

“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.

VERY rarely, indeed, in the ranks of the orthodox Christians, we meet with candid criticism on Hindu religion and philosophy. One of such critics has contributed recently an article in the *Epiphany* in which an attempt is made to describe the bright and the dark sides of Hindu Pantheism. He says, “The sway which pantheism has over millions in this land is wonderful indeed. Its influence has also spread beyond India. The philosophy of Sankaracharya and Vedántacharya not only profoundly influences our race, but has left its marks on the thought of the West. It has found able exponents and commentators in Spinoza and Fichte, Schopenhaur and Max Muller. It has profoundly affected other religious systems of philosophy and religion in this land. The religion of Rámánuja is but a modification of Sankara’s pantheism. The religion of Buddha is saturated with

Vedántic thought, while Jainism seems to be the real offspring of Vedántic Hinduism rather than of Buddhism as is popularly supposed. Even the Neo-Hinduism of fifteenth and sixteenth centuries is not free from this Vedántic bias.”

As to the dark side of Pantheism, the writer attacks the “impersonal” nature of the Vedántic God. He goes on to say, “Since God is not a person, man has no means of knowing how to respond to the call of the Highest Being whom he worships and whom he aspires to know. The denial of God’s personality implies the denial of correspondence between man’s nature and the nature of the object whom he worships.” To the above objection all we have to say is that the writer makes a mis-statement and the Vedánta Brahman is nowhere described as *impersonal* in the sense in which the European philosophers understand it. God is the purest

form of "Self-consciousness," for consciousness, if properly understood, can be nothing else than self-consciousness. Expand the notion of "I" as much as possible, abstract it from all sorts of qualities as well as from all kinds of finite existence, then we arrive at the transcendental "I" where there is neither a seer nor an object seen. In some of the earlier issues of the Light we have termed the Vedantic Brahman as "super-personal" and not "impersonal." This Brahman reveals itself in the depths of our own consciousness, as the eternal, immortal, spiritual, super-personal Being, whom the transient phenomena of matter cannot touch. We emphatically deny that European pantheism and Vedantic pantheism are the same and our critics should do well if they read the Upanishad between the lines and then begin to expound it. Had the Brahman of the Upanishad been impersonal (which is another word for unconscious), there would have been no distinction whatever between God and Matter. Both being unconsciousness, the worship of unconsciousness would have been pure atheism, and Hindoos would have been atheists indeed. The fourth state of consciousness transcends the *Jágrat* (waking), *Swapna* (dreaming), and *Susupti* (deep-sleeping) states. As the fourth state of consciousness (ब्रह्म) is other than the state of deep sleep (अज्ञान), it follows that it is not unconsciousness. Pantheism is a wide word and between the pantheism of the Vedánta and that of most of the European metaphysicians, there is a deep, unfathomable gulf.

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The discovery of the "X" rays by Dr. Roentgen of Bavaria has sent an electric thrill of surprise throughout the civilized world. The dis-

covery has partly encroached the domain of the "invisible" and by means of the "X" rays we are able at present to photograph clearly a person who sits within the four walls of his room with closed doors. The medical value of the discovery is immense. The deepest parts of the mechanism of man, his bones, tissues, and the minutest fibres of his body can be seen thoroughly and accurately by means of the "X" rays. It may be that by a further examination of these rays it may be found out that they have the power to lay open before our eyes the secrets of the ghost-land which forms a part of the invisible world. The peculiar property of the "X" rays is that it enables us to penetrate seemingly solid substances. For instance, under its influence, the seeming solidity of the flesh disappears while the bony structure remains visible. It is probable that a corresponding increase of activity of the rays will cause the bone also to vanish leaving behind still denser organisms. If this prove true, it will only be necessary to develop the right degree of activity to cause all materiality to vanish from view.

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Mr. Alfred Russel Wallace, on whom it is said has fallen the mantle of Darwin, during the course of his address in the Chicago Congress said :

This very brief, and very imperfect sketch of the progress of opinion on the questions this Congress has met to discuss, leads us, I think, to some valuable and re-assuring conclusions.

We are taught, first, that human nature is not so wholly and utterly the slave of delusion, as has sometimes been alleged, since almost every superstition is now shown to have had a basis of fact. Secondly,

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

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Mr. Francis Tiffany, the cultured scholar, has brought out a book giving experiences of his travels in Japan, India, China, Palestine and Greece. The publishers are Houghton, Mifflin & Co., of New York. At Kamakura, in Japan, he saw the Great Image of BUDDHA, and this is what he writes:—"Colossal embodiment of a great world religion that has brought peace to millions of the weary and heavy-laden, the tranquil, breathless essence of that rest revealed in its now supersensuous founder—such is the significance of the vast presence before one! The mighty head bowed in serene tranquility, the breathless calm, the peace, too massive, too diffused, too elemental, to suggest any definite form of thought, of desire, of emotion—yes, the peace *passing understanding*, which could not be what it is if the understanding grasp and measure it—this the ineffable, interior heaven of the supreme mysteries of all ages, of Plotinus, Boehme, Saint Teresa, is what the great image makes palpable to soul and sense."

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Mrs. Besant delivered a lecture in the London Lodge on "The Future that Awaits us" in which she spoke

of Samádhi as follows:—"Even still higher mankind must rise. Beyond the glorious deváchánic world opens yet another more glorious, the region of Samádhi, where a few of our race can function, though it is utterly unknown to our vast majority. It is a region where thought entirely changes its character and exists no longer as what is called thought on the lower planes; where consciousness has lost many of its limitations and acquires a new and strange expansion; where consciousness knows itself to be still itself, and yet has widened out to know other selves as one with it so that it also incloses the consciousness of others; it lives, breaths, feels with others, identifying itself with others yet knowing its own centre; embracing others and being one with them, and yet at the same time being itself. No words can express it; to be known it must be experienced.

"One other range is still within the limit of human vision—within the reach, I dare not say of human thought, but to some extent of human apprehension, where nature binds up all the glories of humanity and where its possibilities are seen and realized and are no longer mere lovely dreams. Life beyond all fancy of living, activity in power, wisdom and love beyond men's wildest imaginations, mighty hierarchies of spiritual intelligences each seeming vaster and more wonderful than the one before. What here seems life is but as death. Compared with that life our sight is but blindness and our wisdom but folly. Humanity! what has it to do in such a region, what place has man in such a world as that? And then—sweeping as it were from the very heart of it all—from the Logos who is its light and life—comes the knowledge that this is the goal of man's pilgrimage, that this is man's true home, that this is

the world to which he really belongs whence have come all the gleams of light that have shone upon him in his weary journey. Then it comes into the dazzled consciousness that man has been living and experiencing and climbing from the physical to the astral, from the devachanic to the Samádhi, from the Samádhi to the Nirvánic for this end: that he might at last find himself in the Logos whence he came and that he might know his consciousness as the reflection of that, a ray from that. The end of this mighty evolution—the end of this stage of it, for final end there is none—the end of this stage is that each should be in his turn the new Logos of a new universe, the perfect reduplication of the Light whence he came, to carry that Light to other worlds, to build from it another universe. That which awaits man is the mighty growth into God, whence he shall be the source of new life to others and bring to other universes the light which he himself contains”

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A small pamphlet published by the Humanitarian League—The Shadow of the Sword—is lying before us. Mr. Foote draws here the horrid picture of war and tries to show that warlike propensities of the civilized world of the day partake more of the beast than that of the nature of man; the enormous money squandered in war should have greatly improved the condition of the world, if properly utilized. War is the game of princes for which the people are compelled to give up their lives. The pamphlet concludes in the following strain: “Europe likewise sits at its feast of life, and the fatal weapon suspended overhead mars its felicity, serpents twine in the dance, arms clash in the song, the meats have strange

savour, there is a demoniac sparkle in the wine, and a poisonous bitterness in the drugs of the cup. All is darkened by the Shadow of the Sword.”

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No emotion we entertain dies with itself. It leaves in the plastic nerve matter a smoother track upon which more easily can play the next similar emotion and soon “the thing does itself” without our effort. Our tracks of mind are bound, as a polished mirror, to reflect back to us precisely what we give them,—thus is the body gradually moulded to the model or standard of our desires and appetites, and our very emotions write themselves into our structure and features.

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Dr. Ribot, the famous French physician, has recently proved by means of investigation through mesmeric subjects that (1) the thoughts of man are material, (2) that the brain performs for the mind precisely the same function that the heart performs for the blood. The “gray matter” of the brain or rather the “gray mist” after passing through the two parts of the brain seeks the spinal cord, and passing down the spine, branches off at the various vertebrae, circulating throughout the entire nervous system before taking up its return journey by the same course along the spine, back to the brain. The movement of thought corresponds with the movement of this “gray mist” whose course was viewed by at least twenty different mesmerised subjects whose opinions exactly coincided.

That thought is a material substance is one of the first axioms of Hindu Philosophy. From the gross body up to *Buddhi* everything

is material till we reach consciousness pure and simple which transcends both thought and matter.

It is probable that the "X" rays of Prof. Roentgen will throw a great light on this discovery.

THE AVYAKTAM OF THE BHAGABAT GITA.

IN the opening verse of Chapter XII of the Bhagabat Gita, Arjuna asks Sree Krishna the following practical questions, "Which of the two classes of devotees who worship you is superior, viz., whether those who worship thy manifested form or those who worship thy invisible and unmanifested nature?"

The word "Avyaktam" occurs in the above passage as it does in a few other places of the Bhagabat Gita. Mr. Subba Row, in his Bhagabat Gita lectures, holds that the "Avyaktam" of the above passage refers to the inert *Mulaprakriti* of the Sānkhyas and not to the Parambramh of the Vedāntists. Of late, his interpretation has been questioned in an article contributed in the Theosophist by Mr. A. Krishnaswamy Iyer whose views are again roundly questioned by the Thinker. The passage is a very important one and of great practical value. For the above reason we feel it our duty to discuss the passage and interpret it as rightly as possible.

The word occurs in Ch. II. Sloka 24 of the Gita where Krishna identifies himself with the *Avyaktam* of the Vedāntists. Again in Sloka 28 of the same chapter it is said that all material objects are unmanifested (अव्यक्त) in the beginning, manifested in the middle, and again reach the unmanifested condition in the end. This *Avyaktam*, of course, refers to the *Mulaprakriti* of the Sānkhyas as it is simply the unmanifested form of matter.

In Ch. VII. 24, the *Avyaktam* of the Sānkhyas is again referred to where Sree Krishna denies that He is the manifestation of the inert *Avyaktam*. In Ch. IX. 4, Sree Krishna says that the whole of the universe is pervaded by his unmanifested form (अव्यक्त सूक्ति); this refers to His unmanifested nature as Parambramh. The "Avyaktam" which occurs in Ch. VIII. 18, refers to the *Avyaktam* or the *Mulaprakriti* of the Sānkhyas as it is here described as the source of all material manifestations. In Sloka 20, two *Avyaktams* are referred to, the former the *Avyaktam* of the Vedāntins and the latter the *Avyaktam* of the Sānkhyas; it is also said that the superior *Avyaktam* is not destroyed even at the destruction of the whole universe.

The question of Arjuna to Sree Krishna already referred to occurs just at the close of Chapter XI, and the beginning of Chapter XII. Arjuna has just seen the wonderful *Vishvarupa* (manifested form) of Bhagaban. The question naturally arises in his mind whether the *manifested* form or the *unmanifested* nature of Sree Krishna should be the object of his worship. In the previous (11th) chapter no reference is made to the *Avyaktam* of the Sānkhyas. Moreover, the *Avyaktam* of the Sānkhyas being an inert and unconscious substance, cannot be an object of worship. Even the

of *Prakriti* and as soon as our realization reaches its extreme point, our mind becomes extricated from the meshes of *Prakriti*. In this way the Sāṅkhyas reach the state of absolute perfection where the influence of nature on consciousness is altogether absent and where the soul free from the influence of the three qualities rejoices in its own native splendour.

The question may arise here that if *Avyaktam* represents the Supreme Spirit, the highest form of Sree Krishna, why He advises us to direct our spiritual vision not to the Absolute but to Him? Simply because the *Avyaktam* is capable of realization only by the suspension of the whole current of thought *i. e.*, by the sublimer processes of meditation and abstraction. With these, of course, the ordinary man has nothing to do. Every one cannot be a *Yogi*, nor can every one renounce the charms of the world. Bhagabat Gītā itself appeals to the whole of mankind and the spiritual advices it contains are practical and universal. For this reason, Sree Krishna says that the unmanifested Supreme should not be the object of one's devotion. The average man should direct the whole current of his thought towards Him who is one with the Absolute.

ये त्वत्परमनिर्द्वैतमवप्रज्ञं पर्युपासते ।
 सर्वलक्षणमचिन्तयन् कूटस्थमवर्षं ध्रुवं ॥
 स नियमेन्द्रियगामं सर्वज्ञं समनुबुध्यः ।
 ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥

Those who serve me in my incorruptible, ineffable and invisible form, omnipresent, incomprehensible standing on high, fixed and immovable, with subdued passions and understanding, the same in all things, shall come unto me. Those

whose minds are attached to my invisible nature have the greater labour to encounter; because an invisible path is difficult to be found by corporeal beings.

The Thinker defends the interpretation of *Avyaktam* given by Subba Rao and says: "In the last issue of the *Theosophist*, Mr. A. Krishnaswamy Iyer calls into question the rendering of *Avyaktam* as *Mulaprakriti* as against that of the commentators Sankara and others who explain it as Nirguna Brahman. The objection is plausible, and sounds grand when backed by the great name of Sankara. But to me it seems that T. Subba Rao was guided by strong reasons for the view he has taken, and when fully understood, they would be as authoritative as Sankara's or any others, because they are logical and in accordance with facts." The writer should know that Sankara has written the commentary of the *Prashānatrayam viz.*, Bhāgabat Gītā, Brahman Sūtra, and the Upanishads and that he has explained them in such a manner as to explain every apparently contradictory passage. Subba Rao has done no such thing. He has simply written a small pamphlet whose authority is questionable in every step. The difference between Sankara and Subba Rao as expositors of the mystical literature of the Hindus is immense. Reason unaided by revelation has a doubtful importance in mystical matters and there are deep questions which reason is entirely unable to solve. We have had much of Māhātmic mysticism and spurious authority since the advent of the Theosophical Society; it is time enough to turn to the pages of our ancient literature and examine the thing with our own eyes.

OUR EXCHANGES.

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SELF AND ETERNAL.— — —
A STUDY OF INDIAN MONISM.— — —
BY CHARLES JOHNSTON.

“As the web-wombed spider puts forth and draws to him, as trees come forth upon the earth, as from a living man his locks and tresses,—so from the unchanging eternal comes forth all the world.”

—*Mundaka Upanishad.*

THE teaching of the Upanishads is this: the real self of each being and of all beings is the supreme eternal; this self, though unchanging, falls into dream; it dreams itself first into many separate hostile selves; then it dreams for their enjoyment the manifold sensuous life of the three worlds; then, that the hostile selves may not fall into perpetual fascination and enthrallment, the self dreams the last and sanative dream of death; and through the power of that last dream the wandered selves find no lasting joy in their sensuous ways, for they see that all this fades and wastes and wanes; that there is no unchanging joy outside the self, the self re-becomes one and awakes from all dreams to the reality of its immemorial oneness.

Thus awakened from the dream of life, they see the steps through which they fell to dreaming the dream of the world; they see that, as the rivers come from the ocean and return again to the ocean, as kindred sparkes come forth from a well-lit fire, so this dream of the world, this world of dream, came fourth from the self, from the eternal that the seers plainly see as the womb of the worlds.

These teachings of the Upanishads are high inspirations and intuitions,

from the golden dawn of India's life,—if indeed their essence and doctrines be not older even than India. To these high intuitions we cannot rise at once, though they awaken strong echoes in our hearts; for, since those sunny days, the self's great dream has grown heavier and darker, so that we can no longer hold clear truth directly, by strong intuition, but must fortify intuition by intellect; must support the verdict of our souls by the reasonings of our philosophies.

Thus, it came that, in the latest period of India's life the clear intuitions and shining wisdom of the Upanishads were expressed anew, in the philosophy of the Vedánta, whose lucid thought and admirable statement can compare with the highest work of the human mind in any age, and only gain by the comparison.

When one speaks of the Vedánta, one means, for the most part, the greatest man of the Vedánta school, the Teacher Shankara, who holds in India the supremacy that Plato holds in Greece, or Kant in the philosophy of to-day. Though his life was very brief, Shankara did all that could have been done to restore for later ages the pure wisdom of India's dawn; the Upanishads themselves he commented on and interpreted,

writing much also of the poem which best reflects their spirit, the Bhagavad Gītā,—“the Master’s Songs.” In his day, the learning of the school of the Vedāntins was enshrined in a book full of enigmas and obscurities, quite meaningless in parts, without an added explanation; this obscure book of memorial verses, the Brahma Sūtras of Bādarāyana, Shankara took as the theme of his most extensive, and, doubtless, his greatest work, and did all that lucidity, intence concentration of thought, and fluent language could do, to make its dark places light, its rough ways smooth. Besides all this, and many practical labors of reformation and teaching that accompanied it, Shankara found time to write a whole series of lesser works, in verse and prose, full of that wisdom of old, the love of which was the single passion of his passionless life.

From one of these lesser treatises, the “Awakening to Reality,”—*Tattva Bodha*—we shall take so much as is needed to make quite clear, in the language of philosophy, what is meant by the great Indian teaching of oneness, the doctrine of the one self in all selves, the unity of the self and the eternal.

After certain sentences of introduction and benediction, and enumeration of the powers of mind and heart required for the gaining of wisdom, Shankara harks back to the title of his book, and asks,—for most of the work is in the form of question and answer,——“What is the discerning of reality? It is this,” he answers: “That the self is real; that all things other than self are delusive.” Then, with that intence of logical thought which gives Shankara such a charm, this is at once followed by another question and a definition: “What is the self? He who stands apart from the physical, emotional, and causal vestures; who is beyond the five

veils; who is witness of the three modes; whose own nature is being, consciousness, bliss,—this is the self.”

Not a word in all this, whose meaning is not nicely and carefully defined, whose exact value in thought is not precisely ascertained. And as this sentence contains all that the self is not, as well as all that the self is,—in a word, all things whatsoever that exist,—by gaining a full insight into this one sentence we shall have mastered the whole world-teaching of the Vedāntins, and, above all, their supreme teaching of the One, above every change and seeming separation.

Beginning with what the self is not, in the individual, and with the assertion already made, that the physical vesture is not the self, Shankara asks: “What is this physical vesture?” And replies in a formula full of concentrated meaning, in which the wisdom of many ages, of many philosophers, is worn down to the fewest possible words: “Formed of the five elements five-folded, born through works, it is the dwelling where opposing forces like pleasure and pain are experienced; it has these six accidents: it becomes, it comes to birth, it grows, it changes, it declines, it perishes; this is the physical vesture.”

We may ask here, as Shankara does in a later part of this book,—when he has left the individual to speak of the building of worlds,—what are the five elements of which the fivefold nature of the physical body is formed? We must preface the answer by saying that, from the very beginning, Indian philosophy had become entirely penetrated with thought that we can know nothing except our own states of consciousness; that anything outside our states of consciousness can only be, as Professor Huxley once said, matter for more or less probable hypothesis. With this belief and knowledge, the best Indian philosophy never speaks

of matter and force as things-in-themselves, as independent realities, as anything but more or less probable hypothesis; the phenomena which we should call the phenomena of matter and force they always expressed as far as possible in terms of our states of consciousness, and not as independent realities.

Looking in this way at the phenomena of the physical world,—the field in which the physical vesture is manifested,—they found that the states of consciousness from which we infer the existence of the physical world have five leading characteristics or qualities, or shades of color; in other words, the states of consciousness, which not only represent, but also are, the physical world, are five; these five are what we call the five senses, and what Indian philosophy call the five perceptive, or knowing, powers: hearing, touching, seeing, tasting, smelling.

In order to reach clearness of thought, to give expression to that tendency of our consciousness which sets subject and object up against each other, in complement to each other, they further divided each of these types of physical consciousness into a trinity of subject, predicate, and object; as, seer, seeing, seen; hearer, hearing, heard; knower, knowing, known. Then, seeking for an expression by which the last term in each of these trinities might be expressed by itself, and spoken of as having, for the sake of hypothesis, an independent existence, they developed the terminology of the five elements, ether, or rather the "forward shining" or "radiant" power, as the outward complement of hearing; wind, breath, or air, as the complement of touch, or, rather, extension; fire or light or radiance, as the complement of seeing; the waters, as the complement of tasting, because taste can only apprehend fluids; and, lastly, earth, as the complement of smell.

But as each of these hypothetical elements of sensation contains within it the possibilities of other sensations than the dominant one,—cambhor, for example, being seen and touched and tasted, as well as smelt,—they were led to say that these elements, these types of physical consciousness, were not simple but compound, each having in it, besides its dominant character, a possibility of each of the other four; the dominant character and the four other subsidiary characters make the "fivefolded" nature of the elements spoken of by Sankara. Thus, the physical vesture or body is "formed of the five elements, fivefolded."

It is "born through works," or, as we should say, it is subject to the law of causality; which for the physical body, largely takes the form of heredity. Then again, the physical vesture is subject to the six accidents of generation and birth, growth and change, decline and death. This needs no comment. In each of these characteristics there is also implied a sentence of discrimination: "Therefore this is not the self." The physical vesture is subject to causality; the self is not subject to causality; therefore the physical body is not the self. The physical vesture is subject to change; the self, the pure idea of "I am," is not subject to change; therefore the physical vesture is not the self, and so on, with the other characters.

This doctrine of the five elements is, therefore, not merely defective physics, but far rather a metaphysical attempt to render the phenomena of physical consciousness, the physical world, into terms of our states of consciousness, in a simple and methodical way.

So far the physical vesture, the first of the series of things which the self is not, defined in order to show what the self is. The self is, further, other than the subtle—or psychic or emotional—vesture. This

vesture, again, corresponds to a primary fact in our states of consciousness. We quite clearly recognise one set of facts in our states of consciousness as being outward, physical, objective; we not less clearly recognise another set of facts in our states of consciousness as being inward, mental or psychic, subjective. Both sets of facts, both series of pictures and feelings, are outward from consciousness, other than consciousness, objects of consciousness; therefore both are not-self. But the clear difference between them must be marked; therefore, the outward, objective series are spoken of as the physical vesture, while the inward, subjective series belong to the psychical or emotional vesture. Looked at closely, the real difference between these two is, that physical things are constrained and conditioned by both space and time; while psychic, mental things, though subject to time, are free from the rigid frame and outline of space. Both are, of course, subject to causality.

In the psychical, as in the physical states of consciousness, there are the "five knowing powers"; and we also speak of "the mind's eye," "mental touch," and so on. Indeed, according to Shankara's philosophy, hearing, seeing, touching, and the rest are purely psychical powers, even when manifested through physical organs, as "the eye cannot see of itself, nor the ear hear of itself."

As the physical vesture is the complex or nexus of the physical states of consciousness, so the psychical vesture is the complex or nexus of the psychical or mental powers and states of consciousness; these are free from the tyranny of space, though subject to causality and time.

The mention of Kant's famous triad, space, time, and causality, brings us to the third vesture, of which Shankara writes thus: "What is the causal vesture? Formed

through ineffable, beginningless un- wisdom, it is the substance and cause of the other two vestures; though unknowing as to its own nature, it is yet in nature unerring; this is the causal vesture." Without comment, this is hardly intelligible. The idea in it is this: Our states of consciousness, the pictures and feelings and sensations which are objective to our consciousness in unbroken series, are expanded, the one part in space and time, the other part in time only. Both are subject to causality. That is, the series of pictures, of feelings, of sensations are presented to our consciousness in a defined order, and we interpret this order as implying a causal connexion; we consider the first of two states of consciousness in a series as being the cause of the second; the second as being the effect of the first. This attribution of causality, the division of our states of consciousness into cause, causing, and caused is a separation in a double sense. In the first place, it divides the single substance of existence threefold, into cause, copula, and effect; and, in the second place, it separates the single substance of existence from consciousness, by establishing the idea of knower and known, of observer and observed, and thus sets up a duality. Now it is axiomatic with the Vedānta philosophy, for reasons which we shall presently see, that the substance of being, the self, is not thus divided into knower and known, observer and observed.

Therefore it is said that this causal vesture of the complex idea of causality is formed of un- wisdom, the un- wisdom which sets up a division in the undivided One. Now the idea of causality goes deeper than either space or time. It goes deeper than the idea of time, because time, properly considered, is a product of causality. Causality divides the objective into causal series. The

elements of these series must appear before consciousness in order, in succession, for this succession of effect to cause is the essence of causality. Now it is this very succession in the series of objects, images, sensations which is the parent of the idea of time; for consciousness of itself has no idea of time. If consciousness had a sense of the passage of time, then the sense of time, in different states of consciousness, would be equal; but in waking and dream, in dream and trance, the sense of time is entirely different. Therefore, the sense of time is derived, not original in the self; it has its rise in the succession of images which is the effect of causality.

Space is a further derivation of the same idea, arising from the presence of more than one causal series—or series of images, conditioned by causality—being present to consciousness at the same time; thus giving a breadth or sideways extension to perception; and this breadth of extension is the sense or the idea of space.

Thus the ideas of time and space are not original and independent but derivative from the idea of causality; hence the causal vesture, or complex of the idea of causality, is said to be the cause and substance of the other two vestures, the psychical—or vesture of causality and time—and the physical,—or vesture of causality, time, and space. We saw already that the causal vesture is formed of unwisdom, because the causal idea, the distribution of the one substance of being into causal series, is not inherent, or a property of the thing-in-itself, but merely the result of our mode of perception, “a result of intellect, which supplies the idea of causation” as Shankara says, thus anticipating almost the very words of Kant.

Born of unwisdom, this idea of causality is necessarily beginningless, or outside of time. Because, as

causality is the parent of time, it naturally follows that it cannot be expressed in terms of time. As, again, this causal idea goes to the very root of intellect, it cannot be expressed in terms of intellect; so it is said to be ineffable, or “not to be spoken of” in the language of intellectual thought.

This causal idea seems to have its root in the seeming necessity of the one substance of being, the eternal, to reveal itself to itself gradually, in a successive series of revelations. This gradual series of revelations of the eternal to the eternal is the cause of manifested existence, or, to speak more strictly, is manifested existence. Now this gradual series of revelations implies a gradually increasing knowledge which shall stop short only at omniscience, when the whole of the eternal is revealed to the whole of the eternal. And each step in this gradual revelation is perfect in itself, and a perfecting and supplementing of all the revelations that have gone before. Hence each is “in its own nature unerring.” But we saw that the revelation of each part of the eternal is in three degrees first, as conditioned by space, time, and causality, in the physical world; then, as conditioned by time and causality, in the psychical or mental world; and, lastly, as conditioned by causality only, in the causal or moral world. Therefore, the revelation in the moral world is free from conditions than the other two, free from the errors of time and space and thus “unerring wisdom” as compared with these. But before the whole of the eternal can be revealed to the whole of the eternal, the causal idea must disappear, must cease to separate the eternal into causal series; so that the causal idea is an element of error, of illusion, and therefore “unknowing as to its own nature.” This plenary revelation

of the whole eternal to the whole eternal is "the own-being of the supreme self"; therefore the self is above the causal vesture, the causal vesture is not the self.

To change for a moment from the language of philosophy to that of common life, the teaching is this: The individual is the Eternal; man is God; nature is Divinity. But the identity of the individual with the eternal, the oneness of man with God, is veiled and hidden, first by the physical body, secondly, by the personality, and, lastly by the necessity of continuity which makes one physical body succeed another, one personality develop into another, in the chain of rebirths which continuity and the conservation of—mental and moral, as well as physical—energy inevitably bring forth.

Now, freedom from this circle of necessity will only be reached when we have succeeded first in seeing that the physical body is not our true self, but outward from and objective to our true self; then that the psychic body—the complex of mental states—is likewise not our true self; and, lastly, that our causal vesture—as containing within it the suggestion of our separate individuality opposed to other separate individualities, and thus different from the plenitude of the eternal which includes all individualities—is not our most real self; for our most real self is that very eternal, the "Theos which is all things in all things," as another teacher says. This is the awakening from the dream of the hostile selves, which, as we saw at the outset, the self falls into, and from which it will awake into a knowledge of its own fulness as the eternal.

The self, Shankara further said, "is other than the five veils." These five veils—physical, vital, emotional, intellectual, spiritual—are a development of the idea of the three vestures. The physical veil is the

physical vesture, regarded as a form rather than as matter; as formal than material, in harmony with the conception of Faraday, that the atoms of matter are really pure centres of force; the seeming substantiality of matter belonging not to the atoms at all, but to the web or network of forces which are centred in the atoms. The idea of a "web" of forces is exactly that of the Vedānta, which constantly speaks of the world as "woven" by the Eternal, as a spider weaves his "web."

The next three veils—vital, emotional, intellectual—are subdivisions of the mental or psychical vesture. A precise determination of their values would lead us too far into the mental psychology of India to be practicable at present. The spiritual veil, again, is the causal vesture, of which we have said much already.

Again, the "three modes" of which the self is "witness," are what are called in the Vedānta: waking, the field of the physical vesture; dreaming, the field of the psychical or mental vesture,—whether in day dreams or the dreams of night; and dreamlessness, the field of the moral or causal vesture, whether in waking inspiration, dreaming vision, or dreamless trance. Here, again, to develop the subject fully would lead us too far afield.

Freedom, the conscious oneness with the most real self, which is the eternal, consists in setting aside these vestures, in stripping off these veils. How this is to be done, we can best show by repeating the words of Shankara: "Just as there is the firm belief that 'I am the body,' 'I am a man,' 'I am a priest,' 'I am a servant,' so he who possesses the firm conviction that 'I am neither priest, nor serf, nor man, but stainless being, consciousness, bliss, the shining, the inner master, shining wisdom,' and realises this in

direct perception, he, verily, is free, even in life."

THE OPEN COURT.

THE CLAIRVOYANCE OF
MOLLIE FANCHER.

By T. E. ALLEN.

STARTING this series of articles, as we have done, with telepathy, logically the first letter of the alphabet of psychical science, we come next to the subject of clairvoyance. Since a precise and stable terminology can only be looked for in the case of a science which has attained a pronounced degree of maturity, it may not be possible to propose a definition of clairvoyance that shall be more than provisional. A new science can scarcely emerge otherwise than gradually from a pre-scientific chaos. Time is required, under the survival of the fittest, for the influence of one formulator to predominate over that of his rivals.

We can't best form a clear idea of the term clairvoyance in the sense in which it is herein to be used, by tabulating the hypothetical relations in which the mind can stand to its environment. These are as follows:

1. Supernormal susceptibility of mind to embodied mind—TELEPATHY.
2. Supernormal susceptibility of mind to matter and to normal manifestations of embodied mind—CLAIRVOYANCE.
3. Susceptibility of mind to incarnate mind.
4. Susceptibility of mind to spiritual substance or conditions of matter finer than the known forms of solid, liquid, and gaseous.

There are a number of cautious and painstaking students who are not satisfied, apparently, that clairvoyance, in the stricter sense of the term, covers a kind of phenomena distinct from telepathy. Mr. Edmund Gurney says.*

There are certain alleged facts of waking clairvoyance which, if true, would drive us to the conclusion that the percipient's powers of vision were independent of the thoughts, either actually passing or latent, in the minds of others. . . . But there remain facts which—if the testimony of Robert Houdin and other experts can be trusted—no possible extension of the theory of thought-transference will cover; and in which, though the particular result obtained depended in some manner on the particular person who sought to obtain it, the range of perception altogether transcended the past or present contents of that person's mind. Now with such cases as these we have nothing to do in the present work. Even should some of the examples to be adduced seem to take us beyond the confines of *thought-transference* in any literal sense, they will still not take us beyond the confines of *telepathy*—of a theory which implies some sort of influence of the mind of an agent on the mind of a percipient. The percipient may observe a scene, into the midst of which he finds himself mentally transported, with such completeness of detail, and for such a length of time, as at any rate to suggest some actual exercise on it of his own independent perceptual powers; but it will still be a scene with some principal actor in which he is in some way linked. He may see a death-bed and the surrounding mourners; but we have no sort of reason to suppose that he could similarly see *any* death-bed. There has, at any rate, been an

* "Phantasms of the Living," vol. I., pp. 368, 369.

agent, in the sense of a particular person whose *actual* presence in the scene has to be accepted as a condition of the percipient's *imagined* presence; and however novel and exceptional the way in which the percipient's range of knowledge may seem to be extended, these further glimpses still take place apparently not in any chance direction, but in a direction marked out by his previous affinities with other mind. But in fact the process need not seem so exceptional if we recall once more the right which experiment has given us to draw on parts of the agent's mind which are below the level of ostensible consciousness. For in none of the cases to be here cited do the percipient's impressions extend beyond what has been before the *mind*—though certainly beyond what has been before the *attention*—of persons actually present at the scene.

It has been the policy of the English psychical school, and I believe, wisely and in harmony with approved scientific precedents, to make the telepathic explanation cover as wide a range of phenomena as possible. To the exigencies of this policy in its application to phenomena classified as telepathic—whether rightly or wrongly in all cases—and to other phenomena that gave birth to the term "multiple personality," we largely (if not entirely) owe, I suppose, the theory of the "subliminal consciousness" expounded by Mr. Myers. Amending a definition given by Mrs. Henry Sidgwick,* I define clairvoyance as a "faculty of acquiring supernormally" a knowledge of facts concerning material things and the normal manifestations of embodied mind "such as we normally acquire by the use of our senses." This excludes telepathy, whether the agent be present or absent. If A perceives *directly* an action of B or an object

of which our normal senses could give no report under the circumstances, we have to deal with clairvoyance; if *indirectly*, through C or C and others, then it is a case of telepathy. With Mrs. Sidgwick "I do not limit it, notwithstanding the derivation of the word, to knowledge which would normally be acquired by the sense of sight," but, provisionally at least, I prefer to limit it to a knowledge of present facts, herein dissenting from the lady mentioned.

Assuming the existence of a clairvoyant faculty, we may divide certain phenomena in three classes: 1. Purely telepathic, there being nothing that even remotely suggests clairvoyance; 2. Purely clairvoyant, there being nothing that even remotely suggests telepathy; and 3. Mixed cases, where, *prima facie*, they appear to be explicable by the simultaneous operation of *both* telepathic and clairvoyant faculties, or where they might, with a show of reason, be explained by an appeal to either faculty. The writers of the English psychical school concede, of course, phenomena of the first class—that goes without saying. The weight of opinion amongst them may be said, roughly speaking, to deny the existence of cases of the second class. The attitude is not dogmatic but simply "unproved." The cases of the third class have been swept in telepathy, and then a part of them have been labelled "clairvoyance" and placed under suspicion with the interrogation, "Do these cases suggest that there may be a clairvoyant faculty co-ordinate with the telepathic?" If there were evidence to establish clairvoyance, it would be necessary to reconsider the mixed cases, and there is a strong probability that the classification of many of them would be changed.

In my judgment, there is strong

* "Proc. Soc. for Psych Research, vol. p. 30.

evidence going to show that man does possess the clairvoyant faculty. Some of the best and most recently published is to be found in the biography of Miss Mollie Fancher, "the Brooklyn enigma," by Judge Abram H. Duiley.* It is to some of the testimony given in this volume that shall now call the reader's attention. I regret that I must pass over entirely, or with the briefest mention, other remarkable features in Miss Fancher's case.

Miss Fancher was born in 1848. As a consequence of two bad accidents at the ages of fifteen and sixteen years, complicated by over-study, she has now been a bedridden invalid for nearly thirty years. The history of her disease from the physical standpoint is very exceptional if not entirely unique. Yet, contrary to the general rule in the case of invalids who are afflicted with severe and continuous pain, she has the mind of a healthy, active, well-educated, thoroughly alert and alive woman, interested in the progress of events. She is a lady of high character, and possesses qualities that have endeared her to a very large circle of friends and acquaintances. For years trances have formed a regular part of her daily experience, not however, with the aid of a hypnotist. She possesses remarkable clairvoyant power though not continuously, and is also an example of what would be called "multiplex personality."

Miss Fancher is totally blind. Dr. S. Fleet Speir, who has attended her case from April, 1886, to the time of statement (July, 1893) says:

When I first attended Miss Fancher it seemed to me that her eyes were in such a condition that she could not see by the use of them.

When I first saw her, her eyes

were glaring open and did not close; did not close day or night, and there were no tears or secretion in them. I made the usual test for anæsthesia, even going to the extent of touching the ball of the eye with my finger, without receiving any response. During the first part of her troubles they were considerably dilated, and not changeable by impression of light. The pupils of her eyes are still considerably dilated, although not so much as formerly, and do not respond to light. The pupil of the eye does change at the approach of light. We have caused a careful and critical examination to be made by a competent expert—an oculist—in whose skill we have great confidence, and agree with him that she cannot see by the use of her eyes—at least as a person ordinarily can see. She has the power of seeing with a great deal of distinctness, but how she does so I am unable to state. This condition as to her eyes has been substantially so since I first began to attend her... At one time she did all her work, crocheting, etc., back of her head. When she selected worsted or color she put it behind her head to see it. For nine years her right arm was behind her head, where she did her work by bringing the left hand up to the right hand, which was back of her head. I recall one instance where Dr. Ormiston and myself being present, Miss Crosby [an aunt who took care of Miss F.] received a letter from a postman. I took the letter in my hand; it was sealed, and Miss Fancher at the time, being unable to speak took a slate and pencil and wrote out the contents of the letter, which on being opened and read was found to correspond exactly with the letter (pp. 213, 214).

Making the maximum claim for

* "Mollie Fancher. Who am I? An Enigma." The George F. Sargent Company, New York.

telepathy, this case, given here incidentally while the witness is on the stand, might not be conceded to be one of pure or independent clairvoyance. Returning to the question of eyesight, Miss Faucher's biographer says :

Competent persons from time to time, have made careful examinations into the condition of her eyes, and have become satisfied as the result, that her eyes are sightless... The optic nerve is said to be grayish in appearance, indicating gray atrophy, which would render it incapable of transmitting the sense of sight to the brain itself (p. 219).

A number of cases will now be given which, in my opinion, cannot be explained by telepathy, and which, therefore, must be held to supply evidence of the reality of clairvoyance. Prof. Charles E. West, principal and proprietor of the Brooklyn Heights Seminary (where Miss Faucher studied), and who is "widely known throughout the city as a scholar, a man of science, and a Christian gentleman," says :

I sat in the room another night... after it had become dark. Mollie had lost a pet bird...and a friend had sent the skin to be mounted by a taxidermist. The stuffed bird was on the mantlepiece. We opened the door of the cage in which was a live bird and as Mollie called to it, it flew to her. She fondled with it for a few minutes, and then it flew from her. We paid no attention to it, but very soon the girl called out to us that the live bird was on the mantel, curiously inspecting the dead one. It was so dark that we could not see it at all, and Mollie's face was turned from the mantel. We made a light, and sure enough the canary was in a brown study over the bulfinch. The girl was absolutely blind, you must remember. The light was extinguished—for light seems to make Mollie uneasy—and our conversation went on.

After a half hour, I asked her what had become of the bird, and she answered, "Why, don't you see him there on the mantel, fast asleep?" We lighted up again, and there the bird was, its head under its wing (p. 207).

The following is reprinted from the *New York Sun* of Nov. 24, 1878. Judge Dailey assures us that the newspaper accounts reprinted in his book "are vouched for as being correct by persons familiar with the facts" (p. 65) :

Miss Faucher's pet dog had contrived to find a warmer place in her heart than had her other pets. He rarely left her, and he was much of a companion in her long hours of wakefulness. But one day the dog disappeared from the house and was seen again no more for some time. Miss Faucher mourned for him, but she insisted that he would soon return again, and she seemed to be constantly looking for him. It was about two o'clock one rainy, tempestuous morning that she aroused Miss Crosby. "Get up, get up," she cried, "the dog is coming home; I see him way down the avenue. He is coming this way and he will soon be here." Miss Crosby did not hurry, and Miss Faucher broke out once more : "Here he comes, nearer. Go down and let him in; he'll be here by the time you get to the door; there he is across the street—now he's on the step." Miss Crosby went down and there was the lost dog, gaunt, hungry, but happy to get home (p. 200).

Prof. Henry M. Parkhurst, the astronomer, a near neighbor of Miss Faucher, made a test of her clairvoyant power which he designed should be conclusive. A letter stating the results was published in the *New York Herald*, Nov. 30, 1878. From this the following account was prepared :

To the Editor of the Herald :

In view of the recent publications with regard to the remarkable case of Miss Mollie Faucher, I think it is time for me to make a statement in detail of the test of clairvoyance which I made by means of a sealed envelope in June, 1867...[This] demonstrates, as it seems to me, so far as it is possible for a single experiment to demonstrate a general principle, that there may be a clairvoyance independent of mind-reading. I have before me the contents of the original envelope and two statements, one of which was written at the time, and the other, containing more detail, prepared two years later at the request of her physicians. These have been returned to me for this purpose by Miss Faucher, who had possession of them; and as they will be much better evidence than my present recollection, I will give the two statements in full. They are as follows:

TESTS OF MIND READING.

The accompanying envelope and its contents were prepared to test the mode in which Miss Faucher reads unopened letters or sees to learn whether it is through the mind of some other person or direct vision. The smaller envelope was first prepared, but not being entirely satisfactory was not inserted as a test. The printed slip was so selected that no living person could by any possibility have any conception of its contents. It is probable that no human being had ever read a word of it. I knew that it was taken from the bills of the Maryland Constitutional Convention, and knew what subjects were treated of in that constitution. I have since ascertained that it was cut from the original Judiciary bill, being now section 7 of article 4.

After making several statements with regard to the contents of facts

known to me, she stated that the printed slip was about "court" and "jurisdiction" (the words being there) and contained the figures, "6, 2, 3, 4." Subsequently she was reported to me to have said that it contained the words, "No judges can see it." The letter was returned to me with the seal intact, and was opened in my presence. These I still have. I regard the proof as complete that she read the printed slip so far as stated above, absolutely independent of all human knowledge of its contents.

HENRY M. PARKHURST.

New York, June 3, 1873.

P. S.—The words, "No judge shall sit," passed through two messengers before reaching me, and were changed on the way. I have good reason to believe they were accurately read at first.

[From statement prepared for physicians, April 24, 1869:]

... She then stated that the printed slip was about "court." I was not satisfied; for although I did not know it was there I might have guessed it, and by not a very remarkable coincidence the word might have been there. She next read the word "jurisdiction" stating positively that the word was there. I was still not completely satisfied for the same reason as before. She then stated that the slip contained the figures "6, 2, 3, 4." This I regarded as decisive, for I had no idea that there were any figures upon the slip, and should have guessed that there were not...The word "court" occurs four times, "jurisdiction" once, and the figures "6, 2, 3, 4, 5," and no other figures...We were all satisfied, each by his own selected tests, that the seal was precisely as we left it...While, therefore, I am rather strengthened in the belief that that clairvoyance which derives its knowledge from other minds is most common and most easy, I know beyond the possi-

bility of doubt that independent clairvoyance is also possible...

[From statement of Nov. 26, 1878:]

Nearly ten years have elapsed since this second statement was written, and I have not yet been able to conceive any respect in which any test could have been made more satisfactory. My former statements are so definite that I need add but little. At that time she could not speak, so that all that was expected or desired from her was so much of an indication of the contents of the printed slips as should be absolutely beyond guessing or chance. It was for this reason that she gave me the numbers in preference to words, because they could be easily indicated by raps...I entered at the time upon my pocket memorandum-book at her house the contents of the envelope as she stated them to me. Then I took the envelope unopened to my office in New York, which the "friend" mentioned in the second statement occupied with me, and the envelope was carefully scrutinized by each of us, and by another gentleman whom we invited to be present. I then communicated to them the contents as stated to me, and immediately afterward opened the envelope in their presence with the result already given. This, therefore, was as much an independent test to my friend as to me, for he knew it was impossible that there could have been any collusion on my part. This friend was Dr. Edwin Leigh, well known to educators as the inventor of pronouncing orthography, which is now used in teaching children to read in all the public schools of St. Louis, Boston, Washington, and other cities.

Dr. Leigh's Statement.

...I have read the above statements, and they exactly accord with my recollection...I may add that from the manner in which the paper

was selected and inserted in the envelope I think it was absolutely impossible for any one to know or to find out by the ordinary use of his senses what paper was in the envelope without opening it. The opaque papers placed on each side of the contents were such as to render it impossible to read them by transmitted light. It seemed to me conclusive proof that if there be such a thing as mind-reading this could not be a case of it

EDWIN LEIGH (pp. 175-83).

Regarding Miss Fancher's power to read books and papers I now quote the words of two or three witnesses:

I used to take newspapers to her, and she would just lay her hand on them and tell me all the news they contained; then I would unfold them, read, and find her quite correct. [Mr. Herbert Blossom, p. 119.]

She read books whose covers were closed, and newspapers that were folded (p. 190). ...Persons who have entered the room have found her apparently doing nothing, and have asked her why she was idle. "Oh, I am reading such and such a book." "Well, where is it?" "Under the bed-clothes here," and she produces it and talks of its contents (p. 194). [New York Sun, Nov. 24, 1878.]

As for books and newspapers, she reads them readily, no matter what part of the room they are in. When first taken she seemed to read by sense of touch, which by the way, was for many months the only sense she possessed. Drawing her thumb over the printed lines with great rapidity, she was able to tell for a long time thereafter just what the text was...She soon ascertained, however, that it was not necessary to touch the words to understand their meaning, but absorbed the contents of printed or written matter. (Prof. Charles E. West, p. 208).

Miss Fancher's own statement to

her biographer when asked to explain more fully her sensation of sight was as follows :

Well, as I have said, my vision is not always the same ; much depends upon how I am feeling, and the weather conditions. Sometimes the whole top of my head seems on fire with the influx of light ; my range of vision is very great, and my sight astonishingly clear. Then again it seems as if I was seeing through a smoked glass, and my vision or consciousness of things is dim and indistinct. Sometimes I can see all through the house (p. 230).

I am convinced . . . that it is not at all times necessary for her [Miss F.] to be in that [the trance] condition to exercise the phenomena of so-called second sight. I have seen it manifested on several occasions (George F. Sargent, p. 105).

While it is to be regretted that Judge Dailey was not able to give to the world a large number of records of observations and experiments equal in evidential value to

Professor Parkhurst's experiment, nevertheless, taking all of the circumstances into account, I am led to conclude that Miss Fancher does possess a true, independent clairvoyant faculty. I trust, however, that it will be borne home to the consciousness of Miss Fancher and her counsellors that the evidence before the world going to prove clairvoyance, in the sense I have defined it, is still far inferior to that upon which our present assured knowledge of telepathy rests. While, therefore, it would be out of place for me to go beyond the simple suggestion, and the expression of my profound conviction of her power to serve humanity, I sincerely wish that her own feelings and the labors of sympathetic and well-equipped investigators might conspire to give to the world, with her aid, further light upon those great problems of psychical science that stand in much close relations to the most vital interests of humanity.

THE ARENA.

—o—

A FEW FORGOTTEN TRUTHS.

—o—

THE TENET OF CASTES.

(Continued from page 179.)

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BEFORE we enter into the various details of the Law of Karmic Affinity to which the individualized or embodied forces generally called Jivátmás are subject, let us first consider the Shástric version of the case. The whole Hindu nation is very judiciously divided by the Shástras into four great divisions called *varnas* viz :—

Brahman, Kshettryas, Vyasya and Sudra, as Bhagwan Sreekrishna says in the sacred Gita that

“चातुर्वर्ण्यं मया सृष्टं शुण्कर्म विभागम्.”

I have created the four *varnas*, (which literally mean colors) according to their respective *Gunas*. They are *Satwa*, *Rajas*, and *Tamas*. The Brahmans are entirely kept in

charge of Satwa, Kshettryas of Satwa and Rajas, Vyasyas of Rajas and Tamas and Sudras of Tamas Gunas alone.

We find the following in chap : 13 sloka 97 of Manu the highest authority in the Hindu Shástras :

“चातुर्वर्ण्यं त्रयोलोकं चत्वार आश्रम एवम् ।
भूतं भवद्विविप्रश्च सख्यं वेदात् प्रसिद्धति ॥”

The four *varnas* and four different *áshramas* are evolved from eternal Vedas. They are eternal for they were, are, and will be for all eternity. In fact, the *varnas* are socio religious divisions for the management of both temporal and spiritual affairs of the Hindu nation. There are again four more spiritual divisions called *áshramas* made for the spiritual welfare of the twice-born Bráhmans, Kshettryas and Vyasyas viz:—Bramhacharyam, Gárhya-stham, Bânaprastham, and Sannyasam. Bramhacharyam is the state of celebrity and purity observed by a student during the time of his study of the Vedas and Vedángas under the tuition of a Guru from the age of nine to twenty-four or thirty years; Gárhya-stham is the state of married life led by the student after Samavartan, the finishing of the Vedic as well as other Shástric studies. Bânaprastham is the retreat to jungle after the age of fifty; and Sannyasam is the entire renunciation of the world and complete devotion to God. The Shástras allegorically describe the Bráhmans as derived from the face of the four-faced Bramha, the creative force of the cosmos, the Kshettryas from his arms, Vyasyas from his thighs, and Sudras from his feet, as we see in the sacred Sruti :

“ ब्राह्मणोऽस्य मुखमासीत् ” &c.

It clearly means that these impersonations of different attributes in Nature are evolved from that all-

pervading conscious force and not from the physical body in which it dwells. In other words, they are part and parcel of that “Infinite and Eternal Energy” of Herbert Spencer “from which every thing proceeds.”

The caste system is the most perfect and permanent product of the science of Political Economy of ancient Hindu civilization. Political Economy treats of the wealth of nations. Prof. Huxly, Roscoc, Jevons and a host of other eminent economists unanimously admit that

- (1.) Land,
- (2.) Labor,
- (3.) Capital,

are the three most essential requisites for the production of national wealth. But where is the will, idea or motive power by which the inter-dependant parts of the complicated social mechanism should be properly adjusted and systematically regulated? What sensible man can deny that there is a great deal of truth in the saying that idea governs the world and not physique? What earthly benefit can a nation derive from land, labor and capital in the physical world unless they are guided by the will of a few selected people of its own,—we mean of government? For Mill justly defines that “the government is the will of the most active or numerous part of a nation.” Ruysbroeck, a German mystic, says that “every thing depends on will” but now let us see what do our hoary Rishis say on the subject. They simply say that four things instead of the three enumerated above are essentially necessary to produce, maintain and judiciously utilize the national wealth, viz:—

- (1.) Labor.
- (2.) Capital } Land, minerals,
 } crops, cattle.
- (3.) Government or Political Will.
- (4.) Spiritual Control.

Labor cannot be commanded or maintained without capital, national capital cannot be increased or duly protected without a government. And a government cannot be smoothly regulated without the direction of a disinterested spiritual class. And for this very sufficient reason the Rishis divided the nation into

(1). Sudras to represent laborers.

(2) Vyasyas to represent capitalists.

(3). Kshettryas to represent governors.

(4). Bramhans to represent the disinterested spiritual guide.

The product was the unparalleled civilization of the ancient Hindus. The laborers, capitalists, and officials must unquestionably be controlled by the spiritual class. But, unfortunately, the western scientists of our age do not acknowledge the truth of this political as well as spiritual requirement for the wealth and civilization of a nation, though they deal very vaguely with a Government, which is not deemed as one of the requisites for the production of national wealth. They, however, allot a certain share of the wealth to landlords, laborers, capitalists and government. How is it that government should get a share unless it has a direct or indirect connection with the acquisition of wealth? Surely it has a connection and that connection is the protection and assistance with which the nation is supplied by it. In fact it is the very heart of the national organism, without it a nation and its wealth cannot survive for a moment. We can cite numerous instances to show that when the government of a nation is overthrown by foreign invaders, the national wealth and civilization rapidly deteriorate down to dust though the nation might have land, labor and capital. What

was the direct cause of the downfall of wealth and civilization of ancient Rome and Greece? Fall of their Government. What was the immediate cause of the ruin of ancient Hindu civilization with all its wealth industry and grandeur, though the Hindus have still sufficient land, labor and capital at command? The fall of their Government. What is the cause of the abject poverty of millions of wandering Jews, who are so mercilessly driven out by the so-called "benign Christian Governments of Europe"? The fall of their own Government. Who is it that granted the great charter to the late Honorable East India Company to open out trade and protect their cause in India, as the result of which England has now become the richest country in the world? Her Government. Who is it that generally fosters the advancement of science, arts and industry which are as great requisites for increasing the wealth of a nation as are land, labor, and capital? Its Government. In fact the above mentioned requisites for national wealth may be considered as matter and government is the force that animates, acts upon, and moulds it. Without a government we should call it a science of social and not political economy.

And caste system is in reality the permanent division of labor in the Political Economy of the Hindu nation. According to Adam Smith, there are three ways in which great advantage is derived from the division of labor:

"(1) Increase of dexterity in every particular workman.

(2) Saving of the time which is commonly lost in passing from one kind of work to another.

(3) The invention of a great number of machines which facilitate and abridge labor."

We would now humbly appeal to the common sense and rational

intelligence of our honest and thoughtful readers to, whatever nationality they may belong, to think for themselves whether the "increase of dexterity" and the "saving of time" are not the most patent objects of the caste system of Hindus, as would be clear even to the most superficial observer. That is why the Bramhans, Kshetryas, Vaisyas and Sudras are ordained by their Shástras to carefully and diligently attend to their allotted division of labor from their very childhood, with no other object in view than to acquire facility and increase the dexterity in their individual labor and thereby save time "which is commonly lost in passing from one kind of work to another." By so doing, they not only become the most useful members of their society but they also lead a life of contentment and happiness, tranquility and peace. The strikes which are the most disastrous effects of discontentment and dissatisfaction, as we generally find in European countries, were quite unknown to Hindu Society. There was neither abject poverty, nor excess in wealth in the whole realm of the caste system of the ancient Hindus.

Now the question at issue whether human souls are caste-bound and why should the castes be hereditary? In answer to the first question, the Shástras strongly assert with an almost scientific force that the individualized or encased forces (Souls) are not only caste but always country, nation, and sometimes family bound, in strict obedience to the Law of Evolution and Karmic Affinity. This inexorable Law of Nature draws down the individual souls to the countries, nations, castes, classes and families with which they have an affinity, in which they were brought up and to which they were habituated or in other words naturalized in their previous births. Our

western brethren will but sincerely smile at the Hindus and call them vain and uncharitable when they say that no soul to whatever nationality and country it may belong, will have direct access to Moksha unless it is repeatedly cast, remodelled and remoulded by the process of rebirths, and refined and purified through the filtering mediums of the *varnas*, which are in reality the living symbols of Gnán, Bhakti and Karma Margas of the Hindu nation. They will at once condemn this truth as a myth, a hallucination or a delirium of the diseased Bramhanical brain, simply because it has been ushered into existence by the Bramhans and not by any scientific professors of any known universities of Nova-Zembla or Newzealand, Kamasatkha or Copenhagen. But no. The Hindus have very good grounds to assure their brethren that this bare truth had long ago been fully expounded by the Rishis of old, to whom the civilized hemispheres have just begun to take off their hats in token of humble homage and gratitude for the benefit they are now deriving from the religions, philosophical and mystical writings, they bequeathed to their posterity, and to the world in general; and also to a certain extent to some of the English writers like Buckle, Max-Muller and others of our age. This truth (like the truths of Galelio and others in their age) may not be universally accepted by the present generation of Europe, but the current of thoughts of the intellectual and scientific world gives us every possible hope and a firm conviction of its being universally accepted by the coming generation of human race in the west, in no distant future. Their present ignorance, prejudices and stubbornness may retard the progress for the time being but truth sooner or later, must inevitably prevail. The spiritual truths, like the intellectual ones, are always as old

as Nature herself, but they lie latent in the most primitive nation of the human race, until it develops its various physical and intellectual faculties. When the truths unconsciously evolve from within and begin to develop by continual touch of help from without then they appear in an entirely new garb. For instance, the nuptial love of the purely physico-intellectual plane of human existence is an old fact in Nature and yet it is a new discovery to a newly married young couple, who begin to understand the reality of sexual love which was latent in them so long as they had not arrived at the age of puberty. In like manner, very many spiritual truths that are in theory and practice to the Hindunation, are now lying latent in the hearts of the younger nations of nineteen or thirteen hundred years of age, a period not worth accounting in the fathomless depth of endless eternity, through which Hinduism has evolved and developed into a perfect religion in the world.

When we admit the truth of doctrine of the indestructibility of force, the chemical affinity of matter and the evolution theory of modern science or immortality, rebirth and karma of the *jivâtmas* of Hindu and Buddhistic theology, then we are at a loss to understand why it should be held unreasonable or impracticable for a soul to systematically incarnate often and often in the same country, nation, caste, class, or family, drawn by the force of affinity it acquired in its previous births? Do our shallow reasoners really mean, speaking from a physical point of view, that the soul of a true *satwic* vegetarian Bramhan will incarnate in the family of an English butcher, where there is nothing but beef and beer, which to the Bramhan were entirely repugnant during his previous earth-life, or the soul of an English butcher will incarnate in the family of a Bramhan of India whose daily diet

is nothing but a handful of cooked rice, a few ounces of milk and some fruits, a fare to which the butcher was quite unaccustomed during his previous incarnation? Can our critic honestly believe from an intellectual point of view, that the departed souls of Professor Tyndall and others of intellectual Europe will incarnate in the family of a crude and illiterate Negro of Africa or the soul of a Hottentott in the family of Prince Bismarck of Germany? Surely not, because the souls do not bear any affinity or sympathy whatever with the alien countries, nations and experiences. It is no doubt an axiomatic truth that the country, the habits, manners and customs of its people exercise a great deal of influence over the physical, intellectual and spiritual progress whether material or spiritual is analogous to a series of rungs on the ladder through which the soul ascends to the highest pinnacle of its destined development. Where there is progress there must be intermediate steps from the lowest point to the highest. *Varatvarshu* (India) in the words of Rishis is the last place and the caste-system of Bramhanical religion is the last step, where a human soul may safely stand for Mukti. With due difference to the Western Nations, we would humbly point out that the *Vehest* of Mahamedan world and the Heaven of Christendom are no more than the Devachan of Buddhism and the Swarga of Hindu Shâstras, where the soul is allowed to enjoy bliss and repose for a time as a reward for the pious deeds it performed in its earth-life. But they in no way convey a correct idea of the Nirvana of Buddhism or the Mukti of Hindu Shâstras, which is in reality the greatest problem of human soul that can only be solved by the steady travellers in the path of Gnân and Bhakti Margas direct to God and not through any kind of vicarious

atonement such as is preached by Christianity or Islamism. Mukti, the highest ideal of ideals, was never dreamt of in any of the western scriptures. The heavenly enjoyments or celestial pleasures (swarga sukham) are the only objects of the followers of both Vedic and Tantric Karma Marga of Hinduism, the lowest or the third rate path of Hindu Religion.

Bhāratvarṣā is an epitome of world and its caste system is a compendium of the four typical divisions of human race of our globe viz:—Negros and Arabs, Europeans, Chinese and Hindus. According to the evolution theory of the cosmos, the individual conscious force develops itself, in intellect, potentially through the mineral, dimly through the vegetable, partially through the human kingdom, where it is not retarded. But this development on the intellectual side is not the be-all and end-all of progress in Nature. It also struggles in the above four types of humanity to develop its spiritual side to perfection towards Mukti, potentially through the Negros of Africa, instinctively through Europeans of Europe, partially through Chinese of Eastern Asia and after all fully through the Hindus of India. Here we take the opportunity to point out that the four divisions of human race viz:—Semetic, Aryan, Caucasian and Mongolian made by the modern Geographers are simply physical but those typical divisions of ours are based on the spiritual plane of humanity. In fact the four nationalities into which we have divided the humanity of our age, are roughly speaking the four halting stages of the eternal traveller for rest and refreshment. So that in every stage, he stops for a certain time and gathers new spiritual experiences and then starts or moves on to the next higher stage and so on, until it develops itself and merges into the all-perva-

ding conscious force of the universe, either through the Gnān or Bhakti Margas, about which we intend to deal more minutely in the Tenet of Evolution in our next. In fact they are the four preparatory classes in the training academy of Nature through which the individualized forces are destined to be trained up to the ultimate goal of Mukti. If we entirely ignore the progress or gradual development of these forces in Nature both in the intellectual and the spiritual planes of their existence through these different nations of our Earth-Planet then according to Professor Charles Darwin, Africa alone will be the country where his theory finds illustration. For the learned Professor expounds that man is evolved from ape and we find both apes and Negros as men in that sunny continent and nowhere else. But what does our eminent Professor mean by "man?" Man of what calibre, culture and civilization? Are there no grades of intellectual and spiritual progress in the kingdom of man? No one can deny that the Negro is far from a perfect man. Are we to understand by his theory that the intellect of a Negro is equal to that of the learned Professor himself or that his spiritual acquirements are of the high order of the apostles, Paul and Mathew? Surely not. From an anatomical point of view, his evolutionary theory is unquestionably right but from an intellectual and spiritual point of view, it is most decidedly not; and that is the only reason why the Hindus cannot blindly follow him and even intellectual Europe is just beginning to discard some of his teachings and to think on different lines, some closely resembling the Hindu doctrines of evolution. There must be grades of evolution of man's material physique as well as of his conscious force, which runs, as a rule, parallel to the evolution of matter in Nature. It can only act or play according to

the *Upadan* or organism in which it resides for the time being; but when it does not find sufficient field for its exercise in that plane of existence in matter, then it takes a round and enters into next higher *Upadan* for fresh development. The universe only exists for the sake of conscious force, functioning therein. So although the physicality and the intellectuality of a Negro are no

doubt superior to those of the Gorilla his immediate ancestor in his native land, they are in no way equal to those of the people of the civilized nations of Europe and this accounts for their having been kept in slavery so long by the white man and treated like beasts of burden. Not a fact to be proud of but the fact is there.

(To be continued).
SREENATH CHATTERJI.

WHAT MAKE A NATION ?

(Continued from page 216.)

5. Marriage Obligations :—

The next most important point is Marriage-Reform. On this rests the whole fabric of female-Reformation. If we care to have good mothers we must have good wives. But good wives are rare acquisitions unless we ourselves become good husbands. Husband is the flower and wife is its fragrance in the garden of Eden. Our marriages should be heavenly rather than worldly. Two hands are now united for external beauty. The heart of the one does scarcely interpenetrate that of the other. What we call love at first sight, changes into hatred in no time. The assimilation of like with like, of heart with heart, of mind with mind, of soul with soul, is the object of true marriage. Before a marriage-bargain is settled we seldom inquire into the moral or spiritual development of the bride or the bridegroom. The bridal-bloom withers away with the honey-moon. The beauty and charm that were beheld from a distance through the perspective of the individual carnalities, deceive them at last. "The colour of object," says Blair, "when high, are

entirely different from what they appeared when they were viewed in futurity." And how many butterflies have eventually been deceived and become colour-blind? We Indians, are very fond of importing English-Court-Ships, and female-emancipation, and free-love hobbies into our mother-land. The English balls and suppers, the joint dancing may be fascinating to you young men and women, but hark what one of the most advanced thinkers of the English nation says on their so-called "sweet-home." "Beyond the love of material comfort there is at present no general desire after social happiness; beyond respect for law, there is at present no general love and social sentiment; beyond charity to poor there is no social kindness; beyond self-seeking, there is no social taste; beyond keeping rights with our neighbour for the sake of self there is little social principle." (*The West-Minister Review* p. 303).

We are gradually getting anglicised. Our manners and ideals are Europeanized. We Indians are anxious to be addressed as Messrs. and Esquires. Lalas, Dewaus, *Srimans*

and Babus are now repugnant to our ears. We are dreaming European dreams of having *Mam-Sahabs* at our tables, '*Ketmutgars*' and '*boys*' attending our calls. We care not to live in a joint-family. It is a curse to our social organisation. Wives must live with us but not our mothers and fathers, brothers and sisters. They are foreigners, but the brothers-*in-law* and sisters-*in-law* are the persons of our sympathy, love and affection! "We read, we interpret, we combine, and consciously or unconsciously we are perpetually occupied with the distinct features and peculiarities of that portion of the human family that comes under our observation." (*Chamber's Essays, on Social Subjects*). Imitate by all means the English virtues but not their vices. Imitate the English strength and goodness, but not their weaknesses and badnesses. Imitate their commercial and naval enterprises and noble patriotism but not their divorces, balls and honey-moons. Be not blind to the dark spots in those moons visible to the naked eyes. The silvery light may dazzle your vision. Be contented with your own home. Improve it on the basis of righteousness, heavenly love and obtain immortal glory here and hereafter.

II. Education Secular and Religious.

1. THE ORIENTAL LITERATURE

dwelling masterly on the noblest problems of life, had once occupied the most prominent position among the civilized nations of the world. Notwithstanding the most valuable works that were destroyed in the Alexandrian Library, yet the few that still exist are worth preservation. "I think," says Emerson, "Hindu books the best gymnastics of the mind. All European libraries might almost be read without

the swing of this gigantic arm being suspected, but these orientals deal with worlds and pebbles freely." Our schools and colleges are no doubt full of heads but not of hearts. Can you shew me now one Indian mind equal to that of Manu, or Parásara or Goutama, or Kanad, Pánini, or Vyás? If not, why? What is the cause of this intellectual degeneration? The Brahmaus used to reproduce or recite the whole of the four Vedas from their memory. The score of Smriti-Saughitas were never in writing. The very title *Smriti* signifies recollection. But the Indian boys and girls can now hardly reproduce the few rules of English Grammar, or the innunciations of Uclid's Geometry. "If I were asked," says prof. Max Muller, "under what sky the human mind has developed some of its choicest gifts, has deeply pondered on the greatest problems of life, and has found solutions of some of them which will deserve the attention of those who have studied Plato and Kant, I should point to India."

2. Civilization.—The noble Sanskrit was the mother language of the Aryan nation. We hardly need borrow civilization from the West. From East the light of civilization illumined the western horizon. India was the mother of civilization in the broadest sense of the term. Leaving out of reckoning the hats, coats, pants, cigars bottles, sticks, watches, eye-glasses, dogs, cats &c., that are said to be the indispensable accompaniments to modern mock-civilization, the education then imparted into the minds of our youths had produced the intellectual giants such as the world admired and worshipped. "If a good system of agriculture, unrivalled manufacturing skill, a capacity to produce whatever can contribute to either convenience or

luxury, schools established in every village for teaching reading, writing and arithmetic, the general practice of hospitality and charity amongst each other and above all, a treatment of the female sex full of confidence, respect and delicacy, are among the signs which denote a civilized people, then the Hindus (Aryans) are not inferior to the nations of Europe, and if civilization is to become an article of trade between England and India, I am convinced (says Sir T. Munroe) that England will gain by the import cargo.

True, but the English imports of ham, rum and jam, with the immortal Shakespeare, Milton and Cowper into Oriental India, have made us losses in the trade of civilization. The glittering 'old-tom' and 'new-tom,' the frothing champagne and sherry, the maddening brandy and whisky are the emblems of Christian civilization in many a Hindu society. Charity, benevolence, patriotism, unity, love, reform, wisdom are appreciated by a few of our future hopes,—the pride and glory of Indian universities. Who is responsible for this state of thing? Echo answers, Education. The system is wrong and it requires immediate reform. We have lost sight of the great object of true education. Money is the means but not the end of education. "What we want in India (says the Times of India) is the civilization of the Indians, not the civilization which is obtained through a knowledge of Latin or Greek, but which is required by a thorough training in the practical pursuits which will be a powerful factor in aiding him to further the advancement of his native country." Yes, this is all that we pray for. If education be real, the system now in vogue must be changed. It is the system that is diseased and stands in the

way of Indian progress.

3. The Secular Home Education.—Home education, properly speaking, we have none. Our education does not now begin from our cradles. The English Grand-mother's Tales have been incorporated in the Indian Matriculation course for the education of Aryan youths. The Indian Grand-mother's Tales are full of ghosts and goblins. Our mothers are mostly the daughters of ignorance, and it is impossible that they could have the sacred charge of training their infant darlings. They themselves are deprived of the light of true education and their minds bear the impress of superstitious gods and goddesses, grahas and upagrahas (stars and satellites), mantras and jantras (incantations and charms &c.) The mother's milk develops in the children's physical nature, but her intellectual, moral and spiritual milk being dry, affords no nourishment to the *vier* nature of her sons and daughters. This is a great desideratum in the Indian National Life. A nation cannot rise without true education. It was her education, knowledge and wisdom that had raised ancient Indiana to the esteem and admiration of the classical world. She is now not only poor in wealth, but helpless in education. All her sister nations are advancing in the path of progress, but Mother-Indiana is shamefully lagging behind. The latest statistical returns shew that the proportion of literate population of the Great Western Empires was as follows:—

The German Empire is	99	per cent.
„ United States	90	„
„ England	87	„
„ Austria	61	„
„ France	55	„
„ Italy	52	„
„ Spain	37	„
„ Russia -	20	„
And poor India is only	1½	„

Further comment is superfluous

Those who are of opinion that we are far ahead in education, ought to take note of the above facts and be humble to concert proper measures to reform Indian homes, so that the seeds of education may germinate in the tender minds of our children when they dandle in the loving laps of their fondling mothers. Education, seriously speaking, commences in the embryo. With the life-blood of the mother, it ought to form and fructify the brain of the future fathers and mothers of the nation. It is a well-known fact that the mind of the mother works considerably in the moulding of the brain of her baby. Let the mothers be so educated as to be capable of teaching their eye-dolls, how to attain virtuous energy, how to make their future conduct the reflex of their high education, how to hold before them the ideal of true manhood or true womanhood, how to be devout to God above and loyal to the Government below. Why our present education is sowing the seeds of discontent in the minds of young India? It ought to be answered with caution. If education feeds disloyalty, or lip-loyalty and discontent, then sooner the colleges and schools are shut up is the better for the future welfare of our country. So long we cannot adopt a complete unsectarian religious course in the state and the private schools, it is nothing but natural and reasonable that the hearts of our children should be taken care of by their parents, as the heads are attended to by their teachers.

"Vidyavati dharma para kulastri, Loka narayanam ramani ratnam; tat shovasta jasya grha sudhyba, dhurma arthu kuma lavata sa dhanya."

"An educated and righteous wife is the most beautiful jewel in the world, the home which she illumines is blessed with virtue, wealth and and happiness." This was the sacred

and noble injunction of our Rishfore-fathers, and how far we have fallen may be ascertained by a comparison of the present state of our ignorant matrons with the heavenly photos sketched above.

4. The University Godless Education.—The education imparted by Indian universities, is as out of the mark and as miserable as the other. If the one were good the other could naturally have been better. The Indian schools do give now little physical and some intellectual education, but hardly any moral and religious training are provided for the rising generation. Their better parts are neglected. Draw the picture of a man with head, hands and legs, without the chief central portion heart. How would it look? Such is the state of our state-education now in force. There is no harmony in the education. Our physical and intellectual natures develop partially at the sacrifice of the moral and spiritual faculties. We have no harmonious development of true manhood. "I call a complete and generous education that (says *Milton*) which fits a man to perform justly, skilfully and magnanimously all the offices both private and public, of peace and war." Our Homes, our Somajas, our Tirthas, our very minds and hearts are constantly engaged in needless warfare and without any piety or peace. And is peace or happiness possible without the calm of religion?

5. The object of Education.—The chief object of our present education is to earn money but not to acquire knowledge and wisdom. We have many educated men, but how few are learned and wise? "By knowledge is understood (says *Hamilton*) the mere possession of truths by intellectual cultivation or intellectual development of the power acquired through exercise by the faculties of a more varied, vigorous and protracted activity." Verily so.

But how miserably the present educational systems directly or indirectly, are discouraging the *exercise of the higher faculties*, is well known to all. In fact, the lower faculties, or carnal nature, are getting more nourishment at school than the higher faculties—the spiritual nature. The lamp of education burns here and there at times, but where is the lamp of knowledge and wisdom, capable of dispelling the internal darkness with which the Indian homes and the Indian National Life are so full?

6. The Indian Philosophy & Science.—"Knowledge and wisdom," says Cowper, "do not always go together. There may be Wisdom without knowledge and knowledge without wisdom. Knowledge is proud that he has learned so much and wisdom is humble that he knows no more." Knowledge is a diadem to a young person and a chain of gold about his neck, let him labour hard to acquire it, but he should not be forgetful of the aim and object of learning this or that philosophy or science. We have unfortunately lost the best philosophies and science of our own that had once brought up many a classical philosopher.

"The great Arabian Pundit, Albirunic (1038 A. D.) came to India to learn astronomy. Pundit Leonard learned Indian *Vijaganita* (Algebra) in 1202 A. D. The German Pundit Hambolt says that Indian Mathematics, natural philosophies, astronomy etc. had opened the vista of western philosophies etc. "The simultaneous diffusion of the knowledge of the science of numbers and of numeral symbols with value by position—have variously but powerfully favored the advance of the mathematical portion of natural science, and facilitated access to more abstruse departments of astronomy, optics, physical geography, and the theories of

heat and magnetism, which, without such aids, would have remained unopened."

(Alexander Von Humboldt's *Cosmos*, translated by E. C. Ott, Vol II. 1889, p. 599 600.)

7. The guardians of Education.—The philosophy of human life should be studied in Indian colleges with the greatest care and assiduity. For this purpose a competent staff of Teachers or Guardians of Education is required. We do not care so much for dry heartless B. As. and M. As. as we are anxious to have God-loving and patriotic moral professors. Masters without morality or teachers without truthfulness are lifeless corpses, full of vermins of doubts and deceptions, and should be shunned as much as possible. Why are there no university degrees for righteousness, piety and morality? We could then find out how few masters were fit for their exalted positions and sacred charges. They are the custodians of the nation's future hopes, ambition, health, peace and happiness. They are not to be treated as daily or monthly employees. Their high and holy missions they should be made cognisant of. Then the nation will rise from its present demoralising and sorrowing predicament. Like produces like. And if the teachers would be good, and generous, and noble, and virtuous there would be no want of citizens ever ready with self-sacrifice and self-restraint, to vivify the collapsed condition of our mother-land. Let all Indian parent, teachers, and students seriously appreciate the noble mission of their respective trusts and charges, duties and obligations, obedience and usefulness and the time is not far, when we shall see the signs and symptoms of a noble Aryan National Life, throughout the East and West, North, and South of the vast Indian con-

tinents—our dear Father-land. Let preference be given to 'pará-vidya' (religious education) for the betterment of our national life. A nation without God is an impossibility. It is righteousness that exalteth nations. "Apará-vidya" (secular or godless education) we have had enough. There are about 1,40,000 schools and colleges infusing secular education to about 40,00,000 or 19 per cent. of the youthful population of Hindustan.

The girl's proportion of this is only 1'8! Nevertheless, shew us a school or a college where God is worshipped with all heart and all-soul. That school we want where righteousness is the passport. This was so when *Brahmacharya Asram* was in vogue in Oriental Aryavarta. But now we live in *Hindustan* (!) or *Kafiristan* !!

(To be continued).

B. R. CHATTERJEE.

PARASARA'S SUSLOKA SATAKAM.

(Continued from page 219).

CHAPTER IV.

DASA PERIODS.

The scheme of Astrology propounded in this work is based on the *Bingsottari Dasá* (विंशोत्तरी दश) of Parásara. This Dasá period begins from the asterism *Krittika* (कृत्तिका), the third star of the *Rasichakra*. The succession of the Dasá is as follows:—Sun, Moon, Mars, Rahu, Jupiter, Saturn, Mercury, Ketu, and Sukra; the Dasá periods of the above planets are 6, 10, 7, 18, 16, 19, 17, 7, and 20 years respectively. The general rule to find the Dasá period here is as follows. Divide the *Janma nakshatra* (birth-star) by 9 and subtract 2 from it; the remainder is the Dasá from the time of birth in the above order. The total of the Dasá periods is 120 years, the entire life period of the average human being. For example, if the birth-star of a person be the 12th *Nakshatra*, by dividing 12 by 9 we get 3 as the remainder, and subtracting 2 from three we get 1. Now by consulting the succession of *Dasás* according to *Bingsottari* (विंशोत्तरी) we find that the first *Dasá* is that of the Sun; we, therefore, conclude that a person born

in the 12th asterism will at the time of his birth be under the influence of the Sun. But as every star has a duration of a number of hours, if a person be born, for instant, in the middle point of the duration of a star, say *Krittika*, (कृत्तिका) he shall have to enjoy half the period of the Sun, viz., 3 years only. By consulting the almanack and by simple rule of three, we can find the exact years, days, months, hours, and minutes, of the *Dasá* of a particular planet a man shall have to enjoy.

आरभ्यो राजयोगस्य पापभारकं सुक्षिप्तं ।
 नाम्नेव च भवेद्भ्राजा तेजोहीनोत्सवोऽम्भाक्
 ॥ १ ॥
 सख्यं चो राज्यादात्तर्षः सुभस्यान्दं वा भवेत् ।
 पारभ्यो राजयोगस्य तेजः सौख्ययोगेद्
 ॥ २ ॥
 असख्यं चो सुभस्येद्वा शुभाचान्दं वा भवेत् ।
 असख्यं चो सुभस्येद्वा शुभाचान्दं वा भवेत्
 केन्द्रं त्रिकोणं गोराक्षरसख्यं चो वसुधतः ।
 सदाचान्दं वा तस्यं राक्षकीर्तिप्रदा नृचाम्
 ॥ ३ ॥

In one of the preceding chapters four kinds of Raj Yoga are men-

tioned. If those *Yogas* take place during the planetary period of the *Mákara* planets i. e., the lords of second and the seventh houses, then the person becomes great only in name or in other words, his greatness altogether decreases. If, on the contrary, the *Ráj Yoga* takes place under an auspicious planet then much prosperity ensues. If the planetary period be of an auspicious planet, and the sub-period be of an inauspicious planet, then evil ensues. If, on the other hand, the planetary period be of an inauspicious planet, and the sub-period be of an auspicious planet then good ensues.

If *Rahu* and *Ketu* be placed in *Kendra* and *Trikona*, they produce good except when they are joined with evil planets in any one of the four relations mentioned before. It has been said before that *Rahu* and *Ketu* have no effect of their own but that they simply produce the effect of other planets with whom they are joined. But if these good planets be placed alone, they produce their own effects.

सर्वे गृहाः स्वकीयास्तु दशास्त्रान्दशास्तु च ।

सं फलं नैव व्यक्तं ससम्बन्धी फलप्रद ॥ ५ ॥

असम्बन्धेन ते सर्वे स्वानास्तुष्टिभिः सदा ।

फलं वेतन्मन्त्रप्राप्तं यमुनां सदाफलं ॥ ६ ॥

दशानाचस्य सम्बन्धी यः कश्चिन्न स्वगो भवेत् ।

तद्गोवान्दशामध्ये कं फलं व्यक्तोऽसः ॥ ७ ॥

All planets do not necessarily produce their effects, good or bad, in their own *Dasás* and *Antar Dasás*. They produce their effect in their own period and during the sub-period of the planets with which they are joined in any one of the four relations. Planets also produce effect during the sub-period of a planet of their own nature, even if the latter be not joined with them in any of the four relations. In default of the above planets produce

effect in their own period and sub-period.

केन्द्रनाथः स्व सम्बन्धी कोषेयान्दशास्तु वै ।

शुभं दत्ते विहीर्षाय सम्बन्धेतरतोऽ शुभं ॥ ८ ॥

The lord of the *Kendra* produces good result when it is bound in any one of the four relations with the lord of the *Trikona* i. e., the 5th and 9th places. On the contrary, the lord of the *Trikona* produces good result when it is in connection with the lord of the *Kendra*.

If there be no connection between the lords of the *Kendra* and *Trikona*, they produce evil result in their *Dasá* (दशा) and *Antar Dasá* (अ-दशा).

शुभग्रहस्य सम्बन्धी योगकर्त्ता हिमोग्रहः ।

अस्य चान्दशामध्ये राक्षसौखं भवेद् ध्रुवं

॥ ९ ॥

If a planet which is bound in *Ráj Yoga* with another planet be at the same time related in any one of the four relations with an auspicious planet, then it is productive of much good.

If within the planetary period of an evil planet falls the sub-period of an evil planet, then if these planets be related to each other in any one of the four relations, the result is good; if they are not so related, then the result is bad. If during the planetary period of a death-giving planet falls the sub-period of an auspicious planet which is related to it in any of the four relations then death does not take place. Saturn, during its planetary period, produces its good or bad effects during the sub-period of Venus. Likewise, Venus, during its planetary period, produces its good or bad effects during the sub-period of Saturn.