

other that, if he persisted in disregarding his orders, he would run the risk of losing his commission. And if he could find that I took any fee, he should have me prosecuted for practising medicine without a license! So my quondam assistant and admirer, forgetful of his duty to perfect himself in the healing art, of the paramount claims of Truth to his loyalty, and of science to his professional devotion, of all he had seen me do and its promise of what he could in time himself do, not even remembering his relieved foot nor the claims of politeness upon those who make appointments and are prevented from keeping them, did not come the next day nor even send me one line of apology. I felt sorry for him, because all his future prospects in Government service were at stake; at the same time I am afraid I did not respect him as much as I should if he had manfully stood out against this pitiful and revolting professional slavery; this moral obliquity, which would rather that the whole of mankind should go unhealed unless they were cured by orthodox doctors, in an atmosphere of medical holiness and infallibility. The acquisition of the power to relieve physical suffering by Mesmeric processes is so easy that, in ninety-nine cases out of the hundred, it would be one's own fault if it were not developed: but I think that is too important a question to broach at the end of a chapter, so let it stand over for the present.

H. S. OLCOTT.

“PREDESTINATION AND FREE-WILL.”

WHAT DO HINDU BOOKS SAY?

CHRISTIAN Missionaries taunt Hindus as fatalists. They understand by this word that everything that happens is ascribable to 'Fate,' a thing which happens without asking our permission. A Reverend gentleman said that all Hindu works sounded this note of "fatalism" and therefore all Hindu works on religion and philosophy, were disappointing inasmuch as fate deprived man of all free-agency, and further, the books laid themselves bare to the charge of being considered immoral inasmuch as a "fatal" theory carried with it the necessary corollary that whatever acts a man performed he was quit of all responsibility for them, and instead of "willing" an act he was impelled by his fate--that was the "fatal" theory—to do them. A murder or some other enormity the world judges as evil, may be committed by one, but under the cover of his Hindu theory he may exonerate himself from all blame therefrom, and console himself with the reflection that he is liable to no punishment. This is the opinion of the Missionaries. To correct this is the object of this paper.

Fatalism is predestination, or the attributing to every event or circumstance, individual or otherwise, a previous unknown cause. The misapprehension consists in thinking that the existence of such an antecedent cause, while divesting the present event of any personal res-

possibility, necessarily requires yet another cause previous, and so a *regressus ad infinitum* results ?

We declare at once that our religious and philosophical treatises do not only establish a "predestination" which is a true law of nature, and if nature were eternal—, *i.e.*, not an existent issuing out of a non-existent—, an infinite regress is also no absurdity,—but that they (the books) clearly also declare the theory of *free-will*. If the protagonist missionary thinks that *predestination* is an error, he must then be taken to accept for himself the theory, exclusively, of *free-will*. But, conditioned being as he is, we will ask him,—to begin with,—if in the fact of his own birth *he* had all his *free-choice*, or did his parents also have some interest in bringing about his birth ; and going beyond the parents, what a concourse of unknown agencies must have been at work to bring about the result, *viz.*, his birth *as he is born* ? This we call "*predestination*," and while we do so, that a man keeps his fate in his hand is,—as well we say—a clearly expounded *free-will* theory, as clear as any one who dives deep into the matter is sure to find. Our books declare *both* to be theories. With us, *predestination*, and *free-will* go hand in hand. With us they alternate as cause and effect, and form connected links in the chain of man's beginningless and endless destiny or evolution.

The pre-eminently authoritative treatise of the Hindus is the "Vedānta Sūtras" or "Brahma Sūtras" of Bādarāyana Vyāsa. These Sūtras are superlatively the box containing all truths as regards ontology and kindred speculations of the Hindu Metaphysicians. These Sūtras or Aphorisms but expound the philosophy of the Upanishads, in a convenient, connected, and arranged form. What truths therefore are discovered in this aphoristic treatise are but truths of the Hindu Vedas, their Sacred Books.

The fundamentals for either *predestination* or *free-will* or for both, are the three eternal verities, which may be taken, *ipso facto*, accepted by the Missionary, *viz.*, the entity (1) soul, then (2) matter with which it is found in relation, and (3) God, the Universal spirit with which both are in relation. We do not propose to go into an investigation of how this is so or why it is so, nor is that the object of this paper. Again according to us, Hindus, all the three principles postulated, are eternal ; in other words they co-existed together in all eternity, and will co-exist indissolubly together for all eternity.

As regards soul, next, we recognize as a tangible fact of the world in which we live, that it exists conditionally, or in other words conditioned in a body ; *i.e.*, it exists in certain fixed relations with matter, of which is made the visible body. We then recognize also the veritable fact that two sets of acts proceed from each embodied soul or each visible human unit, which result in their either being beneficent or maleficent to it. These are the merits and the demerits, or what may be called virtues and vices in their kinetic effect. Virtue is righteousness and vice is sin. One is the Hindu *punya* the other *pāpa*. The

centre for all is the fact of "existence," the "*esse*," the first radiation of which, is "intelligence" or "*percipi*," and round which lie the acts distributed, by human modes of thought, into kinds called virtuous, and kinds called vicious. To discover an origin for the acts would require a similar discovery for the "existence" itself, i.e., the "existence of the soul itself." But our theory is that there is no "origin" at all in the matter. It is a weakness of the human intellect to ask for an origin. It seems a habit contracted by it from the limitations of its environments, but when that habit is once shaken off, many of the Missionaries' difficulties would forthwith disappear. "To trace an origin" is in itself a metaphysically absurd proposition. No origin, but eternity is for the soul, declares the Bhagavad Gîtâ, like all Upanishads:—

नत्वेवाहंजातुनासं नत्वंनेमेजनाधिपाः ॥

नचैवनभविष्यामस्सर्वेवयमतःपरम् ।

That is, Lord Krishna tells Arjuna :

"Nor I, nor thou, nor any one of these,
Ever was not, nor ever will not be,
For ever and for ever afterwards."

A. GOVINDA CHA'RLU.

(To be continued.)

DAKSHINAMURTI.

(Continued from page 681).

NOW if we divide the whole manifested universe into two halves, the higher corresponding to the higher triad and the lower to the quaternary, Gangâ will represent the life-energy of the latter. This takes its rise from our Lord's head. We shall not take the question of the course of the current since it has been considered already in various theosophical articles. Suffice it for us at present to know that Gangâ and Soma form two ornaments for the two sides of our Gurudeva's head. From one side emanate the Buddhist rays that supply the intelligential factors of the Cosmos. From the other side emanates the stream of life, the mother of all bhûtas in the three Lokas. Profound salutation to the great Yogi who has stooped to face the South, to shed light and life on this dark dreary world.

One great peculiarity that our Gurudeva has, and that distinguishes him from all other devas is, the third eye; and one of the names of our Lord is Trinetra, meaning one who has three eyes. Much has been said in theosophic works on the wisdom eye, or eye of Siva, and there is not much for us to say. The third eye is often called the eye of fire, i.e., yogic fire. The Sun, Moon and Fire are generally taken as a trinity, and in the present case they form the eyes of our