. Mr. Cable and I stood at one end of this room, and the ladies and gentlemen entered it at the other end, crossed it at that end, then came up the long left-hand side, shook hands with us, said a word or two, and passed on, in the usual way. My sight is of the telescopic sort and I presently recognized a familiar face among the throng of strangers drifting in at the distant door, and I said to myself, with surprise and high gratification, "That is Mrs. R., I had forgotten that she was a Canadian." She had been a great friend of mine in Carson City, Nev., in the early days. I had not seen her or heard of her for twenty years; I had not been thinking about her; there was nothing to suggest her to me, nothing to bring her to my mind; in fact, to me she had long ago ceased to exist, and had disappeared from my consciousness. But I knew her

instantly; and I saw her so clearly that I was able to note some of the particulars of her dress, and did note them, and they remained in my mind. I was impatient for her to come. In the midst of the handshakings I snatched glimpses of her and noted her progress with the slow-moving file across the end of the room, then I saw her start up the side, and this gave me a full front view of her face. I saw her last when she was within twenty-five feet of me. For an hour I kept thinking she must still be in the room somewhere and would come at last, but I was disappointed.

When I arrived in the lecture hall that evening some one said: "Come into the waiting-room; there's a friend of yours there who wants to see you. You'll not be introduced—you are to do the recognizing without help if you can."

I said to myself, "It is Mrs. R.; I shan't have any trouble."

There were perhaps ten ladies present, all seated. In the midst of them was Mrs. R., as I had expected. She was dressed exactly as she was when I had seen her in the afternoon. I went forward and shook hands with her and called her by name, and said:

"I knew you the moment you appeared at the reception this afternoon."

She looked surprised, and said: "But I was not at the reception. I have just arrived from Quebec, and have not been in town an hour."

It was my turn to be surprised now. I said: "I can't help it I give you my word of honor that it

is as I say. I saw you at the reception, and you were dressed precisely as you are now. When they told me a moment ago that I should find a friend in this room, your image rose before me, dress and all, just as I had seen you at the reception."

These are the facts. She was not at the reception at all, or anywhere near it; but I saw her there nevertheless, and most clearly and unmistakably. To that I could make oath. How is one to explain this? I was not thinking of her at the time; had not thought of her for years. But she had been thinking of me, no doubt; did her thought slit through leagues of air to me, and bring with it that clear and pleasant vision of herself? I think so. That was and remains my sole experience in the matter of apparitions—I mean apparitions that come when one is (ostensibly) awake. I could have been asleep for a moment; the apparition could have been the creature of a dream. Still, that is nothing to the point; the feature of interest is the happening of the thing just at that time, instead of at an earlier or later time, which is argument that its origin lay in thought-transference.

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God is in all things, but no one seeth Him: the musk-deer not knowing that the fragrance comes from its navel runs hither and thither in eager search of it.

Tulsidás.

ANCIENT SANKHYA SYSTEM.

(Continued from page 167.)

THE view of the Sāṅkhya philosophy taken in the preceding papers is what is exactly taught in ancient Sanskrit works. The following exposition of the Sāṅkhya occurs in the 306th chapter of the Sānti Parva of the Mahābhārata in the form of a dialogue between Bashista and king Janaka. "O Prince," said Bashista "we have heard that the Sāṅkhyas call the primordial *Prakriti*, *Avyakta* (अव्यक्त), the unmanifested and indescribable. From *Avyakta* (अव्यक्त) is produced *Mahat* (महत्) the manifested universal intellect (a spark of which is the finite intellect of man). From intellect is produced egoism (अहंकार) and from the latter, the five *tanmātras*, or the rudimentary senses. These eight entities beginning from *Avyakta* and ending with the five rudimentary senses are called *Prakriti* (प्रकृति), and mind with the ten organs of perception (ज्ञानेन्द्रिय) and action (कर्मेन्द्रिय) and the five gross elements are called *Bikriti* (विकृति). The above are the twenty-four categories into which Sāṅkhya philosophy is divided. O king, during involution (प्रलय) every entity disappears in that very principle from which it is produced. Like the waves of the sea, creation disappears in the same source from which it is produced. Not only is such a case with manifested *Prakriti*.

During Pralaya (प्रलय), *Purush* becomes one and undivided and during evolution it appears as

many. He who understands the true nature of *Prākṛiti* (प्रकृति) knows also the cause of this unity as well as multiplicity.

"O Prince! *Prakriti* is known as *Kshetra* (क्षेत्र) and *Purush* (पुरुष), the twenty-fifth principle, is known as its lord. The Sāṅkhyas try to realize the Conscious Existence in which the universe is finally absorbed and the *Prakriti* (प्रकृति) as the cause of the universe. When the twenty-fifth principle, (*जीव*) understands the difference between itself and *Prakriti* (प्रकृति), it becomes free from the bondage of matter. O Prince! I have just now described to you the true object of knowledge, knowing which one can attain the Brāhmic state. Right knowledge consists in being able to realize Brahman. To believe in the real existence of anything except that of Brahman is the false view which mistakes a serpent in the place of the rope. As we have a knowledge of the various manifestations of *Prakriti* beginning with *Mahat* (महत्), so we can have the knowledge in our own consciousness of the nature of *Purush* who is without any attribute. O subduer of foes! one who sees many things in place of one can never be called the true seer; they become born again and again in this world. But the owner of true knowledge never becomes bound to the chain of bodies."

In the above extract we find two statements which are opposed to

the view of the current Sāṅkhya philosophy of the modern times. The apparent multiplicity of the *Purush* (पुरुष) during cosmic evolution and its absolute unity during *Pralaya* are plainly taught. In the second place, great stress is laid on the fact of the unreality of every other existence except that of Brahman. It is plainly told that he who believes in the reality of the existence of more entities than the one Supreme Brahman passes on from birth to birth.

From another place of Mahābhārata, viz., Ch. 307 of Sānti Parva, we quote the following brief passage. There the Rishi Bashista says: "O king of Mithilā! of the manifested and unmanifested *Prakritis*, the source of the manifested *Prakriti* is the unmanifested one. The attributeless Brahman is the source even of the *Avyakta* (अव्यक्त). He who is able to know the unmanifested (अव्यक्त) *Prakriti* attains the state of Brahman." In the above passage a statement is made which does not tally with modern expositions of the Sāṅkhya philosophy. Brahman is regarded here as the source even of the unmanifested *Prakriti*. This reminds us of a remarkable passage of the Bhāgavat Gītā where Krishna says:

परमात्मना बोधोऽन्योऽन्यज्ञोऽन्यज्ञान्

इवात्मनः ।

वः व इत्येव भूतिवु नान्यद्वु न विनश्यति ॥

Ch. VIII, 20.

There is another indescribable state superior even to the unmanifested *Prakriti*, which survives the destruction of every entity.

It is mentioned in the Mahābhārata that when the twenty-fifth principle (जीव) thoroughly and practically understands the nature

of the *Avyakta* or the unmanifested *Prakriti*, then the latter altogether disappears from its stand-point. Such disappearance of *Prakriti* may be explained in two ways. Either it may be said that *Prakriti* is absorbed in Parambrahm of which it is a fictitious manifestation, or it may be said that it exists though unperceived by any body. The ancient Sāṅkhya philosophy have taken the former; while the modern Sāṅkhyas have taken the latter view. The latter view is evidently incorrect for we can not predict either the existence or non-existence of a thing apart from our own perception of that thing. Existence means *existence in consciousness* and the human mind cannot possibly imagine any existence which is independent of consciousness. All phenomena of the so-called matter are modes of our consciousness; they are nothing but our thoughts in their infinite variety. Even the sense of the existence of a world external to our mind is a mere thought for hardness and softness and all other phases of externality, what are they but the thought of hardness, softness, and so forth. The greatest stretch of our imaginative faculty cannot make us realise the existence of the world independent of our consciousness. Such being the case independent existence of *Prakriti* is a mere chimera; it is a mere play of words which has no corresponding conception.

The very idea that matter exists outside of consciousness is a *mental idea*. To whatever extent we may try to get rid of the mind we cannot do so, for every thought is related to the mind and is, therefore, mental. If we say, for instance, that the world has an independent existence apart from mind even the above statement is a *mental statement* and in no way can we escape the sphere of the mind. We may

assure ourselves that not only in the present stage of evolution but also in all its succeeding stages as long as there will be mind our reasoning will never be able to transgress its limits. Consciousness will always be the substratum of matter and its infinite phenomena. Existence will always mean "existence in consciousness." The very statement that matter exists outside of consciousness is a self-contradiction, for the above idea is a mental idea and nothing else. If modern Sāṅkhya philosophy claims to be the correct exposition of the doctrines of Kapilā, it must substantiate its claim by being in accord with the conclusions of human intellect. If the successive emanations from *Mula Prakriti* be the real modifications of a real and modifiable principle, then the modern Sāṅkhyas shall have to show that something can exist independent of consciousness. The Upanishads re-iterate that the world-process is a fictitious emanation and all the figments of the world-fiction may be made to disappear in such a way that pure thought or the self shall alone remain in the same manner as the

fictitious serpent seen in a piece of rope may be made to disappear and the rope that underlies it may be made to remain. In contrast to the above proposition the modern Sāṅkhyas place a *real Prakriti* and a *real Purush*. How can both of these entities be real as they are diametrically opposed in their nature. Matter being, according to the modern Sāṅkhyas, unconscious must depend for its existence on consciousness for *all existence implies existence in consciousness*. Purush (पुरुष) is, therefore, real and not Prakriti, for the former is self-conscious and the latter not so. To say that both Prakriti and Purush are a pair of real existence is a childish conception and the modern expositors of the Sāṅkhya doctrine who trace this idea to Maharshi Kapilā is surely doing a great injustice to his memory. Reasoning points out to us the fallacy of a proposition which places the ever-changing *Prakriti* and the eternally unchangeable *Purush* on the same level; and the ancient expositions of the Sāṅkhya doctrine which we will give hereafter point to the same conclusion.

OUR EXCHANGES.

OUTLINES OF A HISTORY OF INDIAN PHILOSOPHY.

(Continued from page 173.)

THE metaphysical basis of the Yoga system is the Sāṅkhya philosophy, whose doctrines Patanjali so completely incorporated into his system that that philosophy is with justice uniformly regarded in Indian literature as a branch of the Sāṅkhya. At bottom, all that Patanjali did was to embellish the

Sāṅkhya system with the Yoga practice, the mysterious powers, and the personal god; his chief aim had, no doubt, been to render this system acceptable to his fellow-countrymen by the eradication of its atheism. But the insertion of the personal god, which subsequently decisively determined the char-

acter of the Yoga system, was, to judge from the *Yogasutras* the text-book of Patanjali, at first accomplished in a very loose and superficial manner, so that the contents and purpose of the system were not at all affected by it. We can even say that the *Yogasutras* I. 23-27, II. 1, 45, which treat of the personal God, are unconnected with the other parts of the text-book, nay, even contradict the foundations of the system. The ultimate goal of human aspiration according to the text-book is not union with or absorption in God, but exactly what it is in the *Sámkhya* philosophy, the absolute isolation (*kaivalya*) of the soul from matter. When L. von Schroeder (*Indiens Literatur und Kultur*, p. 687) says; "The Yoga bears throughout a theistic character; it assumes a primitive soul from which the individual souls proceed," his statement is incorrect, for the individual souls are just as much beginningless as the "special soul" (*purusha-vishesha*, *Yogasutra*, I. 24) that is called God.

In contrast to these two closely related systems, *Sámkhya* and *Yoga*, the ancient, genuine Brahmanic elements, the ritual and the idealistic speculation of the *Upanishads*, are developed in a methodical manner in the two following intimately connected systems whose origin we can place approximately at the beginning of the Christian era.

The *Purva*-(or *Karma*-) *mimámsá*, "The first inquiry," or "the inquiry concerning works," usually briefly called *Mimámsá*, founded by Jaimini, it probably counted among the philosophical systems only because of its from and its connexion with the *Vedánta* doctrine; for it is concerned with the interpretation of the *Veda*, which is held to be uncreated and existent from all eternity: classifying its component

parts, and treating of the rules for the performance of the ceremonies as of the rewards which singly follow upon the latter. This last is the main theme of this system, in which the true scriptural scholarship of the Brahmins is condensed. Questions of general significance are only incidentally discussed in the *Mimámsá*. Especial prominence belongs here to the proposition that the articulate sounds are eternal, and to the theory based upon it, that the connexion of a word with its significance is independent of human agreement, and, consequently, that the significance of a word is inherent in the word itself, by nature. Hitherto, the *Mimámsá* has little occupied the attention of European indologists; the best description of its principal contents will be found in the "Introductory Remarks" of G. Thibaut's edition of the *Arthasamgraha* (Benares Sanskrit Series, 1882).

The *Uttara*-(or *Brahma*-) *mimámsá*, "the second inquiry," or "the inquiry into the Brahman," most commonly called *Vedánta* bears some such relation to the earlier *Upanishads* as, to use an expression of Deussen's, Christian dogmatics bear to the New Testament. Its founder, *Bádaráyana*, accepted and further developed the above-discussed doctrines of the *Brahman-Atman*, into the system which to the present day determines the world-view of the Indian thinkers. This system has received excellent and exhaustive treatment in the above-cited work of Deussen, which is to be emphatically recommended to all interested in Indian philosophy. The basis of the *Vedánta* is the principle of the identity of our Self with the Brahman. Since, now, the eternal, infinite Brahman is not made up of parts, and cannot be subject to change, consequently our self is not a part or emanation of it, but is the whole, indivisible Brah-

man. Other being besides this there is not, and, accordingly, the contents of the Vedānta system are comprehended in the expression *advaita vāda*, "the doctrine of non-duality." The objection which experience and the traditional belief in the transmigration of souls and in retribution raise against this principle, has no weight with Bādarāyana; experience and the doctrine of retribution are explained by the ignorance (*avidyā*) inborn in man, which prevents the soul from discriminating between itself, its body and organs, and from recognising the empirical world as an illusion (*māyā*). The Vedānta philosophy does not inquire into the reason and origin of this ignorance; it simply teaches us that it exists and that it is annihilated by knowledge (*vidyā*), that is, by the universal knowledge which grasps the illusory nature of all that is not soul, and the absolute identity of the soul with the Brahman. With this knowledge, the conditions of the continuance of the mundane existence of the soul are removed—for this in truth is only semblance and illusion—and salvation is attained.

In this way are the Brahmasūtras, the text-book of Bādarāyana, expounded by the famous exegetist Saṅkara (towards 800 after Christ) upon whose commentary Deussen's exposition is based. Now, as this text-book, like the chief works of the other schools, is clothed in the form of aphorisms not intelligible *per se*, we are unable to prove from its simple verbal tenor that Saṅkara was always right in his exegesis; but intrinsic reasons render it in the highest degree probable that the expositions of Saṅkara agree in essential points with the system which was laid down in the Brahmasūtras. The subsequent periods produced a long succession of other commentaries on the

Brahmasūtras, which in part give expression to the religio-philosophical point of view of definite sects. The most important of these commentaries is that of Rāmānuja, which dates from the first half of the twelfth century. Rāmānuja belonged to one of the oldest sects of India, the Bhāgavatas or Pāncarātras, who professed an originally un-Brahmanic, popular monotheism, and saw salvation solely in the love of God (*bhakti*). Upon the Brahmanisation of this sect, their God (usually called Bhagavān or Vāsudeva) was identified with the Vishnu, and from that time on the Bhāgavatas are considered as a Vishnuitic sect. Its doctrine, which is closely related to Christian ideas, but, in my opinion, was not constructed under Christian influences, is chiefly expounded in the Bhagavadgītā; in the Sāṅdilyasūtras, in the Bhāgavata Purāna, and in the text-books proper of the sect, among which we may also reckon Rāmānuja's commentary on the Brahmasūtras. According to the tenet of the Bhāgavatas, the individual souls are not identical with the highest soul of God, and are also not implicated by a kind of "ignorance" in mundane existence, but by unbelief. Devout love of God is the means of salvation, that is, of union with the Highest. The best exposition of the system which Rāmānuja imported into the Brahmasūtras will be found in R. G. Bhandarkar's "Report on the Search for Sanskrit Manuscripts during the Year 1883-1884," Bombay 1887, p. 68 et seq.

As of the systems thus far considered always two are found intimately connected, the Sāṅkhya-Yoga on the one hand, and the two remaining systems which passed as orthodox, the Vaiçeshika and the Nyāya, were amalgamated. The reason of this was manifestly the circumstance that both inculcated the

origin of the world from atoms and were signalised by a sharp classification of ideas; yet the Vaiçeshika system is certainly of much greater antiquity than the Nyāya. The former is already attacked in the Brahmasūtras II.2.12-17, where at the conclusion the interesting remark is found that it is unworthy of consideration because no one embraced it. But in a subsequent period the system, far from being despised, became very popular.

Kaṇāda (Kanabhuj or Kanabhaksha) is considered the founder of the Vaiçeshika system; but this name, which signifies etymologically "atom-eater," appears to have been originally a nickname suggested by the character of the system; but which ultimately supplanted the true name of the founder.

The strength of the system is contained in its enunciation of the categories, under which, as Kaṇāda thought, everything that existed might be subsumed: substance, quality, motion (or action), generality, particularity, and inherence. These notions are very sharply defined and broken up into subdivisions. Of especial interest to us is the category of inherence or inseparability (*samarāya*). This relation, which is rigorously distinguished from accidental, soluble connexion (*sumyoga*), exists between the whole and its parts, between the objects in motion, between species and genus.

Later adherents of the Vaiçeshika system added to the six categories a seventh, which has exercised a momentous influence on the development of logical inquiries: non-existence (*abhāva*). With Indian subtlety this category also is divided into subspecies, namely, into prior and posterior, mutual and absolute non-existence. Putting it positively, we should say, instead of "prior non-existence," "future existence," instead of "poste-

rior non-existence," "past existence." "Mutual" or "reciprocal non-existence" is that relation which obtains between two non-identical things, (for example, the fact that a jug is not a cloth and *vice versa*); "absolute non-existence" is illustrated by the example of the impossibility of fire in water.

Now Kaṇāda by no means limited himself to the enunciation and specialisation of the categories. He takes pains, in his discussion of them, to solve the most various problems of existence and of thought, and thus to reach a comprehensive philosophical view of the world. The category substance, under which notion, according to him, earth, water, light, air, ether, time, space, soul, and the organ of thought fall, affords him the occasion of developing his theory of the origin of the world from atoms; the category quality in which are embraced besides the properties of matter also the mental properties: cognition, joy, pain, desire, aversion, energy, merit, guilt, and disposition, leads him to the development of his psychology and to the exposition of his theory of the sources of knowledge.

The psychological side of this system is very remarkable and exhibits some analogies with the corresponding views of the Sāṃkhya philosophy. The soul, according to Kaṇāda, is beginningless, eternal, and all-pervading, that is, limited neither by time nor space. If, now, the soul could come into immediate connexion with the objects of knowledge, all objects would reach consciousness simultaneously. That this is not the case, Kaṇāda explains by the assumption of the organ of thought or inner sense (*manas*), with which the soul stands in the most intimate connexion. The soul knows by means of this *manas* alone, and it perceives through it, not only the

external things, but also its own qualities. The *manas*, as contradistinguished from the soul, is an atom, and as such only competent to comprehend one object in each given instant.

The last of the six Brahmanic systems, the Nyāya philosophy of Gotama, is a development and complement of the doctrines of Kanāda. Its special significance rests in its extraordinarily exhaustive and acute exposition of formal logic, which has remained untouched in India down to the present day, and serves as the basis of all philosophical studies. The doctrine of the means of knowledge (perception, inference, analogy, and trustworthy evidence), of syllogisms, fallacies, and the like, is treated with the greatest fullness. The importance which is attributed to logic in the Nyāya system appears from the very first Sūtra of Gotama's text book in which sixteen logical notions are enumerated with the remark that the attainment of the highest salvation depends upon a correct knowledge of their nature. The psychology of the Nyāya agrees fully with that of the Vaiçeshika system. The metaphysical foundations, too, are the same here as in that system; in both, the world is conceived as an agglomeration of eternal, unalterable, and causeless atoms. The fundamental text-books of the two schools, the Vaiçeshika and Nyāya Sūtras, originally did not accept the existence of God; it was not till a subsequent period that the two systems changed to theism, although neither ever went so far as to assume a creator of matter. Their theology is first developed in Udayanāchārya's Kusumāñjali (towards 1300 after Christ), as also in the works which treat jointly of the Nyāya and Vaiçeshika doctrines. According to them, God is a special soul, like all other individual and similarly eternal souls, only with

the difference that to him those qualities are wanting that condition the transmigration (merit, guilt, aversion, joy, pain), and that he alone possesses the special attributes of omnipotence and omniscience, by which he is made competent to be the guide and regulator of the universe.

In the first centuries after Christ an eclectic movement, which was chiefly occupied with the combination of the Sāṃkhya, Yoga, and Vedānta theories, was started in India. The oldest literary production of this movement is the Cvetāçvatara Upanishad, composed by a Civate, the supreme being in this Upanishad being invested with the name of Civa. More celebrated than this Upanishad is the Bhagavadgītā, admired equally in India and in the Occident for its loftiness of thought and expression—an episode of the Mahābhārata. In the Bhagavadgītā, the supreme being appears incarnated in the person of Krishna, who stands at the side of the famous bowman, Arjuna, as his charioteer, expounding to this personage shortly before the beginning of a battle his doctrines. Nowhere in the philosophical and religious literature of India are the behests of duty so beautifully and strongly emphasised as here. Ever and anon does Krishna revert to the doctrine, that for every man, no matter to what caste he belong, the zealous performance of his duty and the discharge of his obligation is his most important work.

The six systems Mīmāṃsā, Vedānta, Sāṃkhya, Yoga, Vaiçeshika, and Nyāya, are accepted as orthodox (*āstika*) by the Brahmans; but the reader will notice, that in India this term has a different significance from what it has with us. In that country, not only has the most absolute freedom of thought always prevailed, but also philosophical speculation, even in

its boldest forms, has placed itself in accord with the popular religion to an extent never again realised on earth between these two hostile powers. One concession only the Brahman caste demanded; the recognition of its class prerogatives and of the infallibility of the Veda. Whoever agreed to this passed as orthodox, and by having done so assured for his teachings much greater success than if he had openly proclaimed himself a heretic (*nāstika*) by a refusal of such recognition. The concession demanded by the Brahmans, so far as it referred to Scripture, needed only to be a nominal one; it compelled neither full agreement with the doctrines of the Veda, nor the confession of any belief in the existence of God.

By the side of the Brahmanic and non-Brahmanic systems mentioned in this survey, we find also in India that view of the world which is "as old as philosophy itself, but not older":* materialism. The sanskrit word for "materialism" is *lokāyata* ("directed to the world of sense"), and the materialists are called *lokāyatika* or *lokūyatika*, but are usually named, after the founder of their theory, Chārvākas. Several vestiges show; that even in pre-Buddhistic India, proclaimers of purely materialistic doctrines appeared; and there is no doubt that those doctrines had ever afterwards, as they have to-day, numerous secret followers. Although one source (Bhāskarāchārya on the Brahma-sūtra III. 3. 53) attests the *quondam* existence of the textbook of materialism, the Sūtras of Brihaspati (the mythical founder), yet in all India materialism found no other literary expression. We are referred, therefore, for an understanding of that philosophy, principally to the polemics which

were directed against it in the textbooks of the other philosophical schools, and to the first chapter of the Sarva-darśana-saṅgraha, a compendium of all philosophical systems, compiled in the fourteenth century by the well-known Vedāntic teacher Mādhavāchārya (translated into English by Cowell and Gough, London, 1882), in which the system is expounded. Mādhavāchārya begins his exposition with an expression of regret that the majority of mankind espouse the materialism represented by Chārvāka.

Another Vedāntic teacher, Sadānanda, speaks in the Vedāntasāra, §§ 148-151, of four materialistic schools, which, are distinguished from one another by their conception of the soul; according to the first, the soul is identical with the gross body, according to the second, with the senses, according to the third, with the breath, and according to the fourth, with the organ of thought or the internal sense (*manas*). No difference in point of principle exists between these four views; for the senses, the breath, and the internal organ are really only attributes or parts of the body. Different phases of Indian materialism are, accordingly, not to be thought of.

The Chārvākas admit perception only as a means of knowledge, and reject inference. As the sole reality they consider the four elements; that is, matter. When through the combination of the elements, the body is formed; then by their doctrine the soul also is created exactly as is the power of intoxication from the mixture of certain ingredients. With the annihilation of the body, the soul also is annihilated. The soul, accordingly, is nothing but the body with the attribute of intelligence, since soul different from body cannot be established by

* The first words of Lange's History of Materialism.

sense-perception. Naturally, all other supra-sensual things also are denied, and in part treated with irony. Hell is earthly pain produced by earthly causes. The highest being is the king of the land, whose existence is proved by the perception of the whole world; salvation is the dissolution of the body. The after effects of merit and of guilt, which by the belief of all other schools determine the fate of every individual in its minutest details, do not exist for the Chárvákas, because this idea is reached only by inference. To the animadversion of an orthodox philosopher that the varied phenomena of this world have no cause for him who denies this all-powerful factor, the Chárváka retorts, that the true nature of things is the cause from which the phenomena proceed.

The practical side of this system is eudæmonism of the crudest sort; for sensuous delight is set up as the only good worth striving for. The objection that sensifous pleasures cannot be the highest goal of man because a certain measure of pain is always mingled with them, is repudiated with the remark that it is the business of our intelligence to enjoy pleasures in the purest form possible, and to withdraw ourselves as much as possible from the pain inseparably connected with them. The man who wishes fish takes their scales and bones into the bargain, and he who wishes rice takes its stalks. It is absurd, therefore, for fear of pain, to give up pleasure, which we instinctively feel appeals to our nature.

The Vedas are stigmatised as the gossip of knaves, infected with the three faults of falsehood, self-contradiction, and useless tautology, and the advocates of Vedic science are denounced as cheats whose doctrines annul one another. For the Chárvákas, the Brahmanic ritual is a swindle, and the costly laborious

sacrifices serve only the purpose of procuring for the rogues who perform them a subsistence. "If an animal sacrificed gets into heaven, why does not the sacrificer rather slay his own father?" No wonder that for the orthodox Indian the doctrine of the Chárvákas is the worst of all heresies. The text-books of the orthodox schools seek, as was said above, to refute this dangerous materialism. As an example, we may cite the refutation of the doctrine that there is no means of knowledge except perception, given in the Sámkhya-tattva-kaumudí, § 5, where we read: "When the materialist affirms that 'inference is not a means of knowledge,' how is it that he can know that a man is ignorant, or in doubt, or in error? For truly, ignorance, doubt, and error cannot possibly be discovered in other men by sense-perception. Accordingly even by the materialist, ignorance, etc., in other men must be inferred from conduct and from speech; and, therefore, inference is recognised as a means of knowledge even against the materialist's will."

Besides the systems here briefly reviewed, the above-mentioned Sarva-darçana-samgraha enumerates six more schools, which on account of their subordinate importance and their not purely philosophical character may be passed over in this survey. There is question first of a Vishnuistic sect founded by Anandabirtha (or Púrnaprajña), and secondly of four Civite sects, the names of whose systems are Nakulica-Páçupata, Caiva, Pratyabhijñá, and Raseçvara. The doctrines of these five sects are strongly impregnated with Vedantic and Sámkhya tenets. The sixth system is that of Páñini, that is grammatical science, which is ranked in Mádhava's Compendium among the philosophies, because the Indian grammarians accepted the dogma of the eternity of sound taught in the Mímámsá,

and because they developed in a philosophical fashion a theory of the Yoga system, namely the theory of the Sphota, or the indivisible, unitary factor latent in every word as the vehicle of its significance.

If we pass in review the plentitude of the attempts made in India to explain the enigmas of the world and of our existence, the Sāṅkhya philosophy claims our first and chief attention, because it alone attempts to solve its problems solely with the means of reason. The genuinely philosophical spirit in which its method is manipulated of rising from the known factors of experience to the unknown by the path of logical demonstration, thus to reach a knowledge of the final cause, is acknowledged with admiration by all inquirers who have seriously occupied themselves with this system. In Kapila's doctrine for the first time in the history of the world, the complete independence and freedom of the human mind, its full confidence in its own powers were exhibited. Although John Davies (Sāṅkhya Kārikā, p. V) slightly exaggerates matters when he says, "The system of Kapila . . . contains nearly all that India has produced in the department of pure philosophy," yet Kapila's system may claim, more than any other product of the fertile Indian mind, the interest of those contemporaries whose view of the world is founded on the results of modern physical science.

As for those who feel they are justified from a monistic point of view in looking down slightly upon a dualistic conception of the world, the words of E. Roer in the Introduction of the Bhāshāpariccheda, p. XVI, may be quoted: "Though a higher development of philosophy may destroy the distinctions between soul and matter, that

is, may recognise matter, or what is perceived as matter, as the same with the soul (as for instance, Leibnitz did), it is nevertheless certain, that no true knowledge of the soul is possible, without first drawing a most decided line of demarcation between the phenomena of matter and of the soul." This sharp line of demarcation between the two domains was first drawn by Kapila. The knowledge of the difference between body and soul is one condition, as it is also an indispensable condition, of arriving at a true monism. Every view of the world which confounds this difference can supply at best a one-sided henism, be it a spiritualism or an equally one-sided materialism.

The Monist. • R. GARBE.

SCIENTIFIC THEOSOPHY.

THE DAWN OF A NEW CIVILIZATION.

BY PROF. JOSEPH RODES BUCHANAN, M.D.

IN my previous brief essay, I spoke of the essential revolution in therapeutic science arising from a perfect knowledge of remedies, a perfect diagnosis, and the introduction of three new methods in the treatment of disease suggested by the new physiology of the entire man, all of which will be embraced in the therapeutic science of the college* now organizing, in which we expect to demonstrate many other laws of nature and therapeutic possibilities for the body and soul of man, which mechanical dogmatism neither seeks nor desires to know.

The limits of this essay do not

* Physicians who are interested in such a college, and could participate in such an enterprise, are invited to write to Dr. Buchanan, at San Jose, Cal.

permit any description of the three peculiar methods, but a correct idea of them may be obtained from "Therapeutic Sarcognomy" under which a number have already been trained, which presents the new physiology and its consequent therapeutics.

This medical revolution is one example of the vast enlargement and change in established sciences now approaching, and hereafter to occupy the entire field of vital science, which must be the result if man possesses grander powers than hereditary ignorance and superstition have heretofore allowed him to use. The claim is now presented that man has such powers, and as soon as he learns to use them freely and fearlessly the inherited ignorance and consequent dogmatism of the dark past will be dissipated by the *divinity in man*. That expression is used, not in any sense akin to theological mysticism, but as the expression of a scientific, available and immensely valuable truth, which must of course force its way with some difficulty through that nearly prohibitory tariff against any large importation from the divine field of limitless knowledge which our posterity are destined to enjoy. The tariff is as firm still as in the last two centuries, but not enforced by formidable punishment, as in the case of Roger Bacon, Bruno and Galileo.

The divinity in man of which I speak, is a conception so vast that only in the last twenty years have I fully realized it, and only in the last five been disposed to speak of it. What is divinity? Is it not the combination of omniscience, omnipresence and omnipotence? Do these exist in man potentially or actually, to any considerable extent, and available for scientific and social progress? If so, then divinity is the proper scientific expression, and the emancipation of that divinity implies the

universal revolution which I assert is coming.

Then listen to my story. The most obvious application (which was first apparent) of my discovery of the vast capacities of the anterior region of the brain, was the creation of a new *materia medica*, giving precision to medical science. The iceberg resistance of medical colleges to such attempt, and the somewhat analogous achievement by the followers of Hahnemann in spite of collegiate hostility, made it more important to follow other lines of investigation so numerous and extensive that one lifetime was really inadequate.

The impressional perception of therapeutic powers in medicines and other physical agencies was less important than the impressional perception of vital influences and laws. The impressional psychometer (they who are capable of being such count by millions and always have) when properly trained, has but to give up exclusive reliance upon his external physical senses and rely upon his more divine interior endowments, while every muscle is in profound tranquillity, and become able to feel and perceive sympathetically the natural and the morbid sensations and conditions of the one whom he touches properly, as thoroughly as he would feel all the potentialities of a medicine, and arrive at a perfect sympathetic understanding of his life and all its conditions so as to make a complete and correct diagnosis, and realize it so fully that unless his own vital force is sound and vigorous, the same morbid conditions may be transferred to himself. This I have painfully experienced that I absorbed their pathological conditions, and thus knew more than the rules of diagnosis suggested, but at the expense of my own health, so that for many years, being careful of my own constitution, I have known scarcely any derangement of health (except from malaria) which

had not been thus imparted—a condition which kept me from active practice, because not endurable, and at length compelled me to give it up entirely, as I never approached a patient, even without contact, without borrowing something from him.

The law of contagion thus illustrated has been a sort of *pons asinorum* for the medical profession, which the colleges have never crossed. Their mechanical dogmatism prevents them from recognizing the simple law of nature which runs through the centuries, that contagion does not depend on mechanical transfer nor on imitation, but on the capacity of the nervous system of man to be effected by any conditions or processes in its vicinity, as one musical string vibrates in response to another, or as an electric current in one wire may start a current in a wire miles away. Such sympathies may be inactive in hard, resisting constitutions, or may be overcome by the higher vital force of the recipient, but when the nervous system is adequately developed they are limitless. Although myself much below the average psychic capacity of my students, I have felt the illness of a friend two hundred miles away, noted it at the exact time, and verified it afterward. I was compelled to request my learned friend Professor Gatchell, not to visit me when he had a cold, as its effect upon myself was too great.

There are many who can feel the conditions of friends at a distance, and physicians who while sitting in the office can determine the condition of a distant patient. The late Dr. John F. Gray, of New York (a very eminent physician), while in his room at the Fifth Avenue Hotel, looked into the condition of one of his patients in Jersey City, and not only satisfied himself of the man's state, but made such a psychic impression on him that the patient believed he was visited at that time

by Dr. Gray, who came in, looked at him and retired without saying a word, and would not believe Dr. Gray when he assured him that he had made no such visit.

I ought to introduce here a chapter of demonstrative facts, but for want of space I pass on to the comprehensive statement that he who has a good nervous development and can feel the proximity of another's hand without touch, and has learned how to use his power, by assuming the necessary passiveness (for which some instruction is generally necessary) can place his fingers upon any part of the head or body of anyone who has a vigorous vitality, and realize the vital force flowing from that spot, learning from any locality on the head the true function of the subjacent brain. Yet never in the world's past ages, never in the schools or closets devoted to research, has this simple worldwide fact been known or suspected. Its very simplicity has made it incredible to the scholastic mind, and it continually comes as a matter of astonishment to my students who, whether they are young tyros or learned medical professors, are as much astonished as the old gentleman hunting all day for his spectacles, when told they are on his head. Could I, with this knowledge, have been present with Gall and Spürzheim in their investigations of the brain, they might have been protected from several grave errors, and led into a vastly larger field of science than that which they explored at the end of the last and beginning of this century. It is well, however, that theosophic science was delayed a century, for it would not have been tolerated in their day; but they had great success while they lived in introducing the anatomy and physiology of the brain.

Of course I applied this power to the investigation of the brain and

body, and results of the exploration were given to the world in 1858 in my "System of Anthropology," which was soon sold out, and in 1885, in "Therapeutic Sarcognomy," now in its third edition. (My books have only been printed and furnished to applicants, without the aid of publishers.) This psychometric survey of the constitution was simply a revision for greater accuracy of the ground already travelled over, yielding a map of the functions of the brain and the psycho-physiological potencies in the body.

In the experiment just mentioned the passively intuitive sensitive in touching the surface of the body yields to its influence; but in my first experiments the passively sensitive individual was made the subject of the operator, and the organs of his brain were separately subjected to re-enforcement by vital influence from myself or another, and after this method had been extensively used it was replaced for general reasons by the stimulant influence of static electricity, which is equally effective.

I had been seven years engaged in the investigation of the brain when I decided to try direct experiment, and thereby revealed a far greater impressibility than I anticipated, which seemed to give free access to all the realms of anthropology, and as it ultimately proved to the sphere of divine wisdom. This discovery, announced in April, 1841, and widely published, that the brain was impressible by vital and electric influences so as to compel the manifestation of its functions and give them as positive a certainty as Bell and Majendie attained in experimenting on the spinal nerves, has been repeated by many (who often mismanaged it), and among the first was the brilliant writer, Prof. J. K. Mitchell of the Jefferson Medical College of Philadelphia (the ablest man of the faculty), who showed

me, in 1842, an interesting chart of his experiments on the head of the editor, Joseph Neal (author of "Charcoal Sketches"). Yet I have never heard of anyone who treated the matter as anything more than a passing wonder, or sought any positive and valuable scientific results, as they generally confounded my simple, normal method with mesmeric procedures which made them delusive.

The impressibility of the brain, although widely announced, met with no intelligence competent to understand, realize and use it, but after its triumphant demonstration at New York in 1842, was recognized by the *Democratic Review* as by far the most important discovery ever made in physiology. (Allow me here to suggest that this singular liberality toward a new science was largely due to my personal introduction by ex-President Van Buren.)

The entire map of the brain which was thus revealed, and the map of the vital forces in the body in all parts, and especially along the spinal column, and its sympathies with the brain (for which I adopted the name *sarcognomy*) presented a complete view of both the psychic and the physiological functions of man and their anatomical locations constituting the first presentation of a complete *anthropology*, for there is nothing in man but his psychic and physiological powers, and the soul to which they really belong, which finally lifts them out of the body for a more congenial home. Thus were all the possibilities, laws and mysteries of humanity brought within reach for a minute investigation by methods which are both microscopic and telescopic, the vast results of which will fill future libraries. But those interesting and instructive volumes must be written by others, for in the course of nature I must soon lay down the pen after finishing my fourteenth volume.

Thus was the physiology of man completed by revealing the functions of his brain—by far the most important of all his organs—putting an end to the solemn scientific farce of discussing and pretending to analyze man, without knowing the commanding centre of his life, the organ that governs all others. Without the brain, the philosophy of man, with which the learned world has been stolidly contented (as in a play of Hamlet with Hamlet omitted), is but an *acephalous monstrosity* which the next century will bury quietly, wondering at nineteenth-century folly.

In speaking thus I do not impeach the intelligence of such leaders as Huxley, Spencer, Darwin, Wallace, Currier, Humboldt, Agassiz, Beale, Ferrier, and a mighty host of scientists, for they are ruled by law of evolution which is the master of the world of mind as well as matter—the law of *inervit*—a foundation upon which divine power builds the eternally growing temple of humanity by slow successive steps. How long was a flat, one-sided world an unquestioned doctrine, as the time to question it had not arrived? How long did the human mind rest content in geocentric astronomy? How long was it thought useless and forbidden to look beyond the old continent, until Columbus came? America, the destined ruler of mankind, was as far away from human philosophy as the heart before the time of Harvey, and the brain in the nineteenth century. That great men submit to such limitations and dare not advance, simply shows the slow progress of the evolution of mind and the long dominance of that inertia which as a gregarious instinct holds all mankind as an animal herd and tramples down all who do not move with it, and of course ambitious men are not willing to be trampled down. They go with the millions and rule them. But

nature did not encumber me with any such ambition for power and wealth, and I have not feared the trampling.

Let us thank the scientists who have taught mankind to look forward as well as backward, and taught the church to submit to the change as it is now submitting slowly to evolution. It may require more than another century to teach scientists to look not only downward, outward and forward in the physical, but inward and upward to causation, and to learn that man is not a temporary chemical combination but a permanent being.

The word (*anthropology*) gives but a dim and feeble conception of the science. This absolutely new and vast but demonstrable and often demonstrated science is sustained by seven demonstrations, each of which might alone be sufficient.

1. The experiments on the brain and body in which the subject (persons of intelligence and integrity being chosen), is made to realize every passion, emotion or faculty desired, by vital or by electric excitement of the different convolutions of the brain, such as irritation and restlessness, good nature and tranquillity, self-esteem, humility, avarice, generosity, love, hate; indolence, sleep, hunger, disgust, drunkard's thirst, spirituality, sensitiveness, melancholy, gaiety, debility, muscular strength on either side of the body, variations of the heart, the pulse, the temperature and the viscera, etc.—the results being sometimes moderately produced, but in weak subjects uncontrollably.

2. The effects of warmth and coldness or of inflammations in different parts of the brain and of surgical injuries.

3. The concurrent reports of many psychometers who recognize, feel and describe the action of the various organs—persons whose reports on any other subject would command belief.

4. The effects of inordinate development or deficiency of particular convolutions upon the character, constitution and morbid tendencies.

5. The corroboration of the physiological results by the results of vivisection and the electric experiments on the brains of animals which have been carried on so extensively by European physiologists, and fully reported, especially by Professor Ferrier—furnishing a style of demonstration I had desired for thirty years. Their location of muscular power is the same through which I made a public experiment on the head of Dr. Parmlee, at New York in 1842, which resulted in the appointment of a committee and a very satisfactory report.

6. I may add the local sensations in the head produced by the different faculties and their organs, which I have distinctly observed when the mental excitement was sufficient to produce active circulation. Having watched this closely many years and realized distinct sensations in every region of the brain, with an accurate knowledge of the localities, this is more decisive to me than it can be to anyone else, though I have often pointed out the coincidences in others. Heat, throbbing, stinging, soreness, aching, coldness, pressure and a sense

of vacuity or inaction occur in the localities affected, sometimes even producing a bristling of the hair at the excited spots. Anyone who will study the subject in this way can get the same evidence when he knows the localities if he has sufficient excitability in the brain.* A careful study of these local sensations would long ago have revealed the essentials of cerebral science.

7. The crowning demonstration, which is mathematical, is to me as impressive as any. It is the demonstration which I give to my students, that every human faculty and every organ of the brain act in accordance with a certain mathematical line of direction coinciding with the fibres of the organs, which I call the pathognomic line; and that the same mathematical law rules all the functions of the body and all voluntary or spontaneous movements of the limbs, the trunk and the features, and the course of every drop of blood. The law is recognized and understood as true whenever it is distinctly presented. It is a basic law of hygiene, expression, art and oratory, of which Delsarte had an incomplete empirical conception in his theories. The law is not confined to man; *it is a law of the universe.*
THE ARENA. (To be continued.)

WHAT MAKE A NATION ?

DEAVING politics out of consideration, our efforts in the present article would be to describe, as briefly as possible, the other salient points, in connection with the life of Indian Nation, past and present. We would answer the query "What make a Nation?" from four different stand-points, *viz*—

I. Mothers and Female Education.

II. Education Secular and Religious.

III. Commerce and Navigation.

IV. Religion Natural and Practical.

1. **Woman as a Mother.** How sweet and charming is the word

* A letter just received relates writer's intense local sensations at the organs affected, even more intense than my own; and while writing this essay I was surprised to find that a vivid conception of an unpleasant condition produced a distinct sensation over the brain-spot affected. These sensations always come unexpectedly. I have often found them in others.

mother? A world of tenderest feelings is imbedded in this magic word. People may in the bustle of the cares and anxieties that beset them in their pilgrimage, forget everything near and dear to them, but mothers they cannot forget. The smiling photo of his beloved and revered mother is too sacred to a dutiful child. It takes away the agony of his disease and invigorates his drooping soul with boyancy and hope that he could hardly lay aside in his troubles. The mother is a divine personation to the Aryan. "*Mātri Deva Vaba,*" is the holy *mantra* of the Veda, that had worked miracles in Aryan lives. Do we honour our women as mothers? Do we pay as much attention and regard for the physical, intellectual, moral and spiritual welfare of the Indian mothers, as we should do, or as they do for ourselves? We do cherish many wrong notions regarding the true position of women in our society. Any new idea or a new movement from the old bitter track is at once hostilely criticised. Our success in life is imperilled owing to our too much conservatism towards the *rights* of women. "Were there a single man (said Lord Bacon) to be found with a firmness sufficient to efface from his mind the theories and notions vulgarly received and to apply his intellect free and without prevention, the best hopes might be entertained of his success." Rather than own themselves to be in error, some will have it, that all others are wrong and they alone are right. They are thus best acting like Seneca's wife who, being blind herself persisted in asserting that the whole world was in darkness. The nation that was once proud of the mothers like Parvati, Laksmi, Saraswati, Sāvitrī, Gārgī, Mayetrī, Sītā, Lilāvati and Khana, is now so degenerated that it can scarcely venture to go a step beyond the old

customs of treating the women as ignorant instead of as venerable mothers. "*Mātri vat para dāresu,*" is the old injunction of Hindu Shastras. It means that all women should be revered as mothers. But the old customs are again in our way and obstructing the fulfilment of our most sacred duties. "Old customs (says Robert Knight), breed many benefits, and antiquity compels the reverence of all, but he who would impede with them that necessary evolution which is a law of human existence, mistakes the meaning of history and goes far to place both in abeyance. The wandering fire of revolution rises from the stagnant marshes of man's history." The time demands that we, Indians, should at once realize our social and domestic position, and must acknowledge our moral obligation towards our mothers. It will not be for a dutiful son to offer cakes or *Arghyas* to satisfy the hunger of the departed soul of his venerable mother, and absolve himself of all his sacred duties, there and then; but he should devote his energy, wealth and life to elevate and revivify the drooping condition of his living mother, whose life-blood is still running through his veins and giving him warmth and vitality in this treat-full world. "There is no statē of life, (says Cicero) without its obligations. In their due discharge consists all the nobility and their neglect, all the disgrace of character. We are born not for ourselves only, but for our kindred and father-land." It is the Duty and not Love that would bring us to our senses. "Duty is far more than Love. It is the upholding law through which the weakest become strong, without which all strength is unstable as water. No character, however harmoniously framed and gloriously gifted, can be complete without this abiding principle; it is the cement which

binds the 'whole moral edifice together, without which, all power, greatness, intellect, truth, happiness, love itself, can have no permanence ; but all the fabric of existence crumbles away from under us, and leaves us at last sitting in the midst of a ruin—astonished at our own desolation." Our women are, now-a-days mostly the smiling and weeping dolls of Love and fashion, and not the goddesses of Reverence, Obedience and Dutifulness. These are the necessary qualifications in husbands and wives.

2. The degradation of women.

The present demoralized religion of the country is chiefly responsible for the social degradation of our women: As force is preferred before all things, and as woman has less force than man, less force of muscle, less force of mind, and as she is inferior to man in his lower elements, so she has been prostrated before him. All her rights have been trodden under foot. But this was not the state of our society in the Aryan age. *Sakti* was the name imparted to woman. The goddess *Kali* was called the *Adya-sakti* or primitive force and power. It was her military genius and prowess that baffled the wickedness of the great *Soytas* and demons *Shanbhoo* and *Nishambhoo*. The Hindu nation is now half paralyzed. The womanhood is a burden to the society. It was not so before. *Manu* says, "*Stri sriascha gehesu nu rishushasti kashana*," woman was then the *Lakmi*, *Sri* or goddess of wealth in our *Grihasta ashrama*. They are now the cause of our poverty. The father of two or three girls is a poor man indeed ! We are not ashamed of going up to Government even for our home reform ! We want the aid of law to establish our true relationship with our women ! Are not the names of many glorious Aryan women immortalized in the sacred

pages of Vedas, Upanishads, Puranas ? Why do we not instruct our daughters, sisters, wives and mothers to follow in the honoured footsteps of their *devi* foremothers ? We are proud of our University Education—our modern enlightenment, our tendency to reformation, &c. But have we really made any advancement in our motherly relationship with our women ? Our *Somajes* and Universities are showing some glimmering lights here and there. But those are rather indicating the depth of the gloomy ignorance, in which we, as well as our females, are trotting about. "There can be no doubt that a people are not really advancing (says *Buckle*, in his *History of Civilization*), if, on the one hand, their increasing ability is accompanied by increasing sin, or, on the other hand, while they are becoming more virtuous, they likewise become more ignorant." We are dependent upon our women as they are upon us. The society is a mighty chain, the man and woman are the links. If one link is weak, the entire chain becomes weak, useless and unreliable. The tempests are bowling, the surges are dashing, the sky is gloomy, the sea is maddening and the social vessel is tottering ; in this crisis, if the chain which keeps her safe at anchor is gone, the national ship with her over-burdens and precious cargo will be lost in the grave of time.

3. Distinction between man and woman.

There is no questioning of the fact that man and woman are essentially distinct in nature and function, and that to ignore this difference and to confound their respective positions and duties, is to imperil the highest human interests. "The true functions of women", says a great authority, "is not to educate children only, but men ; to train to a higher civilization, not the rising generation

merely, but actual society, and to do this by diffusing the spirit of affection, of self-restraint, of fidelity and of purity. Woman's sphere is home, as that of man is the state. While man's force is in activity, woman's is in the affection. Women must choose to be either women or abortive men. They cannot be both women and men." Exactly so. But the God-made distinction is going to be subverted by man-made conventionalism. The weak lord is quietly taking the roll of the strong lady in many a happy home and the lady, as a matter of course, is adopting that of the lord. Our long speeches on social reformation are only for the outside hearers and do not reach the ears of our demi-goddesses. Their wily dictations and imperious fascinating commands are actually our social laws. Though we have usurped their legitimate and moral rights in our national constitution, yet they are unconsciously avenging themselves by taking possession of our rights. "Those who are so careful, (says the Westminster Review) that women should not become men do not see that men are becoming what they decided women should be, and are falling into the feebleness which they have so long cultivated in their companion. In the present closeness and degradation of our sexes, we cannot retain *manliness* unless women acquire it." The table is turned. The Indian nation, that once took the foremost position in the van of civilization and power has, in the course of a few hundred years, unfortunately lost all its moral courage, physical strength, political power and military manliness, because, our "better-halves," have made us so! Our betterness or worseness is in our wife's, nay, our own hands. If we want to rise, as a nation, we must lose no time and no legitimate means to ameliorate the condition of our women.

We must revere them. *Manu* inculcates that "*Jatra narjanta poojatu ramante tatra Devatá,*" where women are honoured, God's blessing is there. Again it says, "*Jashida mapananana prakritasta paravau,*" where women are dishonoured, the nature is disobeyed. It behoves all of us not to go with the time, but to recollect the golden history of Aryan-womanhood, and do all we can to help them in the improvement of their intellect, their conscience, their affection, their righteousness, as God has implanted in their nature, befitting them for the high honour of the motherhood of a nation, that had once, though now degenerated, occupied the brightest chapters of the history of civilization of the world.

4. True Female Education.

How to educate our girls is a burning question of the day. It is attracting the serious attention of all the leaders of Indian societies. Before we go into the question we should examine the present *curriculum* introduced in the female normal and the girl's schools of India. The course is not as it should be. It is simply an imitation of the brain-break-system* that is really dementing our young ones. The masculine education cannot suit the feminine nature. When our own education is defective, we cannot expect our daughter's education to be perfect. "If the human race, (says Dr. D. R. E. Guernsey) were properly educated, mentally, morally, and physically and would follow closely the teachings of nature, appealing so strongly to the God-implanted reason and common sense within them, cultivating harmony in themselves, and with the world, not only a large portion of the disease which now devastate the earth would vanish but we should have a race in beauty and intellect, such as the world has never seen since its creation."

Think not for a moment that mother Indiana gave birth to no learned girls before. Aryan history is full of goddesses of learning. Lilāvati was a great mathematician. England is now proud of Miss Fawcett, a Wrangler, but we had only recently, leaving out of consideration of the female pundits of the Vedic epoch our Lilāvati and Khana. Lilāvati was the inventress of many important algebraical and Khana of astronomical problems. "It may be interesting to note (says *Monier Williams*) the system of numeration increasing in decuple proportion given in chapter II of the Lilāvati's *Vija-ganita*. This method, with the invention of nine numerical figures (*anka*) and of the nought (*sunya* or zero) and of the decuple value assigned to each according to its position in the series, is thought to be of Divine Origin." (*Vide Indian Wisdom*, p. 193).

Those who are of opinion that female brains are not fit for abstract mathematical problems, may disabuse their minds by taking notes of following three examples quoted at random from the aforesaid *Vija-ganita*, whose authoress was an Indian lady.

(a) "Out of a swarm of bees, one-fifth part settled on a *kadumbu* blossom; one-third on a *sitenāhri* flower; three times the difference of those numbers flew to the bloom of a *kutuja*. One bee, which remained, hovered about in the air. Tell me, charming women (men as well), the number of bees."

(b) "How many are the variations of form of the (ten-armed) god Sambhu (Shiva) by the exchange of his ten attributes held reciprocally in his several hands, viz., the rope (*pāsa*), the hook for guiding an elephant (*ankusa*), the serpent, the hour-glass shaped drum (*damaru*), the human skull, the trident (*trisula*), the club shap-

ed like the foot of a bedstead (*chattāngu*), the dagger, the arrow, the bow? And those of (the four-armed) Hari (*Vishnu*) by the exchange of the mace, the discus (*chakra*), the lotus, and the conch (*sankha*)?"

(c) "Eight rubies, ten emeralds, and a hundred pearls, which are in thy earring, my beloved, were purchased by me for thee at an equal amount; and the sum of the rates of the three sorts of gems was three less than half-a-hundred; tell me the rate of each." (*Colbrooke's Translation of Vija-ganita*, p. 24, 124 and 191).

Compare that time and this! Now most of the Indian girls are ignorant of mathematics. But they have learnt very well the processes of family-multiplications and domestic-divisions. Hardly there is a Hindu family, especially among the so-called enlightened, where two or three brothers live with families, amicably under one paternal roof. The Indian joint-family system is gradually giving way to foreign disjoint-family-separations. We have therefore now many units but no *unity*; many sections but no *society*; many nations but no *nationality*. Be not anxious, therefore, for having merely intellectual B. A. Gungas and M. A. Jumnas as your wives, but be blessed with godly mothers, like Bhagavati, Lachmi Sradhā, Shānti, and with wise sisters like Saraswati, Gārgi, Lilāvati, Khana, &c. It was they who made *Aryavarta* what she was, and not the fourteen crores of headless and heartless women like Kāminis, Ramanis, Golapis, Chāmelis &c., who are blocking the path of social progress and national reform in modern India.

We are now more anxious to have graduate wives, scientific mothers, philosophic sisters and educated girls, than we care to train them to become the goddesses

of our home, as *Saraswati* and *Lachmi* were—our female minds require something more wholesome than the knowledge of external nature and the sciences which that knowledge requires or includes. These sciences (says Dr. Johnson) "are not the great nor the frequent business of the human mind." In female education the heart should be educated as well as the head. "The cold and selfish reasoning of fashion, (says the *Westminster Review*) that female education should be confined to those superfine accomplishments and graces, which will shine them in the drawing rooms, should be denounced in the strongest terms. They should be taught the great laws of their being, and the duties they will be called on to fulfil as wives and mothers."

Our university education is godless. The heart-life of our boys remains dormant. The head-life develops to an inordinate degree. Suspicious and doubts are the cobwebs of their brains. The brain-organ does not play harmony. The tune is harsh and not melodious. The softer cords are scarcely touched. It is a harmonium *minus* harmony; a concertina without the concert. "Whether we provide for action or conversation, whether we wish to be useful or pleasing, the first requisite (says *Boswell* in his *Life of Dr. Johnson*) is the religious and moral knowledge of right and wrong, the next is an acquaintance with the history of mankind." In some

schools and colleges (private) religious and moral *education* is being given, but very little provision is made for making a lasting impression on the tender minds of the *knowledge* of right and wrong. Religious education and religious knowledge are allied to each other as cause and effect. In many a mind we find the cause but not the effect. "Knowledge (says *Life of Plato*) is the distinctive element of virtue without which all good gifts, such as health or beauty or strength are unprofitable, because not rightly used." Now we have the plant but not the fruits. The entire educational course requires thorough overhauling. When our own education is so demoralizing and ungodly, we should be very careful how we educate our other *halves*. It is better they should remain ignorant and superstitious, as they are now reduced to, than they should be proud of obtaining B. A. and M. A. degrees from the godless universities and become so many agnostic-mothers and atheistic-sisters and unwifely wives. Let ignorance prevail in Hindu homes than the electric incandescence of a foreign Duplex lamp, that may give us light but will blind our vision, that may chase the darkness from our home but will fill it with obnoxious carbon and burn the dwellers to ashes. Let us beware in time. Let nobody buy this curious light and lose his God-gift-sight.
(To be continued)

B. R. CHATTERJI.

ASTROLOGY.

PARASARA'S SUSLOKA SATAKAM.

(Continued from page 125.)

CHAPTER III.

सप्तमं मारकस्थानं तस्माच्च मरुतं धनं ।
 मरणं मारकेयस्यद्यायां प्रवदेत् सुधीः ॥१॥
 सप्तम्यधीमारकेयस्य तत्प्रपापग्रहो भवेत् ।

तद्द्वयायास्यो मृत्युप्रसङ्गं प्रवदेत् सुधीः ॥२॥

THE seventh and the second houses from the rising sign are called the houses of death and of these two the second is more powerful in causing death than the seventh. According to the *Bingsottori* (विंशोत्तर) *dasā* period, death, generally takes place in the *dasā* and *antardasā* periods of the death-causing. (मारक) planets. Or, if any planet owning any of the inauspicious houses be situated in the 2nd or 7th houses then death is also probable in their period and sub-period.

Before applying the above rules it should be considered in the first place whether the person will have short life, middle life, or long life. The period of short life extends up to the 40th year, the middle life extends up to the 80th year, and long life extends up to the 120th year. Those who live above the last period should have special *Yogas* in their Horoscopes indicating very long life. The rules given by Parāsara to calculate the rough extent of our's life are given in the *Brihat Parāsari Hora*. Out of the numerous rules we select three most important ones. They are as follow:—

(1) It should be considered whether the sun is the enemy, friend or neutral of the lord of the Lagna.

(2) It should be considered whether the lords of the Lagna and the 8th houses are in *Chara* (चर) *Sthira* (स्थिर) or *Dwiswāvāba* (द्विसवाव) houses.

(3) It should also be considered whether the moon and the lord of the Lagna are in *Chara* (चर) *Sthira* (स्थिर) or *Dwiswāvāba* (द्विसवाव) houses. The strength of the moon should also be taken into account in these cases.

If the lord of the rising sign (लग्न) as well as the lord of the 8th house occupy *Chara* (चर) houses, then they give long life; if *Sthira* (स्थिर) and *Dwiswāvāba* (द्विसवाव) houses then also they give long life. If they occupy *Chara* (चर) and *Sthira* (स्थिर) houses then they give middle life. If both of them occupy *Dwiswāvāba* (द्विसवाव) houses, then also they give middle life. If both occupy *Sthira* (स्थिर) houses, then the native will have short life. If both occupy *Chara* (चर) and *Dwiswāvāba* (द्विसवाव) houses then also the native will have short life.

Similar considerations will also apply in the case of the lord of the *Lagna* (**लग्न**) and the moon.

Now out of the three rules given above for determining long, middle and short life, the coincidence of any two in their results should make us pretty certain as to the extent of one's life. Then by seeing the *dasá* and the *antardasá*, periods within that particular time by the rules given below, we may calculate the exact time of death.

अश्लेषनेश्वरः खेठोभानोरधिसुहृत्सुहृत् ।

वाचेद्वीर्घायुरथवाससेनध्यायुश्चरते ।१।

अश्लेषाग्रधियत्सुखेच्छतुल्यारविरत्नचेत् ।

भवेच्छस्त्रेश्वरसङ्घर्षजन्मराशिश्वरसन्धा ।४।

तद्योय एवनाथश्चेत्तदायुर्गृह्णीरवि ।

तद्दयायाञ्च निखेयमायुर्विद्वद्भिरेवङ्घ्रि ।५।

The sun represents the *átmá* (**आत्मा**) of the native, the moon his mind, Mars strength, Jupiter happiness, Venus desire and Saturn sorrow.

If the lord of the rising sign be the friend of the sun, then it gives long life. If the lord of the rising sign be the *neutral* of the sun, then it gives middle life. Lastly if the lord of the rising sign be the enemy of the sun, then it gives short life.

The friendship and enmity of planets may be known from any elementary work on Astrology.

अश्लेषाग्रगते चेत्तुवरासङ्घातगतमात्रचेत् ।

सश्लेष स तु विप्रेयः तद्भावेत्सश्लेषः ।६।

अश्लेषनेजन्मलग्नाद्द्वयाधोयोङ्घ्रिमारकः ।

वदमाधोयस्य सश्लेषोऽहमखेठोङ्घ्रिमारकः ।७।

ग्रहस्थानस्थितः पीपोवासेनयोऽथवा भवेत् ।

एवामन्व-तनावाकु इत्यानां निघ्नं वदेत् ।८।

If by the preceding rules for

fixing the period of life we find that one's life is short and if we also find that within that period comes the *dasá* (**दश**), and *antardasá* (**अन्तर्दश**) of the lords of the second and seventh houses, or the *dasá* or *antardasá* periods of any other planets which are bound with the lords of the seventh or the second house in any one of the four relations mentioned above, then death takes place in the *dasá* or *antardasá* periods of those planets.

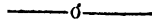
Next in importance to the above in the production of death comes the lord of the 12th house or any planet, good or evil, which is bound in any one of the four relations with the lord of the 12th house. Next comes the evil planet which occupies the 12th house at the time of birth. The lord of the 8th house is also capable of producing death. Or the planet which is capable of doing evil in all respects is sure to deal death. When Saturn is a death-producing planet (**मारक**) and own an inauspicious house then it is almost sure to cause death. It has been mentioned before that when Jupiter and Venus own the *kendra* houses they produce evil results. But when they occupy the second and the seventh houses by owning the *kendra* (**केन्द्र**) houses they are almost sure to produce death. If Jupiter and Venus owning *kendra* houses occupy their own houses and be aspected by an auspicious and friendly planets they do not produce much evil.

Ráhu (**राहु**) and *Ketu* (**केतु**) occupying the second, seventh, twelfth, and eighth places as well as being placed in the seventh house from the *máraka* (**मारक**) planet, or if they have been united to

the lords of the 2nd and 7th houses are capable of producing death in their dasá (दशा) and antardasá (अन्तर्दशा) periods.

If *Rahu* राहु and *Ketu* (केतु) be

placed in the third, sixth and eleventh places they produce good but if at the same time they are not joined to evil planets or be not placed in the seventh place from them.



TRUE KNOWLEDGE



MAHARSHI Bashista in his *Ramáyana* has the following eulogism on the state of mind of the person who has attained true knowledge :

Those who have a knowledge of their spirit fix their mind upon it and rove in the world as elevated spiritual beings. Such beings are liberated in this life. They neither grieve nor wish nor ask for aught of good or evil in this world. They perform their work with complete indifference. Rest and motion, coming and going, speaking and not speaking are indifferent to them. The acts and sights which affect other as pleasant and disagreeable cease to affect him in any way. The mind getting rid of its desires feels a sweet composure associated with a bliss which resembles the nectar descending from the moon. Unmindful of worldly affairs and regardless of its excitement the soul enjoys a felicity resembling the ambrosial waters in the moon. He who regards this world as *Máyá* and puts a stop to his inclinations sees the spiritual light shining within him. One's belief with the precepts of the *shástras* and instructor, joined with constant meditation gives true knowledge of the Supreme Spirit. Neither disease

nor poison, trouble nor affliction is so painful as the darkness of ignorance.

Loss of the dignity of the mind, inextricable difficulties, baseness and degeneracy are all offsprings of of ignorance. It is far better to rove about begging in the abodes of the vile *Chandála* than to lead a life of ignorance. It is better to dwell within dark cells and dreary wells or in the hollow of trees or be buried as solitary blind-worms under the ground than to labour under the miseries of ignorance. From the *Sástras* as well as from the preceptor the means of liberation from the misery of the world should be learned. Try to imitate those who have freed themselves from the bondage of life and are roving in this world like *Hari*, *Hara*, and others. Our miseries here are as endless as atoms and our happiness as little as a drop of water trembling on the leaf of a flower. Therefore, do not fix your sight upon the little happiness which is beset with misery. Fix your mind on that endless happiness which is free from pain and which constitutes the highest end. Free yourself from the fever of worldly cares to fix your glance to the transcendental state of ultimate beauty. Baseminded man

who are satisfied with the pleasures of the world resemble stark-blind frogs in a well. They pass on from hardship to hardship, misery to misery, horror to horror, and from hell to hell. As fleeting as flashes of lightning, happiness and misery succeed each other by turns. Right reasoning and dispassionateness enable men to cross the dark and dangerous torrents of the world. He who remains neglectful of his worldiness, resembles a man sleeping on a bed of grass when his house is on fire. What once being arrived at there is no returning from it; what being gained there is no sorrowing; that state is undoubtedly attainable by divine knowledge only. Serious and unceasing thought about liberation is sure to produce it at no distant date. The state of unbroken tranquility is never to be had in this world except by union with the Supreme Being. Pilgrimage to distant lands, asceticism, or refuge in a holy place cannot bring about the state of emancipation. Concentration of the mind to a single

object and the subjection of the desires can carry one to the ultimate state of bliss. The wise think that the pleasures of this world as well as of the next are void of true happiness and resemble a mirage. As the rays of the sun fall on all kinds of places without being unaffected by the particular quality of any place, so should the wise mix with everything without being affected by the nature of that thing. The deadliest of diseases is the thirst for pleasure; what else can quench that thirst but equanimity of mind? The monarch seated in his splendid palace does not appear so graceful as the man of peaceful mind and even understanding. He is said to possess even mind who is not affected by pleasure or pain at the sight, touch, hearing, or tasting of anything good or bad. He is indifferent to everything, and has neither attraction nor repulsion for anything. Only he should be regarded as a saint whose mind is calm as moonbeams at the approach of a feast or fight or even at the moment of death.

ANCIENT BELIEF REGARDING MAN'S STATE AFTER DEATH.

1.—REFERENCES TO THE SOULS OF DEPARTED ANCESTORS.

IN the 55th hymn of the third Mandala the poet prays: "Let not the Gods injure us here, nor our early Fathers, who know the realms." In the 8th Mandala, hymn 52 we read: "May the rising Dawn, the swelling rivers, the firm mountains, protect me; may the Fathers protect me in my invocation to the gods." In R.V. 1.

36. 18, the congregation prays: "Through Agni we call Turvasa, Yatu and Ugradeva from afar." In R.V. 6. 75. 10, the wish is expressed: "May the priestly Fathers, drinkers of Soma, may heaven and earth be propitious to us." Likewise in R.V. 7. 35. 12: "May the lords of truth be propitious to us... may the skilful Ribhus, dexterous of hand, may the Fathers be propitious to us in our invocations." In R.V. 10. 88. 15, the

bard declares: "I have heard of two paths for mortals, that of the Fathers and that of the gods." Hymn 15 of the 10th Mandala is almost entirely addressed to the departed ancestors, and contains some very curious ideas. We give the following verses: Verse 1. Let the lower, the upper, and the middle Fathers, the offerers of Soma, arise. May these Fathers, innocuous, and versed in righteousness who have attained to life, protect us in the invocations. v. 2. Let this reverence be to-day paid to the Fathers who departed first, and who (departed) last, who are located in the terrestrial sphere, or who are now among the powerful races (the gods)... v. 5. Invited to these favorite oblations placed on the grass, may the Fathers, the offerers of Soma, come; may they hear us, may they intercede for us, and preserve us. v. 6. Bending the knee, and sitting to the right, do ye all accept this sacrifice, do us no injury. O Fathers, on account of any offence which we, after the manner of men, may commit against you v. 7. Sitting upon the ruddy (woollen coverlets) bestow wealth on the mortal who worships you. Fathers, bestow this wealth upon your sons, and now grant them sustenance.... v. 10. Come Agni, with a thousand of those exalted ancient Fathers, adorers of the gods, sitters at the fire, who are true, who are eaters and drinkers of oblations, and who are received into the same chariot with Indra and the gods.

We learn from these passages, that the souls of the departed were believed to continue to exist in a state or condition, in which they could grant protection to their relation on earth, partake of their oblations, pardon their offence, intercede for them, hear their invocations and bestow wealth upon them.

2.—PASSAGES RELATING TO YAMA AND THE FATHERS.

Later times have made Yama fulfil the office of judge of the dead, as well as sovereign of the damned; all that die, have to appear before him and are confronted with Chitragupta, the recorder, by whom their actions have been registered. The virtuous are driven thence conveyed to Svarga or Elysium, whilst the wicked are sent to the different regions of Naraka, or Tartarus. But the Rigveda knows him as the first man and calls him, therefore, the father and lord of nations. He was the first of mortals who died, and discovered the way to the other world; he guides other men thither, and assembles them in a home, which is secured to them for ever. "Worship with an oblation King Yama, son of Vivasvat, the assembler of men; who departed to the mighty streams and spied out the road for many."

"Yama was the first who found for us the way. This home is not to be taken from us. Those who are now born (follow) by their own paths to the place whither our ancient fathers have departed" RV. 10. 14, v. 1-2. In verse 4 of the same hymn the poet addresses Yama thus: "Place thyself, Yama, on this sacrificial seat, in concert with Angirasas and Fathers. Let the texts recited by the sages bring thee hither. Delight thyself, O King, with this oblation. v. 5. Come with the holy Angirasas; delight thyself here, Yama, with the children of Virupa. Seated on the grass at this sacrifice, I invoke Vivasvat, who is thy father. v. 6. May we enjoy the good will and gracious benevolence of those saintly beings the Angirasas, our Fathers, the Navagvas, the Bhri-gus, offerers of Soma."

In the following verses the poet

speaks to the dead man whose body is to be consigned to the flames! "Depart thou, depart by the ancient paths to the place whither our early fathers have departed. There shalt thou see the two kings, Yama and the god Varuna, exhilarated by the oblation. Meet with the fathers, meet with Yama, meet with the recompense of the sacrifices thou has offered." In RV. 10. 15. 8, the wish is expressed: "May Yama feast according to his desire on the oblations, eager, and sharing his gratification with the eager Vasisthas, our ancient ancestors, who presented the Soma libation."

To judge by these quotations, Yama was to the ancient Aryans like a great discoverer, who, first of all mortals passing the gates of death; has opened a way into that land, in which death is no more; on his way all mortals have to follow; around him they gather as children and children's children round their patriarch, as subjects round their king. All that are united with him appear venerable to those on earth and are honoured and invoked as fathers, but he is the greatest of them and a halo is shed round his head, which is already preparatory to the deification; foolishly accorded to him by later generations.

3.—REFERENCES TO IMMORTALITY.

Agni is said in RV. 1. 31. 2 to exalt a mortal to immortality and to be the guardian of immortality. "The liberal man abides placed upon the summit of the sky; he goes to the gods. These brilliant things are the portion of those who bestow largesses; there are suns for them in heaven; they attain immortality; they prolong their lives" (I. Mandala, hymn 125). In 5. 4. 10, the worshipper prays: "May I Agni with my off-

spring attain immortality." The Maruts too are besought to place their worshippers in the condition of immortality (5. 55. 4). "We ask of you twain (Mitra and Varuna) rain, wealth, immortality" (5. 63. 4). Again in 7. 57. 6, the Maruts are entreated, "Add us to the people of eternity." "We have drunk the Soma," says the poet in 8. 48. 3, "we have become immortal; we have entered into light; we have known the gods." "By thy guidance, O Soma, our sage ancestors have obtained riches among the gods.....Soma, becoming abundant to produce immortality, place for us excellent treasures in the sky" (I. 191. 1 and 8.)

Whilst these passages express the simple belief in a future immortality, there are other verses more descriptive of the joys which are in store for man hereafter.

4.—REFERENCES TO HEAVEN AND ITS BLISS.

The poet prays in 1. 15. 4. 5. "May I attain to that his (Vishnu's) beloved abode where men devoted to the Gods rejoice; for that is the bond of the wide-striding God—a spring of honey in the highest sphere of Vishnu."

In a hymn to Soma (RV. 9. 113) the enjoyments are specified more fully thus: "Place me, O purified Soma, in that imperishable and unchanging world, where perpetual light and glory are found. Make me immortal (in the realm, where King Vaivasvata (Yama) dwells, where the sanctuary of the sky exists and those great waters (flow). Make me immortal in the third heaven, in the third sky, where action is unrestrained and the regions are luminous. Make me immortal in the world where there are pleasures and enjoyments,—in the sphere of the sun—where ambrosia and satisfaction are found. Make me immortal in

the world, where there are joys, and delight and pleasures, and gratifications where the objects of desire are attained." According to RV. 10.135, Yama sits with the Gods and the Fathers under a beautiful leafy tree and drinks with them in common.

There are different divisions in the place of heaven. For the 154th hymn of the X Mandala says:

"Soma is purified for some, others seek after clarified butter. Let him (the deceased) depart to those for whom the honied beverage flows. Let him depart to those who, through rigorous self-control (tapas) are invincible, who, through self-control, have gone to heaven; to those who have performed great self-control. Let him depart to the combatants in battles, to the heroes who have there sacrificed their lives, or to those, who have bestowed thousands of largesses. Let him depart, Yama, to those austere ancient Fathers who have practised and promoted sacred rites. Let him depart, Yama, to those austere Rishis born of rigorous self-control, to those sages skilled in a thousand sciences, who guard the suu."

From RV. 10.148, it appears that the early Aryans of India believed that the departed received a new body for their immortal life. For the departed is there addressed thus: "Throwing off again all imperfections, go to thy home. Become united to a body, and be clothed in a shining form." In the 15th hymn of the same Mandala Agni is requested: "Thou knowest, O Agni, how many those Fathers are who are here and who are not here, those whom we know and do not know; accept the sacrifice well offered with the oblations. Do thou, O self-resplendent God, along with those (Fathers) who whether they have un-

dergone cremation or not, are gladdened by our oblation, grant us this (higher) vitality and a body according to our desire."

From RV. 10.16 we must conclude that this body of the blessed was not thought to be entirely new; it was their own former body in a state of purity and perfection. Agni is there addressed in verse 11th: Do not, Agni, burn up or consume him (the deceased); do not dissolve his skin, or his body. When thou hast matured him, O Agni, then send him to the Fathers." verse 5. "Give up again, Agni, to the Fathers him who comes offered to thee with oblation. Putting on life, let him approach his remains let him meet with his body, O Agni. v. 6: Whatever part of thee any black bird or ant, or serpent, or beast of prey, has torn, may Agni restore to thee all."

Heaven then was in the belief of the Rigved-Aryans a luminous realm where the departed live together in joy and happiness, endowed with a body, able to hold intercourse with their friends on earth and to partake of their Soma oblations.

5.—REFERENCES TO A PLACE OF PUNISHMENT.

The ancient Aryans believed that there was a difference of state for the righteous and the wicked after death. For not all are admitted to the happy abode of Yama; two dogs watch the road, and therefore the departed is advised as follows: RV. 10. 14. 10. "By an auspicious path do thou hasten past the two four-eyed bridled dogs, the offspring of Sarama. Then approach the benevolent Fathers, who dwell in festivity with Yama: v. 11. Intrust him, O Yama, to thy two four eyed, road-guarding, man-observing watchdogs and bestow on him prosperity

and health. v. 12. The two brown messengers of Yama, broad of nostril and insatiable, wander about among men. May they give us again to-day the auspicious breath of life, that we may behold the sun."

Several times the Gods are entreated to preserve their suppliants from the fall into the abyss. So by Gritsamada in the 29th hymn of the second Mandala: "Far be the snares, far be guilt, O gods, do not seize me like a bird amidst its brood. Be with us to-day, O ye adorable gods; trembling I will flee to your heart; protect us from the devouring wolf and from the fall into the abyss." Of Soma it is said

in RV. 9. 73. 8, 9: "The guardian of the sacred rite is not to be deceived: three means of purification has he placed in the heart of each), and knowing he beholds all beings; he hurls the hated and irreligious into the abyss."

"This deep abyss, so we read in hymn 5 of Mandala 4, has been produced for those who are unchaste, who go about like women without brothers, like wicked females hostile to their husbands, who are unjust, and lying sinners." In RV. 10. 152. 4, Indra is asked to consign to the lower darkness the man who injures his worshipper.

Sophia.

