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THE ORIENTAL MYSTIC MYNA.

A monthly Magazine Devoted to the study of Religion, Philosophy, Psychology, Occult Science and History.

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Opinions.

November, 12th 1908.
Lexington, Morrow, Oregon.

Mr. R. S. Vedachalem,
Editor
The Oriental Mystic Myna,
68 Armenian Street,
Madras, India.

Dear Brother: I am in receipt of two copies—August and September issues—of your very instructive, interesting and soul inspiring Magazine—The Oriental Mystic Myna—for which I wish to thank you most heartily.

It is my honest and sincere desire to subscribe to the very instructive and soul-thrilling Oriental Mystic Myna. Its great value cannot be measured by the common standard of dollars and cents.

The Oriental Mystic Myna is the beacon light that illuminates the dark valleys of materialism, and leads the weary pilgrims on this earth plane to the spiritual mountain peaks of success and happiness.

I have studied Oriental Philosophy, Hatha Yoga, Raja Yoga and Jnana Yoga, but I am not sure whether or not I have studied the genuine philosophies of these subjects, because intuitively I know that imitations are found in the various philosophical fields as well as in other fields.

Again thanking you most heartily, I assure you that I shall send in my subscription as soon as possible.

Wishing you God-speed and abundant success that you justly deserve in your soul-inspiring field of labor.

I am,
Sincerely and cordially yours,
Justus A. Miller,

East Gloucester, Mass.,
U. S. A. November, 9th 1908.

Mr. R. S. Vedachalam,
Dear Sir:—

The two copies of your magazine "The Oriental Mystic Myna," and the circular received. I thank you very much for the same. I have many books and papers sent me at different times and I find your magazine very interesting.

Very truly your,
Lewis R. Hillier.

From November 1st 1908.
BENEDICT LUST, N. D.
Editor and Proprietor of
Naturopath.

Gentleman,

Kindly send your valuable magazine to my place in Butler, N. J.

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THE

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EDITED BY

Pandit R. S. VEDACHALAM.

Vol. I.] Dec., 1908., Jan., Feb., 1909. [Nos. 5, 6, 7.

AUM

"These are thy glorious works,
Parent of good,
Almighty! thine this universal frame,
Thus wondrous fair; Thyself
how wondrous then!
Unspeakable! who sitt'st above
these heavens
To us invisible, or dimly seen
In these thy lowest work; yet
these declare
Thy goodness beyond thought,
and power divine.

On Earth join, all ye creatures,
to extol
Him first, him last, him midst,
and without end.
Hail universal Lord! Be bounte-
ous still
To give us only good, and, if the night
Have gathered aught of evil,
or concealed,
Disperse it, as now light dispels
the dark."

The Extracts.

Spirit forms.

In the September issue of the Magazine *Reason*, the Editor Mr. B. F. Austin, M.A., has contributed an instructive article on the materialization of spirits. It runs as follows:

On Tuesday evening, August, 11th, in company with sixteen others, I attended a seance held for materialization in the seance-room of the Vicksburg camp, Dr. A. W. S. Rothermel being the medium.

Dr. Rothermel evidently believes there is nothing too good for the meeting-place between mortals and their spirit friends, and had spent considerable time and money in

improving the room; and when the seance hour arrived, in place of bare floor and walls, and musty atmosphere, and a place without physical comfort and beauty, we had an elegantly carpeted room, well ventilated, the walls hung with drapery, and an abundance of flowers and sweet odours. Every detail that enters into the organization and management of the seance-room seems to have been an object of thought and study to this man, who from scores of years of experience and study based on his education and practice as a physician, has probably gained more knowledge of the laws and conditions of materialization than the average materializing medium or attendant at such seances ever dreamed of. The Doctor is not now, and has not been for some years, following mediumship as a profession; but visiting the Camp, gave by request a few seances.

The first feature of the seance, after careful seating and attention to all details making for the comfort and harmony of the circle, was a half hour's address by Dr. Rothermel on the conditions necessary for materialization. This was indeed a very instructive address; and in it the Doctor pointed out the helplessness of the spirit guides and friends in their efforts to manifest unless the requisite forces—both physical and mental—could be gathered up and utilized from the medium and sitters present.

Every thing done in the seance was explained in detail to the sitters—both what the medium did and what the sitters were asked to do; so that those present probably gained a clearer concept of materialization and its conditions than they had ever had before. Excellent music was provided, and with an intelligent and harmonious circle conditions were almost perfect.

In the first part of the programme, Dr. Rothermel sat in the room with us after his arms had been securely tied fast to his knees, and the bands not only tied but carefully sewn fast in such a manner thet freedom of the arms or hands was impossible. A little cabinet behind him contained a table and the usual bells and musical instruments. Seated in front of the cabinet, in a good light we saw hands appear through curtains, articles were thrown into the room, handkerchiefs taken into the cabinet and written upon, and other unusual phenomena. In addition to which we witnessed the following.

1.—A hand appeared through the opening, at the side and somewhat above Dr. Rothermel's head, and a match being handed up, it seized it and struck it, revealing clearly in the additional light a large, powerful hand and wrist. If the Doctor's hands had been free, it would have been physically impossible for him to perform this act.

2.—While the Doctor was thus sitting, the lady assistant was in sight at this time. His niece, who

assisted in the arrangement and management, but who was always in the room with us and in sight, held a zither near the opening of the curtain. A luminous hand, surrounded by cloud, reached through the opening and, in sight of all, touched the wires of the instrument with a contact so fine and delicate and spiritual that every one present was fully satisfied the musician was a spirit intelligence. While this was going on, the curtain was raised from the Doctor's knees, and we saw his hands while the spirit hand played on the zither. We also saw the spirit hand pass repeatedly from one to the other of the Doctor's knees.

3.—Dr. Austin was called up to the curtain at the stage when handkerchiefs were drawn in through the opening and thrown out written upon and knotted; and distinctly saw a handkerchief pass *through* the unrent-curtain—illustrating the phenomenon of matter passing through matter.

4.—There was constant communication between the Doctor, sitting in the seance-room, and the cabinet behind him by telegraph signals audible to all; also occasional voices from the cabinet; also playing on the zinther, etc., in the cabinet while the Doctor and assistant were both visible to us.

In the second part of the programme, Dr. Rothermel was released and entered the cabinet; and among the many interesting things witnessed were the following:

1.—After explaining the reason therefor, a number were called to the curtain and requested to join hand to hand, to make the requisite conditions for a materialization *outside the cabinet* in sight of the circle and *A Dematerialization of the same outside the cabinet.* The request complied with, and explanations given, it was announced to us that "Emma," a cabinet guide, was then in our midst unseen, and her course was announced as she passed through the circle gathering the physical and mental forces for her use, until, at last, we were told at what point of the floor she stood and would first appear. Soon after a little wisp of light was seen there (in the centre of the room), which flickered and wavered, but struggled upward until it assumed the light of a young woman; when out of the cloud, with robes of light and beauty, she stepped—a human form with power of motion and of speech—and moved around among us, a creature of grace. For a few moments she stood before us; then passed again into the ethereal shapeless cloud which gradually went down and out.

2.—To illustrate the possibility of our being mistaken in judgment, a form came out very much resembling the medium; and to prove it was not the medium, the form came a second time and materialized, followed (so said the cabinet guide) by a spirit not materialized.

We were then told to watch the materialized spirit before us (which we did) and that we should see the second spirit take possession of this materialized body and transfigure it. We watched the operation, and saw the changed appearance—the transformation—taking place, etc., and apparently, a woman occupying the same body that had appeared to us so much like the medium's body.

There were a few forms recognized by friends; names and messages were given; but most of the seance was an instructive demonstration of the science and art of materialization.

Many other interesting features were witnessed, for which we have not space.

B. F. AUSTIN.

We were present at the seance and subscribe to the above account.
(Signed) Jeannette Fraser Vicksburg, Md.
Geo. G. Millard, Leonidas, Mich.
Mrs. M. L. Stanley, Jackson, Mich.
Mrs. Cecelia Nelson, Belleuve, Mich.

Hygenic Rules for the winter.

Mr. Benedict Lust, Editor of the *Naturopath* contributes a small but very useful article on the 'Hygenic Rules for the Winter' to the American Magazine *Aquarius*. It is, for the benefit of our readers given below:

As the cold season is approaching, a few hints how to remain in good health, might be appreciated by the reader.

People are wrong in looking upon winter as something disagreeable to the healthly and a danger to the sick. If both parties will follow our advice, they will not only live through this season without any trouble, but learn to understand its beauties. Let us first sum up the errors and mistakes made in this respect.

The greatest cause of many diseases is overheated and poorly ventilated rooms. When after the warm season we begin to heat our rooms, we, at once, hear cracking noises in all corners; the reason for this is, that all wooden objects begin to dry and, consequently, splits and fissures appear. This drying process affects also the epidermis of human beings and makes it sensitive, and susceptible to disease. People try to neutralize this dryness by excessive drinking not bearing in mind that, in doing so, they force the body to a great deal of sweating.

In order to obviate the dryness in the rooms, people put up vessels filled with water, but this is not of much benefit.

The air will be less dry, but nevertheless, the people will not feel comfortable—though the stove or the register does its best and the thermometer stands high.

The reason is, that in a closed space the excretion through the

skin will be retained (this excretion in a human being amounts to two pounds a day), because the air in such a place lacks the elasticity of fresh air.

That is why people breathe deeper and fuller, as soon as they come out into the fresh air and then feel thoroughly refreshed.

Another general evil is cold feet.

This inconvenience is especially caused by wearing tight shoes and by never exposing the feet to the fresh air; consequently, the feet are bloodless; in winter, still warmer stockings and the same narrow shoes are worn; this is one cause of cold feet. Relief will be found in loose shoes and bare feet in the shoes. If, for instance, during a drive the feet get cold, they might become warm by turning the toes up and down. Arrived at home, shoes and stocking have to be taken off and gymnastic exercises have to be made, that is, for a few minutes raise the body on the toes; though the best remedy would be a short, brisk walk on fresh fallen snow.

The snow-walk will also be effective for sweaty feet.

Another remedy for cold feet is magnetising. Nobody can fall asleep, as long as his feet are cold; then somebody has to sit beside his bed, take his feet about the joints into his hands (for 3 to 10 minutes) and according to the magnetic power of the person who applies it, the feet will become warm, and a pleasant sensation and sleep will follow. The old custom to have a dog lying at one's feet, has a good reason; here the unconscious magnetising, giving and receiving of vital force, takes place.

We have to warn against all artificial means, as hot-bottles, tiles and so forth; a lasting effect can only be brought on by nature.

Finally we repeat. The time of summer has to be utilised for the culture of the skin, as cold baths, water, sun and air baths and non-stimulating food. Whoever has done so is protected against the influences of the cold season.

The Motherhood of God.

In the *New Age Magazine* for Dec. 08 of Boston, a truly fine article on 'The Motherhood of God' from the pen of Miss Arita Truman Pickett has appeared. As it deals with the feminine aspect of God the worship of which has been prevalent in India from time immemorial, we hope it will open the eyes of our learned Indians who are prejudiced against the worship of Goddess Uma or Parvati and give it below:

The spiritual life of man is traced in the history of his gods. The elemental and tribal gods of antiquity, celebrated in the earliest art and literature, reveal to us the inner life of our remote ancestors. Critical study makes it plain that in every case, the god set before the people by their priests and poets, is the embodiment of their

own highest aspirations, their loftiest ideals personified and deified.

In the Bhagavad Gita, the Divine One, the person of Krishna, is represented as saying:

"There be those, too, whose knowledge, turned aside,
By this desire or that, gives them to serve
Some lower Gods, with various rites constrained
By that which mouldeth them.
Unto all such, worship what shrine they will what shapes in faith—
'Tis I who give them faith! I am content!
The heart thus asking favour from its God,
Darkened but ardent, hath the end it craves,
The lesser blessing, but 'tis I who give!"

In these lines is expressed the great truth which the seers of all ages have taught. There is one Divine Life, without qualification or limitation, and therefore inconceivable to the finite mind, though apprehended through devotion. Each human soul clothes this Divine Life in an image of its own creation. Through this concept the spirit reaches us, giving what we are capable of asking, revealing what we are able to understand, and no more. "The eye by which I see God is the same by which He sees me."

So the Jews had their God of battles, and the Greeks their Logos. The Christians came to worship the Father in Heaven, and a large proportion of the Oriental people, childlike and familiar in their attitude toward God, have adored the aspect of Divine Motherhood, as underlying all other human conceptions of Deity.

These varying ideas of God are typical of the people who have entertained them. A tribe whose very existence depends upon the conquest of their neighbours, heard "the voice of the Lord" in the command of their leaders to kill and destroy. In our time, in the East, under the influence of worship of the Mother, we find a distinctly feminine civilization, and in the west, where Deity is masculaine, an aggressive, practical habit of living, carried to the extreme.

What we worship, we tend to become. God is in it all. He is content to work through all means, to sanctify any shrine, to answer any prayer, which may lead a soul nearer to realization. So in the East He has unfolded the spiritual and in the West the material qualities of humanity, waiting for the time to come when a desire for greater completeness and harmony should arise and men should find in God's heart the supreme Cosmic Romance, and learn to worship that blending of the Divine Fatherhood and Mother-hood which makes the manifest universe possible.

That time has come. "The marriage of continents, climates, and oceans," which Whitman heralded, is accomplished. Commerce has all but banished the word "foreign" from our vocabulary. We have passed beyond the stage

of prejudice against the customs and opinions of alien peoples. We approach them now with scientific or artistic, if not with sympathetic interest. We are building the best they can give into our own systems, and they are learning to adapt some of our methods and inventions.

At the same time, almost without our knowledge, our idea of God has passed through one of these many metamorphoses which mark the history of man's relation to his Maker. He is no longer an autocratic, arbitrary ruler, but a wise and tender companion--spirit, forming us, through the organic unity of our being, with the One, Life. We still use the masculine pronoun but we have woven into the image of Deity many of the feminine elements which predominate in Eastern thought. John Burroughs expresses a distinctly Oriental conception in the following sentence from one of his most recent essays:

"We shall never be nearer God and spiritual and transcendent things than we are now. The babe in its mother's womb is not nearer its mother, than we are to the invisible sustaining and mothering powers of the universe, and to its spiritual entities, every moment of our lives."

The distinction between the two ideals is not entirely geographical, nor has the Divine Motherhood ever been without witness among men. In the Catholic Church the worship of the virgin has embodied the longing of large numbers for a sense of nourishing intimate mother-love in God. Men of religious tendency and temperament among the scientists have deified Nature as the Universal Mother. Theological writers have duly drawn authority from the scriptures to prove that the Holy Spirit is feminine in all its qualities, and that the human trinity of Father, Mother, and Child, has its origin and prototype in the Divine Trinity, Father, Spirit, and Son. And in the common life of human homes, women have found in their experience of motherhood a nearer communion with God than any sacrament can bestow.

The present wave of reaction toward the worship of the Motherhood in God is part of the rhythmic swing of human thought toward the spiritual, which has brought with it the exaltation of womanhood on a nobler basis than ever before. We are finding the Motherhood in God more fully, because we have found new elements of divinity in human womanhood. Undoubtedly the chief influence in this direction has been the importation of Oriental thought, with its worship of the Divine Mother, and its apotheosis of the function and achievement of motherhood in humanity. But our own poets felt the impulse before commerce made it common.

* * * * * *

By whatever means the conception of the motherhood in God

has come to us, it is thrice welcome. It will not supplant our long-cherished Fatherhood, but comes, as a bride, to make a home in the house of God. As we worship the unity of these qualities in God, we shall develop the harmony of them in ourselves. The ideal human character, the creative soul, always embodies both masculine and feminine attributes. All great men have been largely feminine, and all great women masculine. There are conditions in every life which call for this completeness and fluency of consciousness. We may hope that the growth of this conception of the Family-hood of God (Father, Mother, and Child) will do much to develop completeness of individual character, and to sanctify the life of the human home.

The Theistic Aspect of Saiva Siddhanta.

(continued.)

Although this presents a difficulty apparently insurmountable in the philosophy of Theism, yet Saiva Siddhanta has solved it in a remarkable manner.

Apart from the sense-perception that arises in relation with the external phenomea and apart from the conceptual knowledge we have as the result of our sense-perception, there are feelings of the purest kind that lie deep hidden in our Soul, that cannot be traced to any source in the outward phenomena of nature but which are incited in us in some unaccountable way especially when we come in contact with Beings of our own nature or superior to us. When I suddenly came upon a friend whom I had loved with the tenderest affections and from whom I was separated for a long period of time, I stood in silent communion with his self overwhelmed with an effusion of rapturous feelings, tears flowing down my cheeks, utterance of speech choked up in my throat, hairs standing on end, and my body quivering from top to toe. What I was then is quite inexpressible in human speech. The very attempt to define it to myself in after moments becomes fruitless. Now, I would ask you to what phenomena of Nature this upheavel of my mind was due ? Certainly not to the dull and dead matter. It is an outflow poured out in the mysterious mingling of two distinct Souls. Though the indwelling Soul of my friend was invisible to my physical eye, yet its existence and influence were clearly seen in my mental vision. This significant occurrence of a metaphysical character is quite undeniable in the experiences of our daily life. But at the same time I wish also to point out the important function which matter fulfils in serving as a link to unite two intelligent selves, which, but

for its help, would have remained separtely in an undeveloped condition for an indefinite period of time. As a transparent crystal reflects in it the empyrean light as well as the forms and colours of objects that are nearer and mingles them in its limited area in spite of their far-off distance, just so this material envelope of a limited make serves to bring two distinct souls into a temporary union.

This same law may, without much modification, be applied to the soul's comprehension of the Infinite Being. When I stand in the midst of a great and learned assembly like the present, or when I stand in the valley of a huge mountain side, hearing the sweet ruffling sound of the flowing rivulets, or the melodious voice of a solitary Cuckoo, the tinkling bells of a far-off herd or the rustic songs of a shepherd boy and turn my eyes round over the rich and variegated scenery of fresh vegetation that mingles with the calm atmosphere the sweet fragrance of flowers, ah! then, my thought, the very essence of my Being is elevated higher and higher above into regions hitherto unexplored, into regions of wonderful light—a light not emanating from a dead mass of matter but a mystic light, the Siva Sakti, of surpassing splendour and intelligence, the source of which is a vast unknown entity—ah! then and then only my Soul's inner vision gets clearer and clearer until the realisation of the Infinite Being is obtained as the final result. Then my self becomes transmuted into the purest ideal light. No thought of my flesh, no thought of my relations, of my surroundings, of my wealth, no thought of my wordly connections here exists. All my thoughts, all my energies, all my movements are all steeped in the Divine resplendent Light, in Siva Sakti. Such is the recognition of the Infinite by the finite self in moments of deep serenity or of brooding communion with naked Nature or with great intelligent souls. This intuitive knowledge of soul is beyond the reach of the reasoning processes and experimental methods of all empirical science.

From this it will be manifest that the Supreme Being is, in one respect, incomprehensible and in other comprehensible ; incomprehensible to human knowledge derived from exprience, Pacu Jnanam, but quite comprehensible to the intuitive knowledge or Pathi Jnanam. This is the fundamental basis of the philosophy of Theism as upheld by the system of Saiva Siddhanta. And of this comprehensibility of the Divine soul, the philosopher Arulnandisivacharya sings,

"Siva who is stainless, incomparable, not one, not confined to one spot, not having a comparison, is beyond all verbal description. His manner, form and colour are not comprehensible unless seen by the light of His grace."

Again, compare this with the celebrated passage in the KenaUpanishad.

"By him who thinks that Brahma is not comprehended, Brahma is comprehended; he who thinks that Brahma is comprehended, does not know him. Brahma is unknown to those who know him, and known to those who do not know him."

Now the two points of view from which the problem of the existence of God has been considered by the philosophy of Saiva Siddhanta are closely related to the intellectual and emotional standpoints from which the same has been so thoroughly investigated by Professor William James the eminent psychologist at the present day. The intellect which seeks for its evidence in the visible intelligent Force that is constantly vivifying the universe, can go only so far as proving the existence of God; but the emotions lighted up by Siva Sakti rise higher than the intellect, plunge deep into the Divine essence, drink in the supreme bliss thereof and obtain for the soul a complete realisation of the Infinite self. How from these two standpoints of study the Saiva Siddhanta has handled the question of Theism is quite worthy of your regard and serious consideration, seeing this very same procees of reasoning forms the true basis on which the superstructure of the theistic philosophy has been recently reared so strong by profound thinkers like Professor William James and Professor William Knight that all thundering storm and lightning of modern Rationalistic School cannot shake and break it up.

Now, to review the sum and substance of this humble lecture. We have seen that the belief in the existence of God arose with the early dawn of human race and the origin of this belief is traceable to the helpless conditon of the primitive man and the imminent dangers and fears to which he was occasionally subject.

We have seen that the various forces of Nature tended to breed in the mind of the primitive man awe and regard for them, and in consequence gave rise to the doctrine of Polytheism, but, as is natural with the advance of civilisation and development of thought, that men in subsequent epochs unified the different manifestations of forces in a single Infinite Being.

We have seen that the argument based upon the prevalent belief in the existence of a Supreme Being is quite untenable in modern times when the critical tendency of the Scientists is predominant.

We have seen how the argument of design though it has many points of attraction for the theist yet is invalid on account of its being based upon pure analogical reasoning.

We have seen how the argument of the extreme Idealists who assert that all but God is mere illusion, is extremely inconsistent with the very foundation of our knowledge and how absurd it is to say that all

substances in the world are, in the end, reducible to one single force, in spite of all scientific proofs that confirm the existence of innumerable forces.

We have seen how the philosophy of Saiva Sidhanta views the problem of Theism from two standpoints, the Cosmical and the Ideal, of which the one sees the presence of God revealed as self-evident truth in the unceasing activity with which the entire universe originates, develops, and decays and the other realises the intrinsic nature of God in serene moments which occur, like flashes of lighting, in the period of human existence and in which the Individual Soul is uplifted into the mystic regions of Divine illumination.

And we have seen also how these thoughtful arguments of Saiva Siddhanta form the basis of the theistic superstructure raised with considerable skill and deep critical insight by such eminent thinkers as Prof. W. James and Prof. W. Knight whose position is so strong and secure that any amount of reasoning and argument that are being brought forward even by the great advocates of Evolutionism cannot in the slightest degree shake it.

FINIS.

Mentalegraphy

OR

The Automatic Salvation of the Race

BY Mr. A. VICTOR SEGNO

(Special Contribution, to Myna.)

THERE are two subjects on which I feel that every man has a right to his own opinion—Religion and Politics. Therefore I purposely avoid them in my writings. I make this statement because the title of this article may lead you to suppose that I am going to air some religious theory. I am not, therefore you can read it without prejudice.

In all ages the prominent figures in history were those who either advocated or opposed some religious belief. The greatest events chronicled had to do with some persecution of the people who believed in the salvation of the Soul

from sin. More lives have been sacrificed to these beliefs than to all other causes combined, and all this great loss of life resulted because there was inborn in man an instinct or innate knowledge that he was not perfect—that there were better and higher possibilities within him and that he could not reach this higher state until he had been saved from his sinful ways. Such a universal instinct must have resulted from the Original Cause. What others felt a thousand years ago, we feel today.

It is evident to each of us that we possess the discernment or instinct to distinguish between right and wrong in our thoughts and actions. Notwithstanding this knowledge, which has always existed, the human race has advanced but little, if any, in a moral sense, in the past two thousand years. Just as heinous crimes are committed today, as were ever committed before. Just as much dishonor is evident everywhere, and stealing goes on on a larger scale than ever was known of in history.

In every direction we look, we find wonderful advancement in learning, in knowledge and in the general intelligence of the whole race, but the moral instinct has not kept pace with the mental and physical. That this condition exists in spite of the preaching and teaching of the churches, is proof that there is something wrong with our system of education. What use is there to give men more education if it doesn't make them better citizens? Education only makes it the easier for them to do wrong; it gives them the opportunity to take advantage of the innocent.

We are told that God made man in his own image. That being so, each of us is a child of God and we have, by virtue of our parentage, inherited the powers of our Father. Therefore, we are all Gods in our own right and there can be no limit to our power, when properly used.

The above remarks are simply preliminary to the presentation of the following theory:

What is it that tends to hold the lower criminal instincts of humanity in check? The fear that others will know who committed the act, and the fear of punishment. Then it is evident that if none could accuse and there was no punishment, crime and wrongdoing would immediately increase a thousand fold, and likewise if all could instantly see or know at will the acts of others, wrongdoing would cease almost entirely. No rational man will commit a wrong in the presence of others, if he knows that the punishment must follow. Self-preservation being the first law of nature, man will protect himself, even though he must sacrifice his desires to do so. While it is evident that dishonorable acts will decrease in proportion as the means for hiding them are removed, it is also certain that good acts will

increase as rapidy as their true motives become visible.

Is it not then the publicity that is given by the press of the country to the methods and acts of certain trusts, frauds and criminals, that brings them to justice and destroys their power to further harm humanity? Rapid publicity means quick extermination of crime.

I wish to make a prediction regarding the future morality of the race. In observing the lights preceding coming events, I see the means by which humanity will unconsciously, automatically and naturally work out its own salvation.

While the press, assisted by telegraphy, is doing much good, unfortunately it is not in all cases managed by responsible men who adhere to the truth, and consequently it often does much harm. There is, however, a better and more reliable means of transmitting information—a natural means, that is now receiving the attention of many thinking minds.

The coming age will be recorded in history as the Mental Age, for the people are rapidly awakening to the fact that the mind is superior to the physical and material in life; that the brain is the most important organ in the body. Study along the mental and psychological side of existence has revealed another sense, called by some the psychic, and by others the sixth sense, and by many intuition—which means to know without visible reason.

My investigation and experiments, as well as those of many others, have demonstrated that the brain is a natural telegraph instrument. That it is constantly receiving and dispatching messages. And that what we term thoughts, are brain messages or MENTALEGRAMS. That all intelligence comes to the brain as thought-pictures, and to the brain where thoughts do not come and register, there is no intelligence. Therefore, our intelligence is in ratio to our ability to receive use and dispatch thought messages.

While these thoughts or messages come to and go from the brains of all humanity in a greater or lesser number, yet the people have, until recently, failed to recognize their cause and purpose. Consequently they have in the past been the servant, instead of the master, of the greatest power in the universe—intelligence! Nature intended that man should use and direct this intellectual power for his advancement and the advancement of the race. This and coming generations will learn to harness and direct thought-waves just as we have learned to control electric waves in wireless telegraphy, wireless telephony, power, etc. We can now direct electric power through the air to a considerable distance without the aid of wires or other tangible connection and produce light, melt metals, discharge guns, drive machinery and reproduce the human voice at will. The thoughts that can do this can do more—they can

propel themselves to any distance and make themselves known to any mind.

I predict that within a hundred years the telephone and telegraph will be largely displaced by a system of MENTALEGRAPHY, utilizing the human brain as the dispatching and receiving instrument for recording intelligent thought messages. As each new student is added to the now rapidly growing class of Mentalists, crime and wrongdoing will gradually decrease. Why? Because the use of this mental power to attract and receive thoughts will make it possible for each student to know, whenever he may desire to do so, what any individual is thinking, planning and doing. It will give publicity to evil thoughts and acts, and make their discovery and punishment absolutely certain. To commit an evil act under these conditions would be to publicly announce it and also our own destruction, for our act would be known by all it concerned. In fact, to think of committing the act would be equal to sending a warning to the public, who knowing of the intention, could prevent it by taking us in charge before we actually executed our plans. Hence you will see that it is just as serious to think a wrong, as it is to carry out the thought.

The vanity existing in humanity, if there were no other reason, would force men to do the right that they might with the respect and commendation intsead of the censure of their fellowmen. When that day comes, and it is not far distant, there will be no means of covering up or hiding criminal acts or wrongdoing. There will be no use for lawyers, judges, lawmakers, jails, policemen, detectives, etc. There will be no success for dishonorable, dishonest business people. Men will no longer resort to lying and misrepresentation because such acts would be their certain undoing. There can be no more gain from attempts to cheat. Honesty will be the only policy in use.

The people will then practice honest thinking as they now practice deception. Every man will be the friend of every other man. Humanity will leave and work together in loving friendship; and hatred, fighting and selfish motives will be forgotten. Business will become a science and profits be based upon a standard ratio, instead of being based upon the principles of the highwayman—take all you can get or all the traffic will stand for.

When the people understand how to attract and receive the thoughts which emanate from the brains of others, all motive for dishonesty will have passed away, and every man will meet on an equal footing. They will have no need to pray to an unseen power to save them from their sins, for there will be no sins. By the use of their natural power they will have automatically worked out their own salvation.

Those who have not made a study of their Brain Telegraph, may ridicule this solution and its author. It has ever been thus through all the ages. We try to depreciate or persecute those whom our meagre intelligence is unable to comprehend.

I would not advance this thought at this time did I not know that it will be understood and appreciated by many who are honestly searching for the true solution of the problem of the ages.

To those who have not seen the onward march of events which are leading to the result I have predicted, I say, "Keep this article. Study it and study your thoughts. Try to find out why they come to you, how they come and from where. See if you cannot locate the messages that come to you every day as coming from your friends and associates—those in harmony with you. You will be surprised by what you will have learned in a few weeks of this great system of MENTALEGRAPHY of which your brain is now either a receiving or dispatching automatic instrument. There is no need for it to longer remain an automaton; you can control it, guide it, direct it and, determine what thoughts shall come to and go from it. Remember this! We are morally responsible for every thought-wave we start in action—for the evil or good it creates in the lives of those it reaches.

When all humanity is in tune, all brains will vibrate with one accord and all will attract the intelligence which is rightly theirs. Then the salvation of humanity will have become a fact. Hail the day!

Self Control.

BY Mr. M. S. CHELLIAH.

How to Control one's "self" is a question as old as creation. We have no space to talk about its origin, so, I will begin at once.

"Control" means "Command." Command over army, or other things is not your aim. It is over *yourself*. I am going to talk about you and you alone. If you cannot command yourself, it is quite true that you will be a *slave* and not a *master* over your thoughts, desires and temptations. Therefore, kind reader, read the following lines with an earnest desire to learn how to control yourself, and do not run over these lines with the view to satisfy your curiosity.

"Control" as I said before means "Command". Command over thoughts, desires, habits and temptations. I will include all under temptations. So it is over temptations that you wish to have perfect control. Temptation of any kind has been the cause of ruin of many

a great man. How many rich men, because of the absence of "Self-control" have become a prey to the clutches of poverty, and are washed away by the waves of starvation etc. Thousands of illustration are being heard and seen by you; and yet you care not to control yourself. Read, kind reader; read, and re-read these lines, and you will soon find a way to be an independent master over your temptations.

To see if a student is a master of his lessons, Examinations, quarterly and half-yearly, are held in Schools and Colleges. To see if you are a master over your temptations you are therefore to examine yourself. For which, go into a quiet room free from disturbance of any kind, place yourself in a comfortable position eyes closed either sitting or reclining. Think only of the procedure you are to take. Bring back to your memory all your evil habits, desires and other temptations. Don't open your mouth while you are doing this. When you have spent about five minutes in this attempt then quickly get up with a sudden start, face the wall before you with your eyes open and with a determined heart speak to the wall as if it were your mind, speak now in a loud andauthoritative tone, sounding every word as clearly as possible and saying. "From this day forward I have a perfect control over my desires, passions, habits and temptations. I am a master of them. I can control them, and they will obey me". Repeat this a dozen times. Do it with a full heart, and fixed determination. Lay stress on every word you utter. Give your entire attention to it. Don't allow other thoughts to interrupt your work. You would have seen how some parents advise their wicked children, how they address them with such pity, love and sympathy that at times tears run down the cheeks of the parents because their entire love and sympathy are with the wicked children. Their entire attention is on their children. Their only thought is about the boy's welfare. So are you to see to your own welfare. You do not require a parent or guardian to guide you in your desires, habits etc. You are yourself all in all for them. Therefore do it with all your zeal putting forth your entire attention on the subject in hand. Never do anything off-handed. Write the above words on a small card. Keep it in your pocket always. Every time you find a few seconds at your disposal take that card and read those few lines as often as possible giving your closest attention to what you are doing.

Even when the cause is sufficient to induce in you confusion, excitement and danger keep yourself calm and collected. You must be prepared to meet temptations. None is free from temptations. Do not be afraid of them. You must meet and fight them out. It is by conflict and steady conflict alone you will be a proof against temptations and habits. "Fire proves iron, so

temptations tries the just" is an old saying. But it tries all ; good and bad ; young and old. I wish to impress on your mind that temptation loses its power over you the moment you think you can control it, and rob it of its force. I may as well quote an illustration which I make use of in case of every friend who says he cannot resist temptations. It is compared to a Bomb-shell which falls near you with a lighted fuse. Knowing its contents and nature you act quickly and intelligently by plucking out the fuse instead of allowing it to explode and do its work. The power of the bomb is yours ; for you have got its life, i. e. the fuse. It is dead. No life in it. You can now use it as you wish. Reader! compare this to yourself. Will you be willing to serve as a slave to your habits and temptations, and allow yourself to be ruined by the explosion of your temptation as a result. No, surely not. You were not created for this purpose. The creator has created all things to be under your control. Don't be too late. A moment lost is lost for ever. It cannot be recalled.

So Resist at once; the physic comes too late.
When maladies have grown inveterate
Act thee for them today.
For thee tomorrow act will they.

One word of caution my friends i.e. "Patience." You must be steady in your enterprise ; must not be in a hurry to do anything. You are not to drop everything at once. It took years and years for you to build them. They cannot be crushed down in a day ; nor are they a mere child's play. If you are not steadily proceeding with the above instructions, you will do a great harm to yourself. Your structure will be shaken to its every foundation. So be patient and steady. All reforms are gradually done. All lasting improvements are slowly and steadily accomplished. Where there is abrupt zeal, there is sudden fall.

East and West.

(Continued from the 1st No.)

You will be pleased to hear this marked difference between the East and the West expressed by a veteran European scholar who spent his whole lifetime in studying the monumental works of the two countries and did greater service to the two than any body else, by bringing them to a better understanding of each other and to a mutual appreciation of their merits. I allude to the late Professor Max Muller, who in his great last work—The six systems of Indian Philosophy—dwelling on the subject I have just dealt with, writes that "The mere tenets of each of the six systems of Indian Philosophy are by this time well-known, or easily accessible, I should say, than

even those of the leading Philosophers of Greece or of modern Europe. Every one of the opinions at which the originators of the six principal schools of Indian Philosophy arrived has been handed down to us in the form of short aphorisms or sutras, so as to leave but little room for uncertainty as to the exact position which each of these philosophers occupied on the great battle field of thought. We know what an enormous amount of labour had to be spent and is still being spent in order to ascertain the exact views of Plato and Aristotle, nay, even of Kant and Hegel on some of the most important questions of their systems of philosophy. There are even living philosophers whose words often leave us in doubt as to what they mean, whether they are materialists or idealists, monists or dualists, theists or atheists. Hindu philosophers seldom leave us in doubt on such important points, and they certainly never shrink from the consequences of their theories".

Here, while I agree with this view of Prof. Max Muller, it seems to me from the tone in which he spoke that he meant as if the philosophers of the West had consciously concealed their definite opinions on the ultimate problems of the universe, for fear of losing their life if they were made public. If that were his idea, I most respectfully differ from him. From what has been said in the preceding portion of this lecture, it will be clear to you that the ancient philosophers of the west had left behind them their indefinite and inconclusive fragments of thought, not on account of their perilous situation but on account of their imperfect knowledge of final truths and of consequent lack of self-reliance. Inasmuch as they had just begun to reflect upon the inner life of the universe only after coming into contact with the East and imbued with the tenor of its thought, and as they had not before any such heritage of thought all of their own to guide them into the tangled maze of the wild spiritual region into which they now entered with firm and independent footsteps, they returned from their bold excursions with what they had gleaned and left them to posterity with a real sincerity of purpose and with great expectations of the future.

Yet to bring this fact into still clearer light, I shall proceed to compare the oldest condition of the Western thought with that of the Eastern. Opening the History of Philosophy by Dr. Windleband you will find it stated at the very beginning of the introductory chapter that "If by science we understand that independent and self-conscious work of intelligence which seeks knowledge methodically for its own sake, then it is among the Greeks, and the Greeks of the sixth century B. C. that we first find such a science,—aside from some tendencies among the peoples of the Orient, those of China and India

particularly, only recently disclosed" Leaving out of consideration other points mentioned in these lines, we come to know the most important truth that the Greeks had no science of thought prior to the sixth century before the Christian Era. I call your special attention to the sixth century before the Christian Era—the sixth century when the efforts of the Greeks had just commenced to strike root into the fertile soil of intellect, here, in India, Baghavan Gautama Buddha was preaching his finished moral religion to the masses, here the different lines of philosophic activity which had been steadily developing some hundred centuries before Christ, now, converged to the vertical point of crowning success in the ideal religion of Buddha, here the renowned six systems of philosophy Sankhya and Yoga, Nyaya and Viseshika, Mimamsa and Vedanta now assumed definite and systematic shape. While this sixth century before the Christian Era marks the daybreak of Greek philosophy, it was already the brightest noon in which the Indian intellect shone forth in all its splendour and glory.

After seeing this remarkable difference in the degree of intellctual development of the two nations, after seeing the early and continual blending of these two from the remotest past, does it not follow as a necessary conclusion that the Western thought was to an unlimited extent influenced by the intellect of the East? Does it not follow that the account that Pythagoras the profound Greek philosopher was much influenced by Eastern ideas, is a veritable truth? Some would say that Pythagoras borrowed all his learning from the ancient Hindu Philosophers. But in agreement with the arguments of Prof. Max Muller set forth against such an assumption, it is my opinion that so great a thinker as Pythagoras did not borrow his ideas from the Hindu sages but that he was to a marvellous extent influenced by their characteristic lines of thought. If this also is denied, then from where did he learn 'the doctrine of the transmigration of souls and the doctrine of final beatitude'? From where did he learn 'his ascetic observances and prohibition to eat flesh and beans'? And from where did he acquire the knowledge of the elementary principles of Geometry except from the ancient Sulva Sutras, his notion of the virtues of numbers and his idea of the five elements except from the Sankhya philosophy of Kapila? Is it not strange that these ideas which bear the stamp of the great intellectual achievements of enlightened and bygone ages and which are quite foreign to the whole region of Western thought took their rise in the Greek soil at the very dawn of human introspection?

For many hundred years before the sixth century B. C. sages of India had been interesting themselves in the discussions of profound

psychic and philosophic problems as is manifest from the dialogues in the Kena, Chhandogya, Brihad Aranyaka, Svetasvatara, Kaushitaki and other upanishads; whereas, in the West, preceding centuries had been a perfect dark blank from which not even a glimpse of thought was forthcoming. And in the subsequent epochs too, nothing as a systematised whole appeared in the west which would bear comparison with the works of Tiruvalluvar and Nakkirar, Nilakanta and Sankara. All through the ancient periods of the west, the one thing which stands in strong relief is the knowledge which they possessed of the physical world. "That in very early times kings and nobles and sages in India should" says Prof. Max Muller "have been absorbed in philosophical questions seems no doubt strange to us, because the energies of the people of Europe, as far back as we know anything about them, have always been divided between practical and intellectual pursuits the former, in ancient times, considerably preponderating over the latter." Does not this just declaration of an European scholar receive its corroboration in the accounts given by the Greek ambassador who came to India in the fourth century B. C. "They live," writes Megasthenes speaking of the ancient Indian Sages, "in a simple style, and lie on beds of rushes or skins. They abstain from animal food and sexual pleasures, and spend their time in listening to serious discourse and in imparting their knowledge to such as will listen to them" These overwhelming evidences obtained both from internal and external sources establish, beyond all doubt, that the intellectual development of the East had attained its zenith many centuries prior to the appearance of western thought, that, as these two nations had mingled together from the remotest past, the one received the influence of the other and that Pythagoras, Socrates, Plato, Aristotle and other succeeding thinkers of the west were greatly indebted to the Sages of India, for the spiritual knowledge they had acquired, though not borrowed, from them.

Now coming to consider the third and the last point the moral and religious life of the two nations. Although in all countries the social relations in which the primitive people had stood to each other necessitated the outgrowth of moral principles quite independently of religious considerations, yet in the succeeding periods of human history we find them associated with religion. This association has, in later days, become such an intimate one that the moral ideas have come to be viewed upon as part and parcel of religion. It seems to me that this intimate union of the two had been very effective in so far as it tended to bring the emotional and practical sides of human mind into harmony. But for this salutary union, the adherents of ancient

religions would have gone astray and brought about many evil and wicked results on the subsequent generations. All the religious people think it their incumbent duty to lead a virtuous life and to guide their fellow beings into just and honest ways.

When studied in the light of Indian philosophy, this combination of religious and moral principles becomes all the more necessary for the amelioration of mankind; but when it is studied from the standpoint of Western thought the separation between them becomes wider and wider till the degradation of humanity is complete.

The moral ideas that merge in a religion become one with it in significance and colour. The more bright the religion, the more bright do its morals become and the more dull the one the more dull the others too become. Take, for instance, that a peculiar religion teaches that those who do not believe in its dogmas should be put to death, for their lives are useless and they can never attain to salvation according to its own standpoint. Well what do you think about the moral conception of its votaries? Probably, to slay the unbelievers would be their high moral conception. And I believe they would not hesitate to accomplish their object, if opportunity favoured them and nothing stood in their way. Now, is not that religion responsible for their inhuman action which is justified by that startling religious teaching?

Again, suppose that another religion inculcates the worship of one particular god but prohibits not either of drinking or killing animals and eating the flesh thereof. What would be the standard of morality in the eyes of its followers? Of course, there would be bloodshed of poor and innocent animals and Bacchanalian revels of wine and whisky which present a sight at once loathsome and nauseous by the side of which pretended worship of that particular deity and church-going-policy observed with diligent punctuality. This mode of conduct will be deemed by them as a high moral principle.

Seeing, therefore, that the moral ideas depend for their refinement on the virtue and dignity of their religious dogmas, Mr. Gorham observes that "It is, in fact, clear that only as religion is purified and uplifted by ethical impulses does it become a civilising force."

Well, let us see whether the Western religions have in them that high moral tone which is necessary for the guidance of their adherents. As is seen from the preliminary portion of this lecture, even in the dim past ages it was the Western that had brought into India wine and other intoxicating liquors, as is the custom now-a-days. We do not find in the whole range of old occidental literature a single allusion either to the vegeta-

rian diet or to the prohibition of animal slaughter.

Whether of man or of animals killing is always associated with a cruel heart. It is inconceivable how kindly feelings can exist by the side of cruel and selfish thoughts intent upon slaying innocent animals in order to gorge their flesh. It is inconceivable how this unbridled running after the gratification of unusual desires and animal appetites can lead to the purification of the tainted Souls. It is further inconceivable how the religion whose object it is to lift up the soul from the clammy quagmire of passions and rank ignorance, can itself sink it into intoxication and butchery. There is not a single religion in Europe which enforces the repression of animal desires or prohibits flesh-eating and killing. Accustomed to actions of an apathetic character, to feelings tutored to survey the whole animal kingdom from a selfish point of view, to pleasures derived from low and degraded type of carnal sources, people of Europe could not be brought to refrain themselves from terrible revenge and bloody battles which have set their mark upon that country in fifteen centuries of blood and fire.

You, now, clearly see that the practical experiences of the western people are not much better than their theoretical principles of religion. It is not my purpose here to disapprove, at one clean sweep, even of the meritorious items of moral instructions conveyed in the sacred scriptures of Christianity. From a comparative study of the older and later days literatures on Religion, I am forced into the conviction that the purer atmosphere by which the grand personality of Jesus Christ found itself surrounded, was much impregnated with the genial influence of the Indian sages. It has been already pointed out to you that the Pythagorean system of philosophy which had begun to enlighten the understandings of the Westerns, long before the birth of Christ, received its light from the oriental seat of learning and civilisation. It is, therefore, no wonder that the religion of Christ is found impressed with the moral ideas of our saints and sages. Yet, in spite of so much influence exercised by the Eastern people over the minds of the Western through the personal means of Pythagoras, Socrates, Plato, Christ and others, the pure self-interest and barbaric actions of the West have still continued to remain deep-rooted in the minds of the main portion of its population.

Now the purifying process of the tainted souls as enforced by the philosophy and religion of India is based upon supreme kindness of heart and plain innocence of mind. Do thou good to all, never injure even the hair of a Being whether it be man or beast ; always keep thou thine intellect perfectly clear and

free from all contamination of passions or inebriation. If this serene discipline of mind be strenuously pursued it will kindle in man the divine spark of love into a resplendent flame of ineffable bliss, and will fuse the unlimited and limited Beings of the thought-power into an intangible luminary of an incomprehensible nature. Because, in the religion and philosophy of India, God is conceived to be infinite Love. Uncovering the thick crust accumulated by the degenerating posterity, you will find this highest conception of the supreme Being and the means of its realization gleaming at the bottom of all sacred literatures of ancient India. To bring home to your mind this subject of great spiritual consequence, let me quote, here, a saying of saint Tirumular who existed some thousand and three hundred years ago.

"The ignorant say that Love and God are two things;

But no one knoweth that Love itself is God,

After one hath known that Love itself is God

He becometh one with Love, one with God."

Now you see that the blending of the moral and religious principles gains considerable importance when viewed from the oldest teachings of all Hindu Scriptures. The West also, having its mental vision opened to see this important truth common to religion and ethics, approaches nearer and nearer to its full realization.

Let us hope for the day when the two great nations the Eastern and the Western levelling the predominent characteristics of their lives, will cultivate the fruitful religion of spiritual wisdom.

Let us ardently await the beneficent stage of thought into which individual interests of the West will melt, giving rise to equity and brotherhood in its stead.

Let us earnestly pray for the time in which the thoughtful sons of India awakening from gross materialism into which they are just entering to court fictitious rest, will apply themselves once more to work on the spiritual plane, joining hands with their brethren of the West to equalise their life-movements on such a peaceful and happy ground.

THE ORIENTAL MYSTIC MYNA.

The Saiva Siddhanta.

The advancement of modern thought tends to unify the results of Physical science and the principles of philosophy and religion. In spite of all attempts made by men of great intellectual capacity to harmonise the two systems of thought, there has been growing great conflict between the two that it seems for all the world impossible to reconcile b o t h together. And of course it is but quite natural that things in their nature irreconcilable should withstand the effort of great men in this respect also. While the one kind of thought is occupied in p u r s u i n g its inquiries concerning the atomic arrangements and interacting forces that bind them together in bringing the material world into existence, the other runs in the opposite direction of reducing the entire system of matter to a mere illusory principle of Avidya and evolving it at times from the pure intelligence of the supreme soul itself. At the point in which the question touches the existence of matter, the divergence of the two systems takes its rise. That a philosophy which teaches that matter has no existence of its own but that created by mind out of nothing cannot have strenuous hold on the scientific mind whose investigations are based upon keen observations and well-tried experiments, is manifest from the movement that is set on foot by such great institutions as the Rationalistic Press Association and others. The indestructibility of matter is becoming every day verified by new discoveries and innumerable experiments.* The very circle of human happiness is becoming widened every day, as the operations of the human mind make great strides in the field of scientific thought. Every religion

*I. "All modern research tends to show that the various combinations of matter are formed of some Prima Materia. But its ultimate nature remains unknown.

II. Out of nothing comes nothing. Modern science knows nothing of a beginning, and more over holds it to be unthinkable. In this it stands in direct opposition to the theological dogma that God created the universe out of nothing, a dogma still accepted by the majority of Protestants and binding on Roman Catholics. For the doctrine of the Church of Rome thereon, as expressed in the canons of the Vatican council, is as follows:—"If any one confesses not that the world and all things which are contained in it, both spiritual and mental, have been, in their whole substance, produced by God out of nothing; or shall say that God created, not by his free will from all necessity, but by a necessity equal to the necessity whereby He loves Himself, or shall deny that the world was made for the glory of God: let him be anathema."

III. The primary substance is indestructible. The modern doctrine of the conservation of Energy teaches that both matter and motion can neither be created nor destroyed":—Pioneers of Evolution by Edward Clodd.

and every system of philosophy earnestly seek to make their principles fit in with the unremitting laws of science. It cannot be deemed as an unguarded expression when we say that in the course of a few centuries the philosophy—whatever the merits of its exponents such as Berkeley, Kant, and Sankara may have been—which ignores the teachings of science, will die a natural death giving in its stead, a fresh life to a new system of thought that has sprung up imbibing its vital element from the rich fountain of science. Be it far from us to speak disparagingly of the labours of such intellectual savants as Kant and Sankara whose depth of thought and critical methods have done much in their way to stimulate and sharpen the intellect of their followers. But we must needs be on our guard against being carried away by this appreciation to such an extent as to become blind to their faults and mistakes. The truth, is always one; even when viewed in the different lights of philosophy, science, and religion its intrinsic lustre remains as one. It presents only different aspects of its own, and the truths of these three branches of human thought cannot contradict among themselves. If the truth of one system seems to contradict the veritable statements of science, then it is quite reasonable to think of its imperfectness to work out a coherent fabric of enduring nature.

Amidst the intellectual warfare raging between science and philosophy, will it be possible for us to find out a system of thought that could compromise the results of the two? Yes, it is possible, and there is the oldest philosophy of Sankhya that the world has ever produced. In it we find it clearly stated the Purusha and Prakriti are co-existing entities of distinct nature, that Purusha is of pure intelligence, whereas Prakriti a dead matter, and that from the invisible Prakriti proceeds the creation of this visible universe. Thus we see the fundamental principles of Sankhya are concerned with the study of matter and mind as they are, and the modern scientific researches confirm their truthfulness by thorough practical experiments in so far as the existence of matter is concerned. Although when viewed from a philosophic standpoint, the system of Sankhya impresses itself on the scientific mind most vividly, yet when seen from the religious point of view it fails to produce the same result equally on all human mind. From the lowest Indian savage to the highly cultured man of the twentieth century, the religious sentiment is seen to be predominant. And the constitution of the human mind is naturally susceptible of being impressed more with religious thoughts than with others. Hence it is that the cravings of the human soul are not satisfied with the problems and conclusions of science and philoso-

phy. Now the Sankhya philosophy, great in other respects, do not seem to attempt to throw even a side-glance-view on the problems concerning the existence and nature of God; and to the agnostic philosophy of Herbert Spencer and others it more or less bears a close resemblance.

With all our respect and deference for the great thinkers of the agnostic school we beg to express our humble opinion that their mode of thinking has not as yet touched the secret springs of the human soul. We require the guidance of a supreme light. Whatsoever may have been the intenseness of delight that we take in the study of philosophy and science, there are moments in which our thoughts soar up to penetrate into the mystic regions that lie beyond the reach of our reason ;* then we become gradually dissatisfied with all the luxurious comforts and sensual pleasures with which we are surrounded and the highest intellectual acquirements of learning in which our attention was absorbed ; we come to think very seriously of everything ; and we ask within us ; " Who am I? What means this wonderful arrangement of things ? In what relation do I stand with them ? Who meant all this ? May I hope to reach that being of inestimable bliss whose purest and the grandest light shoots forth in my soul at fitful intervals?" While thus engaged we are transmuted into a perfect religious being sober and calm, all our animal passions subdued and the divine love streaming through and through. To resort to this stage of introspection is inevitable in the human nature. And any system of thought that leaves this main aspect of our life out of account, must be deemed incomplete and insufficient. As we have seen the philosophy of Sankhya wanting in this respect, that its investigations will not harmonise with the highest principles of religion is as clear as daylight.

Then to keep ourselves abreast of the scientific movement on the one hand and with the religious on the other, we require a system of thought serving as a main link to connect the two together. And this main link is we dare say the *Siddhanta philosophy* of the South India which is a genuine product of the Dravidian mind as has been truly remarked by Dr. G. U. Pope. Whether this was as old as Sankhya or a recent out-growth of the latter we are not concerned here to discuss. Suffice it for our present purpose to say that the beginnings of its primary principles seen in the oldest Tamil work *Tholkappium* are evolved in the ancient Sanskrit Upanishads, *Kena*, *Chhandogya*, etc., and wrought out into a coherent whole in the Vedanta Sutras and its commentary of Baudhayana.

* Prof. James' ' The will to Believe.'

And to resume the thread of our argument Siddhanta like Sankhya proves the eternal existence of Maya as well as that of Atman and even goes a step forward and prosecutes its inquiries regarding the supreme soul which stands in the closest *advaita* relation with mind and matter. The depth of thought and the subtlety of arguments that characterise this system of philosophy, we are not able to exhibit in such a brief sketch as this. A cursory view of *Sivajnana Bodham*—a work of very rare merit which systematises the entire principles of the Siddhanta philosophy in a stringent logical method, would be sufficient to convince any one of the veracity of our statement. While the exposition of this system is in strict accordance with the teachings of Physical science, it also conforms itself to the necessary principles of the more advanced religions. The two great channels of human thought flow into it and mingle to fill it to the brim, so that those who are thirsting after truth may go there and drink it with avidity.

The religious teaching of the Siddhanta consists in lifting up the soul to an elevated conception of love which comprehends in it the love for all the animated beings and the love of God. As intelligence is seen to be invariably accompanied by love, this according to Siddhanta is, as it were, a quality inhering in soul from all eternity. Now this love is identical with God, although in Him it shines infinitely with a dazzling splendour. In the limited intelligence of the human soul its lustre is clouded by the dominant animal passions and only appears within a narrow compass when it is serene and contemplative. In childhood we loved our mother and father, brothers and sisters and near relations as fervently as we could ; when attained to boyhood, we loved our teachers, friends, and classmates distinterestedly for their own sake ; and at these stages we had no selfish motive, for all the carnal passions had lain asleep. But on reaching the stage of manhood we were put into all kinds of tests, at one moment the passionate desires rising uppermost in our thoughts, and at other moment, the faculty of reason springing up aud holding in check the ruinous flame. Where the animal nature gains ground, there we see the moral disorder and the victory of this nature brings about the ruin of the human life. The struggle between the rational and the animal natures is truly very strong, and yet in thousand and one cases the latter gains victory over the former. And so long as there is this predominance of the animal nature in the universe, the deterioration of

souls will be rapid and inevitable.* To strike at the root of this moral evil is the only end and aim of the the teachings of Siddhanta from a religious point of view. In the first two stages of our life love is thrown out upon others, whereas in the third and the subsequent stages it is drawn back and thrown upon our own selves. By this reflex action of self this lofty sentiment loses its purity marred by the mingling of passions. If you subdue the passions and make the reasoning faculty the ruling power, the innate love, through this, finds its way, spreads out into a boundless ocean and assumes a universal form†. When you secure this unlimited love, you become one with God as He is the very essence of love. 'Subduing your animal nature, love thy neighbour as thy God and you become the veriest son of the Heavenly father whose form is of the purest love' is the kernel teaching of Siddhanta as a religion. The purest extraction of the teachings of the *Sacred Kural* is the one doctrine of *love*. The lives of the 63 saints narrated in the *Peria Purana* hinge upon love as the means of Salvation. Love has two aspects, the lower and the higher; in its lower aspect the soul views the whole animal kingdom with supreme kindness; in its higher it sees the divine light enveloping the entire creation and melts and merges in the supernal bliss of the Heavenly Father. Such great religions of antiquity as Buddhism and Jainism touch only the lower aspect of love without taking into consideration its higher form even in the slightest degree. But Siddhanta inculcates the two aspects and the lives of Manickavasagar and others will elucidate this fact.

In one word, we conclude that as a religion, philosophy and science, the Saiva siddhanta presents three views which on a critical examination prove to be consistent one with the other. Though a theoretical exposition of this system of thought is met with opposition from different quarters from men of different cults, practically we see its principles embraced by all in everyday life. Those who recognise the practical utility of this system will be impressed with the value of its theoretic side, if the facts of our daily life were of any avail in constructing a fine system of human thought.

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* Kant's Metaphysic of Ethics.

† Ibid.

The Universal Religion.*

Amid the perplexing variety of creeds and doctrines, cults and religions, sects and systems that prevail over the whole extent of this globe, the very mention of this subject is apt to cause wonder in those who uphold every one of them as absolute truths and laughter in those who treat subjects like this with supreme contempt. He who belongs to one particular form of religion believes and asserts that his religion alone contains truths and facts eternal, indisputable and universal, and all the rest are mere embodiments of falsity pure and simple. And another who advocates another form of religion repeats the same thing priding himself, of course, on the supposition that while he is fortunately the possessor of a religion of genuine merit, others by misfortune clutch those of useless stuff. Such exclusive claim to the truths and excellence of one's own religion put forward by each and every one of the religious adherents seems to baffle all attempts to originate a religion of universal application.

Naturally the question suggests to one whether it is possible to harmonise the principles of Theism and Atheism, Materialism and Idealism, Naturalism and Supernaturalism, Monism and Dualism, when all of them present various lines of thought that run in opposite directions. You can as well endeavour to reconcile the temperaments of a tiger and an antelope, of a vulture and a lamb, of a man and a beast, as you can do to put one religion in harmony with another of a contrary type. No two things are alike in every respect. One thing is distinguished from another of a kindred group by important, though minute, distinctions. Of course the fact is undeniable that objects disclose marked resemblance each to each and that a classification of them into groups as based upon their fundamental elements of likeness, facilitates the arduous task of scientific Intellect. But equally undeniable also is the fact that those characteristic difference found amongst the things of a certain class do persist in them in spite of all attempts to reduce them to one single unity. Take, for instance, an apple or a mango and perceive the minute—nay at times even tangible-differences which one fruit makes from all the rest of the class in point of taste, odour, colour, shape and size. Then it would be manifest how wonderfully true is the old adage that 'no two things are alike'!

It has become a peculiar fashion in the educated circles of the day,

* A lecture delivered by Pandit R. S. Vedachalam, before the third year meeting of the Saiva Siddhanta Conference; December, 1908.

to make much of the unity of things which exists more in their imagination than in reality, which exists more in their words than in their true conception of things, and to treat in utter disregard, possibly more in their dream of speculation than in any practical concern, of all distinctions that force themselves on our attention. Does this clinging to unity tend to any practical usefulness? Does this disregard of differences help any real progress of human intellect? That is the point in question. Let us suppose for a moment that all differences in us, in the animals, and in the objects have been wiped away to the minutest degree imaginable. What will be the result? You will find no difference between your wife and the wife of your neighbour, between your son and the son of your friend, why so far! no difference at all between yourself and your wife and son; you will find no male, no female, no beast, no man, no food, no water; all of one shape and of one size; nothing bigger, nothing smaller; no white, no black. All will come to a perfect standstill.

If this supposition of unity or oneness—oneness of beast and man, reason and ignorance, male and male or male and female, and life and lifelessness--were to show signs of its becoming realised in a near future, say, next year, will any body of us look for it with cheer and delight? Will it not bring us great uneasiness and vexation of mind? Will it not drive us to secure the best means of help wherewith we can avoid that calamitous occurrence and retain our distinct individuality? If the dissolution of all individualities in an element of such supposed unity be an actual occurrence much to desire, why then is there so great a fear as that of death? Why then is there such an unyielding vengeance upon one who attempted to take your life away, or upon one who stole your gold, or upon one who did you a real injury? These considerations of our life, as it is, bring home to our mind the inevitable necessity of taking into account the infinite differences that prevail amongst beings and objects, and the important part which they play in the intellectual evolution of man.

From this it is clear that a religion which would offer us its claim to universality cannot take upon itself the impossible task of reconciling the irreconcilable elements of distinct religions, nor can it venture to reduce to a mere verbal unity the irreducible variety seen in them. On the other hand, it should be such as would bestow due consideration upon all the principles of all religions, however varied they might be; it should be such as would trace the growth and origin of every religious idea and assign to it its proper place in the range of human thought; and it should be such a comprehensive whole as would contain within its

bounds all the elements of all religions, not contradicting any of them but embracing the specific value of each, and going all the while a step upward from each, and presenting newer and simpler forms of truth.

Now, for the sake of proving to ourselves the possibility of a universal religion which would comprise in itself all the true principles of all religions, we must, in the first place, pick up from our experience only such elements of truth as would, when brought together, present to our mental view one connected whole of thought, every distinct part of which, if taken bit by bit, would naturally correspond to the ultimate truths of every individual religion. In the second place, we must forget all individual systems until we succeed in constructing the universal religion under consideration, for, by that impartial process we can afterwards apply its dogmas to particular cults and see how far they go in strict unison with the particular lines of religious thought.

Now, let me proceed to state one by one what ought to constitute a religion of universal acceptance and remind you once more of what I have said just now that you must not, at least for the present, associate what I am going to say subsequently with any of the prevailing tenets of religions but simply see how naturally they come out as we proceed.

The Conception of the World.

First let us see how the world has been conceived by man from times beyond our memory to that in which we are. In the primitive ages when man was living simple with nature, when his unclouded instinct showed him what was useful and beneficial to him, what was conducive to his happiness and wholesome life, what he ought to venerate as a Being friendly to him and what he ought to treat as hurtful, when he was seeing day after day the unvarying movements of the sun, the moon and the planets and was struck with the glory and splendour of those heavenly spheres, when he was imitating the cooings, the hootings, the twitter, the caw and the scream of pigeons, owls, sparrows and crows and was striving to form a language of his own, he thought of the world as a tangible reality and nothing more. Again in the modern times when he has removed himself far and far away from nature and has come to live a life of artificiality, when his once latent reasoning faculties have grown up luxuriantly and checked the progress of his instinct, when all his experimental researches compelled him to reduce the palpable magnitude of all visible substances to a single invisible force, still does he conceive of world as a tangible reality. Who can think less of its value while his eyes gloat over the heap of sterling gold coins? Who can think it a mere imperceptible force the well-cooked

variety of foods spread out before him and remain indifferent to the sweet and tempting flavour which they exhale? Who can think it all a mere force when one spits him on the face, kicks him down on the floor and flays him alive? Nobody can think it otherwise than it is. That the world is, therefore, a thing of tangible reality is an idea which inevitably rises in the minds of all human beings whether they belong to the sphere of philosophy or science, whether they belong to materialism or idealism. And so, the religion of universal acceptance must start its speculations on the foundation of the reality of world or matter, which, as we have seen, is admitted by all in all practical concerns.

The Intellect.

The next point which the universal religion has to take into account is that concerning the intellect. There are seen two distinct actions of things visible in our experience, of which one is the material energy and the other is the intellectual energy. The material energy becomes manifest only when two objects quite dissimilar in size are brought into relation with each other in a certain definite extent of space. Take, for instance two magnets of which one is bigger than the other, and also two small pieces of iron of unlike size, and put them in such a way as to make the magnets active. The bigger magnet acts upon the one piece at a distance of three inches while the smaller one attracts the other piece at a distance of one inch and a half. Now change the smaller pieces of iron to a little bigger ones and place them at the same distance and you will see the magnets remain inactive. But the moment you change the position of the two pieces and bring them nearer to the magnets, they get themselves immediately attracted to them and will ever continue to remain in contact with the magnets so long as you do not take the two sets apart. From this you clearly see that the material force acts under the limitation of space and size of objects and can only bring two things together but it cannot separate them afterward. Again you throw up a stone in the air and see it at once fall back on the earth; the force of gravity which drew the stone to the earth would not, of its own accord, let it go away from itself. But attend how an ant acts in quite a different way from that of the magnet or earth. It drags an insect in a particular direction which goes straight to its hole. But now in the middle of its way put your hand in such a manner as to hinder its progress and see what it does. As soon as it understands that an obstacle has been raised in its passage, it immediately leaves the insect at the spot, goes round your hands, makes a new way, comes back to its prey and seizing it once more carries it away along the new direction which leads to its habitation. Thus you see

an ant display a power by which it seizes and leaves its prey at will and changes its plan of work in accordance with the changing circumstances. Such a power of adaptability to environments we naturally attribute to the intellect of Beings, because it serves us in all practical incidents to distinguish an invisible life of intelligence from a visible body of unintelligent matter.

But, here, it may be argued that all intelligent actions which seem to proceed from beings that lie in the core of matter are not really so but simply the outcome of matter itself. In the assertion of this form of argument one must carefully note that no valid proofs are given by its advocates beyond stating them as if they were self-evident facts. What evidence is there to prove that intellect is the barest outcome of matter, that it is in all respects the same as the dead materials which combined to reproduce it? We found just a minute before, that the material force acts only in one particular way, that is, of attracting but not quitting the object it drew, under the limitations of space and dimension of things. But in the case of the intellectual energy we have seen its action to be of a different character. It is not necessarily bound up by the conditions of space and size of things but it is capable of drawing things together and disuniting them at pleasure. While so widely different are the characteristics of the two, how can it be said that one is the product of the other? Or, if the one were the product of the other is it not absolutely necessary that that one should be identical with the other in all its essential qualities? You can produce water by combining Hydrogen and Oxygen in certain definite proportions, but can you make it from Carbon or Nitrogen? You can make a fine porcelain from a kind of clay cognate with it, but can you do it out of a lump of white lime? You can manufacture finest jewels from clean-cut diamonds of a sparkling lustre, but can you fabricate them from burnt-up ashes? No, you cannot. While even the very fragments of matter possess qualities on so great a varying scale that it is utterly impossible to make one type from the other, how absurd it is to say that intellect is the result of material combination! Hence it was that the common sense of mankind revolted at the idea of regarding the unseen and unconditioned principle of intellect the same as the seen and conditioned element of matter; but it derived great consolation from the thought of taking it as a distinct and essentially separate principle existing inseparably with matter from all eternity. And therefore this vital distinction between matter and intellect must constitute the second item in the religion of universal acceptance.

The Ego.

Now this consideration of intellect impels me to go a step forward and discuss the existence of Ego. The relation of intellect to Ego is like the relation of red gleam to rose. Intellect is a quality which cannot exist, as all other qualities do not exist, apart from the substance in which it inheres. That the intellect alone is not a substance by itself can be seen from such expressions as 'my intellect' 'he has a sharp intellect' and so on, in which the individual person speaking and spoken of stands as the possessor of intellect while the intellect remains as the quality possessed by him. For the reason I have already shown in the preceding part of this lecture, it cannot be considered as a quality of our physical body, and so we come to the natural conclusion that intellect is a quality of the Ego—the Ego being the only principle self-conscious of its existence. I have the remarkable consciousness that I am the possessor of intellect, but the intellect itself does not possess such self-consciousness. I have the consciousness that I have a power of will to exercise for the common good of mankind, but that will itself has not got such self-consciousness, I have the consciousness that I have a desire to fulfil the functions which the duty of my life has made it imperative upon me to perform, but that desire itself has not got that sense of duty. So that, it is I, or the Ego that understands, that wills, that desires, that possesses all these and other aggregate of qualities and not the qualities themselves either individually or totally. This notion of Ego as the owner of intellect and other attributes has been cherished by man as such an invaluable and momentous ideal of life that, instead of losing sight of it even for an instant, he, of all his thoughts, has kept it ever uppermost in his mind and is still endeavouring to maintain it in the midst of a large and conflicting multiplicity of theories which menace its very existence. And so to find access into the approbation of all human beings, the universal religion ought to receive within its fold as the third item of its scheme the fact of the existence of Ego as the possessor of intellect.

The Puzzles of life.

From this I pass on to a consideration of the puzzles of life. That which strikes me as presenting a great puzzle in our life is the peculiar difference of sex. Then there are other puzzles, the puzzle of abnormities, the lame, the blind, the deaf, the dumb, the hermaphrodite, the twin, the puzzle of varying conditions of which one set makes innumerable men and women and children suffer beyond description from want of clothing and food, from want of shelter from cold and heat, while the other set makes a few roll in gold and diamonds and in all sorts of luxuries, caring not for the morrow nor for their fellow beings but enjoying whatever they

like and lead a life of dissipation and moral decay. There is also the puzzle of the most wonderful and striking kind of differences and minute peculiarities which the face, the tone, the speech and the forms of other organs display not only in the human beings but also in all lower grades of creatures from the simplest crawling worm to the nearest to human beings, the big African chimpanzee. Then there is the puzzle of individual character by which one man or woman is most uncompromisingly distinguished from another.

Now, what do you say of all these puzzles which seem to elude the grasp of your intellect? I know, of course, that some of you are prepared to assert with an apparent conviction of mind that these are all pure hallucinations of mind, a mere outgrowth of wrong thought and that in reality only one rudimentary element of thoughtsubsists beneath this crust of ignorance. Well,you are not to blame for putting forth such a bold assertion of wrong understanding. You are inured to this wrong notion of life-experiencs by the influence which the great names of philosophers exerted upon you and stole away your independent cogitation of mind. We, especially our fellow countrymen, are creatures of emotions. In our early days, when we were beginning to understand the nature of things, when our reasoning faculties began to bloom forth, just then the influence of our parents and friends, schoolmates and neighbours came down upon us like a powerful torrent and swept our own thoughts away. On the smooth and subtle mind of our childhood were imprinted all kinds of prejudices, all sorts of prepossessions and all kinds of likes and dislikes. First, the personality of our kinsmen, then the personality which they taught us to venerate, took such a firm hold of all our mental activities that even in later life where every scope for independent line of action and reasoning is left, we find it very difficult—nay even impossible—to shake it off altogether. I say we were taught to venerate certain great names and this led us to take it for granted whatever said by those who bore such names. This applies to what I have now said, namely to the wrong notion entertained by many of you regarding the reality of both the external and internal phenomena of Nature. But I request you all to divest your mind, for a minute at least, of all such prejudices and prepossessions of mind and sit for a while calmly reflecting upon all the puzzles of life which I have just laid before you and see for yourselves whether I am not dealing with actualities instead of with bare fictions. All these problems of life demand of the rational thinker for a careful and practical solution of them, for they cannot escape the attention of a really interested and serious reasoner.

Now let us see whether any clue can be obtained from the consideration of these puzzles of life to solve the intricate problem of Ego and its accompaniments. What does the infinite variety of character and attributes of being disclose? Does it not show that the selves which possess distinct egoistic consciousness, distinct feelings of pain and pleasure of which one is not felt in the same way as another is felt, could not be only one unitary being of one nature but should be countless units of intelligence each and every one of them owning a separate consciousness of individuality. This consciousness of individuality is so invaluable to us and to every rational human being that even an enthusiastic philosopher of Monism, though he wants us to believe firmly in the oneness of all things, does not like himself to be deprived of the much coveted reputation that he alone and not another was the originator of such and such theory. Why should there rage so hot a controversy in England as to who the originator of the Evolution theory was, Spencer or Darwin, if it were not for the value they instinctively attached to individuality? Why should you grow indignant with him who said that the author of Bhagavadgita was not Krishna but some other scholar by that name, if it were not for the high value which you attached to his individuality? Why should you feel great pleasure on hearing that you had been extolled by learned men on account of your high talents and feel extreme pain at the maltreatment which you had received at the hands of your fastidious critics, if it were not for the value you put upon your own individuality? All monistic philosophers whether they be materialistic or idealistic, are practically compelled to admit the force of individuality in spite of all their study and reasoning of monism or oneness of things. Therefore, the religion of universality must comprehend within its area, as the fourth article of its creed, the existence of numberless Egos or Jivatmas.

The Karma.

Again, since we have found manifold puzzles in the unlimited multiplicity of differences, since there are still infinite number of potentialities which now remain unseen but which show signs of gradually coming into view, we are reasonably led to see in the law of Karma a grand solution to all these puzzles of life. On what the law of Karma is and how it works in creating these differences, I am not at present engaged to dwell. But, here, I simply wish to say that the infinite extent of variety seen in our life cannot be explained in any other way than on the theory of the law of Karma.

Of course there are many who are prone to impute to the will of the Creator these differences of life but who cannot see how a God of justice can choose to create one to

suffer for want of sustenance and another to enjoy the fruits of his fortune, nay how a God of boundless mercy can plunge the whole humanity in the ocean of misery, pain and suffering. If all this be his will, what guarantee can we get that he will save us eternally, since it is his will and pleasure to throw us into the pit of perdition at any moment? Further, we do not want such a playful God who delights himself at the expense of innocent beings. Nor do we want a God of partiality who showers his blessings upon his favoured few, and rains his curses on the major portion of humanity. Such a conception of God is the most degrading of all and no sane person would pay to it any attention at all. So we may safely dismiss this argument as in no way affecting the trend of our thought and make ourselves bold to say that the law of karma is an actual fact of indisputable and incontrovertible character. From this it would be clear that the religion of universality must, of necessity, take up the law of Karma as the fifth link of its chain.

The Dark and Limiting Principle of Jivatma.

Now this inquiry of the existence of karma leads us to the next step, namely to the inquiry of the dark and limiting principle of Jivatma or individual Soul. All the struggles for life, all the troubles that we undergo for the sake of this earthly existence have their ultimate object in lifting up the veil that covers the brilliant face of our intellect and in effecting the union of its light and the light of the Supreme Self. I was not all intelligence at my birth, at the time when I first breathed the atmosphere of this earth and saw the first glimmering of the day. As I grew day after day, month after month and year after year I learnt newer and newer things taught by my mother, my father, my teacher, friends and acquaintance all the while casting off the skins of ignorance that enfolded my intellect one over the other. Still I am not perfect, I forget every moment, I commit mistakes both light and serious on account of this forgetfulness; I suffer not alone but with others on account of my mistakes. Then a light breaks forth from above and all my forgetfulness vanishes. And then I correct my mistakes as well as the mistakes of others, remove the pains and pangs arose from them and bring on myself and on those who are connected with me, joy and delight. So you see that from ignorance results pain and from knowledge results pleasure. It must also be easier for you to know that both pain and pleasure cannot come out from one common source since they are as antagonistic as night and day. Now it is our duty to find out what constitutes the source of pain and what constitutes the source of pleasure. Here I need hardly say that the sources of the two cannot

be sought for in the external world since it serves only as a means of bringing into manifestation the potential activities of the two. Hence the only thing that is left for us for taking as the source of either of the two is our distinct individual Ego.

First let us see whether the soul can be taken as the seat of pain. I have shown you before that pain is the result of ignorance. If pain is to be taken as the result of its ultimate cause the individual Ego, then it follows that the source of the intermediate cause or the ignorance also must be the Ego. Taking this for granted, that is, the soul is the seat of ignorance and pain, we find ourselves contradicted by the facts of our experience. The very thing we abhor in our life is the thing of ignorance, the thing of pain. To free ourselves from ignorance and pain we go a long way, sacrificing, though on rare occasions, even the valuables we possessed most devotedly, even the bare necessaries of our mundane life. If they were a real part of our nature, it would be highly foolish for us even to think of extricating ourselves from our own inborn nature. Who could separate the quality of blackness from the thing in which it has its being? Who could separate the blackness of a crow and make the creature a white one? Who could separate the hardness of a pebble and convert the thing into a soft and pliant globule of butter? Who could separate the abominable stench from the things in gutter and transform them into sweet smelling musk? That is all as hopelessly impossible as the attempt to create something out of nothing. But in all practical affairs we do work night and day with a view to effect a radical cure of our ignorance and pain. If, as shown before, they were our own nature, there is no reason why we should make unusual efforts to annul them completely out of existence. Consequently the conclusion to which we are compelled to subscribe ourselves is that both ignorance and pain are not in any way one with our nature, but that they are the successive results of a cause quite contrary to our natare.

Now in the second place whether it can be taken that the Ego is the seat of knowledge and pleasure yet remains to be proved. For proofs of this fact we are not to take much pains to search. Our daily experiences of life are sufficient to show that we are ever bent upon the pursuit of knowledge and the attainment of such pleasure as is the highest, the purest, and the most elevated. We are not satisfied with a handful of knowledge and a momentary pleasure. But we ever crave, ever desire with an unslaked thirst for the expansion of an all-comprehensive knowledge, for the perennial enjoyment of illimitable pleasure. Unless they be the innate qualities of our Ego, we cannot find any justification for our

unceasing pursuits after knowledge and pleasure. Unless they be quite identical with our nature, we cannot achieve the end of their unlimited manifestation in the inmost chamber of our hearts. You know the invariable law that to bring about the chemical union of two substances, those two substances should have in them that peculiar susceptibility of fusion, and that any two things that have not that susceptibility when brought together do not fuse into one inseparable mass. You know also that an opaque medium of rough black stone cannot reflect the resplendent rays of sun as a transparent fragment of crystal can do it. You know also that, in the same way, a man of fine taste and highly cultivated intellect cannot like those who are addicted to gross sensual pleasures and are imbued with dark and thick ignorance. These and similar experiences of our life will be enough to show that knowledge and pleasure cannot be conceived other than our own nature, cannot be conceived other than that they are identical with the essence of our selves. After reaching this important conclusion, it is hardly necessary for us to prove once more that pain and ignorance are the consequent results of a dark element enshrouding the effulgence of all individual souls. This recognition of a dark element to solve the problem of the origin of evil must be taken as the sixth principle of the universal religion.

The Supreme Self or God.

Then the last and the most significant of all that was discussed above is the conception of the Supreme Self or God. Here I am not inclined to enter on the difficult task of weighing the arguments for and against the existence of God. For an exhaustive treatment of this highly important subject I beg to recommend to your careful study such famous books, as Prof. James' Pragmatism, 'The will to Believe and other Essays' and 'Varieties of Religious Experience' 'Prof Knights' 'Aspects of Theism' and Prof Robert Flint's 'Theism' and Anti-Theistic Theories, and also my lecture on 'The Theistic Aspect of Saiva Siddhanta' 'Aspect of Saiva Siddhanta.' Now I assume to have proved the existence of God and proceed to dwell upon the aspects of God.

It is agreed upon on all hands that God is incomprehensible to all human knowledge. But the only questionable point in this is whether this incomprehensibility of God satisfiy the cravings of human intellect. No theory of philosophy, no flight of our imagination, no knowledge of science, no reasoning of Logic could allay the sufferings of our souls, could heal the wound of our hearts, could instil consolation into our minds. If God be an unknowable and purely transcendental Being, what have we the poor suffering creatures to do with it? Let that God be enthroned upon a sphere quite unreachable to us and take pleasure at the

superior position which he holds over the helpless souls. Let us not disturb his enjoyment, nor trouble our brain with the thought of that transcendentally indifferent Brhaman. But we want a personal God whose sacred person coming easy within the reach of our contemplation will relieve us from the pangs of misery, will save us from sins, from misdeeds, will purify and enlighten our understandings, will shower his blessings upon us. We want a God whose person will resemble that of our own but is constituted not of this mortal clay but of the purest and the highest element of Love, who will lead us from the ignorant ways of the world and will set us in His ethereal realms of supernal bliss. We want such a God and the whole of humanity is with us in seeking for a personal God of illimitable grace. Outside the pale of idealistic philosophers whose number is comparatively few and whose actions do not coincide with their theory, the earnest seeking for personal God is universal. Therefore the religion of universal acceptance should in its conception of the Supreme Being give a prominent place to its personal aspect of Love, although a consideration of secondary importance may be bestowed upon its impersonal aspect for the sake of mere philosophic discussions. With this seventh item of doctrine the construction of the universal religion is tolerably complete.

The already existing Universal Religion.

After constructing in this manner a religion of universal application, basing our facts on the common experiences of life, it is now our duty to inquire whether any of the prevailing religions possess any or all the seven principles stated before.

First the religion of Charvakas or Atheists recognises the reality of the world or Matter and stops with it. The remaining six principles of the universal religion are wanting in it.

Then the religion of the one class of Buddhists in addition to accepting the reality of Matter, brought out the fact of a distinctly existing intellect and stopped with it. Hence the other five principles of the universal religion are wanting in it.

Then the religions of the Jains, the Mimamsakas and Samkhyas in addition to accepting the distinct character of matter and intellect, admit the existence of countless Egos the the possessors of intellect and the Law of Karma and stop with them. And so the other three elements of Universal Religion are deficient in these religions.

Then the religion of the Vaishnavites in addition to accepting the distinct character of matter and intellect, the existence of Egos and the Law of Karma, recognises the personal aspect of God and comes very near to a conception of the

(To be continued.)

The Saiva Siddhanta Conference.

The third annual meeting; December, 1908.

As announced by Pandit R. S. Vedachalam, Manager of the Saiva Siddhanta Conference, arrangements have been made to hold the third year meeting at Negapatam on the 25th, 26th and 27th of December 1908. Mr. J. M. Nallaswamy Pillai, B.A., B.L., District Munisiff at Rajamundry, was elected as president. Though, according to the programme, he was expected at Negapatam on the 24th December his official work rendered him unable to be there on that date. However, he came to Negapatam by fast Mail next day early morning. Rao Bahadur N. Rathnasabhapathi Pillai, B.A., B.C.E., F.M.U., the chairman of the Reception Committee, the members and other gentlemen of the town received the President at the Railway station and garlanded him. By the same train all the lecturers, members and delegates from different parts of India arrived and they were all most cordially received. In the very spacious and comfortable buildings engaged for the purpose, the President and others were lodged and messed and every convenience was readily procured for them. All of them had taken rest for a while and then the meeting commenced at one o'clock, in the premises of the Devasthanam Committee.

25th December 1908, Friday.

The grand meeting was commenced with Prayer by Pandit R.S. Vedachalam and Devara hymns were sung by experts. Then Rao Bahadur Rathnasabhapathi Pillai proposed the President to the chair and amidst the clap and applause of the audience the President took the chair. Immediately Pandit R. S. Vedachalam, Manager of the Conference, read its welcome address to the President and Rao Bahadur Rathnasabhapathi Pillai garlanded him. After that the Manager delivered a welcome address to the lecturers, the members and the delegates. Then Mr. N S. Vithialinga Mudaliar, Secretary of the local Saiva Siddhanta Sabha, read the Annual Report.

Then for two full hours the learned President delivered an impressive lecture in Tamil on the origin and growth of the religion and philosophy of Saiva Siddhanta. He traced its origin to the very earliest record of human thought—the Rig Veda. The President would have done better if he had delivered his speech in English. After the President's speech there was an interval of half an hour for tiffin and rest.

Again at 3-30 p.m. the meeting commenced and Mr. G. Sathasivam Pillai, Editor of Neelalochani, read a fine lecture on 'Love.' Then Mr S. Palvanna Mudaliar gave a fluent lecture on 'The Law of Karma.' With this the first day sitting of the conference was closed by the President's final speech.

26th December 1908, Saturday.

At about 12 o'clock the second day sitting of the conference began. Mr. P. T. Ramalinga Mudaliar a devoted student of Pandit R. S. Vedachalam delivered a good lecture on 'the Teachings of Siddhanta.'

Then Pandit R. S. Vedachalam read his very eloquent and thoughtful English lecture on 'The Universal Religion.' And in compliance with the request of the audience, he immediately began his oral Tamil lecture on 'The Concentration of Mind.' The effect produced upon the audience by his oratorical powers and by the nice and clear arrangement of deep occult thoughts in chaste and beautiful language both in English and Tamil, was very great. The audience remained spell-bound for full two hours and a half.

Then Mr. A. Rangaswamy Aiyar of Kulitalai read his very ably written English lecture on 'The Rationale of Symbolic Worship'. Though the essay was a little long, yet it was brimful of deep thoughts, and much appreciated by the learned portion of the audience.

Then, after an interval of half an hour, Mr. P. Rudrakoti, an intelligent student of Pandit R. S. Vedachalam, read his very finely written and eloquent Tamil lecture on 'The Kindness to Beings'. The audience was nearly moved to tears by this pathetic sermon on Supreme kindness. The audience spoke very highly of the talents of this young man and deemed him to be a worthy student of Mr. Vedachalam. With this the second day sitting was closed most cheerfully.

27th December, 1908, Sunday.

The third and the last day sitting of the Conference commenced in the morning at about 8-30.

Mr. S. Paivanna Mudaliar was called upon by the President to deliver his English lecture on 'Guru.' The lecture was thoughtful and suggestive. The lecturer would have done full justice to his subject if he had delivered it in Tamil.

Then Mr. P. Kalyanasundara Mudaliar delivered his Tamil lecture on 'Religion' most humourously. Not only was this lecture full of high and simple facts, but it also pleased the audience very much.

After this, the day's lectures were closed most happily by the very interesting, thoughtful, and oratorical Tamil speech of Pandit R. S. Vedachalam on 'The Monistic and Dualistic Conceptions of God.'

Then the President closed the third year's conference by his wise and moving speech. Then Pandit R. S. Vedachalam in the capacity of the Manager of the Conference expressed a vote of heartfelt thanks to the President, the Chairman, the Lecturers, the Members, the Delegates and to all who were present and connected with the affairs of the Conference. The President, the Chairman and the Lecturers were garlanded.

The meeting was closed by Prayer and the recital of Devara hymns.

The large audience was consisted of the Saivites, the Vishnavites, the Christians, the European missionaries, and the Mohammedans. We are highly pleased to know that all these gentlemen who belonged to different creeds, went off with very great satisfaction of the proceedings of the Saiva Siddhanta Conference.

S. ANNAMALAI CHETTY,

for the members of the Conference.