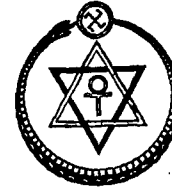


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THE
THEOSOPHIST,

A MAGAZINE OF

Oriental Philosophy, Art, Literature & Occultism.

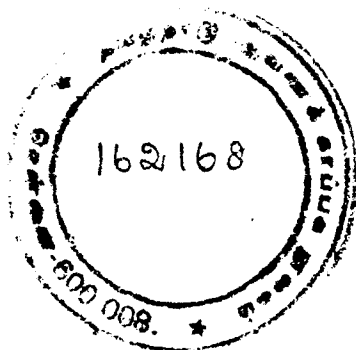
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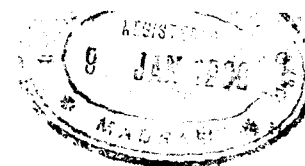
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(FOUNDED IN 1879.)

VOL. XXVII., NO. 1, OCTOBER 1905.

"THERE IS NO RELIGION HIGHER THAN TRUTH."

[Family Motto of the Maharajahs of Benares.]

OUR TWENTY-SEVENTH VOLUME.

WITH the present (October) issue the *Theosophist* enters its twenty-seventh Volume.

From the beginning until now H. P. B. and I have rigidly shaped its policy so as to keep it within the strict lines of the constitution of the Theosophical Society: the line of Universal Brotherhood, of equally kind treatment of writers of all different religious schools and varying social ideals. We have eschewed all fads and fancies which are opposed to common sense and perfect tolerance. We have discouraged fanatical distinctions between individuals, and opposed in every way the creation of cabals in the interest of chosen leaders; thus striving to keep always before the public the standard of Eclecticism, equality, and inviolability of private rights in belief and action. We have aimed to drive out of the minds of our members all idea that they have the privilege of foisting on the Society their own personal convictions upon matters of religion, social reform, diet and propaganda. The Survivor will try to be true to the trust reposed in us by those Elder Brothers of the race who gave into our hands the white banner of the Theosophical Movement. And he counts upon the brotherly support of all who approve of his policy.

To secure, if possible, a much wider circulation for the Magazine and thus help to spread Theosophical teachings to countries where they are as yet but little known it is decided to reduce the subscription price for foreign countries from £ 1 (or \$ 5) to 12 shillings sterling

I freed both limbs from their bonds. The second, a Countess and a cousin of H. P. B.'s, whom she had not met from childhood, was extremely deaf but within fifteen minutes I made her able to hear ordinary conversation, and she came back from a concert later in the evening enchanted beyond measure with her restored sense of hearing. The third lady I relieved from some minor spinal trouble.

At parting, Prince Oukhtomsky expressed to me his great delight with all that he had heard and seen during the day, and carried away with him several unique images and other Buddhist curios, given him by Sumangala and by the Prince-priest, Jinawarawansa. He was so pleased with the Musæus and Sanghamitta Girls' Schools that he made them generous donations, while to me he gave his photograph and, the most valuable thing he had to offer, his friendship.

If I am not mistaken, it was his intention to revisit the Buddhist Lamaseries of Mongolia before returning home from his Chinese mission; at any rate, he gave me a cordial invitation to make the grand tour with him and personally discuss with the chief priests, the resemblances and differences between Northern and Southern Buddhism. He has translated into the Russian language my Fourteen Fundamental Propositions, and assures me that they have all been approved by the Mongolian and Tibetan Buddhist scholars; their only objection having been to Proposition IV. which says: "The fourth Teacher in the present Kalpa was Sakya Muni, or Gautama Buddha, who was born in a royal family in India about 2,500 years ago. He is an historical personage and his name was Siddhartha Gautama."

They have an idea that Sakya Muni figured on earth many thousand years before the sixth century B.C.: a belief that I cannot understand, since all the Buddhist scriptures about which I know anything agree as to the correct date. In mentioning this discrepancy elsewhere, I have tentatively offered the suggestion that they may possibly have confused the date of Buddha Gautama with that of his next immediate predecessor in the Buddhist tradition.

If he was pleased with our day's outing, I am sure that I was, for the making of so distinguished an acquaintance was one of the greatest intellectual treats that I have enjoyed.

While I was at Colombo the Spiritualist author and lecturer, Dr. Peebles, arrived there on one of his round-the-world tours, and as we were old acquaintances, I put him in the way of seeing some things which would not normally come under the notice of globe-

1905.]

OLD DIARY LEAVES.

trotters. Among other incidents was a visit to an interior village, named Walpolla, in the jungle back of the village of Rambakkana, where it had been arranged that I should lecture to delegates from several villages of very low caste people, something like the Indian Pariahs. Although there is no caste in Buddhism, yet, all the same, the Indian dynasties who have ruled Ceylon have left behind them marked social distinctions, and in the hill country the Kandyan aristocracy have treated the labouring classes with as much harshness and injustice as though they had been their slaves. The people in the district to which I was going had been taught next to nothing about Buddhism, and since they were made by the aristocrats to feel themselves the vilest of the vile, they fell a natural prey to proselyting agents of the Salvation Army, who told them that if they would drop this accursed Buddhism and come into Christianity, they would be free men and could look anybody in the face. It was to open their eyes to the truth that I was asked to go to this obscure hamlet in the heart of the forest.

Accordingly I left Colombo on the sixteenth of April, in the early morning, with my old colleague and friend, C. P. Goonewardene, as interpreter, a Buddhist priest to hold the service, and the indefatigable Bob Appu, my old servant, for Rakwana: Dr. Peebles, coming from Kandy, met us there and went on with us. The poor people had sent as transport one big elephant, one half-grown one, and an ox-cart, without springs and apparently constructed with a view to pulverising the bones of unfortunate travellers. As Dr. Peebles had never had an elephant ride except as a boy at the circus, he gleefully accepted my benevolent offer to let him ride the big beast; without howdah or pad, be it said. Although experience had prepared me for the terrors of the ox-cart, I preferred to face them rather than the risk of being swept off the big elephant's back by a bough of some one of the many trees of the forest that we would have to pass under. This, however, I did not mention to Dr. Peebles, for I thought that it might do him good if his pride should have a fall. He having mounted by a short ladder to the back of the kneeling elephant, and been nearly flung off when the beast rose ~~and entered the forest~~, Dr. Peebles had on, I remember, white trousers, and although his legs were long they were not long enough to bestride the elephant's broad back; so, perforce, they stuck out straight athwartship, and I was nearly convulsed with laughter to see him clutching at the back of the guide who sat in front of him, and trying to balance himself so as to adjust himself to

per annum, post-free. I shall be glad if friends and well-wishers will help to get new subscribers. The Indian price will continue to be as at present, viz., Rs. 8.

As regards its literary merits the contents of the present issue show that every effort will be made to keep up the old high standard, and it is hoped that writers who are not yet on our list of contributors will, for the sake of helping an old but not yet worn-out public servant, send in some articles from time to time. At my death, or sooner, the Magazine, its bookshop, and all my other property will be passed over to the Society as a free gift.

H. S. OLCOTT.

OLD DIARY LEAVES.*

SIXTH SERIES, CHAPTER X.

(Year 1897.)

THE King of Siam sailed away in his Royal yacht on the 22nd April, as above noted; but my connection with royalties was not yet ended: though His Majesty of Siam had gone I was now brought into close relations with an important representative of a far more powerful sovereign, the Czar of Russia.

When the Czarewitch made the tour of the world in the year 1891 he was accompanied by Prince Hespère Oukhtomsky, Gentleman of the Chamber of His Majesty the Emperor (Czar), who acted in the capacity of his Private Secretary. The Prince is one of the most highly educated men of Russia and a paramount authority on the subject of Lamaic philosophy. His family is one of the oldest and traces itself back to the time when it ruled over the whole Empire. His collection of books, images, pictures and the apparatus of religious worship of the Northern Buddhists enjoys the reputation of being one of the richest and finest in

* Five volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and three of them are available in book form. Prices: Vol. I., cloth, illustrated, Rs. 5-0-0, or paper, Rs. 2-8-0. Vol. II., beautifully illustrated with views of the Headquarters, Adyar, cloth, Rs. 5, paper, Rs. 3-8-0. Vol. III., covering the period of the Society's history from 1883 to 1887, is sold at the same price as Vol. II. It is uniform with Vols. I. and II. and illustrated with many portraits. It will have a special interest in that it introduces to the reader's notice other Mahatmas than those already known. Apply to the Manager *Theosophist*, or to any Theosophical Book Agency throughout the world.

1905.]

OLD DIARY LEAVES.

the world. His studies, pursued for many years, have created in him a deep interest in the subject of Buddhism, and this community of taste drew us together in correspondence. His museum has since been acquired by the Russian Government, and later, in the year 1900, Brockhaus, of Leipzig, published a descriptive catalogue, which I mention because of an Introduction by Prince Oukhtomsky, himself, in which he speaks hopefully of the prospects of a friendly mutual understanding being created between the representatives of Northern and Southern Buddhism, as an outcome of my successful attempt to get them to unite in accepting the Fourteen Fundamental Propositions common to both Divisions of the Buddhistic cult. The author of this learned monograph is Herr Alfred Grunwedel, Dr. Phil., and it is entitled: *Mythologie des Buddhismus in Tibet und der Mongolei*.

Although it is out of the strict chronological sequence, I might as well quote a few sentences from the translation of the Introduction, kindly made for me by my friend Herr J. Van Manen, F. T. S., of Amsterdam, to show the kindly feeling of the Prince for myself. He says: "The illustrious [*sic*] American, Colonel Olcott, as President of the Theosophical Society, has for years energetically followed the plan of finding the links of the spiritual chain which binds together the countries in which Buddha is honoured as a God [*sic*]. He travelled over Asia, made himself acquainted with the leading native Priests, and then composed a kind of creed for the Buddhists of the whole world. All things unessential and conventional, all things narrowly national and purely casual therein, were put aside. . . . In Japan, Burma, Chittagong and Ceylon, Colonel Olcott's platform of the Fourteen Fundamental Propositions has already been accepted. It remains to be seen how far Colonel Olcott's efforts in connection with the solidification of the spiritual ties between the Buddhist peoples in Indo-China, in Central China, in Korea, and in Tibet will work. As far as I could find out in conversation with the Indo-Chinese Laos they are Buddhists, but probably stand nearer to Lamaism than to the Sinhalese or Siamese-Burmese form." The Prince goes on to say that: "The connection of the followers of Sakyamuni in Ceylon with their fellow-religionists in the Far East has been existing since the most ancient times. The relation existed not only by sea but also by land. Many Sinhalese went on pilgrimage across the Himalayas to China. The middle-ages strengthened this consciousness of the inner oneness between the countries, politically strange to each other, in which the worship of Buddha flourished. What holds good for Tibe

also holds good for Mongolia, for our Buriats and Kalmuks; the ideas of the convinced co-workers of the deceased Madame Blavatsky find sympathy and attention also there. The morning is now not distant when the Buddhist world in its manifold subdivisions will wake from its dream and link itself together as one organic whole."

Undoubtedly there was intercourse between the Indian Buddhists and the people of different countries; in fact, we know that the missionary parties sent out by the Emperor Asoka went to fourteen Indian nations outside the boundaries of India and to five Greek kings; it also appears from Sinhalese records that five of Asoka's monks carried the religion to the five divisions of China. But I need not dwell upon these details as all the facts are given in the latest (40th) edition of the "*Buddhist Catechism*." The international relations between Northern and Southern Buddhists have not been kept up, and for this very reason the Buddhists of Japan sent their now historical committee to invite me to come to that country and explain the foundations of the religion; moreover, the High Priest Sumangala, in the Sanskrit letter of credence which he sent by me to the Japanese High Priests, specially mentions the fact of the non-intercourse between the North and the South and the great necessity for its establishment. I cannot leave the subject without entering my protest against the Prince's statement that the Buddha is "honoured as a God," for he is not by those who know the bases of their religion.

The foregoing is but preliminary to the meeting between the Prince and myself, at Colombo, on the 23rd April 1897, and will show the absolutely non-political character of our mutual relations. He was almost as deeply interested in the study of Buddhism as I, myself, and our meeting at Colombo on this occasion was the result of a request of his to that effect in a letter received by me from him some weeks before. As fortune would have it, my presence at Colombo in connection with the visit of His Majesty, the King of Siam, made it very easy for me to comply with his request. He arrived on a German mail steamer, in company with Prince Wolkonsky and two other gentlemen of his suite. As no hour was fixed for the arrival of the steamer, there was, naturally, no exact appointment for our meeting, so I just sent a note by the pilot-boat asking him to be pleased to wait on board until I should arrive; this he did, but his associates went ashore with the Russian Consul. His greeting to me was most cordial and at once prepossessed me in his favour. He had all that high-bred courtesy, ease of manner, and social polish which is so marked among the Russian nobility. He told me that

he was on his way to China as a special ambassador to the Emperor, with an autograph letter from his master and numberless cases of costly presents down in the steamer's hold. It being none of my business, of course, I asked him no further questions as to the object of his mission, but proceeded to arrange for our getting ashore.

Among the boats that encircled the ship were those curious dug-out canoes with outriggers, that are peculiar to Ceylon. I pointed to one and asked him if he had ever had the experience of riding in such a craft, and whether he would like, for the joke of it, to discard my boat and take one of these to the jetty. He said he should be delighted with the novelty of the experience, one that would never have fallen in his way but for my happy suggestion. So we called the canoe, got in, and with great precautions adjusted the disposition of our feet to suit the exigencies of the small space left for that purpose in the hollowing out of the log. There being no keel nor centreboard, the outrigger is indispensable to prevent the upsetting of the craft. When the small sail is full one of the crew has to sit out on the outrigger to counterbalance its pull; in a strong breeze two men are needed, and that is what is called a "two-man breeze." As neither of us had sailed in such a contrivance before we were equally delighted with the experience, and laughed like boys all the way to the jetty. As the steamer was only to remain at Colombo until the next morning there was no time to waste; so I spent the whole day with the Prince, taking him to the Kotahena Temple, to see Prince Jinawarawansa, to Mrs. Higgins' "Musæus," and the "Sanghamitta" Girls' schools, and to call on the High Priest, Sumangala, with whom the Prince had a most interesting conference, through a Sinhalese interpreter. In the middle of the day we took train to Mount Lavinia where we had one of those delicious fish dinners for which the local hotel is so famous. Towards evening I accompanied him to the ship and was introduced to his travelling companions. The meeting with Prince Wolkonsky was particularly gratifying to me because H. P. B. and I, in 1884, at Lady Caithness' palace at Nice, got intimately acquainted with his aunt, a most charming lady, who was one of the distinguished party who joined our Society during our stay there and who were deeply interested in Theosophy. She was one of the three ladies mentioned in "*Old Dairy Leaves*," Volume III., p. 85, whom at H. P. B.'s request I psychopathically cured of serious diseases: one having the stubborn remnant of a stroke of hemiplegia of twelve years standing, which impeded the free use of her left hand and left foot: within a half-hour

the elephant's stride. As to myself, there was not a bone in my body that did not feel as if it had been passed through a threshing-machine. When we reached our destination it was as much as Dr. Peebles could do to get down to *terra firma*, and then his white "continuations," after serving as a clean towel to wipe the elephant's dusty back, were more like a crash roller that has hung all day in a machine-shop for the use of the men, than anything else that I can recall. As for his body he said that he felt as if "there would have been two of him if we had gone much farther!" A large audience had assembled to hear my lecture, which I gave after the Buddhist priest with us had given the *Pancha Sila* (the Five precepts). It was a beautiful landscape that spread out before us, one of broad stretches of emerald green fields, majestic forests, and encircling hills. I placed my back towards the wall of the monastic building that stood there and the people sat cross-legged on the ground in many hundreds. Of course the theme of my discourse was an indignant protest against the treatment which these hard-working peasants have received from the Kandyan higher classes on account of caste. I gave them to understand as distinctly as possible that, not only was Buddhism free of caste distinctions but that the Lord Buddha, himself, had denounced it as an unnatural and unwarrantable social injustice. I quoted to them things that he had said in various sermons, or sutras, among others, those known as the *Vāsala* and *Brahmajāla*, wherein he says that it is not birth that makes a man a Brahman or a Pariah, but the actions of the person. "By deeds," says he in the *Vāsala Sutra*, "one becomes an outcaste, by deeds one becomes a Brahman." I illustrated the principle also by telling them the story of *Prakriti*, a girl of the *Matanja*, or Pariah, or *Chandala*, caste, from whom Ananda, the great disciple of the Buddha, took water at a roadside well. Passing along in the heat of the day and feeling thirsty, he asked the girl to give him water to drink. She said that she dare not do it because she was of such a low caste that he, a high-caste man, would become contaminated by taking water from her hands. But Ananda replied: "I asked not for caste but for water, my sister;" and the *Matanja* girl's heart was glad and she gave him to drink. The Buddha blest her for it. I told them, moreover, that in that very sermon, the *Vāsala Sutra*, the Buddha told the Brahmana *Aggikabharadvāja*, who had sought to insult him by calling him an outcaste, that a certain *chandala* of the *Sopaka* caste, had become a Buddhist monk and attained to such a glorious renown "as was very difficult to obtain," and many *Kshattriyas* and

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OLD DIARY LEAVES.

Brahmanas had rendered their personal services to him; whereas there were many Brahmanas born in the highest families who "are continually caught in sinful deeds and are to be blamed in this world, while in the coming (world) hell (awaits them); birth does not save them from hell nor from blame." I then called up the acknowledged headman of the outcastes and, through the interpreter, asked him to bring me a drink of water. I took it, held it up before the people, and said: "I drink this water as a Buddhist who protests against the falsehoods that have been spread among you about our religion."

There were no more conversions made by the Salvation Army in that village, and I never saw an audience in Ceylon hang more attentively upon the lips of a public speaker than they did upon those of the Buddhist priest who had come with me and who preached to them after I had done. At their request he stopped with them some days and held religious services day and night.

It goes without saying that the carrying on of a great educational movement like ours in Ceylon and the supervision and management of some three hundred schools and three colleges involves no end of labour and large pecuniary expenses. The Sinhalese, as I have explained before, are poor and might well be excused for not denying themselves, as they have been doing since the movement began in 1880; yet they have gone on making constant sacrifices of luxuries, and sometimes even of comforts, to contribute towards the maintenance of the movement, while without pay or hope of any material benefit whatever, they have given ungrudgingly their best services in time and labour. The costs of the movement have been met in different ways; largely by the profits earned by our successful Sinhalese semi-weekly journal, the *Sandaresa*; some money has come from proceeds of annual fancy fairs; much from Government Grant-in-aid; the rest by individual subscriptions. During this visit of 1897 it occurred to me that a more than ample revenue could be derived by the voluntary imposition upon themselves of a monthly tax of one cent (one hundredth of a rupee, or one-sixth of a penny, or one-twelfth of an American cent) per capita for each man, woman and child of the Sinhalese Buddhist population. With the *Sandaresa* and villagers all friendly, it seemed to me possible to organize an agency system for the collection and forwarding to the Central Committee at Colombo of this tax, so as to have a stream of money constantly coming in; much more than would be required to put a Buddhist school in every Ceylon village. The plan commended

itself to my principal colleagues, and some small show of a beginning was made; but the novelty of the scheme rather dampened popular enthusiasm, and it soon became self-evident that it could never succeed unless I, myself, or some one equally in their confidence, should remain in the Island and organize the movement. This I had to refuse, as I had already refused the similar request of the Japanese in 1889, that I should take up residence in their country and develop a great Buddhist movement under the auspices of our Society. Well, at any rate, I have thrown out the suggestion and perhaps it may be taken up by my successor.

H. S. OLCOTT.

THE SPREAD OF THEOSOPHY.

NO one who watches the trend of the thought-currents which bear on their bosom the civilised world of to-day, but must be aware that they are carrying it swiftly towards Mysticism in Religion, Idealism in Philosophy, Super-physicalism in Science. The Theosophist often points to late discoveries which substantiate Theosophical theories; to books which turn their backs on materialism; to sermons or speeches which show how far "theosophical ideas" have penetrated into the churches. But these isolated facts, however numerous, are far more important for what they indicate than for what they prove; they may prove various isolated theosophical teachings, but they indicate that the world of thought is being borne along a current that rose in the East and flows into the furthest waters of the West.

When the Theosophical Society was born, it opened its eyes on a world in which materialism reigned triumphant, and in which the vanguard of science supported the position of agnosticism. In thirty years the attitude of science is wholly changed, and its vanguard looks as eagerly for manifestations of an ever-present life, moulders of forms, as its leaders, thirty years ago, looked for the evidence that matter engenders consciousness. Christianity in the West is turning swiftly towards mysticism, as its saviour from the assaults of Comparative Mythology and the Higher Criticism, and in the East, against whom the gates of hell may never hope to prevail. Facts of super-physical planes, the honest recognition of which nearly drove Sir William Crookes out of the respectable ranks of the Royal Society, are now being eagerly welcomed and profoundly studied. "Occultism is in the air," and finds its way into the most frivolous as well

single entity. As we all know, we have with us at the present time seven kingdoms in manifestation—the human, the animal, the mineral, and the three elemental kingdoms which are warmly the mineral. We must realize that all these are manifestable, and yet it is the same life—the one life of the Logos manifesting in that scientific trans- Outpouring which comes from His Second Aspect. What magician's wand has been prepared for its recent? What magician's wand has Outpouring which comes from the rose? The Theosophical Society? Creed," p. 40). The Theosophical Society; its members successive waves and how insignificant; can such mighty workings one have their source in a Nazareth so despised? Yes and no. Yes, if the question means, has the Theosophical Society been the outer agent, the sacrament of the Wisdom. No, if the question means, has the Theosophical Society wrought the mighty change. It is the wand in the hand of the magician, but it is not the magician, and the force lies in the magician and not in his wand. The mighty stream of spiritual life which is flowing from the Himalayas is the force which is bearing the world on its bosom; the Theosophical Society is only a small boat, borne on that stream, the rowers in which are consciously rowing with the stream on which others are drifting.

This view which, at first sight, may seem to diminish the importance of the Society, really immensely increases it, and gives the assurance of the success of its work. For if the Theosophical Society stood alone, sole witness to a conception of truth opposed to the current of the world's thought, it would be as a forlorn hope amid hordes of the enemy, dying gloriously but in vain. But if it be the self-conscious embodiment of a truth towards which the world is being impelled by the hands that guide the destinies of humanity, then it may be derided at the moment, but presently those who deride will find themselves left behind, while the world goes on. It is the swallow that is the promise of the coming flock that are heralds of the summer, not the lonely wanderer left behind who is doomed to find his grave in the oncoming winter.

There is a vast Theosophical Movement going on in the world, and every department of thought is affected by it, and it is this Movement that finds a partial embodiment in the Society, and spreads beyond it, far and wide, in every direction. We see it in the idealistic school of painters, whereof the late G. F. Watts was a splendid example; we see it in the widening influence of mysticism, exemplified by such writers as Inge; we see it in the numerous efforts to

12 principal colleagues, and some small show of a beginning but the novelty of the scheme rather dampened popular simplify and it soon became self-evident that it could never guilds upspring I, myself, or some one equally in their confidence, are carrying the in the Island and organize the movement. This I had with it ; the " had already refused the similar request of the Japanese thought is Th should take up residence in their country and develop Research, are all mo... under the auspices of our Society. Well, What matters it, save to themse... perhaps it may be hostile to the Theosophical Society ? We need perhaps it may be sosophical Movement, and the Society should joyou... even though the others may be blind to it.

It is this which gave its impress to the late International Congress in London, which saw in painting, in arts and crafts, in music, in drama, vehicles for theosophical thought : which welcomed to its platform representatives of kindred movements ; which claimed for itself only the privilege of serving all. All the precedence the Society can claim is that it knows whence it comes and whither it goes, and its wisdom lies in the frankest, fullest, most ungrudging recognition of the fact that many, besides itself, are labouring towards the same end, and that greater than the Theosophical Society is the Theosophical Movement.

ANNIE BESANT.

SUCCESSIVE LIFE-WAVES.

THE conception of the successive life-waves which pour out from the Logos should not be a difficult one, yet it frequently happens that some confusion seems to arise in the mind of the student in connection with it.

Perhaps this comes partially from the fact that the term "Life-wave" has been employed in our literature in three distinct senses. First, it has been used to denote the Three Great Outpourings of Divine Life by means of which our solar system came into existence—by which its evolution is carried on. Secondly, it has been applied to the successive impulsions of which the Second Outpouring is formed ; and it is in this sense principally that I shall employ the term in this article. Thirdly, the expression has been accepted as signifying the transference of life from one planet of our chain to another in the course of evolution. As will be seen later, when we come to consider our diagram, a life-wave of this third type does not at all correspond to the life-wave of the second type, but consists of synchronous portions of seven of the latter, treated as though they constituted a

single entity. As we all know, we have with us at the present time seven kingdoms in manifestation—the human, the animal, the vegetable, the mineral, and the three elemental kingdoms which precede the mineral. We must realize that all these are manifestations of the same life—the one life of the Logos manifesting in that Second Great Outpouring which comes from His Second Aspect after the primitive matter has been prepared for its reception by the action of the First Outpouring which comes from the Third Aspect (see "The Christian Creed," p. 40). That Second Outpouring comes forth in a series of successive waves, following one another as the waves of the sea follow one another. Each of these waves has reached its present stage by passing through all the earlier stages, and in each of those it has spent a period of time corresponding to the life of a chain of seven worlds, sometimes called a manvantara.

This Sanskrit word manvantara literally means the period between two Manus, and so it might be applied at very different levels. We see from "The Secret Doctrine" that each root-race has its Manu, a great Adept who takes charge of it, and superintends its formation and growth. But there is also a Manu for the world-period which includes the seven root-races ; and yet again there is a still greater Manu who superintends the progress of the life-wave (using that term in its third sense) through all the seven planets of the chain ; and since one complete journey through all those seven globes has been called a round, He is spoken of as the Round-Manu. Seven such rounds complete one life-period for a planetary chain—one incarnation of the chain, as it were ; and over this enormous period there is a Great One who presides, and to Him also this title of Manu is accorded. Higher still there is One who presides over the seven successive chains, which may be regarded as the seven incarnations of our chain, making one complete scheme of evolution ; but He is usually spoken of not as a Manu, but as the Logos of seven chains, or sometimes as the Planetary Logos. So we have here a graduated hierarchy of mighty Adepts, extending up to Divinity itself.

It is obvious, therefore, that the term manvantara might indicate very different periods of time, corresponding to the levels at which it was employed ; but in our Theosophical literature, it has generally been used to indicate the duration of one chain—the time occupied by the life-wave in making seven rounds. To the greater period of the seven successive incarnations of the chain, the name of mahâ manvantara (which means simply great manvantara) has sometimes been given.

Our earth-chain is the fourth of the seven incarnations, as may

be seen from the fact that it possesses three physical planets. This is the lowest stage of materiality to which the chain descends. It will be observed that in a single chain the evolution descends into matter and returns from it again; for while globe A is on the lower levels of the mental plane, globe B descends as far as the astral, and globes C, D and E are physical. Having passed this lowest point of its progress, the evolution commences to rise again, for globe F is once more upon the astral plane and globe C, at the lower mental levels. If we look carefully at any diagram showing the complete set of seven chains, it will be observed that they also, on their grander scale, follow precisely the same general plan of a descent into matter and a return to the higher level. For example, if we image either the third or the fifth incarnation of the chain, we shall see that each of them has only one physical planet, and its globes A and G are not upon the lower but upon the higher levels of the mental plane. In the case of the third chain that one physical planet was our present moon, for which reason we usually give to that the title of the Lunar chain. If we look at the second and sixth incarnations of our chain we shall see that neither of these has a physical planet at all, but that its lowest descent into matter extends only as far as the astral plane. The first and latest incarnations of the chain are still less material, for in them the lowest point touched is the lower mental plane, while the highest globes belong to an exceedingly lofty level.

It is scarcely practical for us at present to endeavour to estimate in years the exact length of these enormous expanses of time. In exoteric Hindu books definite numbers are given, but Madame Blavatsky tells us that it is impossible to rely fully upon these, as other and esoteric considerations are involved, which the writers do not take into account. We have no direct information upon these points, but there seems some reason to suspect that the time of the rounds is not an invariable quantity, but that some are shorter than others. It has been thought that those in front of us will probably not be so long as those through which we have passed; but here again we have no certain information, and it seems useless to speculate.

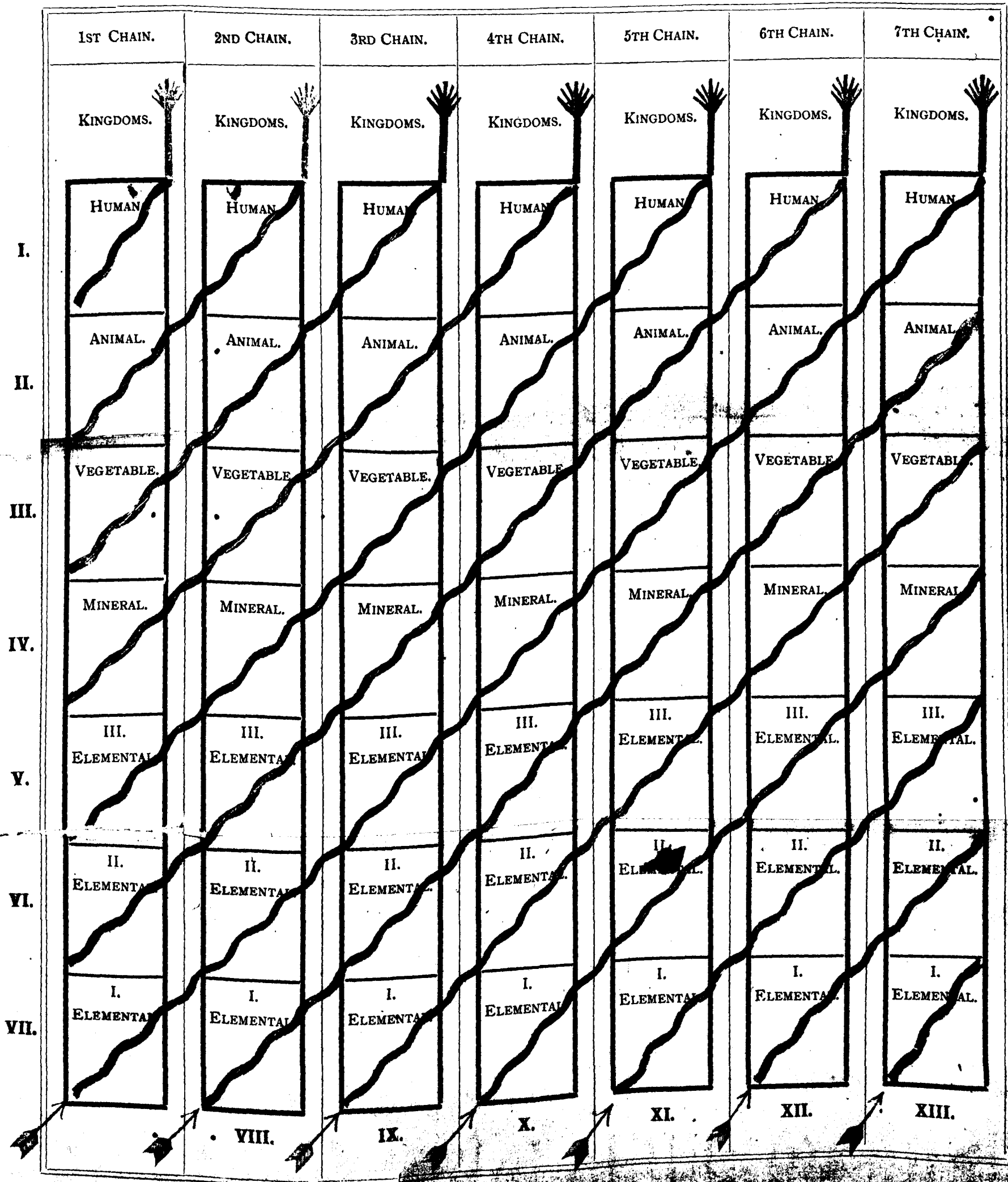
It will be observed that at all these stages there are always seven life-waves in action. In every one of these chains there is a human kingdom, and it is always accompanied by its brothers, an animal, a vegetable and a mineral kingdom. But each of these is steadily evolving; so that the life-wave which is ensouling the animal kingdom of the present day will in the next chain have arrived at the human level, and will provide the causal bodies for the humanity of

that chain. In the same way the life-wave which ensouls our vegetable kingdom now will ensoul the animal kingdom then, and so on. It of course follows from this that we were the animal kingdom of the moon-chain, and the vegetable kingdom of the chain previous to that. That is not precisely an accurate method of expression, because we as separate egos did not exist then; but that wave of essence which in chain I. ensouled the mineral kingdom, in chain II. the vegetable, and in chain III. the animal, has now been employed in the formation of those causal bodies which we are inhabiting at the present day.

What then will be the future progress of that wave, and how will it appear in the next chain? It will not appear there at all, for we must remember that at the close of his human evolution man finds always before him the seven paths which open the way to still further development. I have tried to explain these, so far as they may at present be described, in the concluding chapter of "Invisible Helpers," so that I need not detail them here. They will be seen to be indicated in our diagram by the seven lines which radiate from that higher portion of each diagonal line which represents the human kingdom. When the time comes for our chain to disintegrate and for the life from it to pass into chain V., we shall already have moved on to a stage beyond the human, along one or other of these seven paths. Consequently the humanity which will commence as primitive man in chain V. will not be ourselves at all, but will be the wave next behind us—that which is ensouling our present animal kingdom. In the same way our vegetable monad will have evolved a stage higher, and will ensoul the animal kingdom of that new chain; while the life-wave which is now animating the mineral kingdom will by that time have risen to the level of the vegetable kingdom. Thus we see that of the seven life-waves which we know, six will be present in chain V., but each will have gained a stage in its development. The human life-wave, having obtained the object of its immersion into matter, has passed out of this series of chains altogether, though some of those who were its members may still retain a voluntary connection with it for the purpose of helping its evolution. But since each of our waves has moved on a stage, how is the place of the hindmost supplied? Are we to suppose that the first elemental kingdom will no longer be represented in the new chain? By no means; for we find that a fresh life-wave from the Logos is following close behind the others, and so this new influx completes the seven.

Precisely the same process has taken place in connection with

THE SUCCESSIVE LIFE=WAVES



each chain in succession. In each of them one life-wave has attained its goal, and passed off through seven channels to some entirely higher form of manifestation; and each of those behind it has moved forward one stage, and the place of the hindmost has in each case been filled by a fresh influx of life from the Logos.

The accompanying ingenious diagram was designed by a prominent member of the American Section in order to assist students in the comprehension of this subject. The seven columns standing side by side are intended to represent the seven chain-periods; and the seven sections or stories into which each column is divided denote the seven kingdoms through which the Divine Life is manifesting itself in each of those chain-periods. The lines which run diagonally upwards* from left to right represent the successive life-waves, and they are numbered at the left-hand side and along the bottom in the order in which they must have come forth from the Logos. It will be seen that each of these waves enters in each chain period at the lowest level of the kingdom which it is ensouling, and passes out of that kingdom at its highest point. When a fresh influx of life from the Logos enters the first elemental kingdom, it is indicated by an arrow, and it will be seen that there are six such influxes, so that we have altogether thirteen successive life-waves at work in this scheme of seven chains, though never more than seven of them are in operation simultaneously. All are moving steadily onward, but always preserving the same distance between them, and we can take up any particular wave at any point in its progress and follow it backwards or forwards as we desire.

Take for example wave VII. It will be noticed that it enters into the first incarnation of the chain as the first elemental kingdom; in the second chain it has reached the level of the second elemental kingdom, and in the Lunar chain it ensouls the third. In our present chain it animates our mineral kingdom, while in the fifth and sixth chains it will ensoul respectively the vegetable and animal kingdoms and in the seventh chain it will arrive at the level of humanity, and will then pass off through its seven channels, as the other humanities have done. We have then the complete history of this life-wave before us, from the time when it emerged into manifestation in the first elemental kingdom, until it is again attaining divine levels at the end of its appointed evolution.

It will be noticed that we have not before us the complete evolution of any other wave than this. If, for example, we trace back our own life-wave, we shall find that it ensouls the animal kingdom in

the moon chain, the vegetable kingdom in chain II. and the mineral kingdom in chain I. Where then did it gain the evolution of the three elemental kingdoms? For it must obviously have advanced through those stages before it manifested as the mineral. It has passed through them in some previous scheme of chains—we know not where or when. It is evident that the only entirely new impulse in that first chain of our scheme was the life-wave which we have called VII., for all the others which form part of that first chain had already gone through some portion of their evolution in anterior schemes of worlds. Its humanity must evidently have passed through the six antecedent stages in that unknown past, and it has come here only to acquire the finishing touch to its education which prepares it to pass off along the seven paths which lie open before it.

But our life-waves stretch onward into the future as well as back into the past. Wave VIII., for example, which entered for the first time in chain II. as a fresh impulse from the Divine Life, has not time in our scheme of evolution to reach the human level. In our present chain it is ensouling the third elemental kingdom, and causing us a great deal of trouble in the shape of desire-elementals. In the seventh chain that wave will be ensouling the animal kingdom, and it will therefore attain humanity in the first chain of some unknown scheme of globes, hidden at present in the womb of the future.

Naturally the remaining waves from IX. to XIII. are also unfinished, so that out of all the waves which use our scheme as the theatre of their evolution only one finds time to complete all its stages—a fact which, if we can realize all that it involves, gives us a deeply impressive illustration of the vastness of the resources of Nature, a glimpse into the illimitable eternities through which, never hastening yet never resting, her unfoldment proceeds with such splendid precision.

Now that we have clearly in our minds the steady progress of these life-waves, we must immediately proceed to modify our conception by the introduction into it of another important factor. In each case of transference from one kingdom to another, there is always a certain part of the life-wave which does not succeed in passing, and is therefore left behind. We may perhaps understand that most easily if we begin by thinking of the future of our own humanity. We know that the goal set before us is the attainment of that level of initiation which has been called adeptship—the position of the Asekha, “the one who has no more to learn” with regard to our planetary chain. But we also know that it will not be the whole

of humanity that will succeed in this lofty aim, but only a certain part of it. We are told that in the middle of the next round a separation will occur between those souls who are strong enough to undertake the higher stages of evolution and those who are not. This separation has been prefigured by the many legends of a "last judgment" at which the future destiny of the souls for this æon would be decided. The diseased imagination of the mediæval monk, always seeking an opportunity to introduce grotesquely exaggerated horrors into his creed in order to terrify an incredibly ignorant peasantry into more liberal donations for the support of mother-church, distorted into "eternal damnation" the perfectly simple idea of æonian suspension. Those who are left behind at this period have sometimes been described as "the failures of the fifth round," though perhaps even this is somewhat too harsh a term. There may well be some among them who by greater exertion might have qualified themselves to pass onward, and these are rightly spoken of as failures; but the majority will be left behind simply because they are too young to go on, and so not strong enough for the more difficult work.

The facts of the case may be stated quite simply. It will be remembered that the lower classes of the pitris passed only very gradually from the animal kingdom into the human during the earlier half of our present chain-period. Some of them are still, consequently, at a very early stage of the human evolution, and are therefore exceedingly unlikely to overtake the classes who are so far in advance of them. We have been given to understand that it is just possible for even the lowest savage to reach before the middle of the fifth round the level necessary for continued evolution, but in order to do this he must never once fail to take advantage of each opportunity as it is offered to him, and the number who will do this will be infinitesimally small. It is calculated that the proportion who will be prepared to go on will amount to about three-fifths of the total population of the earth—not merely of the physical population, it will be understood, but of the total number of egos who constitute the human life-wave evolving through this chain, while the remaining two-fifths will be left behind.

What then, it may be asked, will be the fate of these laggard souls? A precise analogy may be obtained from the management of a class in one of our schools. Each class has a certain definite amount of work for the year, in which it has to be examined at the close of that period. A good teacher will naturally graduate the work

which has to be done, and will assign so much of it to each month, expecting to carry his class progressively through its various stages. It is quite conceivable that a boy who joins the class at the end of the first or even the second month may by special diligence and application overtake his class-mates and be able to work along with them; but it is evident that those who come in when half the time has already passed will find it practically impossible to do this. It may also happen that among the original members of the class are some who either through idleness or through lack of natural capacity have fallen very much behind the rest; and if that be so, very soon after the middle of the year's work the teacher will probably find it necessary to say both to them and to the new comers "It will be quite useless for you to think of presenting yourselves for the examination at the end of this year; the difficult teaching which I now have to give to the more advanced scholars would be quite incomprehensible to you; if you stay in this class you will only be wasting your own time and hindering the progress of the others." Obviously it will be necessary that these backward children shall commence over again in the lower class the preliminary work which as yet they have not done, or have done but very imperfectly. They must prepare themselves, not for this year's examination, but for the following one; and in that lower class, instead of straining after what is incomprehensible to them at their stage of development, and so hindering their class-mates, they will be able to take the lead in work which to a great extent they already know, and so will be prominent and useful members of their class instead of hopeless failures.

This is exactly what will happen to those who are "condemned" at the critical period in the fifth round. The surroundings in the world at that time will be specially adapted for the rapid progress of the more advanced egos, and will therefore be wholly unsuitable for entities at a much lower stage of development, as the gross vibrations of violent passion and of strong coarse feelings which are necessary for the development of the inert and half-formed astral body of the savage will be no longer available. We can easily imagine many ways in which this unsuitability would show itself. In a world of high intellectual and spiritual development, where war and the slaughter of animals have long been things of the past, the existence of savage races, full of undisciplined passions and desire for conflict, would obviously introduce many serious difficulties and complications; and though no doubt means might be devised for their repression, that

very repression would debar them from the activities requisite for their early stage of evolution.

Obviously, therefore, the kindest and best thing to do with those who are thus backward is simply to drop them out from this evolution, and let them prepare to take their place in next year's class—in the next planetary chain. Such entities will not suffer in any way; they will simply have a very prolonged period of rest in such heaven-life as they may be capable of appreciating, and no doubt, even though their consciousness during this period will probably be but partially awakened, a certain amount of inner progress will be going on. From that condition they will descend into the earlier stages of the evolution of the next chain, and will be among the leaders of primitive humanity there. We should not think of them as in any way put back, but merely as assigned to the position to which they really belong, where their progress is easy and certain. It is to this class that Madame Blavatsky referred when she spoke of vast numbers of "lost souls;" though this term "lost souls," when employed in this connection, has somewhat misled students who had not yet grasped the full splendour and certainty of the evolutionary scheme.

We may think then of each life-wave in its passage through the chain as breaking up into wavelets. Consider what will be the progress made by our own life-wave. Broadly speaking, this represents the animal kingdom of the moon, though the failures of the lunar humanity will naturally have joined it, and will probably be among its leaders.

The whole of the wave which ensouled that lunar animal kingdom should theoretically have entered humanity during the earlier part of this chain, and should by the end of the seventh round attain the goal appointed for it. When that time arrives, however, we shall find that the series of monads composing the wave have by no means all attained that goal, but that many are still scattered at various levels along the Path. The actual distribution will probably be into several well-defined classes, somewhat as follows: though obviously each of these might be further subdivided—

1. Those who, having intelligently studied evolution and determined to take the shorter and steeper Path to the goal, have already attained Adeptship in previous rounds.
2. Those who attain the Asekha level in the seventh round. These are the highest class of the men who have moved along with the ordinary stream of evolution—the vanguard of those who have followed the usual path. They may

be taken as corresponding, for our chain, to the first-class pitris of the Lunar Chain.

3. Those who have fallen short of this perfect attainment, but yet have succeeded in reaching the Arhat level in the seventh round. They correspond for our chain to the second class of the Lunar Pitris, and will need very few births in the next incarnation of the chain before they also gain the level of liberation.
4. Those who, while they passed the examination at the middle of the fifth round, have not yet succeeded in raising themselves above the three lower levels of the Path Proper. These may perhaps be taken to correspond for our chain with that third class of Lunar Pitris (which Mrs. Besant in "The Ancient Wisdom" numbers as the first) who had only just contrived to separate themselves from the animal kingdom, and consequently had much preparatory work to do in the new chain.
5. Those who, while they succeeded in attaining humanity in our earth-chain, yet failed to raise themselves sufficiently to justify their continuance in that chain after the middle of the fifth round. There will, no doubt, be several subdivisions or classes among these.
6. Those who have failed altogether to gain the level of humanity. These will be some of the very lowest of the pitris, who had only just reached the animal kingdom on the moon, and have been slowly rising during the earth-chain, but have not succeeded in attaining individualization.

We must realize that it is not only in the case of humanity that we find this failure to attain the destined level. The same thing appears to happen in connection with every kingdom all through the course of evolution. While the majority of each wave of monads fulfill the destiny appointed for them, there is in each a minority who fall behind, and a much smaller minority who run far in advance of that destiny. For example, just as a very few men are now rising far above their fellows and attaining Adeptship, so a very few animals are even already breaking away from their group-souls and becoming individualized. The great body of the animal life-wave will arrive at individualization only towards the end of the seventh round, and will form the humanity of the fifth chain. We are somewhat less certain as to the fate of the few pioneers of their race who are even at this early stage attaining the goal of their animal evolution. At first we were

led to believe that they would have to wait on their own plane until the rest of their life-wave over-took them, and that they would not appear in human evolution until the next chain. We have now, however, some evidence to show that their opportunity will come far earlier than that, and it seems probable that they may manifest in the human form at the beginning of our residence upon the planet Mercury, as soon as the life-wave passes on there. Presumably among the animals that succeed there will also be various classes, corresponding in a general way in this evolution to the various classes of pitris in the lunar evolution; and some of the animal essence at present ensouling the lowest forms of life will certainly fail to attain the human level in this chain, and will therefore, correspond in the animal kingdom to our "failures of the fifth round." As to whether these forms also will disappear from the earth at that same period in the fifth round we have no direct information, but analogy would seem to require that this should be so. The same differentiation into classes according to the measure of success achieved has been observed in connection with all the lower kingdoms, so that in reality each life-wave ought to be symbolized as breaking up constantly into ripples or wavelets, some of which in time join the preceding or succeeding waves, though the majority move steadily along their appointed course.

The seven life-waves which ensoul our seven kingdoms have always for their principal field of action the planet to which the attention of the Logos is for the moment directed; but a certain small proportion of their action is always manifesting in the other worlds of the chain also. Thus, although the attention of the Planetary Logos is now fixed upon our earth, there are yet representatives of all the kingdoms simultaneously existing upon every one of the six other globes of our chain. These are often described as the seed from which the forms will develop when the life-wave reaches the planet—that is to say, when the special attention of the Planetary Logos is turned to it once more. These forms have remained in existence upon their respective planets ever since they were first constituted by the third class of the pitris in the first round, and in this way the trouble of what might be called fresh creation for each globe in each round is avoided. The life ensouling these forms during the comparative obscuration of those planets is still part of the great wave, and is still moving onward in connection with it. It serves other functions besides that of providing the seed for the incoming wave, since it is also employed as a means of more rapid evolution for certain

classes of monads. It is by the special treatment thus given that it is possible for the second-class pitri to overtake the first class and become one of its members. Under certain conditions of strong desire for advancement he may be separated from the great masses of his fellows on this planet, and may take his next incarnation among the very limited population of Mercury. In that case he will spend there about the same time that he would otherwise have devoted to incarnations in one root-race, and will then pass on to the astral planet F. After a similar stay there he will be transferred to globes G., A and B successively, and then to Mars and to the Earth.

As in each of these spheres he will have made a stay about equivalent to the normal period of a root-race, the life-wave will have left the earth before his return, but he will overtake it upon the planet Mercury, and will then join the ranks of the first-class pitris and share the remainder of their evolution and their varied opportunities of more rapid development. Entities engaged upon this special line of evolution, which has been called that of the Inner Round, form the majority of the very small population of Mercury and Mars at the present time. In the latter planet there is also a certain residuum of primitive mankind which was unprepared to pass on when the life-wave left for the earth—a race which represents a stage of humanity lower than any at present existing within our cognizance. It will probably be extinct long before we reach Mars in the fifth round, since there appear to be no other egos needing manifestation at that level for the moment.

In the same way we find that all the kingdoms are represented upon the astral and mental globes. It is not very easy for us to grasp with our physical consciousness what can be the condition of the life of the lower kingdoms on these higher planes; the idea of the evolution of a mineral on the mental plane, for example, suggests nothing readily comprehensible to the ordinary mind. We may perhaps help ourselves towards the understanding of it by remembering that every mineral must have its astral and mental counterparts, and that the special types of matter which form these are also on their respective planes manifestations of the mineral monad, and we may suppose that through such manifestations that monad is evolving during its existence on these loftier levels. The group-soul must always contain within itself latent possibilities connected with the higher planes through which it has descended; and it may be that in those stages of evolution these potentialities are being developed by some method quite outside of those with which we are familiar. Without

the unfolding of psychic faculties we cannot expect to understand in detail the hidden growth in those exalted spheres of finer matter; the important point is that we should realize that although the great life-wave resides only upon one globe of our group at a given time, the remaining planets are by no means dormant, and useful progress is continually being made in every part of our chain.

C. W. LEADBEATER.

RELIGION AND SECTARIANISM.

THE greatest English philosopher of modern times, Herbert Spencer, has defined evolution, in terms which one may simplify, to be a progress from the simple and uncompounded to the complex and compounded through successive separations and unions. If one takes a ball of some homogeneous matter and allows a force to strike upon it, the resultant vibrations through the mass will be unlike, and so will arise a tendency for particles vibrating alike to separate from the rest. If the process is repeated on the separated portions there will be further disintegration, with a tendency for all particles vibrating alike to unite. This fact pervades all nature. What is true of physical objects is true also of thought, and what is true of thought is equally so of sentiment. So too if a thought impinges upon a sentiment, there results the same tendency to disruption and then to a union of similar particles.

Now religion is a sentiment. Morell, in his "Philosophy of Religion," shows that in its ultimate analysis religion is a sense of dependence. Man is conscious of a Being above him upon whom he depends, and it is that relation which subsists between the two. It is not long, however, before thought strikes upon this sentiment, and then man begins to speculate as to the character of the Being, his own nature, and the nature of the relation between the two. As this process goes on through ages there inevitably come about very varying conceptions of God, of man, and of the tie between the two, and these are expressed by theology, anthropology, and ritual. There arise theories about God, about His dependent, man, and about the way in which He may be approached, His favour secured, His anger placated, the modes through which by prayer, sacrifice, propitiatory rites His good-will may be gained. The whole object is to bring God and man more closely together, and to do so through a ritual of more or less complexity, its parts significant of the ends to be obtained.

All this is illustrated in the different classes of religion, and we may roughly divide them into three. (1) First there is the Pantheistic

class. The idea here is that God consists of everything, that the totality of all beings is the Deity, that man is a part of this totality and therefore has no need for prayer or propitiation, since this would be addressed virtually to himself. His policy is therefore to ascertain the relation of the part to the whole, to conform himself thereto, and thus to rest safe in the surgings and conflicts of the great ocean of life. Prayer is superfluous, for the Pantheistic conception means nothing more than a determination to conform to the laws of the whole. (2) The second is the Creative conception, *i.e.*, of a God, a Father of all mankind, who by force of His will creates the universe and rules it as a Lord and Governor. Here the idea is that of an outside Being first projecting a universe and then imposing on it the laws he deems best. There would be the widest scope for conceptions as to the character of the Governor, the nature of his creature, man, and the quality of the liturgical services necessary to maintain his favor. Ingenuity would be taxed and symbolism exhausted to express every possible phase of the relation between God and man, every conceivable theory of the human and the Divine, every possible method to deprecate wrath or extract blessings. (3) The third is the Emanative conception, the Theosophical. Here the idea is that God has sent out emanations from himself, little sparks from the infinite fire, and that He Himself is the sustaining, informing life of all. The idea is not of a creation from which the Deity is separate, but of a universe evolved from the Deity Himself and sharing in His life; and the consequent conception of human duty is that of entire conformity to the Divine will and law, not with the purpose of pleasing God but because such conformity is right, because it is natural for the human to be at one with the Divine, which is his own nature in procreation. And so in the third conception there is no necessary ritual, no elaborate ceremonial, no system of approaching God: there is the idea of making the human resemble, coalesce with, the Divine.

In accordance with the law of evolution as formulated by Herbert Spencer, we can trace the history of religion through the centuries of humanity and see how the original sentiment of a sense of dependence has been played upon by human thought and has developed into many distinct religions and into numberless sects in each. Variant conceptions of the Divine have furnished ground for variant creeds and theologies, differing conceptions of man have supplied the basis for separated organizations, and the more or less demand for art and symbolic teaching has furnished ceremonial

ranging from the extreme simplicity of Quakerism to the ornate and elaborate ritual of the Roman Catholic Church. The study of the formation of religions, then, their sub-division into various competing sects, furnishes many a lesson and enforces many a truth. We may find it not unprofitable, I think, to take four of the many illustrations which show how the process of evolution works, giving rise to increasingly various churches, sects, and elaboration in worship, and what are some historical and collateral effects of the process.

The first of the illustrations is how a very simple epitome of religion expands through centuries into divergent creeds, separated sects, and an apparatus of ceremonial. We may take as examples three historic religions. First, the Jewish. One of the later Prophets, Micah, sums up the nature of true religious duty in a very simple and beautiful definition. "What," says he, "doth the Lord thy God require of thee, but to do justly, to love mercy, and to walk humbly with thy God?" But this very clear and impressive statement did not long remain simple and uncompounded. As thought impinged upon it, it differentiated into a strange conception of God which became so narrow as time went on that God was considered the head of one nation only; and, on the other hand, there arose an exceedingly elaborate ritual, an hereditary priesthood, a complicated system of fines and forfeits for offences, a temple unsurpassed for richness, the sacrifice of animals, and a minute code of regulations affecting every minute act of daily life. Every moral offence came to have its financial equivalent, all of personal or social matters were subjected to minute rules, and the whole of existence became so burdened with ceremonial and with trivial distinctions that one of the writers in the New Testament says: "Neither our fathers nor we were able to bear it." Various sects arose, not indeed, repudiating the primal bond of race and faith, but denouncing each other as heretical and ceaselessly combating the orthodox standing of others. The later sacred writings of this religion show how the sectarian spirit, theological distinctions, and ritual observances all grew out of the original and simple doctrine of duty.

The second illustration is Buddhism. Buddha was asked if he could put into a very brief expression the essence of his religion. He replied in these words: "Cease to do evil, learn to do well, cleanse your own heart: this is the religion of the Buddha." Here we have much the same simple and practical conception of Godliness as that given by the Prophet Micah, but the same process of histori-

cal development followed. The Buddhistic Church split into two Branches, Northern and Southern, as well as into a variety of sects. There long ago arose a tendency in Northern India, and also, more particularly in Tibet, to ritual. All sorts of minute, complicated metaphysical and religious speculation, a creation of extensive rites and ceremonies, are there. So exactly did the Tibetan ceremonial correspond with that of Roman Catholicism in relics, amulets, talismans, rosaries, priests, monasteries, holy water, saints' days, and the like, that the Abbé Huc pronounced them identical. Chronology, indeed, forbade the supposition that Tibet had borrowed from Rome, since Tibet was earlier, and the Abbé was driven to the explanation that the Devil had impiously framed an anticipatory counterfeit, the genuine article to appear later on. One very significant analogue is in the prayer-barrel. This is a cylinder on the surface of which are inscribed or pasted prayers, and which is made to revolve by water or wind power, the idea being that each revolution wafts up to heaven the prayers upon the barrel and that the petitioner receives credit for each. One is at once reminded of the Romish arrangement for "Perpetual Adoration of the Blessed Sacrament," by which nuns relieve each other in prayer before the altar every few hours, and of paid-for masses "with intention." Mechanical iteration of formulae and forms as accomplishing celestial influences is the common element. One cannot but marvel at the limitless credit which ample means can secure to the devout. A toy wind-mill or a water-mill by a rivulet is within range of the poorest, and not a small stock of good is thus procurable through a prayer-barrel constantly in action; but what an enormous capital may be accumulated by a rich man fitting up a whole mill with numberless spindles driven by steam! And when one recalls the growing resources of electricity and considers what would be possible to a multi-millionaire, the mind is staggered by the demands on celestial book-keeping. What a transition from the heart doctrine of Buddha!

The third illustration is in Christianity. One of the Apostolic writers, St. James, gives a description, as exquisite as the others, of religion. "True religion," says he, "and undefiled before God and the Father is this, to visit the fatherless and the widows in their affliction, and to keep oneself unspotted from the world." Charity, you see, and purity. But what in fact has been the evolution of Christianity? Beginning as an almost doctrineless system, it has developed to an unequalled degree into theologies, creeds, churches, and sects, revelling in metaphysics and speculation and doctrines,

piling up fanciful and monstrous dogmas revolting alike to reason and reverence. There has grown up a peculiar, elaborate, far-fetched ritual, with sacraments and rites and intricate ceremonials, culminating in the Roman Catholic Church where everything is carried to the highest point of symbolic fancy. Religion itself is almost lost sight of in ecclesiasticism, the life of the soul in the ceremonies of a church.

In these three historic examples we see how a simple germ of religious principle has expanded, thought acting upon sentiment, into a doctrinal system and a detailed ritual.

The second of the four illustrations I referred to is the fact that the original cause of separation has usually been very trivial. In the latter part of the 3rd and the early part of the 4th century there lived a Presbyter by the name of Arius. One doctrine he promulgated threw the whole Roman empire into confusion. It was a definition concerning the Son, the second Person in the Christian Trinity. Arius contended that He was not of the *same* substance as the Father, but of *like* substance with the Father. No human being can define the difference, or even make it intelligible. Such a speculation is arbitrary and meaningless. But that in no wise prevented an uproar. The partisans of the two views proceeded to violence, riots occurred in the streets, churches were desecrated, murders and even massacres went on. So widespread was the disorder that the stability of the Empire was threatened, and the Roman Emperor was obliged to summon a General Council to settle the question for all time. It met at Nice or Nicea in Bythina in the year A. D. 314, and comprised 325 Bishops drawn from almost all parts of the Roman world. Now the whole controversy turned upon a single letter. In Greek the term "of the same substance" is expressed by the word "homoiousion"; the term "of like substance" by the word "homöusion." It was over the letter "i," therefore, that the battle had raged in the streets and now in the Council. The vote was for "same substance," a Creed containing it was set forth, and the Emperor enforced conformity.

Some four or five hundred years later, another question arose about the Trinity. This time it concerned not the Son but the Holy Ghost. Defining this origin, the Nicene Creed had stated, "Who proceedeth from the Father." But a Bishop of Rome, wholly on his own motion and without any authority from a Council, added the words "and the Son,"—in Latin, "filioque." The East resented and rejected this unauthorized addition, the West maintained it, and then and thus came a schism which has existed to the present day. The former quarrel was over a letter; this was over a word. For a

thousand years the Greek and the Roman Churches have thus been separated.

The whole history of Christianity has been of an incessant and injurious splitting into sects, always upon either some recondite matter in doctrine, as to which there must always be mere speculation because the facts are out of reach and there is no authority to determine them, or upon some ceremonial observance which has no possible value and in no way affects the spiritual welfare of any human being. The Baptists, for instance, have a separate organization of their own because they hold it vital that the water in Baptism should be applied to the whole body and not only to the head. In England and the United States there are over 300 Protestant sects, usually kept distinct by some triviality. Dean Swift in "Gulliver's Travels" wittily satirized the whole matter. He describes a kingdom divided into two factions, bitterly hostile and in perpetual contest. The difference was over the doctrine whether an egg should be opened at the big end or the little end, and the whole kingdom was kept in tumult by hostilities between the Big Endians and the Little Endians. It is an epitome of religious controversy.

The third peculiarity of the evolution of religion into sectarianism is that gradually the doctrinal and ceremonial part has overwhelmed the practical and spiritual. As time went on, the test of a good man was not whether he loved and served God and befriended his fellow-men, but whether he believed in certain doctrines, championed a particular church, practised specified forms. If so, he was all right; it made no difference what he did in daily life. And why? Men do not argue about things on which they agree, but about those on which they differ, and these assume larger and larger proportions. And so as more and more attention has been fixed on doctrinal differences, more and more has true religion receded into the back-ground. To the sectarian the brother is he who supports the same dogmas, and in the face of that fact religious and moral obliquity is readily ignored. This is strictly exemplified in the condition of religious organizations to-day. Excommunication for evil life is utterly unknown. Did you ever hear of a man being disciplined by his church because he broke a bank, swindled a partner, misused public funds, or cheated in business? Do you know of a case where notorious profligacy or dishonesty imperils church connection? Is money well known to have been acquired by "shady" practices ever refused by a Missionary Society or a denominational College?

The severance of morality from religion is one of the most

ominous facts in our time. Religious reputation is not understood to imply honesty or integrity. Church connection means nothing more, than adhesion to certain doctrines or sacraments. Indeed, any conspicuous ecclesiastical devotion often causes some suspicion. It will not be otherwise until the historical evolution is reversed and both dogmas and ritual dissolve away from the simple conception of religion which they have encrusted.

The fourth peculiarity of the development discussed is religious persecution. Nothing in the human mind is more amazing than its wish to injure those who hold different opinions about God and Divine things. Yet in fact every great religion with the exception of Buddhism has persecuted. Christianity, in astounding contrast with the spirit of its Founder, has excelled all others. Mahomedanism at least allowed three alternatives,—the Koran, death, or tribute. In Christianity arose the term which is supposed to express the most bitter and vindictive of all forms of hatred,—*odium theologicum*. The cruelties practised on believers of a somewhat differing color have been far more atrocious than those practised on what are called heathen or infidels. Nothing in history is more lurid than the tortures, mutilations, executions by the Roman Catholic Inquisition, and some of the Protestant sects. One shudders and turns away from them as, from savagery almost too revolting for belief. One very strange part of it all is that Christian persecutors, inhuman, bloody, abominable as were their acts, have often been sincere and good. Their argument was that it was better for a man to lose his body than to lose his soul, and that temporary agony from rack and fire might save from eternal torment, with larger resources. And the freedom from religious persecution which the last two centuries have brought about has not been in the least due to any reform in religious sentiment (the Pope's Bull expressly condemns the doctrine that heretics should not be punished), but to that wholesome secular spirit of the age which insists on spiritual as on civil liberty. We do not have religious persecution because there is a new, an enlarged conception of human rights and human freedom, a better understanding of the proper function of Government.

Yet the disposition to domineer is not extinct. It has been driven into parishes, vestries, families, and there survives. All of us have read of clergymen ousted by their congregations because of some doctrinal point which the clergyman had studied and the congregation had not. Many of us have known of persecution in families, usually where a young member had become liberalized by

reading, while the parents remained stolid in ignorance. The backward, because older, claim the right to dogmatise over and constrain the more forward though younger, and so on the one side there are anger, hatred, and oppression; on the other bitterness, resentment, and revolt. Only too often would fathers, if unrestrained, eagerly crush down every belief divergent from their own. And here, as everywhere else, the desire to tyrannize shows at once the unfitness for it, since it is always the illiberal and narrow who suppose their own views infallible and imagine a right to enforce them on others. The really cultivated, the truly informed, shrink from dogmatism. It is illogical, inconsistent with knowledge, unworthy, undignified. It must be left to stupid minds and petty hearts. Never can it be successful. You cannot bind the human soul. You may harm the body and torment the mind, but the man will go on believing what he will.

It is an instinct that men sympathetic in interests should combine in an association. When the interests are religious and the beliefs identical, that instinct becomes an impulse. A church is the natural outcome. What is natural is right. No one would gainsay the wish for sympathy, mutual help, a common worship. And so long as this is unaggressive, respectful to other faiths, conservative of all human rights, it can be only wholesome. But the moment it attacks and impugns, claims to be the sole proprietor of truth, claims infallibilities, and calls names, then the spirit of religion vanishes and the spirit of sectarianism takes its place. When the Christian calls a man of different faith a "heathen" and the Mahomedan calls the Christian "a dog of an infidel," then indeed has dogma supplanted godliness.

What will be the consequence as the spirit of sectarianism subsides and the spirit of true religion resumes force? There will be no more fantastic attempts to inject theological dogmas into races of different genius and different civilizations thousands of miles away. Missionary Societies, unless for purposes medical or educational, will disappear. Controversial religious literature, waste of strength when half a dozen denominations struggle for support in a village able to maintain but one, starving pastors, ignorant preachers, sectarian rivalries will be unknown. Ostracism for mere belief will be felt monstrous. Not only direct persecution will cease, but even domestic or personal attempts at constraint. In the presence of grand conceptions of God and man and evolutionary law, ritualistic elaborations will seem trivial, ceremonies and finery and body worship drop back into humanity's nursery.

Now how is individual insistence on opinion to be ended? In other words, what is the remedy for dogmatism? Simply this,—*recognition of one's own fallibility*. It is a remarkable fact that a man who knows nothing of science or literature and who is utterly ignorant of scientific religion in every one of its departments, feels himself competent to pronounce off-hand on any question of doctrine and to denounce as heretical the most learned students who hold different views. He might hesitate to dogmatize on matters terrestrial of which he consciously had no knowledge, but on the nature of God, the intentions of the Divine Will, and the corrections of current theologies, he supposes himself thoroughly informed and quite fitted to pronounce. There is only one way in which this ludicrous delusion can be dispelled. Let a man see that he thus makes himself ridiculous, and his ready dogmatism will cease. Once open his eyes to the obvious fact that he is, like others, an erring mortal, far from any possibility of certainty in things beyond his ken, that the claim to infallibility is not only a mistake but an absurdity, and you have the cure. Then indeed will come to him the further disclosure that religion is not a matter of creed but of character, and that all true men are fundamentally at one. He will echo the words of Pope,—

"For modes of faith let graceless bigots fight;
His can't be wrong whose life is in the right."

We are told that in the evolution of the Chela there is an Initiation in which he renounces adhesion to any one special faith. His broad vision takes in all faiths as partial presentations of the one eternal truth, but it is that with which he is concerned, not with them. In the possession of religion, sectarianism vanishes. Many of us at our lowlier stage are members of some religious body and find its doctrines, perhaps its ceremonies, warning and helpful. Why not? Every human spirit has its own needs, and therefore its own way to supply them. And if it sees this to be true of every other, there is no intolerance, no bigotry, no invasion of equal rights. Recognizing our own fallibility, we claim nothing that we do not concede. Long time hence, when we stand among the Initiates, we shall perceive how wonderful is the process of evolution through which we have passed, an evolution which carried us through many forms of faith, dropped each as we rose to the conception of a nobler, disclosed that even the noblest has its limitations, and then set us free, free from prejudice, free from partiality, free in the boundless universe of Truth itself.

ALEXANDER FULLERTON.

1905.]

"THE THEOSOPHIST:" OLD AND NEW.

OUR dear old friend, *The Theosophist*, long ago passed through one of those changes of form which are so often seen in nature. But few probably among those now engaged in the active work of the Society remember our premier Theosophical Journal in its pristine form, resembling rather a broad sheet or a newspaper than a magazine. And though some of us had, and even still cherish, a tender sentiment towards that old body now long abandoned; just as those who knew her closely and loved her with all their hearts will never quite cease to regret the bodily form, with its wonderful eyes and beautiful hands which then served our teacher and the inspirer of our whole movement, H.P.B. its first editor; we yet appreciate fully and highly value the many advantages greater convenience of our *Theosophist* in its second form, the one which it will still retain, though with improved materials, in the future on which it is even now entering. So likewise, shall we gladly welcome H.P.B. back again and shall welcome in her the same inspiring spirit and fiery devotion in her new body just as we hope that in her child, the *Theosophist*, that same inspiration, that same breadth and catholicity of outlook, of sympathy, will reign even more completely than it has done hitherto.

At a moment, however, when our *Theosophist* is thus to appear in improved and embellished outward garb, it seems not unmeet to dwell a moment upon the spirit which should inform it. For the *Theosophist* was the first, and must be always the premier organ of our movement, and upon the *Theosophist*, beyond all others, falls the duty of keeping alive and cherishing that spirit, of fanning its inspiring flame and making it burn ever more brightly.

But what is that spirit? What the real, fundamental key-note of our whole movement? What the essential life, the living fire within it?

For others I do not pretend to speak. Let each man answer these questions as he may, and each woman as the Gods have given her wit. But I will venture in these few lines to state very briefly what the answers to them are which really appeal to me.

The spirit of our movement is Love—all-embracing, all-comprehending, destroying as with fire, selfishness, pride, isolation and all the barriers that shut man from man. But because it is the spirit

of Love, it is also perfect Freedom and the unceasing, unrelaxing aspiration towards Truth.

And its key-note is the renewed proclamation of the Path—that ancient narrow path which leads to Divinity—that Path which is the path of knowledge and of Power, less than of Love and Devotion. For the one undesirable, unquestionable achievement of our movement, has been to bring back the knowledge of the existence of that Path to a world that had forgotten it, and to evoke some gleam at least, of understanding as to its nature, to throw some light, however faint, upon its conditions, its difficulties and its earliest steps.

And the living fire within our movement is ardent aspiration towards that Path and the goal it leads to—in their *true* sense and nature. For it is not “powers,” whether psychic or other, nor knowledge, whether phenomenal, of the astral, scientific, of the physical, or even intellectual apprehension of spiritual truth alone which I mean. For the aspiration which is the essential life, the living fire within our movement is the desire, the ardent, unquenchable longing, to awaken and vivify the Divine Spark within ourselves, to feel its quickening thrill, to sense its peace and its unsurpassable strength, to live in and for and through it alone, however blindly we may gropingly stumble on our way, however feebly we may respond to its outwelling impulses.

Such a statement as this is all too brief, too terse and condensed for such a topic. It needs must be open to many misunderstandings, and therefore I crave the utmost indulgence in its interpretation. I am the last to undervalue or depreciate the usefulness of the many other lines of work, effort and interest which have grown up within our movement. But to me they seem non-essential as compared with what I have tried to indicate above, and to have real, lasting value for us solely in proportion as they subserve that one end and object. Thus all the floods of information which have been found out since “Isis Unveiled,” with regard to the nature, the evolution, the past and the future of man and the universe he lives in, seem to me to derive their most intense and deepest significance from their bearing upon that Path which man must tread if he would realise and bring to expression the divinity within himself.

It must not be thought, however, that this view is an individualistic or selfish one, ignoring the needs and interests of the many for the sake of what, admittedly, but few are yet prepared to attempt in real earnest. Just the contrary seems to me to be the actual fact. For once a man has *really* understood and grasped the great truth, the absolute

fact, that the divinity within himself is *one* with the divine in all men, and hence that its awakening to activity implies above all things an ever-growing realisation and expression of his indissoluble solidarity and unity with his fellows—when he thus comes to know, not merely with brain, but with heart-knowledge that this is so, then he sees also that love and care for all, patience, helpfulness unlimited, self-sacrifice with wisdom, untiring effort to make the world around himself a little less dark, are the true means and the only effective methods by which that Divine Flame can be kindled and fanned to greater brightness, fed and quickened till its heat melts utterly away the flinty rock of selfishness and the Ahamkāra—the personality—dissolves at last completely in the glow of love grown divine and united to perfect wisdom and perfect power.

But let us not forget that the inspiring fire of love, just *because* it is spiritual and divine, is also essentially and in all things *same*; that it is conspicuously distinguished in its purest manifestations by perfect balance and the fullest measure of common sense; that since it is all-embracing and universal, it should also be free from eccentricity and crankiness, from exaggeration and undue bias. For the power of that which is of the spiritual is so immense, that even its reflections so abound in force as to most readily produce, in natures imperfectly prepared for its action, all sorts of cranks and crazes, eccentricities, exaggerations and distortions, all the more regrettable because they are but too often mistaken for the true spirituality itself, instead of being recognised for what they really are, the clouds upon its brightness, the distortions of its perfection, the dark shadows and inversions of reality which mislead so many a true and earnest seeker for the divine.

And we should ever remember with gratitude, among the many other debts we owe to our honoured President-Founder, that he has for these many years steadfastly upheld the banner of sanity and common sense, and striven in the *Theosophist* to show things in correct proportions and to preserve a universal and truly catholic outlook, a world-circle sympathy and interest without narrowness or sectarianism.

In conclusion let me add that our deepest debt of gratitude to H.P.B. consists in this: that she reproclaimed the Path and taught us somewhat of what it really meant. And in this journal which she founded it seems fitting at this moment not only to recall her name and the incalculable debt of gratitude we owe to her, but also to again direct attention to the essence of her message and to point out the most vital as also the most inspiring of its words. In her life and

work, in her eager devotion and untiring labour, she showed us what in its essence the Path of Life means; her wonderful powers and faculties, both literary and psychic, served but to call attention the more vigorously and loudly to that message; and I am deeply convinced that the future of the human race itself, to say nothing of that of our own movement, depends more upon a true and correct understanding of this her message and of the nature of the Path to which she ever pointed, than upon any other factor.

And it is because of this—that to me the Path is the very centre and life of our work and our movement, and because that Path is the path of all true human perfection and human hope—that I have now endeavoured, however feebly and imperfectly, to once more recall it to the minds of all readers of the *Theosophist*.

Let us therefore hope and desire with all our hearts that our old friend the *Theosophist*, on its improved paper, and in the glory of new type, may prove all the more eloquent and persuasive an expounder of the message of its creator and first editor, our dear “old lady,” H. P. B.

BERTRAM KEIGHTLEY.

THE COMING PERIOD OF OUR MOVEMENT.

THERE are different periods to be distinguished in the progress of everything which has life. Where there is no change of form, there is stagnation, not progress; death, not life. Our movement shows life and progress: which are its periods?

The *first* period was, of course, that of its establishment. It includes the foundation, extension and consolidation of our Society. This work was done by our venerable President-Founder, Colonel H. S. Olcott, assisted by H. P. Blavatsky and A. P. Sinnett. The success of this period is phenomenal, and it is undisputed that our President has proved to be an unrivalled organiser. Our Society founded in 1875, formed its first branch in 1879; in 1891 (when H. P. B. died) it consisted of 295 branches and centres, in 5 Sections; now (or end of 1904) it has 457* branches and centres, in 10 Sections. (Inactive branches are not counted here). A net-work of living theosophical centres has been spread all over the civilized world, including the not—yet—sectionalised parts like South Africa and South America.

The first propaganda was done by Col. Olcott's Lectures and Mr. Sinnett's books, “The Occult World” and “Esoteric Buddhism,”

* Count not officially verified. Ed.

supported by the *Theosophist*.* Until the first crisis sifted our Society in 1885, we had no theosophical literature of importance besides this. Then H. P. B. began her “Secret Doctrine” and other fundamental literary work, while she was in Germany. She gave us revelations and full outlines of the work to be carried out. In setting us the tasks to be fulfilled, she pointed out in the first instance, that our work has two sides, that of *religion* and that of *science*, and that both have to be *harmonised* by philosophy, which ought to be practice as well as theory. But, above all, I heard her say more than once: “If you do not make Theosophy a *living factor* in the *mental culture* of our race I shall have lived in vain!”

She left us, and her work was taken up by her most able successor Annie Besant, assisted by C. W. Leadbeater and others. The *second* period of our movement began. It is needless to speak of the grand success with which Mrs. Besant has promulgated our ideas extensively and, even more so, intensively. All the world knows the former, and her disciples testify enthusiastically to the latter. No more capable and competent human frame of soul, mind and spirit, could have been found to attain the great aim which had now to be realised. The soul of our movement was to grow and had to be infused by the divine spirit. This is going on now in a wonderful way to be seen and heard by every one who has eyes and ears for it. This is truly the *religious* part of the work to be done. Not only are all religions reconciled with each other on the basis of their *esoteric* comprehension but also true religiousness blossoms in every one coming virtually under the influence of this movement.

No one can imagine that this work could be carried on *better* and that this task could be fulfilled more sympathetically. Also ~~no~~ one will ever think that this religious period could come to an end and would become a matter of the past. Like the first period of forming the *body* of our movement, which has not ceased and cannot cease, this second period will not cease: the *soul* will always grow within this body, and it will continue blossoming. But this ought not to make us believe that *our* work is finished, that we can rest now quietly and that the remainder will be done *for* us. Is this not one half of our task only? What about science and the mental culture of our race?

This task has also been taken up most ably. George Mead leads the way in this direction, and no one could do this literary work

* H.P.B.'s “Isis Unveiled” contains mostly Occultism, but very little of Theosophy, not even the knowledge of karma and palingenes.

more competently, skilfully and thoroughly than he. This is historical research in bringing to light important but forgotten documents of the past and in correcting current views of the beginnings and foundations of present beliefs. These masterly researches tend also to prove the unity of mankind in spirit, the ancient belief in the divinity of this spirit and in the possibility of its full realisation in every human being. Moreover, these researches will help to deliver us from the fetters of dogmatic theology; and it appears that this is the most important and necessary work to be done, particularly for the English world, while the other protestant nations do not seem to be so much under the sway of theological traditions. In these other countries the Church has not the leading influence in mental culture, but the *natural sciences*; and these are surely of greatest importance now for our whole civilisation. This has always been recognised by our leaders. Mr. Sinnett and several contributors to *The Theosophical Review*, lay particular stress on this point. And in introducing theosophical views into our present mental culture these views have to be made a living factor not only in historical research, but surely also in the researches of natural science.

This is the beginning of the *third* period of our movement. Now, a few words on the *principles* which will lead us to attain this purpose might perhaps not be out of place here. These principles, relating to the *method* in which such a research has to be carried on, cannot be systematically expounded here; for this would form a separate essay and could be only of theoretical interest. But it is useful first of all to ascertain what kind of work will *not* help to attain the purpose of bringing theosophical views home to a scientific mind. This may be stated to be, particularly, all kinds of "apologetic" literature. We read often interesting articles explaining how the researches of natural sciences more and more confirm theosophical views and their previous assertions. This is interesting for theosophists, but it can *not* attract the attention of a scientific mind.

Why not?—The idea at the bottom of such apologetic work is, that it is a *fault* of the *scientists* that they do not take any notice of our literature and of our assertions, which might help them. But, truly, this is *not* the fault of the scientists, but *our* fault. All our views are hitherto given as dogmatic assertions. If they are not actually stated as revelations, they are, anyhow, offered in the form of a *deductive* exposition. This deductive method is likewise used in the manuals of science for our students. This, however, is not an excuse for us; this method *can* be efficaciously used for scientific

facts, but it can *not* be applied to theosophical teachings with the same effect—for the following reason:

Although all the facts presented in the scientific manuals have been found by *inductive* research, the *deductive* method of teaching and explaining them to students justifies itself as being the *shortest* and *easiest* way of instruction; and at the same time the student gets informed by some occasional proof-experiments of the manner in which these facts have been found inductively. As all these facts have long since become generally recognised, the deductive method of instruction is unhesitatingly admitted. But no scientist can and will ever admit this deductive method of dogmatic assertion for any *new* fact or view which had *not* yet been generally recognised. Now, our theosophical assertions, like for instance human palingenesis and karma, are such new and not yet recognised facts. Therefore, if we wish to introduce them into our mental culture, if we wish to make them living factors in scientific research, we shall have to represent them by the *inductive* method, as this is being done successfully, for instance, by the Society for Psychical Research, in proving occult phenomena.

It is a universally accepted rule of our mental culture, that any one who offers *new* assertions, new facts or new views, has to *prove* them, if he wishes them to be accepted by others. Our movement offers many new assertions and views, therefore, *we* have to *prove* them. Without that, we may repeat them dogmatically ever so often, they will never influence the mental culture of our race. Especially all the *facts* of *Nature* which we assert, should be made plausible by inductive argumentation. Thus we have, in the first instance, to show the scientific *possibility* of human palingenesis (reincarnation), if we wish to help our race by introducing this knowledge into their mental culture. I have briefly stated the attitude of science towards this asserted fact of nature in the last number of "*The Theosophical Review*.* There are many other principles of method which have to be our guide, if we can ever hope to have any success in this our coming third period; but the first principle has to be, the exposition of our views as *inductive* research.

If we look round the world, there are, I think, two countries

* See *The Theosophical Review*, August 1905, page 531. What is required is not—as Mrs. Besant says in her postscriptum thereto—"the large use by theosophists of scientific facts and the illumination cast on each other by scientific discoveries and theosophical teachings;" but our *fundamental* views and assertions have to be exhibited *systematically* in a manner which is *acceptable* in the light of scientific facts and knowledge and which is *adapted* to the *critical requirements* of our mental culture.

which can claim to be, above all, the countries of Theosophical philosophy ; they are *India* and *Germany*.* *India* has done her duty for ever so many centuries, and she is now reviving for fresh activity to do again the duty of her ancient destination. *Germany* pretends to excel in all those sciences which are in closest contact with Theosophy : biology, psychology and the theories of mind (*Erkenntnis-Theorie*). Will *Germany* now do her duty again ?—Let us hope so !—But whether she will or not, our movement will find all those competent men who are necessary to carry on its third period, as it found the right organs for the first two periods. Hail to this coming period !

HÜBBE SCHLEIDEN.

THE GOD GANEŚA.

THE Hindus worship many a god. *Ganeśa* is one of the chief among them. His worship precedes every other, at every religious ceremony. In modern days the worship has degenerated a good deal. The external ceremony is all that now remains and that in a very crippled form. It is but seldom that the real truths underlying the ritual are understood and explained. It is therefore worth while to discuss the nature of the god, and his place in the evolution of the human race.

The god is represented as having the form of a man, with the head of an elephant. To an outside observer this appears to be a very ridiculous conception of a god ; and the Hindus are branded as rank fetish worshippers, and the most ignorant class of semi-civilized savages.

A little consideration will however show that the physical appearance of *Ganeśa* is merely a representation—a deliberate one—and nothing more. The most incongruous elements have been jumbled together, with the object of telling the student that he should not rest satisfied with the form, that he should at once see that there is a meaning behind, and this he should try to understand.

The elephant's head on the body of a man is the chief mark which distinguishes the god *Ganeśa* from all other gods, and this discloses the nature of the god. *Ganeśa* is the power of *thought in action*—the powers of the head and the hand together. The power which thinks out the best means of acquiring any desirable object, and then at once carries out the conception, and works it up to success, is named *Ganeśa*. The business of the world is largely

* See *Theosophist*, January 1895, page 254.

carried on by the head conceiving and the hand carrying out. If either of these powers were missing, where would the world be, as we see it now ? The possession of this power is the *sine quâ non* of success in all human affairs. The head would be useless without the hand to carry out its behest, and *vice versa*. A man may have the best intentions and the finest intellect ; yet if he has not the pluck to put them into action he is but a useless dreamer. If, on the other hand, he has the power to do but not the intellect to direct, he may possibly succeed in making some mischief, but can put his power to no good uses. It is therefore of the highest advantage to humanity, both collectively and individually that the powers of conception and execution—represented by the head and the hand respectively—should both be present. Any one who would succeed in life should try to evoke this dual power in himself. In the world both these powers are seen working in one place in the elephant only. His proboscis, called in Sanskrit *hasta* (hand), is a part of his head. Hence the *elephant's head* has been placed on the *human body*. The elephant's head represents the powers of conception and execution acting in unison, and this in *Ganeśa* is represented as guiding the human being and leading him up to success.

Desire and grasp, conceive and execute—these are the chief characteristics of this power. The appropriate name which suggests these characteristics is *gajānana*—the elephant-headed.

Another name which suggests another important characteristic of this power is *lambodara*, meaning one who has a large stomach. Technically it means one who digests everything. The power thus shows itself to be one that desires, takes and utilizes anything to the best advantage.

Another characteristic of this power is shown by the allegory that the vehicle of this power is the rat. Is there any place in anybody's house, where the rat may not go without his knowing it, or for all that he may do to keep him out ? The rat has been given as a vehicle to this god, simply to show that his conceptions are the boldest and the most far-reaching, and his executions the most heroic. Nothing checks him. Wherever the object of desire may be, this power will reach it, grasp it and digest it.

The four hands represent the four quarters of the globe, and this shows *Ganeśa* to be a power which from its place will extend its operations all the world over.

The eight female attendants are the eight well-known *siddhis*—*aniga* and others. They are always the handmaidens of the divine

power of bold conception, and undaunted immediate execution. The lotus posture signifies the firmness of an unshakeable resolution to succeed.

This then we see is the power of *Ganeśa*—the boldest conception, the most unflinching resolution, the most undaunted execution, the surest success, and a world-wide scope.

All these qualities are the elements of success in life—physical, intellectual, spiritual. The god *Ganeśa* may therefore briefly be called the *god of success* in life.

Does such a god actually exist? This opens up a wider question. Does any god exist? Are the *devas* a fiction or a reality? There are many ways of looking at the question. But the most important problem to decide first is, Are there any worlds in this universe other than that which the ordinary man sees? What is this world which the ordinary man sees? Every man can take his stand on the undeniable idea of the '*I am*.' This no one ever thinks of denying and no proof is required to make it intelligible to anybody. Now it is the '*I am*' which becomes through the five senses conscious of a world without. He becomes conscious of the '*I am*' changing into various appearances, putting on as it were various garbs, and he infers that this is due to a world without. The ordinary world visible to every one is the world of gross matter. But a higher world too becomes visible. Distance disappears, time is annihilated, and visions of a higher world become certain. No doubt remains that we are surrounded by a world of finer matter, which men of the day have begun to call astral. And what is more, it becomes visible that in this astral world live the causes of all the phenomena of the gross world. In fact the gross world, in the sequence of causation, owes its very existence to this astral world. A higher world again shows its brighter rays in the distance. This has been called the world of thought. This again is responsible for the existence of the astral world.

Thus as we start with the '*I am*,' we find that the first modification of this individual consciousness is the "*I know this*," the second is the "*I see this*," "*I hear this*," "*I touch*" this, &c.,—the five sensations and the five actions. It is easy to see that the '*I know this*' is a modification of the '*I am*,' and the sensations and actions are but modification of the '*I know this*.'

The '*this*,' let us say, is the world without the gross world, the immediate mother of the gross body in which we find the sensations,

actions and thoughts working. As the gross body has a gross world, so the sensations, actions and thoughts have a fine world of their own, and thus, we see that the visible universe—not only the one which every one *does* see, but which every one can see—has in fact three worlds known as the physical, astral, and mental, or as *sthūla*, *sūkshma* and *mānasika*, or as *bhūr*, *bhuvah*, and *svah* or the *mahābhautic*, *tanmatric* and *mānasika*. These are all below the "*I am*" and are its modifications. Then is there the world of the "*I AM*." Then onwards still is the world of the "*am*" only—the pure BENESS after the individual "*I*" is eliminated. The "*I*" too is but a modification of the "*is*," the pure *Satva* as it is called. It is plain that the *I* and the *Thou* are comparative terms, and they cannot exist without differentiation. What is common to both is the pure *Satva*. That is a world higher still. That in fact is the world in which all separation disappears, but which is the beginning of separation.

Man is but a microcosm. His gross body is an individualization of the gross world without. Therefore his individualized astral and mental bodies must be individualizations of astral and mental worlds. This process of reasoning makes it clear that the '*I am*,' which no one thinks of denying, is really clothed in three several vestures which he makes himself and then puts on, and that the materials for these vestures are taken from surrounding appropriate worlds. The same conclusion might be arrived at in another way. Let us briefly examine the gross world.

According to Indian philosophy the gross—the *mahābhautic* world is made up of five states of matter—the *prithivi*, the *āpas*, the *tejas*, the *vayu* and the *ākāśa*. Each of these as ordinary observation shows is a compound of five kinds of *minima* grouped together in various numerical proportions,—the *minima* of sound, touch, vision, taste, and odour. These are the five *tanmatras* of the Sankhya yoga philosophy. As the gross atoms appear from these *minima*, the *tanmatric* state of matter is evidently separate from them and exists independently of them as their cause. Then there evidently exists the force which groups these *minima* in various forms, and gives also the various forms to the innumerable groups of gross atoms. These are the powers of action known as *Karmendriyas* in the Sankhya philosophy. *Vak* gives circular motion—the sound vibration. *Pāṇi* gives spherical motion, the *Vāyu* vibration. *Pad* gives the quadrangular—the *prithivi* vibration. *Vāyu* gives the semicircular motion—the *āpas* vibration. *Upastha* gives the triangular motion—the *Agni* vibration. The comingling of all these motions in various proportions, gives birth to

the *tanmatric* and thence to the gross forms. This evidently presupposes the existence of another force, which commingles these forces in various proportions. That other force is named the idea—the *manas* of *Sankhya*. The powers of *manas* are described as *saukalpa*, putting together, and *vikalpa*, putting asunder. Out of the *tanmatric* material it makes forms, and destroys them on the pattern of its own conceptions—the *ideas*. And the ever new forms it makes are carried to it by the five *Jñanendriyas*, the powers of sensation that it may see and judge them with a view to future changes. Thus in order that the gross world should exist, it is necessary that the *Tanmatras*, the *Karmendriyas*, the *Jñanendriyas* and the *Manas* should exist. These in fact are the objective, instrumental, and subjective appearances of the subtle *tatvas*. The instrumental modification is variously known as the *Karma* or desire principle. The *manas* is the power of intellect. These three—the subjective, objective and instrumental modifications are all manifestations of the *ahankara* the principle of individuality, the 'I am'; pure, and then above it we have the world of pure Being, *Satva*.

This brief statement of the line of thought to be followed is principally meant for those who may not have studied theosophical books up to this time. Theosophical students are of course convinced, and any other student who may dispassionately follow the lines of study suggested, will certainly be convinced very soon of the fact, that the 'I am' is surrounded by many worlds, that the universe is not a barren heath but every point is full of divine life and that the emotions and intellect of man are quite independent of the gross world; that man lives first in the world of intellect, then in the astral world, and last of all and for a very short time comparatively, in a physical garb.

Now in considering the nature of gods we are principally concerned with the relatively subjective worlds of the emotions and the intellect—the astral or *tanmatric* and mental or *manasic*. Just as the physical world is full of physical bodies, these subjective worlds are full of astral and mental *bodies* or forms. Some of these forms represent the forms of the *devas* as gods. They are constantly influencing our lives, through the astral and intellectual portions of our body. They have all an individual *latvic* appearance, and each appearance has the capability by the very nature of its existence, of influencing the physical world through its astral and mental counterparts.

Every power that man puts forth is mental and astral in its

origin, as everybody now knows, or at least can know by very little study; and as the students of "Nature's Finer Forces" know, every power is an appearance of the five *latvas* in various proportions. Which is the same thing as to say that all the powers that man shows forth are individual existences of the astral and mental worlds. As the sun is the source of heat and light and all physical life, so there is an individualized power in the astral and mental worlds from which rays proceed to every human being, evoking in him the powers of sensation and action in innumerable degrees, as also the powers of thought, intellection, conception, judgment, contemplation, imagination, &c. To a thoughtful student of the Upanishads this statement will appear to be a truism. A student of Theosophy will never think of denying it. But any other man must turn to the study of either of these with an earnest desire to see the truth. Then he will see that every power that shows itself in man comes from the astral and mental worlds, and that in the astral and mental worlds these powers exist as individualized *latvic* appearances appropriate to those worlds. To him who sees, the whole world is full of gods—divine appearances of the powers of the Logos, clothed in the *latvic* garbs of the astral and mental worlds. And such a god is GANESHA.

A full discussion of the subject from all points of view is not possible in a single paper. But a few words may be added on the worship of this deity. As already remarked, he is worshipped at the beginning of every religious ceremony. The object is not difficult to see. It is to evoke in the sacrificer the power of achieving success in life—the power of clear conception, immediate execution, and unflinching resolution—by devotion. Devotion is that state in which the mind and astral body of the sacrificer are placed in a state of *latvic* receptivity by the power of will, or by the effect of a *mantra*, or the power of music or by contemplation of the qualities of the deity worshipped, or by a recitation of stories illustrating the working of those powers. To a beginner, mere physical symbols are of great help. To a more advanced student the symbols are explained. A more advanced student may do away entirely with physical symbols and their explanations. To him a study of the names of the deity, and an intelligent recitation of hymns will serve the purpose of putting him *en rapport* with the deity. And while thus gradually are evoked in the sacrificer the highest powers, which render him more and more of a god in human shape, he is led on to see ultimately Him whose manifestation all the deities are, and in whom ultimately, every one must seek for eternal rest. Surely the best way of reaching Him is by an

intelligent and detailed inquiry of *how* His divine work goes on, rather than by an unthinking and blind assertion that He is omnipotent, and omnipresent.

RAMA PRASAD.

THE GARDEN OF REEDS.

"WHO IS THERE WILL SERVE GOD FOR NAUGHT."*

THE bare grey walls of rough stone were flushed pink with the sunset ; the purple-blue sea heaved beneath a flaming stormy sky ; the light that lit the grey walls gleamed on two faces ; the faces of a man and a lad of twenty.

The man was of great dignity of bearing, a warrior-monk, the head of a great community of soldier-priests. His face was stern, quiet, and a little contemptuous. The lad, clad in the dress of a novice of the Order, was white with sullen anger, and his eyes flamed with excitement.

"Is it thus, then," he said sulkily, "you condemn me without a hearing?"

"I will not hear you. I know enough. You have no excuse."

The young man leaned his cold hands, quivering with rage, upon the table.

"You shall hear this, then ;" he said, "if you would have heard, I would own I have no excuse. But you condemn without hearing. A man who knows not to be just, is not fit to be head of this House, though he were the greatest knight alive."

"Yvon," said the man slowly, "as God lives, if you were not my sister's son, and she a dead woman, I would have you flogged for this."

"Herein, then," retorted the lad, "is injustice still. If I deserve flogging for speaking truth, not flattery, in your petted ears, it is not my mother should save me."

"She shall save you, nevertheless."

"You cannot hear the truth. They call your tyranny, leadership ; your folly, wisdom ; did you swear the sea was dry, they would whine, 'Yea, lord, thou knowest best ; our eyes have deceived us.' They love you because you make them feel as though they were God-filled heroes, instead of self righteous braggarts"—

The Head rose.

"It is enough, Yvon," he said, "Your mother shall *not* save you.

* "Imitation of Christ,"

You have let your tongue rage against me like a fire, in secret, for the last three months."

"Your spies have reported it—have they?"

"I will make a public example of you, before you set the White Company of novices in rebellion."

The lad became silent ; his lips turned grey, and quivered. At last he said :

"There are those here who will cry shame upon you."

"I can bear my share of the shame, if you can bear yours."

The young novice did not speak for a while ; then he said, gasping :

"If you carry out that threat, I shall kill myself."

"Will you own you have lied and slandered me?"

"No. Flog me like a serf, if you will. I am not forced to live, after you have disgraced your sister's son in the eyes of the whole community."

The tall man put his hands on the shoulders of the novice, and pushed him forcibly towards the door.

"Go," he said, "Use your tongue—it is a woman's weapon—*as* you please. Creep underground, mole-like ; slander as you please. Defy me if you will. You have free leave to behave as ill, and do as much harm as you choose, or as you can."

He pushed the lad by main force from the room, and bolted the door. The young novice walked slowly down the passage, trembling from head to foot. He went to the little narrow cell allotted to him, and threw himself on the floor. He was torn by complex emotion ; a bitter hatred of the man under whose authority he lived, and a frantic desire not to hate him, but to follow him to the death.

Every thing this man said or did gave his young nephew the sharpest pain one human being can give to another. He was a man who possessed what the modern world calls "personal magnetism" ; he led the whole company of his followers, not only because they believed in his power, but because he had the capacity for giving to others a pleasurable exaltation of mood. But to his dead sister's son, Yvon the novice, he gave bitter agony ; he did not know the cause of this mental anguish ; it bewildered him, and his slanders and fault-finding were the outer expression of the inner torture.

Yvon took advantage of the position ; for a month he tried to force the great warrior-priest, his kinsman, to notice or punish him. He began to do serious harm in the community ; and the elder of

the knights became alarmed. They brought complaints without number to the Head ; to be met by the quiet words :

" My nephew, Yvon, has leave to do as seems good to him. In no case will I, or any other, resist or punish him."

The bewilderment and indignation caused by this reply was great. Men began to whisper that the great soldier was under the glamour of an evil spell, which led to blind and infatuated devotion to his sister's son, who could do no wrong in his eyes. But in truth the Head was enduring a struggle which was the bitterer by reason of his inner strength, and outward calm. He knew that to Yvon the novice he was bound by links subtle and unbreakable ; he disliked the sense of being bound to one who loved him not, and for whom he felt no love, but rather the strong bond of dislike. The young man's insolence, his defiance, his shrewd method of dragging all weakness and flaws of conduct into the light of day, his apparent blindness to all strength and nobility in those whom he disliked, moved the strong ruler in a way which caused him to smart with anger. He was vexed, moreover, because this young Yvon had power to make him angry.

Often he was tempted to send the rebel forth—expelled in disgrace. His chief knight, the ruler of the novices, urged this course upon him ; he ventured to urge it strongly, when a very serious disturbance arose, and was traced to Yvon.

The Head spoke after a long silence of listening :

" I cannot," he said, " I cannot do it. I cannot tell you why ; I do not plainly know why. I cannot do it. This boy loves me, moreover, more than any here."

" My lord," said the other, dryly, " He never ceases to slander you openly and secretly."

" I know it. But he loves me in his heart. The love that comes by way of hate stands to all eternity. It has found no joy by the way ; it is pain—pain—pain—and bitter pain till it knows itself as love. But it is not because he loves me that I cannot cast him forth."

The head of the novices bowed silently. He was very angry ; and with reason : The harm that was done was incredible, seeing the relative strength of the disturber, and the great man whose works he undermined. His hints, his openly spoken slanders, his comments in which he ever imputed the worst, drew the slightest apparent flaws into the light of uncharitable observation, were having effect. His suggestions of unworthy motives and weakness in the

great leader rested in the minds of the community. The strength of the man attacked gave fictitious strength to the lad who attacked him, sometimes openly and insolently, but oftener by confidential gossip among his fellows.

The great leader heeded not ; and even carelessly gave fuel to the flame by word and deed.

The tide of rebellion rose ; it rose through the weakest of the young novices, to the younger of the pledged order. At last it touched the mightiest of the great band of " fighting monks," who had been, and were, so vast a power in the land.

And the two fighters, the great Head, and the young rebel, Yvon the novice, never spoke to each other. Their eyes would meet like the blades of a pair of duellists ; but neither spoke until one day when they met in a little cloister alone.

The elder stretched forth his hand, caught the other by the shoulder, and stayed him. They looked at each other. The elder spoke :

" I do not know why I suffer you to wreck this Order, Yvon," he said, " Unless it be that its hour has struck ; and a Power greater than I constrains me. I could stay you. I could cast you out or imprison you. There are those who say I sacrifice this House to one unworthy member ; and they ask the reason, and whisper the answer."

The young man answered with an effort, as though his lips were numbed : " I do not know why you spare me," he said, " I work against you till I am sick at heart with shame. I cannot help doing it. I find reasons for it ; but I know they are false. There is a reason. What is it ? We do not know why we act. The reasons we give ourselves are all false. I lie concerning you. I know I lie, and they know I lie ; but they believe me too. We are only dancing dolls. The showman pulls the strings, and we dance."

He stopped, and then spoke in whisper, with quivering lips :

" You are too gentle with me. It maddens me. Crush me ! I am a coward, for all my insolence."

The Head laughed :

" Yvon," he said, " I have learned something which I have known but a few months. There is one man here who loves me. The rest love to be inspired and uplifted, and given consolations and sweetnesses of the soul. There is one man who will love me if I fail him. One who will love a statue with feet of clay, and love the clay as he loves the gold. One who would not be moved in his thought of me, by all the whispered slanders in the world, because if they

were true he would love me still. And he, Yvon, is a liar and a slanderer ; but, look you, he is also the touch-stone whereby the strength and breadth of mind and heart of every man in this Order is being tried and sifted. Who is he, Yvon ?”

The novice struggled with himself a little space, and burst into tears :

“ Do not,” said the great Head, gently, “ You have taught me much ; more than I have taught to you. We understand each other, Yvon. Not here, perhaps ; but there is a dwelling-place of the mind where we do understand, and know that no one is wholly what he seems to us to be ; and nothing is, as this vain show makes it appear.”

His young opponent sobbed, leaning convulsed against the cloister wall.

“ Do you think there is,” he gasped, “ Do you think there is ? I hate myself. I cannot cease doing as I do ; and I would give the heart out of my body if I could. Who moves me ? *What* moves me ? If you would be merciful, and crush me, as you could ! Who moves me ?”

“ Yourself,” said the elder man. “ Poor boy ! You are so young in body yet ; it is hard upon you.”

“ No,” sobbed the other, “ It is not myself. It is I who hate what I do.”

“ You are wrong,” said the Head, calmly, “ It is your love for me, which lies out of sight, beyond your ken, that hates what you do. But there is a place wherein you and I dwell at peace ; and do not hate either each other or your action.”

“ Do you *know* that ?” said the young man in a whisper.

“ I think so. Be patient ; and we shall both know more.”

The younger shook his head, and went down the cloister, trembling with agony ; he opened the chapel door, went in, and knelt near the altar ; his agony had at last found relief in tears ; he bowed his head and cried like a broken-hearted child. He knew the Head had followed him into the chapel, and was also kneeling near a tiny side altar ; his arms were folded on a *prie-dieu*, and his head was bowed upon them. He sighed now and then, a strong, tired, patient sigh that shook his whole frame, as the young man's was shaken by his sobs of agony.

Yvon held the carven wood of the *prie-dieu* with his cold hands, and tried to resolve upon an action which had tempted him of late to take his own life. He had woven a web he could not disentangle ;

death might do it. He thought of it more definitely now ; the means were very near and simple ; the chapel tower reached by a narrow winding stairway, and below it a paved court-yard. It was not until the tortured mind of the young man turned towards the means of compassing the death of his body, that the watchful powers took action to preserve the tool they needed.

For behold ! while he knelt thus in the chapel, racked with pain, tempted to suicide, ashamed of himself, powerless to change his action, and undo what he had done, sobbing like a child in misery, listening to the long deep sighs of the man against whom he battled in spite of himself, he found he was elsewhere. Not that he ceased to sob in agony before the altar ; that agony of the body endured. The little spark of life which he knew as Yvon the novice, flickered still in its dark prison house ; but one calmer, older, greater than the young novice, to whom this Yvon was a mere thread of his life, was elsewhere. It was a great garden of reeds rustling in the wind ; the reeds blossomed, and they sprang from clear pools of water ; the stillness and peace about the reeds was such that the quiet of the chapel was, compared with it, as a clash and blare of brazen trumpets. He sat by the pool and listened to the reed-whispers ; it was from the reeds he learned that which he must do. He felt a hand touch him, and lo ! the great Head against whom he fought, stood by him smiling ; and their eyes met in a great peace, trust, and love. It was wonderful to stand thus at peace, and listen to the reeds rustle ; and hear at the same time the sobbing, and the long sorrowful sighs in the chapel. How the two were co-existent and related, moreover, each to each, he could not perceive. He lost the sense of bodily form ; and then it seemed to him that he grew as a reed in the garden, (his roots in living water) bowed by a great Wind which blew as It listed. And it was then he saw the dwelling of the Order, and all the men therein ; and lo ! there stood by the reeds one in the likeness of a youth, shod and girded as a messenger, a rod in his hand ; and he said :

“ The old Order goeth, and the new is at hand ; it must be fashioned and cherished in the body of that which dies. But which of these living stones shall bear My Fire, that may build the foundation of the new Order with the stones of the old ? The Fire of My Rod falls as lightning, and splits and blackens the stones so that no Builder may use them.”

And he seized with a strong and ruthless hand the reed that held the life of Yvon the novice, and rooted it up, and touched it with his rod. And it withered in his hand, and became a lighted torch ; with

it he touched the dwelling of the Order, and lo ! the House vanished, and became a whirl of flame.

At last it became as a sea of clear white light ; and thence came forth twelve lights, and stood circlewise ; and in the circle sprang up a thirteenth light of pure white flame ; and the messenger with the torch of reed in his hand went and stood in the midst of the circle. And he said :

" Behold ! Here are twelve, and one who bore the fire of the reed in my hand ; of these shall We build."

And he touched them with the rod in his hand, and they gave forth brighter light, and colour, and sweet sound ; and he cast the reed earthwards, and set his foot upon it, and put out its light. It had no part in the new Order ; it was but a reed, lit by his fire—no more.

Now one year later there dwelt in a lonely land thirteen men. One had been the Head of a great and powerful House ; but it conspired against him and cast him forth ; and but twelve followed him, and founded a small, poor, and weak community in a very lonely and barren place.

When they had been dwelling there six months or more, the Head sat alone by a fountain that welled from the sand and made there a little circle of greenery and beauty.

And he, looking up with a great peace and faith on his face, saw a man, young and slender, coming towards him. He drew near ; and fell down panting at the feet of the Head ; there was blood on his lips, and it was plain his death was near. The powers had taken from him the knowledge of the garden of reeds ; because his work was done, and it was no matter whether he remembered. And he murmured : " Forgive."

But the Head of the little new Order in that lonely land, gathered him tenderly in his arms, and kissed his brow ; and he spoke in his dying ear these two words : " Well done. "

MICHAEL WOOD.

BUDDHA AS AN ATHEIST.

THERE are some people in the West, among them scholars like Professor Pischel of Berlin, who maintain the opinion that the Buddha's belief in gods was not a serious one, that he only retained it in order to set in their accustomed earth the weak plants among his converts. But this is certainly a mistake. The gods could not play such an important part in the cosmical system, in the doctrine of the Samsâra, if they had not been considered real in some sense. They rank * as laymen in the Buddha's system, that is true ; they cannot, as a rule, enter the path of Arhatship, but this is quite clear, because the Buddha-Dharma of course cannot be conceived where there is nothing but joy (as with the gods), nor where there is nothing but pain (as in the hells), but only where there is both joy and pain and where individuality and limitation is understood (not only felt) as Dukkha, as pain, that is, nowhere else but in the world of *men*. If the Buddha had not believed in gods, he would not have spoken of them so often, and he surely could not (as he did) have proclaimed the rule that lying, not even in joke, was ever to be excused.

On the other hand, there can be no doubt whatever that the idea of the one and absolute personal God of the so-called monotheistic religions was decidedly rejected by the Tathâgata. The reasons of this atheism are nowhere directly named, but they may easily be inferred, firstly from the principles of his doctrine, secondly from some very interesting passages of the Holy Books. Let us see which they are.

The very basis of Buddhism is the conviction, that substantiality and causality exclude each other. The Buddha teaches that, wherever there is causality, there cannot by any means be an Attâ (Âtman), a substance, an absolute being, but only a person or a thing, and he further teaches that all and every existence is nothing but causality (karma) and hence relative and limited, not absolute. He does not deny the Absolute, the supernatural One, but he denies that *in* the world, sensual or supersensual, you may ever find an absolute being.

So the Buddha of course *must* decline the idea of an absolute person, as a *contradictio in adjecto*, nay as a *double* contradiction, inasmuch as a person is in two respects—as an acting and as a limited being—the very counterpart of the Absolute One. Strange enough

* With only one exception, namely, that of the Anâgâmins, who attain Nirvâna in a Brahman heaven.

that most of the monotheists have not the slightest idea of the existence of such a difficulty. "Your god," would Buddha explain to a Christian, "is not over, but *in* the world; is not over, but *in* time. He is not different, in the principle, from all the other living beings."

Exactly this point of view is represented, however, in the form of tales, in the Suttas which we may take in consideration: the Brahmājāla-Sutta and the Kevaddha-Sutta of the Dīgha-Nikāya, the Brahmānimantanika-Sutta of the Majjhima-Nikāya, and the Baka-Brahmā Sutta of the Samyutta-Nikāya (the last one being nearly identical with Jātaka No. 405). In all these Suttas the "Great Brahmā" is treated with an evident scorn. The idea is everywhere that there is no Mahā Brahmā, in the traditional sense, as the Creator and supporter of all, but only one or the other being in the third floor, from below, of the sixteen floors of the Rūpa-Brahmā-Loka, that is, in the heaven of the Mahā-Brahmās, which by a certain reason *fancies* and is believed by others to be the Supreme One.

For instance, we read in the Samyutta the following story told by Buddha: "One time the Baka Brahmā had got the false view:—Here is the Eternal One, here is the Firm One, here is the Everlasting One, here is the Absolute One, here there is no change of state. For birth and old age and death and passing away and rebirth are unknown here. And so there is no higher refuge than this.* And I knew the Baka Brahmā's ideas and appeared instantaneously in that Brahmā World. And when I was approaching, the Baka Brahmā exclaimed: 'It has been my hope already a long time that the Noble One would come here. For here, O Noble One, is the Eternal One,' etc. Upon this I answered to the Baka Brahmā: 'Deluded, verily, is the dear Baka Brahmā, deluded, verily, is the dear Baka Brahmā, as he tries to denote as the Eternal One what is not eternal, as the Firm One what is not firm,' etc. And the Buddha informs him that in consequence of the long time spent in heaven He, the Baka, had only forgotten his former births.

A splendid irony as to the "Great Brahmā" is developed in the Kevaddha Sutta. A monk wishes to know, "where these four great elements are annihilated without a rest." By the force of his Yoga he rises to the lowest heaven, but the gods dwelling there cannot answer his question and send him to their higher neighbours, and so he comes, sent from one heaven to the other, at last to the Great Brahmā. But to his question Brahmā replies: "I am, O monk, Brahmā, the Great Brahmā, the Omnipotent, the Irrisistible, the All-Seeing, the

Ruler, the Lord, the Maker, the Creator, the Chief, the Judge, the Father of all that are, and will be." And the monk said: "I did not ask you that, my friend. But I ask you, where the four great elements are annihilated without a rest." Then again Brahmā said: "I am, O monk, Brahmā, the Great Brahmā, etc., and again the monk said the same. And a third time the same phrases were exchanged. Then, however, the Great Brahmā took the monk by the arm, led him aside (that the other gods could not hear his words), and confessed, pusillanimously, that he also did not know the right answer to that question, but that the Tathāgata would surely know it and therefore the monk ought to return to his Master.

I have not mentioned till now the Tevijja-Sutta of Dīgha-Nikāya, because it is, in my opinion, of a special kind. This Sutta, as far as I understand it, is directed against the theory of salvation of the Upanishads. The *Brahma-sahavyatā* ought to be explained, therefore, as the union with Brahma (neuter), not Brahmā, and the constant "Brahmā" instead of "Brahma" would consequently be a mistake of the copiers who altogether could not understand the short a, because it did not occur anywhere else in the whole Tripitaka. Taking this for granted, our Sutta is much the more interesting. It contains not a single word against the Brahma nor any critique of that idea. It only shows that it is nonsense to strive for a union with a wholly unknown thing. Those Brahmans, the Buddha explains, who strive for the *Brahma-sahavyatā*, are like a man who pretends to love the most beautiful woman in the land but is totally ignorant as to her family, appearance, and abode; or like a man who makes a staircase to mount up into a house which he has never seen (compare the Tower of Babel!). The Impersonal and Absolute One, he says, is not an aim for such creatures as we are. We can only strive for the ceasing of *dukkha* (pain), that is of limitation or not-absoluteness; for getting rid—by suppressing *Tānhā*—of the fetters of personality.

DR. F. OTTO SCHRADER.

* The following is somewhat shortened.

THE AWFUL KARMA OF RUSSIA.

THE tragical results of centuries of misrule and oppression, of contempt for human rights, and of injustice of the strong towards the weak, is now culminating in a reign of terror and of social upheaval in unhappy Russia. For a parallel to it we must go back to the time of the French Revolution.

For many years we have had isolated members of the Theosophical Society scattered here and there throughout that Empire; small groups have even been formed, and our colleagues have met together in private to study Theosophical literature, and spread, so far as their individual influence extends, the noble teachings of the Masters. But they have never dared to openly form themselves into chartered Branches, so pitiless and powerful has been the influence of the Orthodox Church and the officials who are dominated by its authority. A letter just received from one of the purest, sweetest and most cultured of our members, opens a door through which we can get a glimpse of the social hell that is raging in the Muscovite Empire. The reader will observe how thoroughly the writer is imbued with the Theosophical ideal of personal and national responsibility. She says:

"I think all my strength will be wanted before long: the situation of our province is waxing more dangerous every day; already in northern Kurland the revolt is nearly universal; armed troops of ruffians are burning houses and stables and all the new harvest and murdering quite openly. To be shot dead now seems by contrast quite nice if it is just done quickly, but already the savage Beast in the unhappy, blinded masses is showing itself and the same atrocities are beginning as made the French Revolution a chapter of eternal horror. Up to the present they have murdered within the past month four of our country neighbouring gentlemen, shooting them dead; but several managers and engineers have been tormented quite hideously, the mob dragging them by the feet over the rough roads, their mouths filled with dejecta. Every day the papers and private letters bring reports of fresh crime, and it seems that this "revolution" of ours is nothing but the outburst of the coarsest instincts of the most degraded class: there is nothing of that ideality which threw a golden hue over the great French Revolution before it sank into its mire of blood and crime. With us, here, it is simply the lust of robbing, killing, plundering, and soon it will be the lust of

torture and rapine and blood of the real savage. And here in our . . . provinces the workmen are so well off, so well paid and well fed—every family having its cow and two sheep, not to count swine and poultry—whilst the farmers are all wealthy . . . but the anarchistic propaganda has blinded all the best instincts and upset all sound thinking.

There is, in our poor Russia, the great mass of the Russian peasants, whom I love so deeply, a mass yet little awakened but full of power and promise—enduring, deeply religious. And then at the top of the whole *social* structure (which does *not* mean at the head of government) there are *elite* souls, refined, spiritualised, full of devotion. But throughout the intermediate stratum there reigns the so-called 'Intelligentsia'—the curse of Russia, the host of the "eye doctrine"; absolute nihilists, respecting nothing, giving nothing, destroying, corrupting, terrorising the people and each other. When they are poor they are simply nihilists; if they happen to get into some official post, they are the worst of the bureaucracy. And it seems sometimes as if there were nobody to really help the people, to lead them towards light and freedom. Either no schools at all, or schools with nihilist teachers poisoning the budding souls: either the knout of some dishonest officials or the terror of the anarchists. And our Emperor with his weak and wavering character, giving some freedom to-day, retracting his gift to-morrow, and giving again the day after; and the monstrous dishonesty of the whole body of officials. As it is now in our unhappy land, one can steal and rob and kill almost with impunity, and the police will even help you; but if you want to teach some poor children, you are sure to be prevented; and so on to the end of the black chapter. Such a dark, heavy karma is hanging over this hapless land—its best men paralysed or killed, and a mysterious force bringing the most incapable individuals into the most important situation!

In our immediate neighbourhood all is quiet as yet and people are working peacefully at their harvests. In the capital town, a few miles away, they have tragedies happening every now and then—strikes, street revolts, murders, and then there is shooting by volleys, but one has got quite used to it; but the country is quiet and more beautiful than ever in the golden glory of ripe corn, the silvery loveliness of warm moonlit nights heavy with the perfume of flowers, the sweet-scented flowers of midsummer. As the breath of roses and mignonettes comes to me through the open windows, I wonder whether the next summer will find us still on this plane.

And who knows but that it is this thought that gives such a strange sweetness to the lovely summer world !

In this connection I wish to ask you a question : if our house should be besieged by some hundreds of howling ruffians—human beasts shrieking for murder—have I not the right to shoot my daughters, to break the fairest of my flowers, lest they should fall into the hands of those maddened fiends ? I suppose one is not to kill one's self, as it may be the karma one has to endure, but may not one help others ? In Odessa they have done such unspeakable horrors on lovely young girls, poor things belonging to their own socialistic party ; unhappy creatures who went on board the rebel ships to take "proclamations to the brethren." The sea brought back their bodies : and *how* ! Of course, this may be all unnecessary worry and we may be spared such calamities, but I would like to know your idea on the subject.

Despite the newspapers and their dreadful news I am clinging to the conviction that we should try to keep quiet and to banish fear and apprehensions : you understand what I mean. I do not let the children get afraid and I am keeping them in the garden or busy with the few lessons that we have now ; and we speak as little as possible of public events and as much as we can of the Beauty and Harmony of the universe and most especially of the Good Law, and how *everything* will prove to be for the best in the end. And then I try to guard the hearts and souls of the children from those dreadful feelings of hatred and revenge which so easily gain entrance by the impression of all these crimes about us. Happily, the souls of these children are of an unusually pure constitution ; especially the two elder ones, who are quite incapable even of resentment.

So we try to make our cottage a centre of peace and harmony. I cannot pretend we always succeed, but we *try*. I keep my belief in the irradiative force of such small nuclei of people filled with thoughts of kindness and hope. Of course, no one can ever know. I often think it will be our fate to get killed very soon Friday : The newspapers bring heartrending descriptions of new disorders and publish the names of many persons who are leaving for abroad, seeking shelter in Germany, at least for the women and children ; perhaps we too would go to Germany if we had the money, but at this moment we have nothing. The little income that still remains to me does not get paid, my husband has lost his situation, and what will become of us we scarcely know. Indeed I have come to think that a well aimed bullet would be a very peace-

ful and happy ending, bringing us over to the other worlds, where at least one needs neither food nor clothing ! You will scold me for such thoughts and I do not cherish them very long myself : only one gets such a queer disgust of living under the present circumstances. And the summer around is so beautiful, so quiet in its ripe glory."

I ask my readers if they ever saw as striking a case of true Theosophy practically applied. Was it not for the comfort and helping of such souls that our movement was begun ? Put yourselves, you mothers and wives, in the place of this lady, forced to agonise daily over the possible fate of her four young daughters, and her scholarly husband, with the fiery circle of savagery contracting about their peaceful country village day by day. Their property virtually gone, they cannot seek shelter in flight across the nearest frontier, and so must just sit and wait for the last scene of the tragedy to crush them. She asks no alms, makes no complaint or appeal to my benevolence, for they are gentles and self-respect keeps them tongue-tied. But I know what is my duty and yours, my more fortunate colleague. I have sent them a draft for what I could spare, and I feel sure that when their case is known many others will respond to the unuttered cry of despair. Those in America who wish to give may do so through Mr. Fullerton ; those in Europe through Miss Ward of the T.P.S. (161, New Bond St., London, W.) ; others through me. No time is to be lost ; our delay may mean their massacre.

H. S. O.

THE TRUE THEOSOPHIST.

THE subject that presented itself to my mind, on being asked to write an article, was "The Theosophist," for I had been in London attending the Congress of the European Section of the Theosophical Society. Here members from all parts of the World were gathered, nearly every language of civilized nations was spoken, old friendships were strengthened, new ties were formed.

With the realization of the efforts of the past, the work of the present, and the future development of this Society, one feels, I think, a justifiable pride in being a member of so world-wide a movement.

But membership in the Theosophical Society does not necessarily make a man or woman a Theosophist. What is a Theosophist ?

To my mind, the term is applicable only to one who *knows* Theosophy. But again, the word "Theosophy" does not suggest the same idea to all who hear or speak it—its meaning varies with one's development. For me, whether right or wrong, the word Theosophy signifies, esoterically, the "Wisdom of God" itself, of which, naturally, we can have no idea, so far is it above all possible human conception. Exoterically, Theosophy is that imperishable record of Divine Wisdom imprinted in matter by the Divine Will, and showing forth as the "Law of the Universe." Theosophy then may mean that body of truth regarding this Law as it exists and operates in our "three worlds"—it is Philosophy, Science, Religion : combined. A Theosophist—one who knows Theosophy—must be at once the Prophet, Priest, and Sage ; the preacher, teacher, thinker. He must touch life, every phase of life, at every point ; must enter into every field of thought possible to man.

In olden times, he was called prophet who " interpreted the past, measured the present, and foretold the future." Such must he be who merits the title to-day. Cosmogony and Anthropology must be known by the Theosophist, for the whole course of evolution is to be interpreted, measured and foretold by him as prophet.

The past must be studied that its lessons may be learned, its mistakes avoided, for each event in history contains a message, every life is an utterance. And it is the rise and fall of nations, the growth and decay of institutions, the influence of individuals, which are the object lessons prepared by a past for the instruction of a present.

And the present must be measured. Its currents and cross-currents, largely the result of forces set going in the past, must be estimated anew each day, and checked or re-inforced as they retard or accelerate the onward sweep of progress :

The prophet, with clear vision sees the dangers and difficulties of the times, warns or encourages. At each advance, he holds before humanity the highest practical ideal, and, by repeated formulation and presentation of its claims, makes possible its realization in tangible form.

He knows the past, he judges the present, he foretells the future. And he lives amongst men to-day—a seer, whose eyes have beheld the "Glorious Vision," whose heart has been touched by the spirit of the living God, and whose lips again proclaim His Law !

The Theosophist is also the Priest. Now, as in times of old, the priest officiates in sacred offices, is concerned with religious practice. His work is the work of service, service to God, service to man,

for he is the mediator between the two, and brings each into closer communion with the other. He is mediator also between man and man. His mission is to teach, to enlighten.

Within the limits of any nation, the people composing that nation are found to be of different tastes and different temperaments, of different stages of soul-growth. And much more is this apparent in people of different nationalities for to their own personal differences are superimposed national traits and characteristics that result from the form of government and institutions under which they live. And the priest must be able to instruct and inspire each man from the standpoint of the man's development.

He must bring the souls of men and nations into communication with the common soul of humanity. Ever the principal doctrine of his creed—under whatever form of religion he may worship—must be : " Fatherhood of God, brotherhood of man."

Consecrated to the highest ideals of truth and life, this guardian of the Temple is custodian of its holy traditions, initiator into its sacred mysteries.

And the Priest is amongst us to-day. True mediator, true teacher, true initiator : extending the bonds of kinship from man to mankind, spreading throughout the world knowledge that uplifts and ennobles, making possible communion of self with self, of self with God.

If the prophet and the priest deal more especially with the inner life of man, the work of the sage lies in the outer world.

It is on his work that public prosperity and therefore individual happiness so largely depends. For it is the sage, the thinker, who works out the solution of important problems of government and institutions. He must adjust relations between individuals and between the individual and the state.

To aid humanity, the sage must be in touch with individuals serving in every possible condition. To counsel the poor, he must know the poor man's point of view ; to counsel the rich, he must know the rich man's view-point. But also, to be truly the adviser and helper of the man of wealth, he must have definite knowledge of the conditions, feelings, and experiences of the workingman. To truly advise and assist the workman, he must know the heart, the mind and the methods of the man possessing millions.

His power in the world depends upon his ability to bring men into harmony with their environment, and of that environment the civic institutions are the most tangible expression.

As each advance in civilization renders life more and more complicated, and its problems therefore more difficult of settlement, the sage must devise and adapt such changes in civic and religious institutions as meet the demands of the masses and the classes. Ever his watchword is Justice.

And the sage is amongst us to-day—influencing the highest and the humblest, administering law physical in conformity with law spiritual; directing individuals and nations to their ultimate good, whether the way for them be the way of pleasure or of pain.

Such is my conception of the "Theosophist" one whose life and thought exhibit the wisdom, love, and power which, in its essence, is divinity. Too high an ideal? No. For the ideal of to-day is the reality of to-morrow, and so unerring is law that by constant effort and aspiration, the humblest member of the Society may at some future time, for some future humanity, be the Prophet, the Priest, and the Sage.

EDITH A. HOUSTON.

REVIEWS.

OUR FIRST ANNUAL CONGRESS OF FEDERATED EUROPEAN SECTIONS.*

An interesting "Reminiscence of Madame H. P. Blavatsky" is included in the papers which were read before the First Annual Congress of the Federation of the European Sections of the Theosophical Society, in Amsterdam last year. The paper is written in French, and the writer merely subscribes the *nom-de-plume* "A friend." The following are translations of portions which will be of general interest to our readers:—

"The Theosophical Society, in its actual form and such as the Congress which has just re-united us presents it, was the creation of Madame Blavatsky and Col. Olcott. We all know its commencement and we are proud to be able, from year to year, to acclaim at our re-unions these glorious names which recall to us the Founders of a great work of progress. There is no need on this occasion to go through the details of the life and work of those who were called to give back to the world, in a new form, the ancient and unchangeable truths. Mr. Sinnett and other competent writers have given these to the world in books which have become classics; and Col. Olcott, in his admirable "Old Diary Leaves" of which the third volume has just

* Held in Amsterdam June 19th, 20th and 21st, 1904. Edited by Johan van Manen, Secretary of the Federation.

appeared, has erected to the Society as well as to its great co-founder—his faithful collaborator and courageous companion in the struggle in the interests of humanity—a living monument which will be the most complete record relating to the Society and a psychological study of the first order: Everything has been said regarding the powerful individuality of Madame Blavatsky, her genius and character, and if I have yielded to the request which was made to me to lay before the International Theosophical Congress some of my own impressions and personal recollections of the great friend to whom we are so firmly allied, it is because I should like to place before this audience—so well able to understand them—some of the traits of her character, and because I should like to perfect a new portrait of this great historic figure. I should like to give you a glimpse of her sweetness and womanliness, of her nature as it appeared to her intimate friends; of traits of character which impressed themselves on the heart and which were the secret of the ascendancy which she exercised over her immediate followers;—traits which most of her followers have not dreamed of reviving or depicting, absorbed as they have been by her intellectual and spiritual grandeur. The task which I have undertaken is all the more difficult because feelings and impressions are almost impossible to describe. It is necessary to divine them: they are intuitive and can only be understood by those who also feel them. H.P.B. was a complex being: character great, spirit colossal; everything in her was big. Above all things she possessed a large heart and her thoughts were profound. She had all the feminine virtues, devotion, self-denial, tenderness, trustfulness which was almost simple, a burning desire for a reciprocal affection on the part of her friends, a capacity for sacrifice for the good of a cause or for a person, happiness in being able to make others happy. . . . Everything in her was great, and her soul was as beautiful as it was great. In laying before you, in these few words, these traits of character which increase our admiration for this great personality, I am but the mouth-piece of her numerous friends, who all, I am sure, join with me in bearing witness to her feelings of devoted sincerity, to her loving heart, to her soul, noble and lofty, which has made her so dear to us, —which traits formed the solid foundation upon which she built up her Theosophy."

Other papers of exceptional interest were laid before the Congress. Mrs. Besant contributed one on "Occultism and Occult Training." In this she accepts Madame Blavatsky's definition of Occultism as "The study of the Divine Mind in Nature,"—or, in other words, the study of the Universal Mind as shown forth in the universe. Most philosophies agree that the universe exists first in the Universal Mind, as idea, before it comes into manifestation in the

grosser forms of matter. And Theosophy draws for us the picture of the beginnings of a universe, in which these ideas in the Universal Mind are drawn out by the Great Architects; and then the Builders take them from the Architects and shape them into grosser kinds of matter, mental, astral and physical. The occultist finds himself face to face with two kinds of evolution, along both of which he must go. First he must devote himself to the study of the Divine Mind in Nature; and inasmuch as that mind manifests itself through form in subtle matter, on which the grosser forms are modelled, he finds it also necessary, in his study of the thoughts of the Supreme Thinker, to prepare himself for the observation of the subtle forms in which those thoughts are clothed. The writer then demonstrates the enormous importance of keeping the mind under control. "Until the mind is under control it is useless as an instrument of occult research; for if it is to run about here, there and everywhere, as it pleases, dragging its owner with it, it is clear that it will tend downwards towards the lines along which it has come in its evolution, impelled by desires, moved by attractions and repulsions." Whereas the occultist must study in the clear light of reason, neither shrinking from one study nor leaning towards another. After he has gone along the line of evolution by which his consciousness has been unfolded, the time comes when he must work for the development of the subtler senses. And when he has made progress in both directions he will be ready to work on the next two higher planes. Here he is beset with the difficulty of distinguishing between what he contributes to those two planes and the things which exist there independently of himself. Every feeling he has there takes to itself astral matter and presents itself as a living being; every thought clothes itself in mental matter and presents itself as an independent existence. He will be surrounded by representations of his own thoughts, emotions and wishes. As he advances, a change takes place in the higher vehicles of the occultist. The astral and the mental, as well as the physical matter of which our bodies are composed is elemental essence with a tendency downwards. Thus, the ordinary mental body is made up of elemental essence, of the higher kingdom coming downwards towards the astral plane; the essence of which the astral body is composed is striving to come down towards the physical. Hence there is a continuous downward movement in the matter of our bodies. But as the occultist evolves a change takes place in the material of which his astral and mental bodies are composed; the change consisting of a rearrangement of the matter; and that rearrangement of the matter gives vehicles respectively for different kinds of life. The former arrangement of matter gave vehicles for the downward-coming wave of the Logos: the new arrangement of the matter of the astral and the mental bodies gives vehicles for the

upward-climbing life of the Monad, the spirit of the man himself. The result is an entire change in the direction and tendencies of these bodies. Before, they tended to go down. Now they tend to go up. This revolution makes the body useful instead of a hindrance; removing the downward-pulling tendency and giving, as it were, wings in its place. The whole paper is worthy of perusal by all students of occultism.

In the Department of Comparative Religion C. Jinarajadâsa contributes a paper on the Bhagavad Gitâ. Two points are discussed in an interesting and intelligent manner, namely, its date of composition, and its leading doctrines. He gives reasons for concluding that the Gitâ in its present form was composed in about the first century B.C. Dealing with its leading doctrines he lays stress on the fact that the Gitâ is an attempt to harmonize the systems of philosophy with which it deals, and considers that even if the poem had no other intrinsic merits this peculiarly theosophic standpoint would in itself render it worthy of study by students of Theosophy. The Gitâ is probably the earliest instance in history of the study of religion and philosophies with the aim of finding the unity underlying them all. Mr. Jinarajadâsa briefly outlines the philosophical systems of the Upanishads, of the Sankhya and of the Yoga, and finds that all three systems are agreed as to what is the ultimate aim. It is, to arrive at that supreme state of consciousness or existence where the notion of individuality is merged in the realization of the true nature of the Self. So long as the individual soul does not realize its real nature, it exists in the world of non-reality, and hence must submit itself to the working of the law of Karma, which measures out pleasure or pain as the result of action. So long as man creates Karma there cannot be liberation. The Gitâ unites the philosophies of the Upanishads, of the Sankhya and of the Yoga, and shows them to be but one and the same path.

Mrs. Cooper-Oakley contributes a paper on "Traces of the Wisdom-Teaching in the Italian Renaissance," and cites as her opening text the words uttered at the Council of Florence, in 1439, by Gemistus, the sage of Mizittera, as follows:—"Before many years have elapsed there will be one religion taught everywhere and universally adopted: a religion which will be neither of Christ nor of Mahomet; but another, differing but little from that of the Ancient Greeks." The writer elucidates points in the doctrines of Gemistus which are of interest to students of Theosophy.

It is impossible to refer to all the papers in the volume, but that by M. Gaston Polak (in French) on "Symmetry and Rhythm," is of interest, as pointing to the conclusion that symmetry and rhythm play the same part in the constitution of man as they do in the

constitution of the rest of the universe. "Our ideas are rhythmical vibrations of an exceedingly subtle ether; our thoughts are rhythms of an ether still more subtle." Dealing with the doctrine of reincarnation he says that to fully realize its value one must bear in mind the fundamental duality of the human being. Man is, on the one hand, a conscience, an Ego, a ray, which has burst forth from the divine sun and which returns, at the end of its long journey, towards the centre from which it emanated. But, on the other hand, this conscience, in order to effect its development, and to gather the experiences necessary for that development, is obliged to cover itself with envelopes, with vehicles of consciousness, with different bodies. In the present stage of our evolution we possess three envelopes or bodies: the physical, the astral, the mental, each vibrating in unison with its corresponding plane. But these bodies, physical, astral and mental, are only vehicles, only means of discernment. They cannot be confounded with ourselves any more than a traveller can be confounded with the carriage which carries him along the road, or with the ship in which he sails, or with the balloon in which he allows himself to be raised in the air. Such, then, is the human duality:—of the one part a consciousness, a centre: of the other part, envelopes, the vehicles of this consciousness. M. Polak then gives reasons, illustrated by diagrams, for comparing the human ego with a ray of light. His conclusion is that our successive lives are only vibrations of isolated waves, distinct from each other; and as long as we identify ourselves, with our envelopes, the personality actually living in one envelope will have nothing in common with that which clothed our preceding life. But the real "Me" and the real "I" progress, whether we know it or not, higher and higher, and nearer each time to the universal consciousness.

A paper by Mr. Mead on "As Above, so Below" has been published elsewhere, so it is not included in the volume before us. Papers are published in the Departments of Science and Art, as well as in that relating to Administration, &c. The only one which we have space to refer to is that on "Criminality and Karma," by Mr. Samuel van West, which deals with the theories of criminologists relating to the so-called "criminal by birth" and "his moral irresponsibility," as viewed from the standpoint of Theosophy, and in relation to the doctrines of Karma and Re-incarnation.

THE TEXT-BOOK OF UNIPATHY.*

NATURAL MEDICINE AND HYGIENE.

By B. B. Batabyal.

The author of this system of cure—with its newly-coined name—is evidently a student of Nature, and has devised a system of treating human ailments by very simple remedies. His fundamental idea is, that in all diseases of the human body there is a deficiency or excess of some of the blood elements, which are the finer essences that have been derived from our food. To restore the balance, he uses as medicines the substance or elements of various 'food-stuffs' previously changing them "into essences similar to those....found in the blood in a healthy body." He also, in some cases, uses these substances as medicinal food, in their natural state. He claims that these medicines assist nature in her normal activities, never do harm, and that the percentage of cures in all diseases "is greater than that met with in any other system." The treatment of disease by diet, medicinal food-extracts and hygienic appliances certainly seems more in accord with nature than to use poisonous substances as therapeutic appliances, which often do more harm than good, and cure one disease by producing another; and the author of this work has taken a step in the right direction in entering upon this promising field of research which is destined, in future, to be brought to a high state of perfection. In his Introduction the author quotes from Paracelsus, who says:—"He who can cure disease is a physician. Neither emperors nor popes, neither colleges nor high schools can create physicians. They can confer privileges and cause a person, who is not a physician, to appear as if he were one; they can give him permission to kill, but they can not give him the power to cure; they can not make him a real physician if he has not already been ordained by God."

Just at this moment we notice a paragraph in the latest issue of the *Metaphysical Magazine*, relating to those physicians who "give any amount of poison—arsenic, strychnine, corrosive sublimate, sedatives, etc., "heedless of the ultimate results; and the physician who writes it, adds: "The giving of medicines in doses as directed in the pharmacopœia is absolutely dangerous, and should not by any means be administered to the sick." In the same magazine we notice a paragraph relating to *garlic*, which is styled a "new and old remedy for consumption." Dr. Minchin, of England regards it as "a perfectly safe treatment, and also an efficient one in all cases of incipient pulmonary tuberculosis, in nearly all cases of moderately advanced, and in many of advanced cases." He says he has had so much success that he has "come to look upon few cases of consumption as hopeless." We cite

* Batabyal & Co., publishers: Bowbazar St., Calcutta. Price Rs. 4.

this as corroborative of what we find in the book before us; for *Allium Sativum* (garlic) heads the list of the seventeen articles therein mentioned, as comprising the author's chief materia medica, at present. These medicines are prepared in globules, and seven of them in tinctures also. The book contains about 530 pages. The contents being arranged in seven parts, each of which is subdivided into chapters.

It is nicely bound, well printed, and has a copious Glossary and an Index.

W. A. E.

BRAIN BUILDING.*

By JOSEPH RALPH.

The author of this little book has devoted much time to the treatment of mental ailments by *suggestion* and having demonstrated the practicality of his methods desires to call the attention of the public to them. The brain being the instrument for "receiving and interpreting Cosmic influences" through the channels of the senses, resulting in "perception and reflection," it follows that these impressions and thoughts are "a result of some definite molecular change in some part of the cerebral hemispheres." Mr. Ralph uses suggestion as a stimulus "for the rebuilding of impaired fibre processes" in mental ailments; "to replace an old trend of thought for a new and more desirable one, as in eradication of habits and vices," and also "to stimulate motor areas by arousing dormant cells, thus influencing impaired physical functions." He briefly alludes to the principles upon which the various mind cures are based, and says that,

It may eventually dawn on the 'man in the street,' that 99 per cent. of the virtue of a drug is a product of his own mentation, and that a similar percentage of his physical inharmonies arises as a direct result of living wrongly; when he has reached such an attitude as this, he will have attained another step in his mental evolution.

W. A. E.

THE RATIONALE OF ASTROLOGY,†

By ALFRED H. BARLEY.

This is an *Introductory Manual* of the science, and aims to present to the reader "a general survey of the working basis of Astrology as practically studied in the West to-day by those who have acquired their knowledge by their own independent thought and study, and not from books." The work contains fifteen chapters, and an additional one by Alan Leo, on the "Education of Children in the light of Astrology," and will be found particularly valuable to those who

* L. N. Fowler & Co., London; Fowler and Wells Co., New York. Price 6s. net.

† 9, Lyncroft Gardens, West Hampstead, London, N. W. Price one shilling.

desire to gain a knowledge of the elementary principles of this little-understood science.

W. A. E.

THE SIMPLE WAY : LAOTZE.*

This is a 'popular edition' (in paper cover) of the precepts of the great Chinese sage—the first edition having been issued about a year ago—and is considered the best of the Chinese classics. 'Tao,' means Wisdom or enlightenment, like the Sanskrit *Bodhi*, and also has a two-fold significance, being regarded as the "Supreme Essence of both Spirit and Substance." We are told that "The word 'Teh' (virtue) is understood to be the equivalent of the Buddhistic term *Dharma*," and is the manifestation or operation of Tao. The Introduction, and Comments on the numerous precepts evince much careful thought, and the work would be a valuable acquisition to the library of any theosophist.

W. A. E.

THE SIXTH ANNUAL REPORT OF THE CENTRAL HINDU COLLEGE, for the year ending September, 1904 is received.

We notice the steady growth of the institution; it has 35 professors and teachers on duty, while the previous year shows only 23. There is also a gain of 148 students, over the preceding year's list. As the College is growing so rapidly, a larger boarding house is needed, more rooms for the scholars, a better library, and a gymnasium, and we trust the necessary funds will be secured.

THE ENGLISH-TAMIL POCKET DICTIONARY, by T. A. Swaminatha Aiyar, Editor of The "Arya," is a very useful and timely work of 600 pages. It has been prepared with much care, and contains definitions in Tamil of all English words in common use. It is nicely bound in cloth, and as the price is only 12 annas it should meet with a large sale.

MAGAZINES.

The *Theosophical Review*, September, has a very interesting paper on "The Talmud and Theosophy," by Rev. J. Abelson. The writer has gathered many gems of thought from that vast repository of Jewish

* A new translation of the "Tao-Teh-King;" Introduction and Commentary by Walter Gorn Old. Philip Wellby, 6, Henrietta St., Covent Garden, London. Price one shilling.

lore, which are quite in line with the teachings of Theosophy. Mrs. Besant contributes one of her valuable articles in which she contrasts "Eastern and Western Ideals of Life." In her closing paragraph she says :

Those great ideals of the East were in danger of perishing. Humanity can not afford to let them die. Western energy, Western initiative, Western willingness to bear responsibility, are all good for Eastern life ; but we also have much to learn from the East, as well as much to teach, and the danger was, lest the growing power of the West in the East should kill out those great ideals which change men's attitude to the world and to life as a whole. And if the balance is being redressed to-day, if on land and sea an Eastern nation is conquering a Western, it is because the West will only learn to respect where armed force can hold its own against the West....

"Philo : Concerning the Logos," by G. R. S. Mead, and "What is Beauty?" by Powis Hault, are both concluded. "In the Sanctuary" is a thoughtful poem by Eveline Lauder. Michael Wood writes on "The Mystery of the Son of God," "Ancient Architecture and its Mysteries" contains much that is important, and, "In Praise of the Mere Intellect," by S. Corbett, is the closing article, which is followed by some interesting Correspondence, Reviews, and Notices.

The N. Z. Theosophical Magazine, August, contains further important extracts from notes made during Mr. Leadbeater's informal addresses to Auckland Members, and, among other matter, a paper by Eveline Lauder, "Anthis the Wonderful. The "Students' Page" is exceptionally interesting. The children's department is always attractive to the younger ones. There are also answers to questions and reviews.

The Theosophic Gleaner for September, commences its fifteenth volume under new editorial auspices ; Mr. Bahman P. Wadia having succeeded Mr. N. F. Billimoria who has for so many years worked faithfully and unselfishly for its welfare. The new Editor, in tendering his thanks and best wishes to his predecessor, refers, feelingly, to "the self-sacrificing services that he has rendered for the cause of Truth." It is to be hoped that Indian Theosophists may echo the wish of the incoming Editor, that the *Gleaner* may "prosper in bringing home the Truth of Theosophy to misguided and track-lost pilgrims." May the efforts of Mr. Wadia, as a light-bearer "be crowned with success. The chief articles in the issue before us are "Count Saint German" (editorial) ; "The wave of dissent among the Parsees," by J. D. Mâh luxmivâlâ ; "Theosophy and Modern Science," by G. E. Sutcliffe ; "Persian Mysticism," by R. P. Masâni ; and a portion of Mr. Vimala's lecture on "Evolution of Consciousness."

East and West for September is laden with a rich store of matter for its many readers. Among the articles which may be considered especially important may be mentioned "Our Educational Needs," by

Mr. K. Natarajan ; "Hindu Women ; Their Social Progress," by Mr. T. N. Sundaram Aiyar ; and "Esperanto—What can it do for India," by Mr. T. Adinarayana Chettiar. Among the other subjects discussed are the following : "Jewish Theocracy and Christendom ;" "George Sand and Alfred de Musset ;" "On the Steps of a Throne." "Character : its Materials and External Teachers ;" "Sarkhej ; its Saint and its Kings."

The Editorial on the departing Viceroy is a very able production.

The Metaphysical Magazine, for the quarter ending with September, is an interesting number.

Mind (July) opens with an important, reliable and comprehensive article on "The Significance of the New Thought Movement," by R. Heber Newton, D.D. Following are some of the other articles : "The Caste system of the Hindus ;" "Are Colors Physical or Mental ?" "The Cult of the Virgin ;" "The Great White Negation ;" Building the Good Within ;" "Walt Whitman ;" "The Power of Thought ;" "Antiquity and Meaning of the Cross Symbolism," "The True Ideal in healing."

The Arena, for August, abounds in matters of vital interest to Americans—especially on political and Socialistic lines.

Fragments, the little T. S. monthly published away over in Seattle has its pages crammed with exceptionally valuable reading matter, both for theosophists and others.

The Theosophic Messenger, *The Light of Reason*, *Theosophy in India*, and the *Central Hindu College Magazine* all deserve commendation. The latter publishes a good portrait of Miss Arundale, the Hon. Principal of the C. H. C. Girls' School, Benares, and a wood-cut of Charles Darwin.

Révue Théosophique :—Commandant Courmes opens his August number with a translation of Mr. Leadbeater's article on "Vegetarianism and Occultism" ; this followed by a continuation of Mrs. Besant's discourse on the "Genealogy of Man." In his notice of the recent International Theosophical Congress, Dr. Pascal enunciates the important idea that the object and effect of these International Congresses is to supply a vehicle to the spiritual force which is brooding over humanity to descend among men, refine and elevate the influences about them and so help to raise them to higher levels of ideals and actions. He says that a Theosophical Congress nucleates centres around which circulate in ever-widening orbits currents of theosophic thought of the most elevated character as pertaining to the departments of mentality, art and science : that, in short, the effects of such a gathering are not merely transitory but enduring. The Editor

speaks highly of a lecture given at the Institute Psychologique upon the "Phenomena of Haunting," by Dr. Maxwell, the author of that very fine work, "Metaphysical Phenomena" which was recently reviewed in this magazine. A long report of the London Congress follows and the number closes with the usual instalment of the continuous translation of the "Secret Doctrine."

Sophia :—Bearing in mind the fact that our Madrid Branch is working in the most priest-ridden of countries and in an atmosphere than which nothing could be more hostile, it is always of great pleasure to receive the monthly issues of this fine organ of our movement. The issue for August naturally contains a lengthy report upon the London Congress since Señor Xifre was himself present and took part in the proceedings.

Theosophie :—The useful little organ of our earnest workers in Belgium opens with an article on "Providence" by Dr. Pascal, in which the writer explains that the action of the Divine Spirit in nature is what goes by the name of Providence and that this penetrates to the remotest limits of the universe, always acting by law and through intelligent agents.

De Gulden Keten ; the children's paper of the Dutch Section, and the *Theosofisch Maandblad*, both published at Djombang, Java, have appeared punctually and are always welcome.

Teosofisk Tidskrift, our Scandanavian organ, for August, has also come to our table, affording the usual object lesson of the sustained activity of our colleagues who are working hand-in-hand for the spread of our teachings.

La Verdad :—is being sustained very creditably by its Editor and Founder, the Commandant Fernandez. He has shown good judgment in filling his pages with translations from the writings of our leading teachers instead of giving the room to crude speculations of tyros in metaphysics and occult science, as an editor of less firmness of character might be tempted to do to please the friends and acquaintances immediately about him.

Theosophia :—This, our Dutch organ from Amsterdam, comes in its usual very attractive form, and with it the following list of the articles contained in it, very kindly translated for us by the Editor :—"Theosophy in Relation to Religion, Philosophy and Art," by Joh van Manen ; "The Soul in Popular Belief," by P. Pieters, Jr. ; "Buddhism," by C. W. Leadbeater ; "From Foreign Periodicals," by Dr. W. H. Denier van der Gou.

Broad Views :—As Mr. Sinnett settles down to his great task of successfully founding a high-class London magazine his great latent

capacities develop themselves. In the September number of *Broad Views*, he attacks the questions of the moment with a vigor and lucidity that are very marked. For example, he has an article on "Socialism in the Light of Occult Science by an Occult Student," in which this subject is treated in a manner to arouse the attention of every thoughtful person who has concerned himself with it. The "Occult Student" must be none other than Mr. Sinnett himself, unless there is a living Double who can write in his exact style and use his exact expressions. He dismisses the Utopian dreams of Bellamy, Count Tolstoi, and Miss Clapperton as dreamers' fancies, begotten in minds which are quite ignorant of the law of human development, and suppose that there is such a thing as uniformity of character among masses of men. He says : "All writers of the Tolstoi or Bellamy type start with the assumption, as if it were an undeniable axiom, that every child that is born, comes into the world on equal terms with every other, free of all previous claims or responsibilities, a new divine creation in each case set up by Providence with a stock in trade of limbs, appetites and capacities, identically the same throughout the race, and constituting an equal credit on the accumulated resources of the race, if the selfishness of individual magnates had not enabled them to absorb their proper share." He explains this stupid conception as the outgrowth of Christian theological teachings during the last dozen or so centuries. He then proceeds to elucidate the grand theory of human development, in which it is shown that both the human body and spirit are equally the outcome of evolutionary agencies. A Symposium of several well-known writers of the Conservation and Liberal, discuss the question of party fealty but it may be passed over as uninteresting to persons from tastes and inclinations. Other good articles fill up the number.

CUTTINGS AND COMMENTS.

"Thoughts like the pollen of flowers, leave one brain and fasten to another."

The following brief presentation of the leading features of Buddhism, we copy from the *Sandarsa* of the 16th ultimo :—

There is so much nonsense written about the Religion of Buddha, that it would be well if writers who enter the arena of controversy would think beforehand whether they are doing the right thing in condemning the religion before they have made a comprehensive study of the Vināya, the Sutta and the Abhidhamma. Buddhism is no child's play. It is a completely comprehensive code of ethics. In the Culavagga there are instructions on sociology, hygiene, architecture, and decorative art. In the Suttas there is a complete exposition of the different philosophical systems that existed in India 2500 years ago ;

therein are also the sermons of Buddha enunciating the principles that make Buddhism a mirror of truth. In the Abhidhamma is to be found a scientific psychology anticipating the latest researches of the leading experimental psychologists of America and Europe. Buddhism is a Religion of Analysis, of Ethics, of Philosophy, of Psychology, and of transcendental Wisdom. Its nature is absolutely unique. The Buddha does not preach the doctrine of Nirvāna indiscriminately to all. There are in Buddhism the "Navangas"—Sutta, Geyya, Vyākaraṇa, Gāthā, Udana, Itivuttaka, Jātaka, Abbhutadhamma, and Vedalla. Buddha first preaches the principles of charity, of purity, of heavenly life, of the variations of pleasures and their resultants, and last of Renunciation. When the mind is made sensitive to receive the impressions of Truth after it had gone through the stages of psychic evolution, then the Buddha preaches the Four Noble Truths.

Buddhism is for the householders (Upasakas) and the religious Brethren (Bhikkhus). The code of ethics to the former is to be found in the Anguttara Nikaya, and in the several Suttas in the Dīgha, Majjhima, Samyutta and Khuddaka Nikayas. The domestic duties of the householder and his wife are clearly enunciated in the Sigalovada Sutta and in the several sections of the Anguttara, and in the Dhammapadattakatha. The Buddha was eminently practical as we see in the parables. Therein He holds out the examples of the farmer, horse-trainer, elephant-trainer, of the king, of the crown prince, of the trader, of the goldsmith, of the dhoby. The culmination of the Religion is in the grand consummation of Nirvānic Wisdom; but very few reach the goal. The way to Nirvāna is one, his way of worldly gain is another. Buddhism holds out the hope that no man is absolutely lost. The Tathāgata is to the Buddhist the teacher of gods and men; He is the successor of the former Buddhas; and no man unless he persists in the path of evil, following the inclinations of the evil one, is entirely lost according to Buddhism.

There is also a stupendous amount of ignorance shown by superficial writers who claim that Buddhism is against married life. The Buddha accentuated the importance of married life to householders. He taught parents that they should find out proper wives and husbands for their sons and daughters. The example of the devoted wife and husband is shown in the discourse which He preached to Nakula Mata and Nakula Pita. The duties of the wife are given in the 6th section of the Anguttara, what she should learn so that she may be a helpmate to her husband. The fault of superficial critics lies in their inability to sift the householders' morality from the celibate ethics of the Bhikkhus. Supposing one is tempted to ask a Christian, "If married life is the best why did not John the Baptist, Jesus Christ, John and Paul marry? This is a digression, Buddhism is a religion of daily life. It teaches man the complex variations of this complicated life, and expounds in simple language the happiness that attends the life of the householder if he will abstain from evil and do charitable deeds, use gentle speech and think thoughts of loving kindness and helpfulness. The happiness that Buddhism promises to its followers is both here and hereafter in the many lives to come, either in physical body on this earth or in angelic form in the celestial regions. The "low place" which woman generally occupies in the teaching of Buddha is a fiction. To woman is given the highest place in Buddhism. With the chief of the great disciples, Sariputta and Moggallāna, are associated the names of Khema and Uppalavanna, the two chief nuns (Bhikkhuni). Nirvāna, the highest consummation attainable by man, is equally attainable by woman. There is the Bhikkhu Law and the Bhikkhuni Law,

The earth to the Buddhist is the place of joy (*magul sakwala*). Here he can do good deeds, reach the highest stages of Arhat, Pratyeka Buddha, and Buddha. He can become the *chakravarti* king; here he can become a Kṣatriya and a Brahman. The highest Nirvāna which the Arhats enjoy is in consciousness on this earth. In the Satta Bojjhanga (seven aspects of Wisdom) the religious devotee is expected to enjoy the bliss of vigilance, of analysis, of exertion, of cheerfulness, of a serene life, of calmness and of equal mindedness. The happiness of Nirvāna that Buddha speaks of is incomprehensible to the unlearned in Buddhist lore, and He does not therefore preach it to men who want to enjoy the sense pleasures of egoistic personality. The "bitter cup" of renunciation was not given to be tasted by all. The fleeting phenomena of sense pleasure are not to be confounded with the permanent joys of Nirvānic life.

The Dogmas of Buddhism teach us that the sense enjoyments are fleeting, that the Nirvānic bliss is eternal, that till man attains the Wisdom of Emancipation he is liable to be reborn; that the only way to attain the eternal condition of unchanging bliss is to follow the principles of the Noble Eightfold Path.

* *

Jap and
Muscovite.

The following, clipped from the *Pioneer*, was enclosed in a letter to us.

There is one rather curious point about the victory of the Jap over the Muscovite, to which we have not noticed hitherto that attention has been called—the personal sobriety of the former as contrasted with the rather free and jovial habits of his rival. It does not follow, of course, that the abstainer is necessarily a better man than he who drinks moderately, but it may be recalled that in the Ladysmith relief march the first men to drop out were the men who drank. Taking intoxicating liquors, even in moderation, is incompatible with the very highest degree of physical efficiency, as every athlete knows. To be absolutely fit it is necessary to abstain. If this is true of the friendly contests of peace, it is no less true of the exhausting ordeals of war. The drunkenness among Russian officers and men must have impaired their physical endurance and mental efficiency, and consequently must have rendered real service to their more prudent enemy.

* *

More about
the
Horticultural
'Wizard.'

Some very interesting matter relating to Luther Burbank's marvellous work in developing new and strange varieties of plants and flowers is contributed in April *Century* by Mr. W. S. Harwood. Among other things we learn that Mr. Burbank has developed a scentless variety of verbena into a fragrance identical with that of the arbutus, but double its strength. He has changed the odour of the dahlia, a flower with an offensive odour, into the rich fragrance of the magnolia blossom. A blue rose he declares to be quite possible. "You can have any colour you wish." He has made a blue poppy. He has developed gladioli so that they will blossom around the entire stem, and not on one side only. He has developed the tiny field daisy into a splendid blossom from five to seven inches in diameter. He has increased the geranium in size and in brilliance of colour. He has made the little amaryllis grow to fully ten inches across. He has developed plumes of the Pampas grass from white to pink. Taking the common wild American plum, a Japanese plum and an

apricot as the basis of his experiment, he made a new fruit, the plum-cot, with a flavour superior to that of any similar fruit and absolutely new. He has matured and intensified the flavour of a plum until it has the meat texture and aroma of a pear. More than 500,000 plum trees, developed through years, have been raised for a single test, and all but one or two of them have been put to death.

Mr. Burbank claims to have entirely upset Mendel's law, that in the crossing of plants the dominant characteristics would appear in the invariable ratio of three to one of the recessive characters. Mr. Burbank has accomplished what Darwin hinted at, the transformation of a tree without fertilisation, the accomplishment of a complete cross by grafting. Wallace and Weismann's theory of heredity, that acquired characteristics are not transmitted, has been disproved by Mr. Burbank over and over again. He claims to have established the opposite. The only characteristics that may be transmitted are the acquired ones. He defines heredity as the sum of all past environment. The survival of the fittest and natural selection are to him interesting phrases and full of import, but he has found in the midst of his vast tests that crossing goes far beyond them in significance. It is of paramount importance, the grand principal cause of all the existing species and varieties on earth, and sea, and air.

Replying to a question by Mr. Harwood relating to materialism, Mr. Burbank said :—

"My theory of the laws and underlying principles of plant creation is, in many respects, diametrically opposed to the theories of the materialists. I am a sincere believer in a higher power than that of man. All my investigations have led me away from the idea of a dead, material universe, tossed about by various forces, to that of a universe which is absolutely all force, life, soul, thought, or whatever name we may choose to call it. Every atom, molecule, plant, animal, or planet is only an aggregation of organised unit forces held in place by stronger forces, thus holding them for a time latent, though teeming with inconceivable power. All life on our planet is, so to speak, just on the outer fringe of this infinite ocean of force. The universe is not half dead, but all alive."

*The shame of
Christianity
and
civilization
(so-called.)*

The following which we find in *The Arena*, expresses the earnest thoughts of many at the present time :—

If we are to slaughter the flower of our people—husbands, fathers, brothers and lovers—to gratify the whims, greed or avarice of rulers who refuse to submit international disagreement to arbitration, civilization and Christianity are failures. During the present war in the Orient hundreds of thousands of white and yellow men have left happy homes where they were the support of wives, little ones and aged parents, and have perished miserably in or around the ramparts of Port Arthur on the shamble-like fields of Manchuria or in the waters of the sea. The dependent ones are starving today, and all the high hopes, all the cherished plans and the joy of living that a year ago filled the dwellers in these hundreds of thousands of homes have gone out in a midnight of misery, grief and despair. This holocaust was due primarily to the avarice and perfidy of a great but corrupt and criminally despotic nation that claims to march under the banner of Christ, and secondarily to the fact that other nations claiming to be civilized have been so supremely indifferent to the teachings of Christianity and the dictates of enlightened humanity that they have failed to rise to that measure of greatness and wisdom which would lead to a united declaration forbidding war between peoples, or at least forbidding it unless all the rulers and persons responsible for the war be compelled to personally march at the front of the attacking forces. The hour has come when civilization should demand in such terms that rulers and statesmen could not disregard the popular mandate, that international arbitration take the place of armaments and armies.

*Indian
Jugglers.*

Mr. Andrew Lang quotes in *Longman's Magazine* a letter from India, in which a strange tale of jugglery is told.

"Yesterday," says the writer, "we were all marching in from Khimlasa when we passed a village, and on the roadside a juggler was resting. We said to him, 'juggle!' We stood within six feet of him, all round him, all the time, and he was half-naked. He took a rudely carved little boat, empty and undecked, about eight inches by four inches, with one thwart across it with a hole for a mast. We all examined this boat, and handed it round. It was empty. He then stuck a thin bamboo stick about two feet long in the hole, and then took a cocoanut and handed it round. This cocoanut was empty, with three holes in it. It was a small one, and we all saw and felt it was empty. He then stuck the nut on the bamboo, and stuck a little bamboo spout in one hole of the nut, and stood five yards off, and said, 'Spout.' And it spouted water like one o'clock for a long time. He said, 'Stop,' and it stopped; 'Spout,' and it spouted. It spouted much more water than could ever have been in the nut or boat. All the time the man, who had a monkey's skull with him, kept on saying, *Bandar ka kopra* ('monkey's skull') over and over again."

From Mr. Hugh Clifford Mr. Lang has a similar story. The juggler was a Malay, who stroked with his fingers the blade of a long knife or kris. Mr. Clifford saw water fall drop by drop from the blade, which became flaccid, like a strip of india-rubber. Thrown on the ground, it bounced about, but was a knife blade again when lifted by the juggler. This looks like a clever case of 'palming' a thin bag, full of water, for the knife-blade. But there was no water on the mat on which Mr. Clifford saw the drops falling!

* *

*Another Bud-
dhist Temple
in America.*

There is a movement among the prominent Japanese residents of New York City and vicinity to erect a Buddhist temple, either in New York or in the adjoining suburb of Harlem, to cost 50,000 dollars, and nearly half of this sum has been already subscribed. Sunday meetings are now being held at the residence of Mr. Surzuki, No. 370, West 118th St. Mr. S. has recently visited Japan and has been authorized by the church officials there to complete the proper organization, and commence the erection of the temple as soon as the necessary funds are secured. Following are part of the principles of the alliance, as set forth in the circular :

First.—The Society is formed in the nucleus of the Universal Brotherhood of Humanity, under the Most Merciful Buddha, without distinction of race, sex, creed or sect.

Second.—The principal objects of the Society are to glorify the essence of Buddhism, to settle each others' belief, to refine individual character and to present its influence to the world.

There is already a Buddhist temple in San Francisco.

* *

*A Mysterious
Writing.* On the 11th ultimo Professor Charles Richet, President of the Society of Psychical Research, read a paper, *De Quelques Observations de Clairvoyance*, to a general meeting of the Society, at 20, Hanover Square, London, with Sir Oliver Lodge in the chair.

The Professor dealt with the subject of automatic writing in languages not known to the person, in a state of half-consciousness, and commenced his remarks by saying that cases were frequently reported

in the newspapers, but that very few were properly authenticated. His intention was, however, to speak of a case which he had thoroughly studied, the case of a lady, a friend of Mr. Frederic Myers, whom he called Mdme. X. She gave Dr. Richet some writings in Greek, a language of which she was completely ignorant, and her explanation of the fact was that a short time before, she had thought of learning Greek, and that one of her friends had brought her a Greek book for the purpose. She did not look at the book, but put it away. Dr. Richet, to make sure, read the book through, but could not find the sentence Mdme. X. had written, which, as it happened, came out of Plato. A few days later, in a trance, Mdme. X. wrote another Greek word, which was slightly misspelt. Again, about five years ago, Dr. Richet happened to call on Mdme. X. at about seven in the evening, when it was dusk, and she wrote a Greek sentence to the effect that in the morning and in the evening the shadows lengthened.

But the most curious event occurred in October last year, when Mdme. X. wrote Dr. Richet a long letter in Greek, which she commenced by saying that "It is allowable to use the Greek letters when the Roman letters are not convenient." This and the other phrases in the letter were so remarkable that Dr. Richet set to work to find out if they occurred in any volume to which Mdme. X. had had access, but he could not trace them. Then a friend of his, Dr. Vliamos, of Athens, of whom he made enquiries, told him that the phrases occurred in a Greek-French and French-Greek dictionary, by Byzantius and Coromelas, a rare book in which were translations of passages from Bernardin de Saint Pierre's "Paul et Virginie," and from Eugene Sue's "Mysteres de Paris." The opening phrase about the Greek letters is a Greek translation of a remark in one of Cicero's letters. The book itself was published in 1866. Then, a fortnight ago, while in a trance, Mdme. X. wrote a sentence in Greek in the presence of Professor Richet, and made exactly similar mistakes in accents and spelling to those she made in her letter. This sentence, too, occurred in the French-Greek dictionary.

The faults made in the transcriptions prove clearly that Mdme. X. had no knowledge of the Greek language, and Professor Richet gave some curious examples of them. The accents caused wrong letters to be used: for instance, omega with iota subscript was written as phi; "on" with an accent on the o, written sn; "on" with a grave accent on the o, was written dn, and so on. No one who knew Greek could make such mistakes. But it is remarkable that all the phrases in question occur in the Greek-French part of the dictionary, a part which would be quite useless to anyone ignorant of the language. The writing of these phrases could not be a feat of memory, for Mdme. X. had never seen the book, and did not even know of its existence, and to suspect her perfect honesty in the matter would be absurd. It could not have been a feat of conscious memory, but there remains the supposition that it was unconscious memory. Setting aside the fact that Mdme. X. had not seen the book, this is quite impossible, for the sentences used are scattered over twelve pages of the dictionary, and she could not understand a word of them. In all the circumstances, unconscious memory is equally out of the question.

The only thing to be said in such cases is that a strange power exists in some persons, which does not exist in others, and which we do not understand. This power is inexplicable, or rather it is unexplained. We cannot lay down the law in the matter, and our safest course is modesty of statement. We are in the position, said Professor Richet, in which an electrician of a century ago would

be were he to be suddenly confronted with the results in electricity which are commonplaces to us to-day. He would be utterly bewildered, because, not having the knowledge which has been acquired during the last hundred years, the electricity of to-day would be quite inexplicable to him. We have not enough knowledge at present to understand the psychic phenomena, which will perhaps be understood some day. We have before us a fact which is true, but cannot yet be explained, and we can but speak guardedly and moderately about it.

Several members of the Society also addressed the meeting. Sir Oliver Lodge summed up Dr. Richet's speech, and referred to the case of an infant musical prodigy in Spain who played music correctly at the age of two. Mrs. Verrall pointed out that automatists find it easier to reproduce that which has appeared in print than that which is passing through the minds of other people, and she gave an instance of automatic writing by her daughter and a friend, who on a table rapped out the gist of a story by Heliodorus in Greek, though the case was so far different from that of Mdme. X., that both were good Greek scholars. Mr. Harris and Professor Barrett also spoke.—

Madras Mail.

Among the many questions answered by Mr. Leadbeater during his stay in N. Z. is one of general interest, to which we give place:

Mr. Leadbeater's Answer to a Question. "Why is it that the people more highly developed intellectually or spiritually than we are, are not attracted to Theosophy?"

Those people, he said, have a great deal that we have not, in that splendid intellectual or spiritual development, but at the same time we have something that they have not. We are all a very long way yet from all-round perfection and every one of us is unequally developed. Each advances along his own line. Your man of high spirituality, of deep and true devotion, like St. Thomas Aquinas or St. Francis of Assisi, is of course far more spiritual than you or I. But it would also have been a grand thing for them if they had known some of the things that we know. They have been throwing their force for many lives perhaps into the development of that one grand quality. Take some of your great men of science. It would take us several incarnations before we could build up such an intellect as they possess. They have been throwing their energy into that line of growth. But we also shall have to do it. We shall have to acquire all the intellect of the greatest scientist and more, and all the spirituality of the greatest saint, before we attain adeptship. What we have attained at present is a knowledge of the way to apply powers, and this is the result of our past devotion to another line of progress. When you acquire the intellect of a Huxley or a Tyndall, you will be able to apply it to investigations more fruitful and less restricted than those of present-day science. The knowledge which our pursuits have brought us is the sense of unity and of brotherhood. Your saint has not that. He thinks of the brotherhood of Christians perhaps. It is the synthesizing element which we are working towards. We have not perhaps recommended our knowledge to the world as well as we might. Some of us have allowed our personal feelings to obscure Theosophy for a time so that our life has not been in perfect accord with Theosophic teaching.

So, one reason why the greater people have not joined us, is perhaps that we ourselves have not stated our case as well as we might.

Another Origin of Life.

We clip the following exceedingly interesting summary from the *Madras Mail* :—

Following Mr. Burke, of Cambridge, comes Dr. Charles W. Littlefield, with an article in *Harper's Weekly*, describing experiments by which he claims to have demonstrated how life-forms first came to be on this planet of inorganic matter.

In his experiments he has taken unorganised chemical compounds, that is, mineral compounds and water which is also an inorganic compound—and built up life-forms without the aid of similar antecedent life-forms, which could not happen without the presence and operation of the life principle.

Dr. Littlefield does not claim to have discovered any new organism. What he attempts to show is how these things originated; why one species differs from another; and to point out the place of beginning of organic life. The principle of "Creation," under which he attempts this, may be stated as follows :

In the grouping of mineral compounds and the environment lies the first cause of all physical phenomena in the organic kingdoms of nature.

Dr. Littlefield set himself to reproduce what he considers to have been Nature's process, on a miniature scale. He mixed the mineral compounds essential to vegetable and animal tissue in tumblers of pure water—twelve miniature oceans that will fairly represent the condition of the sea before life appeared upon earth. He poured into each glass one drachm of bisulphide of carbon, and left the glasses uncovered in a temperature of 75 deg. to 80 deg. Fahrenheit and replaced from time to time by fresh water, previously boiled, the amount lost by evaporation. A few drops of this fluid were placed on a glass disc and allowed to evaporate. When crystalline forms resembling well-proportioned vegetation were obtained, he set the plate where a regular temperature of 75 deg. to 80 deg., and a moist atmosphere, surrounded the disc and left it undisturbed for twenty-eight days. At the end of this time a number of microscopic plants and animal cells were found growing on the plate. During that time, moreover, numerous small moist spots or droplets were found scattered over its surface from which small crystals developed, some of them growing into plant life, and some developing animal cells.

A series of remarkable micro-photographs is shown, revealing the various stages in the evolution of cells into living forms. They have been magnified 800 times and "no attempt to change or modify them in any way" has been made.

Of these, Dr. Littlefield says :—

If they are what they seem to be, we have three of the five geologic ages of animal life represented—the age of mollusks, the age of fishes, and the age of reptiles. The specimens represented developed from cells which originated in crystals, and each one from a different solution and upon a separated plate. What seems at present conclusive evidence that these forms are produced from non-living matter is, when the proper grouping is made and a drop of the solution is placed upon the plates the forms appear; when the grouping is not made the forms do not develop. That the plant and animal forms do not come from germs previously existing in the air, the writer says, will be evident to any one who will carry out the experiments. Dr. Littlefield says he believes his experiments to be a solution of the riddle of the ages—the beginning of life-forms on this planet of inorganic matter. He wisely confesses, however, that he may be mistaken.



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"THERE IS NO RELIGION HIGHER THAN TRUTH."

[Family Motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

SIXTH SERIES, CHAPTER XI.

(Year 1897.)

ALL business being finished satisfactorily, I left Ceylon on the 3rd of May and reached home on the 5th. Dr. Peebles was there and my Hawaiian friend, to whom I was able to give striking proof of the reality of Madame Mongruel's clairvoyant powers. Some time previously, wishing to get information as to the causes of his father's illness, he had given me a scrap of his writing to send to the great seeress as an experiment to test her psychical gifts. A letter from her, returning the specimen with a diagnosis, was awaiting me at Adyar on my return. K. was perfectly astonished at her revelations, the genuineness of which he unreservedly endorsed and which struck him as being the more wonderful because there was no indication whatever either in his father's writing or in what I wrote her about it.

* Five volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and three of the volumes are available in book form. Prices : Vol. I., cloth, illustrated, Rs. 3-12-0, or paper, Rs. 2-8-0. Vol. II., beautifully illustrated with views of the Headquarters, Adyar, cloth, Rs. 5, paper, Rs. 3-8-0. Vol. III., covering the period of the Society's history from 1883 to 1887, is sold at the same price as Vol. II. It is uniform with Vols. I. and II. and illustrated with many portraits. It will have a special interest in that it introduces to the reader's notice other Mahatmas than those already known. Apply to the Manager, *Theosophist*, or to any Theosophical Book Agency throughout the world.

to give her any clue even as to his sex. The next evening, when we were all sitting out in the moonlight on the terrace I got the hoary "Pilgrim," Peebles, to show the company how they used to dance and prance around at Spiritualistic seances when Indian "guides" controlled mediums. Those who have only known him as a combative sage and propagandist of Spiritualism would have surely shared our merriment at seeing him bouncing about in quasi-elephantine gambols more or less resembling the original.

The next afternoon I presided at the formal opening of the new building erected by our printers, Messrs. Thompson & Co. On the 8th the masons began building in our Convention Hall pilasters to support the steel girders that were to bear the new roof that had been planned. In the afternoon the sixth anniversary of White Lotus Day was celebrated, speeches being made by Dr. Peebles, Dr. English, Mr. Knudsen, myself and others. This being the hot season, the thermometer was standing at 106° F. and perforce I was driven to working out of doors under shelter. It seems that to avoid the excessive heat, I did what many Government officials and judges of the Court do, I worked from day-break on for three or four hours, rested in the heat of the day, and resumed work in the evening. On the 9th—and this may be another surprise for the friends of Dr. Peebles—he took from me, at his own request, the Five Precepts which make a man a Buddhist, and which, under a commission from Sumangala and the Kandyan High Priests, I am empowered to administer to such as wish to enter into Buddhism.

The state of our movement in Australasia since the death of the beloved General Secretary, Mr. Staples, did not suit me and I felt a strong impulse to go there and look over the ground; Miss Edger was making a tour among the Australasian Branches and I thought that my presence might help her. I, therefore, made up my mind to go, without waiting to get the views of my local colleagues. Accordingly, after writing two or three chapters of O. D. L. and arranging matters in general, I left for Colombo *via* Tuticorin and got there on the 16th May; on the 18th I sailed for Townsville in the SS. "Duke of Westminster," the Captain of which proved to be one of the best sailors and most agreeable men that I ever sailed under. Besides myself there were only four passengers, of whom one was a most charming little boy baby. The South-East trades were blowing

at the time and made the ship roll continually: but at least we were kept cool, which was a blessed relief after our thermometrical torment of the Indian Hot Season.

On the 25th, after having skirted the west coast of Sumatra, we were entering the Straits of Sunda, bound for Batavia. On our way, on a smooth sea and with a brilliant sky overhead, we passed the site of Krakatoa which, in August 1883 had been the locality of the most fearful volcanic explosion 'in history.' As I stood on the deck looking at the sun-gilt, tranquil water and the three fragments of what had been a volcanic cone, from which leaped out a seismic force so resistless and appalling that it caused the death of, some say 50,000, some 100,000 human beings, it was hard to believe that any such catastrophe had occurred at this smiling spot. The following rude



diagram shows the position of the three remaining fragments of the island, and the asterisk the point of explosion. Though the Captain and passengers told me about the tragedy, I could not create in my mind an adequate picture of this appalling

catastrophe. The water was too smooth, the golden light of the sun on it too brilliant, the surroundings too lovely to allow me to make the mental picture. So now, eight years later, the scene comes up before my memory all brilliant and lovely, not as it was on that day in August 1883, when the pent-up forces down in the bosom of the ocean bed tore away the superincumbent masses of rock and made for themselves a passage into the outer air. In view of the details of the event, the press of the whole world occupied itself off and on for several years in recording the facts so far as they could be arrived at, and in 1889 a report of a committee appointed by the British Royal Society to investigate the eruption and the subsequent phenomena, came as near to describing the tragical incidents as was possible. The reader who may not have access to a file of the Royal Society's Transactions will find extracts in the "Encyclopædia Britannica" (Art. "Geology," XXVIII.). It says:

"On 26th August, a succession of paroxysmal explosions began which lasted till the morning of the 28th, but of which the four most violent took place on the morning of the 27th. The whole of the northern and lower portion of the island of Krakatoa, lying within the original crater ring of prehistoric times, was blown away; the northern

part of the cone of Rakata almost entirely disappeared, leaving a vertical cliff which laid bare the inner structure of that volcano. Instead of the volcanic island which had previously existed, and rose from 300 to 1,400 feet above the sea, there was now left a submarine cavity the bottom of which is here and there more than 1,000 feet below the sea-level.

* * * * *

So much was the sea filled up that a number of new islands rose above its level. But a vast body of the fine dust was carried far and wide by aerial currents, while the floating pumice was transported for many hundreds of miles on the surface of the ocean. At Batavia, 100 miles from the centre of eruption, the sky was darkened by the quantity of ashes borne across it, and lamps had to be used in the houses at mid-day. The darkness even reached as far as Bandung, a distance of nearly 150 miles. It was computed that the column of stones, dust, and ashes projected from the volcano shot up into the air for a height of seventeen miles or more. The finer particles coming into the higher layers of the atmosphere were diffused over a large part of the surface of the earth, and showed their presence by the brilliant sunset glows to which they gave rise. It was computed that within the tropics they were at first borne along by air-currents at the rate of about seventy-three miles an hour from east to west until within a period of six weeks they were diffused over nearly the whole space between the latitudes 30° N. and 45° S. Eventually they spread northwards and southwards and were carried over North and South America, Europe, Asia, South Africa, and Australasia. In the Old World they spread from the north of Scandinavia to the Cape of Good Hope.

The actual sounds of the volcanic explosions were heard over a vast area of the earth's surface, especially towards the west. Thus they were noticed at Rodriguez, nearly 3,000 English miles away, at Bangkok in Siam (1,413 miles), in the Philippine Islands (about 1,450 miles), in Ceylon (2,058 miles), and in West and South Australia (from 1,300 to 2,250 miles). On no other occasion have sound-waves ever been perceived at anything like the extreme distances to which the detonations of Krakatoa reached.

Not less manifest and far more serious were the effects of the successive explosions of the volcano upon the waters of the ocean. A

succession of waves were generated which appear to have been of two kinds, long waves with periods of more than an hour, and shorter but higher waves, with irregular and much briefer intervals. The greatest disturbance, probably resulting from a combination of both kinds of waves, reached a height of about 50 feet. The destruction caused by the rush of such a body of sea-water along the coasts and low islands was enormous. All vessels lying in harbour or near the shore were stranded, the towns, villages, and settlements close to the sea were either at once, or by successive inundations, entirely destroyed, and more than 36,000 human beings perished. The sea-waves travelled to vast distances from the centre of propagation. The long wave reached Cape Horn (7,818 geographical miles) and possibly the English channel (11,040 miles). The shorter waves reached Ceylon and perhaps Mauritius (2,900 miles)."

Fancy what must have been the sensations of the onlookers. Another account ("New National Encyclopædia," Vol. II., Art. "Krakatoa") amplifies the story as follows: "The sky presented the most terrible appearance, fierce flashes of lightning penetrating the dense masses of cloud over the island, clouds of black matter were rushing across the sky, rapidly recurring detonations like discharges of artillery, with a crackling noise in the atmosphere, were heard continuously, and large pieces of pumice, quite warm, rained down at a distance of ten miles. At a point 76 miles from Krakatoa the height of the black cloud projected from the volcano was estimated at 17 miles. At 40 miles distance this cloud looked like an immense wall with bursts of forked lightning at times like large serpents rushing through the air. Balls of fire (corposants) rested on ships' mastheads and on the extremities of the yard-arms. During the night the intense darkness was relieved by a 'peculiar pinky flame' which seemed to come from clouds and touch the ship, chains of fire seemed to be ascending from the volcano to the sky."

The same Encyclopædia dwells upon one very beautiful effect of this explosion, the exquisite new tints that were infused into the sunrises and sunsets. It says:

"The autumn of 1883 and the succeeding few months were noteworthy for the occurrence of brilliant phenomena in the western sky in every part of the globe, but especially in the Indian ocean and the South Pacific. Shortly after sunset a vivid red glow suffused the

entire western sky, remaining for upwards of an hour, when it would slowly fade away. This strange sight was first noticed in India, where, it is said, the sun assumed a distinct greenish tinge on nearing the horizon. In the latitudes of N. Am. these red sunsets were of almost nightly occurrence for several months."

All of us at Adyar can bear testimony to the greenish afterglow and to its great beauty as a new element in the colour scheme. The delicacy of the tint was indescribable, it was, as it were, a sublimation of the hue of the emerald, such as one finds in rising to supramundane planes; to belong to what Mr. Leadbeater describes as a "higher octave of colour," and reports of similar observations in nearly all parts of the world found their way into print. But now, if there had been standing beside me on the deck of the ship on that sunbright twenty-fifth day of May, 1897, a person with developed clairvoyant or psychometric sensitiveness, he would not have seen, as I did, a smooth pavement of sea-water lying there between the remaining fragments of Krakatoa which still showed themselves above the surface, and all traces of the eruption covered over with a sort of golden carpet of sunlight, but he would have seen and felt in the akâshic records the eruption still going on; to him, the Titanic submarine forces would be still smashing the volcanic cone into bits and flinging them up into the air and then, later, scooping out in the bowels of the rock a basin so deep that a plummet with a line of two hundred fathoms would not touch bottom; to him, the explosions, louder than ten thousand cannon belching at once, would be heard sending out their waves of sound to travel a distance of 3,000 miles; to him, there would have been no sunlit or smiling water, but the black pall of darkness hiding the face of Nature to a distance of 150 miles. And what he would be seeing would be seen with equal vividness a thousand or ten thousand or uncountable thousands of years later for, as Denton tells us, in his classical work, "The Soul of Things," which, certainly, every Theosophist who would learn about the Astral Plane ought to read: "incredible as it may appear, all forces that operate upon bodies leave their impress upon them just as indelibly as the radiant forces. Or in other words, what we call insensible matter receives the impression of whatever force is applied to it, treasures it up and can impart it to a sufficiently sensitive individual." In another place he says: "This I have frequently observed in psychometric examinations; so that the

examiner can frequently see what occurs millions of years ago better than if he had been on the spot at the time." In his three volumes he gives numerous reports of psychometric observation of volcanic explosions which occurred far back in the night of time. Here is one (*Op. cit.*, Vol. III., p. 24) where the psychometer says: "I see a volcano in the water, and lots of hilly islands. One has sunk down. There is a little lake in the middle and a round island like a ring. The lava flows into the water; and the steam rushes up in clouds. I can barely see the fire. There is quite a high mountain in the water. It makes an awful noise,—worse than any thunder. . . . Great red-hot rocks come down with a terrible splash." And these akâshic pictures came before a boy-psychometer's interior vision when he placed a fragment of calciferous sandstone against his forehead, without the least knowledge as to what the hard fragment was: and this rock, remember, belongs to the lowest level of the Lower Silurian Era, that is to say, to a geological period millions of years back in time.

But we have said enough about Krakatoa and its tragical memories, as we are due to arrive at Batavia in the morning and must be getting ready to go ashore.

H. S. OLCOTT.

THE FUTURE OF HUMANITY.

THE subject of the future that lies before humanity may obviously be treated in various ways ; perhaps the simplest division which we can make is to speak first of the immediate future, then of the remoter future, then of the final goal. Both the immediate and the remoter future may be to some extent a matter of speculation, or perhaps we should rather say of calculation ; but the final goal we know with absolute certainty, and that is the only thing which is really of importance. Still it is well that we should try to look forward a little, so that we who are units in this great mass of humanity may be able to take our part intelligently in the evolution which we see to be progressing all round us.

The conditions of the near future must naturally develop from those which we see to-day ; and I think that as we look about us, unless we are terribly prejudiced, we must admit that in spite of our boasted civilization there is very much which is highly unsatisfactory. Europe and America, with some of the English colonies, include between them the highest levels yet gained by this civilization of ours ; yet we can hardly say with truth that in any of these countries the condition of affairs is at all what we should wish to see it. In every direction as we look round we see lamentable failures, although in certain matters there may be success and progress. Think of the condition in any or all of these countries of one of the most important factors of human life—religion. Wherever we may look all over the world we shall find religion in an unsatisfactory condition. That may be considered a bold and sweeping statement, yet if we consider carefully I think we shall see that it is true. In all these which we consider the most advanced countries religion has now but little hold over the vast masses of the people. In some of the great Oriental lands it still holds sway, but even there it has become largely tinged with superstition, or else the people are atheistic and care for none of these things. In the Catholic countries of Europe you will find that the faith has terribly degenerated and that in many cases the grossest superstition is almost all that is left of it. In the countries which

boast of themselves as belonging to reformed religions of various kinds the great bulk of the people are simply paying no attention to religion at all, and if you turn to the educated classes or the cultured people in any of these countries, whether catholic or sectarian, you will find that they are for the most part sceptical in their habits of thought. Sometimes they are openly sceptical in words also, but more frequently they profess some religion as a matter of course and of respectability, yet it is in no way a real or serious factor governing their every-day life. I think we must admit that this is not at all a satisfactory state of affairs ; for unless there be something of the nature of religion or philosophy to lead men's thoughts away from the lower world to something grander and better and more enduring, the condition of a country can never be really what it should be ; and if that be so we must admit that in that direction at any rate there is much to be desired all over the world. Religion has given us, far too largely, faith instead of knowledge ; it has given us hope, perhaps, but no certainty ; it has put before us dogmas and authoritative statements, but very little of clear reason, very little that can be definitely comprehended ; and that is why many of the most cultured people find themselves believing in it in only a half-hearted way, even if they are able to accept its conclusions at all.

Again, if we examine the social conditions of the world we must once more admit that things are far from satisfactory ; for although there are those who push to the front and make enormous fortunes, there are also great masses of people who are still steeped in poverty and in ignorance. This is true not only of the backward countries of the world, but to a great extent also even of those which are considered the most advanced ; so that those who would try to help and to reform stand aghast at the sight and know not where to begin. In every country we see society more or less at war with itself, race against race, where there are different races, class against class, labour against capital, and sometimes even sex against sex. Everywhere seems to be the clash of warring interests, and so people range themselves on opposite sides. Then the great question of government is also in an unsatisfactory condition ; for I think all will agree that there is no country in the world which is governed, as every country in the world ought to be, solely with regard to the interests and advancement of the people who are governed. On the contrary we find everywhere

personal and party considerations, and matters are in such a condition that even the wisest and the best of our statesmen cannot do many things which they wish to do, and find themselves forced into many actions of which in truth they do not approve.

All of these difficulties arise from ignorance and selfishness. If men understood the plan of evolution, instead of working each for his own personal ends they would all join together as a community and work harmoniously for the good of all with mutual tolerance and forbearance. It is obvious that if this were done all of these evils would almost immediately cease, or at any rate could very shortly be removed. Even now there is a strong wave of feeling in the world tending in that direction, because every day a great number of people are beginning to understand to some extent and to strive towards a better and more rational condition of affairs. There are many societies and associations which have for their object the amelioration of the condition of humanity. Some of them begin at one end and some at the other; each approaches it from his own point of view and with his own set of remedies, but at least they are striving towards that development of unselfishness which is the only true solution of all our difficulties. Our own Theosophical Society is one of such organizations, for it is striving to help humanity. It has no connection with any form of politics, and it is not trying to act directly in any way with regard to social conditions; its effort is rather to dispel ignorance, to put before men the truth about life and death, to show them why they are here and what lessons they have to learn, and so to bring them to understand and to realize the great truth of the brotherhood of man. Already much work has been done in that direction—work of which perhaps but little is known here, because most of it has not been in this hemisphere. Here, though you have people of many different races, you are gradually welding them all together into one race; so that it can hardly be said that any racial antagonisms exist, except, perhaps, that in the South between the whites and the negroes. But in Europe there is still strong national feeling, and I am afraid very often much national misunderstanding. But it is a striking and interesting thing to see one of the conventions of the Theosophical Society there, at which are present men from all these races which so often misunderstand and suspect one another. It is very pleasant and interesting to see how absolutely as brothers all

these men meet, how the racial differences and antagonisms have entirely disappeared, and how unfeignedly they all rejoice to see one another. It is impossible to avoid the conclusion that if Theosophy spread gradually among these various nations, if the majority, or even a large minority, of each nation understood and accepted the Theosophical ideas, anything like war between such nations would be wholly impossible. All of them realize perfectly that the matters of the physical plane are after all of minor importance, and that all points connected with it can be easily settled if only there is good-will on both sides and an endeavour to discover the right and to do justice. It only needs that men shall come to know and to understand one another, in order that they may also come to respect one another. A man of one nation may feel a prejudice against men of another nation in the abstract, and may retain this prejudice so long as he knows none of them intimately. The moment he comes into really close relationship with them as friends, he discovers that they also are human beings with the same good qualities and the same faults and failings as his own countrymen, and inevitably these discoveries change his point of view with regard to them. He will still retain his patriotism, his love of country and his own ideas upon many points, but he must inevitably realize that these others are also brothers and that although there may be very many points upon which they differ yet there are far more in which this common brotherhood of humanity makes them agree. There you have a living example of the way in which, when ignorance is dispelled and greater knowledge is attained, a comprehension of the brotherhood certainly follows and many dangers and difficulties are at once removed.

Even more striking results of the work of the Theosophical Society are to be seen in the East. I have seen several of the great Conventions of our Society at its headquarters in India; and it is assuredly a most striking thing to see the scores of different races which come together there, representing in some cases religions which have been separated for thousands of years. These members may come from races which have hereditary antagonisms or from faiths which regard one another as heretical, yet here at the Theosophical Convention they stand side by side, each one acknowledging the other's claim to tolerance and brotherly treatment, each admitting the other to be in every way equal to himself. I remember when the Sanskrit library was opened there

at the Theosophical headquarters at Adyar, the President-Founder invited the representatives of all the great religions to come together and join in a kind of service of consecration or benediction. It was simply the first time in history in which priests or preachers of these different faiths had met in this way on a common platform, each receiving the other as an equal, each sharing by their presence in the ceremonies of the other religions. We had there a Hindu Pujari from one of the principal temples; we had two prominent Buddhist monks from Ceylon; we had Parsee Mobeds from the neighbourhood of Bombay, and we had prominent Mahomedans from Central India; yet all these men joined together in perfect fraternal accord. The only great religion not represented on that occasion was the Christian, and that was not the fault of our President, for he had sent invitations to leading Christians to take part in the ceremony, but in reply they could only regret that the others among whom they were asked to officiate were heathens, and that consequently they were unable to appear beside them upon a common platform.

Another very striking result of the work of the Society—a piece of work for which especial credit should be given personally to its indefatigable President—was the bringing into closer touch the Northern and the Southern churches of Buddhism. Here were two sections of the great Buddhist religion, standing in somewhat the same relation to one another as the Roman Catholic church and the Greek church—divisions which had been separated for many centuries, which had gradually grown more and more apart in doctrine and ritual. It was the President of the Theosophical Society to whom the idea occurred of drawing up a document containing certain grand common principles, to which he invited the assent of the heads of both these churches; and he visited the various countries concerned, obtained the signature of all the great dignitaries to this common document, and thereby brought into direct and intimate relation those who before had regarded one another with a certain amount of distrust and suspicion. Through his exertion also young students of the Northern church were sent to study under some of the leading monks of the South, so that there might be an ever increasing number of men in each of these churches who knew something directly and practically of the other. To many of you all this means comparatively little, because you have no idea of the enormous importance of the interests con-

cerned, and of the numbers of people involved. It would no doubt be quite a marvellous achievement to bring together the Pope of Rome and the Archbishop of Canterbury, and to induce them each to acknowledge the other as his equal and as in every way as true a representative of original Christianity as himself. Yet this which was achieved by the President of our Society was in reality a matter on a much larger scale than that, for the numbers belonging to the two Buddhist churches very far exceed those of the adherents of all the different sects of Christianity put together. So that it may certainly be said that already this Society of ours has done something towards the promotion of its first great object, the Brotherhood of Humanity.

Though you have not in America the great race difficulties, though I hope and believe you are more tolerant with one another in religious matters than are many people in the older countries, yet even here there is very much that this real knowledge of one another can do to bring the different sections of the community into greater harmony, to bring men to join together and to recognize the eternal brotherhood of all, to lead them all together towards the pursuit of high ideals and to teach them to discriminate the real from the unreal, to show them what objects are really worth following and what are of minor importance. There is very much that the study of these mighty truths can do for you in this country. That study will surely spread, not only within our Theosophical Society but outside of it also. It matters little by what name we call it; if the study of truth and the endeavour to realize these higher ideals shall spread abroad over the country we shall find that it carries peace and understanding and loving kindness in its train, and then presently we shall see a new and a grander religion springing up which all may accept with equal freedom.

There are many lessons which we may learn from history. The leading countries of the world think of themselves as embodying a great and advanced civilization, and we are apt to think that never before in the world has there been anything like the knowledge which we now possess. Along certain lines, perhaps, this may be true; yet there have been many mighty civilizations in the world which have risen and flourished and disappeared in turn. Their history after all is an image of our own, and their fate must assuredly one day overtake us also, however improbable that may appear to us now. You have all heard, for example, of the mighty civilization of Atlantis. In

that a level of universal prosperity for all was attained which we certainly have not yet reached, and that condition in their case was stable and lasted for thousands of years. But to that great race came also the test that comes to all nations, when the fuller truth gradually dawns upon them, and when their people come to know the possibility of powers higher than the physical plane. The great nation of Atlantis misused these powers; the majority there chose the path of selfishness and not of selflessness, and so Atlantis perished. Now we are repeating the earlier part of their history; we are increasing in wealth and in prosperity, and we are gradually tending towards the world-wide dominion which was so held by Atlantis. Many among us are now beginning to obtain glimpses, at any rate, of these higher powers; and assuredly the knowledge of them and the possession of them will steadily spread among us. So you will see that we are repeating the history of Atlantis very closely; and the question for us is whether, having thus reproduced the earlier part of it, we are about to follow its example in the latter part—whether after repeating the glory and the expansion of the world-wide empire, we are going also to repeat the disgrace and the downfall. Whether that will happen to the present civilization of the world or not depends very largely upon the men of to-day, the men who are here at the beginning of the new order of things. In this country especially these glimpses of psychic development are common; and undoubtedly they will form a characteristic of the great new race which is to arise out of the intermixture of many nations which is taking place here. We are in truth assisting at the birth of a nation, and we must remember that the birth of a nation has many points in common with the birth of a child. We know how the future of the child depends very largely on the thought and the character of those who surround it in its earlier years, both before and after the moment of its birth. Just in the same manner the men of the present day have their part to play in the foundation of this new race, in the preparation of the future that awaits us. In this preparation we who are studying the truths of Theosophy have certainly our part to play. If we realize something of these higher truths, if we understand the necessity of high and spiritual ideals, now is the time for us to try to spread this knowledge of the truth and to put it forward in a common-sense way before those who can under-

stand it wherever opportunity offers. We must offer them this higher belief, based not upon dogmas or sacred books, but upon sound reason and common-sense, reasoning steadily upward step by step from things clearly known and recognized by science to those which as yet are known only to the few. If we can succeed in doing this, then we shall have helped very greatly in securing for the immediate future a development of good and not of evil. We must remember that it is the power of our thought and the power of our action, as well as the power of our speech, which will produce its effect in these matters. Never was there a greater need for the diffusion of knowledge, for in the present ignorance of men there is a very real and imminent danger. You have in the immediate future the possibility of serious struggle; you have all the elements of a possible social upheaval, and you have no religion with sufficient hold upon the people to check what may develop into a wild and dangerous movement. As yet philosophy is the study of the very few only, and the science which has done so much for us, and has achieved so many triumphs, cannot stay the danger which threatens us. The only thing that can prevent it is the diffusion of knowledge, so that men shall understand what is really best for them, and shall realize that nothing can ever be good for one which is against the interests of the whole.

That change and development must come is absolutely certain; the only question is how it shall come—how the new order shall replace the old with as little friction and as little suffering as possible. Material and philosophical science must be perfected, until every natural force is subjugated to man's service; knowledge will grow until it rends the veil from every secret in the boundless fields of hitherto unknown truth; idyllic social economics will follow in the wake of individual refinement until there is nothing left to fight for, and hardly anything left to sigh for; for in all the world needless sorrow and suffering and death will be known no more. The gaunt spectre of loathsome disease will be laid for ever by the awakened might of physiological science, so that men will die only in the fulness of their days, and may well be enabled to condense into one incarnation such development as now spreads itself over two or three. The ghastly monster of ruthless war will be smitten by the fiery sword of intellectual power; the sordid demon of grinding fruitless toil, with its attendant imps of starvation, degradation, and moral death, will be

bound in chains by the mighty arm of moral responsibility, and human beings will no longer be treated as a little lower than the beasts of the field. Education will pierce the viscid depths of poverty, and will raise even the humblest of the human race into the self-respecting, self-restraining ranks of the men who know.

All this must surely come ; as the sense of duty spreads among men, it will draw forth the rich man from his selfish isolation to employ the talents which have been given him for the helping and the uplifting of his fellows ; the extremes of wealth and poverty will be alike impossible, for the simpler and the purer life must take the place of all the present unnecessary complications. This is in our future, and I hope it may be the near future ; but how it shall come depends very largely upon the extent to which the light of truth can be spread through the world now. There is no time to waste, for the forces of discontent and danger are daily growing, and at any moment some spark may light a conflagration, the extent of which no man can foresee.

C. W. LEADBEATER.

[To be concluded.]

THE WAY UP.

THE way up. But is it not the way down, rather, for all I can see ?

Surely, never have I found so much of the lower nature in myself, as since I began—"To tread the Path, you mean?" Oh dear, no, just to begin the preparation for the Path—for what is called in my beloved, wise books "The Probationary Path." Just to try to live the "Universal Brotherhood"—this Alpha and Omega of Theosophy and the T. S. ; just to try to live those things, beautiful and most necessary—spoken of as "stages" and "qualifications"—to live them in full earnest from morn till night, and through all the small worries and harassing trifles of simple, every-day life.

And is it not tantalizing ; just when you try your best to let your heart go out in love to Humanity ; just when you feel the warmth of outflowing sympathy towards all . . . that some hasty personal

bitterness wells up from some dark corner of your soul against some hapless friend or acquaintance just near ? Bitterness, or mockery, or disguised anger—or anything else of the vast world of "Not-Love." And when you most strive after composure, after control of thought and action, after balance and singlemindedness, just to be thrown off your guard by some stupid nervousness ; some sudden fit of temper or of distress.

True, They who know, They always tell us, that in the beginning no perfection is asked, in any qualification whatever . . . And They also tell us—from Their own experience as from the memories of ages past and gone—that the law of action and counteraction holds good in the mental or rather in the unseen world as well as in the visible one (of which some of the most tremendous forces are as invisible as can be—by the by).

And I think the knowledge of this law could help us over many a difficult hour ; we would not *expect* the rapid and full effects we are dreaming of, but just prepare for the very things which happen—which are sure to happen, because they must happen.

We must be getting restless, more restless than before, by our very first efforts in control of thought, in concentration and in meditation . . . and Mrs. Besant's most helpful pages on this subject will be thought over many a time before the slightest beginning of a distinct, self-conscious progress will be felt.

And the same thing will happen with all the other great tasks which Theosophy sets before us. It does happen, only we are not to get disheartened and not to lose courage.

There is our first great object, Universal Brotherhood. It seems so simple, once the fundamental facts are grasped about the life of this world of ours, to share in this out-pouring of Divine Love by loving ; it seems so simple, and so natural . . . and it is so very easy, indeed, to love our brethren—in Australia.

But at home, with our neighbours, that's so much more difficult. . . . Oh, even in the circle of the beloved Theosophical Society, how difficult to keep true to this one and only and foremost pledge !

Of course, there's no perfection asked from us as yet—and happy it is so . . . But still, if we are in earnest in regard to this one perfection, we must ask from ourselves the absoluteness of our intentions, the perfection of our inmost desire to attain to that perfect Love . .

The realization of perfect Love, it is said, would bring any one to Nirvāna at once. And yet, if the goal is to be attained at all, by the road of the "Razor Path," *must* we not set up, before our conscience, the absolute perfection of this Love, as the simplest and most inevitable of every-day duties? Must we not be perfectly clear and sure about this one thing before all—that we *MUST* give this brotherly love to each and every one?

I think it is the "one thing needful" before all, and the teachings of the Greatest Masters as well as the writings of their most devoted pupils are on record to give to this belief the full authority of Knowledge, Power and Experience. I think we should realize the fact fully—and mercilessly too—that no one is a Theosophist in the true sense of the word, who does not take this Love, this Brotherhood, as the key-note of his very existence.

But how should it be done? One cannot love all people alike, and "how is one to feel a warm, personal feeling towards far-off people whom one does not know?" Well, for the first, we are not asked to love all people alike. What we are required to do is, not to leave any body *without* love. And then, I think the greatest help in loving comes through the conviction that God is Love, that this Divine Love is ever pouring downwards, and that it will pour into us, and through us, if we but let it! We have heard and read so much about our being channels—each of us—for that down-pouring 'Divine Life, so, if we but keep ourselves free, and clean—as water-tubes ought to be—this Divine Love will fill us and love through us. This must be tried, and lived through, and the test will prove good. . . . There is nothing wanted, in the beginning, but just this opening of the whole inward being—as if the "I," this noisy, busy thing, were standing aside for awhile. . . . keeping quiet and just looking on. . . . For me and you it may be very difficult to love various unsympathetic people, but never mind, and just let "me" stand aside, and you'll see how God will love, even through "me". . . . In the beginning, indeed, it will seem as if I had no more real connection with this Love than the water-tube has with the water pressing through its walls. Mrs. Besant (in her "Evolution of Consciousness") gives some of her priceless practical hints as to how the thing may be done. When speaking about the using of emotion, and the will to love in answer to anger or unkindness, . . . how, in the beginning, the attempt, doubtless, will be

cold and dry, with only the will to love in it, and none of the emotion itself. That is just the "I" standing aside, having opened its inward self, and looking on the eternal force of Love pressing through its seemingly empty dwelling. . . . This queer feeling of having no personal connection at all with the stream of feeling passing through one's soul, it is a stage, too, in this task of evolving the "Universal Brotherhood" in our own heart. . . . And it *must* be practised as a duty, every day—at every moment, at every thought of the day. Even though it may seem, in the beginning, as if one were discovering nothing but dryness and impatience in oneself, even though it will seem one is going "down and not up," even then. . . . and with the full expectation of all the enforced reactions of former vibrations of one's own, intensified by the change of "willing"—reinforced by all the angry, unkind, even sharply hostile, thoughts which always, now and then—and often when one least expects them—are playing in currents around us. . . . even then. . . . because we have pledged ourselves to Brotherhood, not as to a lofty Ideal, but as to a fact in Nature and Super-nature—a fact to be *realized* by our own lives; because we want to live what we profess, and to live it faithfully.

I think there can not be too much of this close attention of each of us, for controlling our thoughts and feelings in this first and foremost of our duties—keenest, most severe control of every, even the most fleeting, thought, by this question: *is it "brotherly"*; does it come from love?

We *know* all about it, we have read so much about it, we have pondered with acute delight over so many pages of Mrs. Besant's and Mr. Leadbeater's in which just this duty of Love is talked about. But from there, to make it enter our life, to make it *rule* the words we speak and write—after having ruled the words we *think*—*that* should be the daily work, before all others, of every Theosophist true to his name.

And we might think, in working—when the task seems heavy, when the subtle insinuations of the personality are hovering around us, up to high levels—we might think that we are working for the greatest Power, the Root-Life of the Kosmos itself, and that the work thus done is belonging to the Buddhic Plane of existence. And it is the Buddhic aspect of our soul life we *have* to evolve, we who have pledged ourselves to Theosophy. "Universal brotherhood" is a

spark of Buddhi thrown into this intellectual and spiritual world of ours . . . Buddhi should be the key-note of our own lives.

SIBYL FERSEN.

(A Beginner.)

WHAT THE THEOSOPHIST THINKS.

THEOSOPHY in many lands is at that stage when a Theosophist is still regarded as an oddity. Though the oldest system of thought in humanity, ante-dating by countless millennia the most venerable of philosophies and religions which history has embalmed, it is yet so novel to the populace that its disciples do not appear as the furbishers-up of an exhumed faith, but rather as the queer adherents to the latest "fad." Quite naturally the newspapers have seized on those contents of it which have a grotesque appearance or can be twisted into a ludicrous form, and have made merry over the Astral Body and the aerial post and the Mahatmic powers. Sometimes with all seriousness, perhaps with all sincerity, they have treated it as an actual rival to the Churches, and then pointed out what calamities would overtake the world if modern science were remoulded by the hands of unseen guides, and the time-honored precepts of ecclesiastical Christianity displaced by maxims coming from sources lost in the fog of antiquity. But more generally it was the possibilities for comic items which attracted them, and the queer theories of Theosophy, together with the boundless credulity and the outlandish frame of mind it encouraged, furnished the ground-work for many a jest and many an allusion to the lunatic asylums making ready for Theosophists. Very often it was regarded as an outgrowth of Spiritualism, spooks and slate-written messages reappearing in more refined form, and spirit-guides communicating with less apparatus of cabinets and tambourines and hand-clasped circles singing doleful hymns. That Theosophy was a profound philosophy, a far-reaching system of ethics, an elevated religion, was a supposition as distant from the journalistic mind as that farce could be regarded as science or "Alice's Adventures in Wonderland" a veritable transcript of an historic experience. What, indeed, could be thought of a revelation which had

Thibet for its source, and for its prophet a stout ~~lady~~ who was sometimes passionate and at all times smoking!

These and like-minded representations having ~~been the ones~~ made familiar to the readers of the daily press, it is not strange that the public cannot yet take Theosophy seriously. They naturally dismiss it with a shrug and a smile. The friends of Theosophists, even when they do not regard them as active upholders of a pestiferous system seeking to destroy all established order and rational faith, pity them as misled by an absurd delusion, and think it but kind to avoid a topic which only stimulates mental malady. The intellectual acuteness which many Theosophists undoubtedly manifest does not create a presumption that there may be some validity in the doctrines they have embraced, but only makes their having embraced them the more astonishing. It is not remarkable that a long-haired sentimentalist or an unbalanced mystic should find credible such things as rebirth and karmic force, but how on earth can a level-headed student or a man of affairs be taken in by fantasies and follies? And why should he be giving zeal and money to the propagation of Oriental vagaries, when fortunes may still be made by shrewd investment and foreign lands are still unconverted to Christianity?

Thus it is that a very large part of the surrounding public regards the Theosophist who believes in and practises his Theosophy. He is not a hypocrite, for his sincerity is transparent; he is not a conscious knave, though his doctrines would upset the whole religious and social world, and imperil the eternal welfare of all who in any wise connived at them; nor can it be exactly said that he is insane, for his reasoning powers, however perverted, are not impaired: but he is certainly the victim of an extraordinary hallucination, all the more dangerous because it is not violent or denunciatory, but makes incessant appeal to light and truth and investigation and reason. In all hallucinations argument is futile, and one should therefore treat him with indulgent pity, keeping off the field of his peculiarities, and trusting that time and the pressure of contemporary topics will ultimately edge him back to the conventional track.

As the Theosophist perfectly well understands that this attitude is altogether natural, and as his philosophy makes clear as sunlight the truth than no men can act on principle in advance of the stage they have attained, he is not in the least disconcerted or resentful. He

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knows that until Theosophy is really comprehended he and it must be considered "very queer," and he also knows that the day will surely come when the vindication of both will be complete. Meantime, copious unfoldment and well-timed illustration will hasten it.

It is not without interest to note after what fashion so queer a being returns the gaze of his critics. The non-Theosophist's opinion of the Theosophist is so general and so unmistakable that there is no difficulty whatever in ascertaining it. But how does the non-Theosophist appear to the Theosophist? Singularly enough, in almost exactly the same light! To the non-Theosophist the Theosophist is the prey to vagary and illusion. He ignores the settled conclusions of science and religion, does not revere the opinions of the greatest names through centuries of progress, imagines that his own perception of truth is more reliable than that of sages and martyrs and confessors, and gives his personal experience an evidential value which he would scorn to concede to any other. This means conceit, self-satisfaction, disrespect to testimony, and an unwillingness to look at facts inharmonious with the tenets held. And yet, strange to say, all this describes with absolute precision the non-Theosophist as he is viewed from the Theosophical standpoint! He is believed a prey to vagary and illusion. For, as held by the Wisdom Religion, all material existence being but transient and changeable, the mere condition to that process of education by which the permanent Ego is advanced along its course; the real and enduring world is the unseen world, and the material world is important only as it serves the interests of its superior. If, then, the material is made the chief and the spiritual ignored or even subordinated, the true relations of being are reversed. Temporal affairs being considered supreme, and an endurance attributed to them which they do not have, life is given a quality the opposite of fact, and so it and all its contents become thoroughly misleading. Delusion envelopes all the career from the cradle to the grave, and unfounded notions distort the whole end and aim of life.

But more than this. If the chronological limits of science and religion are pushed back from a few centuries to years in millions, who is it that ignores their settled conclusions? Not the Theosophist, for he most gladly accepts them, and finds in the verified records of immemorial antiquity the sure base from which he regards past, present, and to come. When the accredited agent of the Masters, those

revered Elder Brothers of humanity who have these records in their keeping, transcribes therefrom so much as the present condition of the age permits, showing how defective is much of what passes for science at this date and how such portion as is genuine affirms the vastly larger knowledge of the ancients, the Theosophist welcomes every word of it as clearing up the genesis and evolution of the solar system and of himself. Floods of light pour down on the origin of humanity, the future receives a new meaning, duty a new consecration. The material world and the world of thought, the body and the soul of man, the seen and the unseen spheres, disclose their real connection, and what has been hitherto visionary or problematical or mere conjecture takes shape as solid fact. Religion is reinvigorated, for its sanctions are immensely augmented and many of its most serious hindrances abate. In every quarter knowledge has displaced speculation, and over the whole field hangs the assurance that vastly greater revelations are ready so soon as fitness for them is demonstrated. With all the science and religion thus brought out, the Theosophist is in cordial sympathy. It is the non-Theosophist who will have none of it, and who accepts no law and no doctrine and no fact which has not the sanction of teachers now in visible flesh, teachers who avow that on many questions knowledge is impossible, and who are discordant on even those they adjudge within human faculty. Which, then, is he who ignores the researches and conclusions attained?

Similarly as to reverence for the opinions of the greatest names through centuries of progress. The Theosophist certainly respects the labors of specialists in any field, though he not unnaturally thinks that those are most reliable who use the most varied tools and accept the help derivable from acquaintance with other spheres of life than the tangible. I mean that there are grades of being which our physical senses do not reach, that there are yet means by which they may be explored, and that the persons who have thus explored them have put the results within possibility of possession by those who prepare themselves in the right way. Students of the Occult know that neither in antiquity nor in modern time has the world been destitute of the custodians of such knowledge. It is quite certain that various well-known names in history had access thereto, and that their opinions have therefore the value which comes from an incomparably larger range of exploration and an incomparably higher order of pre-

ceptors. Plato is a case in point; in later days Roger Bacon; in still later Paracelsus. Now if on subtle questions in physiology and metaphysics these and like sages had received light from other sources than the mere teachers of the time, they merit fuller trust than do those without it. The Theosophist gives such; the non-Theosophist demurs. Which is the more open to truth?

Similarly as to the belief that one's own perception of fact is more reliable than that of sages and martyrs and confessors. The Theosophist's contention is that human nature is so constituted that some one aspect of truth is more congenial to an individual than are others, and that a rounded whole is achieved by putting together the various segments. Complementary minds thus supply each other's deficiencies. There must be an element of truth in each. Hence in the metaphysical, the contemplative, the mystical, the sternly practical presentations of religion, the Theosophist perceives how the nations or the men presenting them have apprehended each some special phase, and seeks to combine them. His own apprehension must be of itself as one-sided as any of the others, but he corrects it by a union of all. But how does the non-Theosophist stand? He refuses the title of sage or martyr or confessor to any one not of his own way of thinking. The Christian would certainly not speak of "Mahomedan martyrs" in the Crusades, nor the Protestant of the "Roman Catholic martyrs" under Elizabeth, nor the Roman Catholic of the "Protestant martyrs" under Bloody Mary. No sectarian concedes the term to any sufferers outside his own sect. But it is a very easy thing to follow the doctrines for which martyrs died if one is allowed first to select which of the martyrs are to be followed, since he will always select those who believed what he believes himself. And so it seems that the non-Theosophist has done exactly what he accuses the Theosophist of doing, but which the Theosophist does not do.

And what about giving personal experience an evidential value not conceded to any other? In one sense this is the fact. Theosophy does hold that the scientific development of the perfected man must proceed along certain lines of consciousness, and that it can never be brought about through docile reception of some one else's testimony. That is to say, I need to demonstrate in my own experience the supremacy of the will over the passions and the possibility of evolving latent powers in my nature, if I am at all to evolve out of partial man-

hood into complete manhood. Reading will not do it, confidence that it may be done will not do it, assurance that another person has succeeded will not. I have got to do it myself. And at every stage of the process of doing it, the consciousness that it is being done is the strongest of all evidence that the doing it is possible. In this respect the charge is true enough.

But this is not what is meant. The non-Theosophist has in mind an idea that the Theosophist discountenances authority and will take nothing on trust, setting himself above Churches and creeds and holy men, and refusing finality to any internal experience which he has not personally undergone. But is not this really his own position? He accepts, indeed, a Church and a creed and witnesses, but only such as he has himself selected. He is a Christian because he thinks Christ the true messenger from God; and he is a Baptist or a Presbyterian or a Churchman because he conceives that system to be a transcript of truth; and he rejects as invalid, or at all events doubtful, such spiritual experience as is not included in his own range or within measurable distance thereof. That the Theosophist, in particular, may have any genuine spirituality is a proposition absolutely monstrous. And of course the Theosophist detects this.

So, then, whatever of mental attitude is indicative of conceit, self-satisfaction, disrespect to testimony, unwillingness to look at facts inharmonious with tenets held, seems to the Theosophist, in view of all the items in the case, rather a characteristic of his opponent than of himself. I once remarked to a prominent clergyman that there appeared wonderful beauty in the words of the dying Goethe, "More light." He replied that he could not so see it, that the demand for "more light" exhibited a highly conceited and pretentious frame of mind. I replied that I hardly thought that; that if a man said he *didn't* want any more light, *that* would exhibit a highly conceited and pretentious frame of mind, but how the admission that he was ignorant implied conceit and pretension was not evident. And yet my reverend friend was not so illogical as he seemed. What he meant was that if a man rejected the authority of the Church and would not accept dogmas of which he was not personally convinced, he supposed himself wiser than the Church and better capable of judging than its Doctors. Possibly; but what about the conceit which adjudges itself fit to discriminate between the conflicting

Churches and pick out that which exhibits the truth and, hence has right to reverence!

Very little is gained, however, by the "*Tu quoque*" argument. It may be the fact, as, indeed, we have seen, that the supposed traits in a Theosophist which make him so objectionable to the non-Theosophist do not, in truth, exist, his attitude being the reverse; and that these traits, though quite unsuspected by himself, are really the property of the non-Theosophist. The boot, so to speak, is on the other leg. All the same, some better rejoinder must be adopted than a mere hurling back of epithets.

It is just as essential in Theosophy as in any other subject on which intelligent men disagree, that each should have a just idea of the position taken by the other, for, until this is fairly well perceived, there never can be anything but misunderstanding, and any estimate of the real strength of the position must always be impossible. And there must be a *desire* to apprehend both, since otherwise the attitude is not that of seekers after truth but of partisans of opinion. Such partisanship is quite as reprehensible in a Theosophist as in anybody else—an Orthodox or an Agnostic, for example—and in one respect it is even more discreditable, for a man who exhibits a petty, narrow spirit in expounding a large and broad philosophy not only misrepresents its whole character and purport, but shows that he himself is in no wise moulded by either. There is something ludicrous in the spectacle of a theosophical partisan, one who treats Theosophy as a finished and perfected system of belief, to be accepted in its entirety by everyone who has really any claim to be a Theosophist, a dogmatic repertoire from which is to be drawn the solvent for every new question arising in political economy, science, or history, an exclusive area from which is viewed with hardly-concealed contempt all researches in other realms or by men not wearing the label "F. T. S." If Theosophy means anything it means the largest sympathy with fact in every quarter, the most cordial fraternity with cosmopolitan seekers after truth, the most ungrudging welcome to contributions of thought on all topics without exception, the freest greeting to arguments and considerations and side-lights and objections, no matter how called or by whom fathered, provided only they be intelligent and sincere. And it means more: it means the discarding of shibboleths, and party tests, and the whole apparatus of small judgments by which

small men attempt to limit the Theosophic field and narrow down the area wherein they can live in peace and without contradiction. Nor is this all: it means the capacity to get out of oneself, to place oneself in the position of another and thus understand his sympathies and thoughts and needs. No man can be a real thinker who is incompetent to do this; none can be a philosopher who fails in it.

If such is a correct portraiture of the theosophic animus, it is evident how little reason there is for suspicion of Theosophy. Most men think of it as a belligerent figure, grimly regarding all styles of belief which do not wear its colors, and breathing out threatenings and slaughter against all contemporary science and religion, most particularly religion. They understand it as contemptuous where it is not insolent, and as patronizing when it does not domineer. No doubt, Theosophists being but fallible humans after all, some presentations have not been without that quality. But as Archbishop Laud and Calvin are hardly fair specimens of the whole non-Romish world, so an occasional Theosophist who exhibits like traits cannot fairly be typical of either his system or his co-believers. His system rebukes him, and his co-believers dissent from him. If we wish a cool, broad field for a meeting of Theosophists with others, we have to seek it on higher plateaux and in a more generous atmosphere. And when we do, we see how amicable may be the meeting. For, mark you, the purpose of Theosophy is not the ruthless subjugation and extermination of other faiths, but rather the good-natured exposition of complementary truths which they have not, an invitation to examine some treasures which may have escaped notice elsewhere, an explanation, an elucidation of problems supposed by other systems insoluble. There is nothing aggressive in a courteous proffer of opportunity to look over with you some interesting objects obtained by visit to foreign lands, and one may as properly give other men the privilege of inspecting old truths from afar as he may baubles or relics or art-works. And if this is the spirit of Theosophy, the orthodox and the infidel need not be either suspicious or hostile.

Let us suppose such a meeting to have place. As the various participants compare their convictions, it becomes evident that there is some measure of substantial unity beneath. All alike agree that there must lie back of whatever forms of life we perceive in Nature and man some ultimate source of vitality which no finite eye can

reach ; that there are grades of vigor and intelligence in these forms ; that those grades are so closely connected as to suggest what close study abundantly affirms—namely, that they have evolved according to a process of evolution directed by Law ; that man is the highest of these forms palpable to us, though not necessarily the highest in fact ; that the finest aspirations within him, as well as the history of civilization, indicate that there are forces inside and around him which foretell a loftier destiny than can be achieved on any plane of mere matter ; that there are phenomena in social and individual life which have not been satisfactorily explained by any theology or philosophy current ; that, as it is quite inconceivable that all light possible thereon has been hitherto vouchsafed, there may very well be other means yet in reserve, either because the age has not been propitious or because some sources have been ignored ; that the validity of such, should they be discerned, cannot fairly be tested by reference to books or authorities or teachers who had no knowledge of them ; and that it is altogether possible that there may have been misconception even of these, since at no time can it be true that all facts respecting any one subject are fully, exhaustively possessed.

This is a large, yet not at all unduly-stretched platform of common beliefs. Each participant holds much that the others do not hold, and which consequently can have no place on this platform, but he renounces none of it by shaking hands with other students as to the matters wherein they agree. Then comes the question of how the agreed-upon facts are to be supplemented by the knowledge needful to a complete whole. At this point, certainly, the divergence begins. Some of the orthodox and some of the infidel will judge that as to several items no knowledge is possible or attainable ; and about others there will be dissension in respect to the particular propositions advanced. Especially will this be the case when the final authority for doctrine is treated, for one side will favour inspiration and the other human reason. And yet in regard to a large part of the controverted topics a point is reached when both sides have frankly to admit that they know nothing beyond ; and even as to those topics whereon neither pretends to any explication, this is upon the very same ground—confessed ignorance. The situation, then, resolves itself into this—that of three representative classes upon the platform, two avow incompetency the moment they leave it in certain directions, and

quickly-reached incompetency when they leave it in others. The third class, Theosophists, claim competency in every direction. Of course this does not mean that they profess exhaustive information on every subject of human thought, but it does mean that all fields are within the domain of Theosophy, that it has ready vast information on the very matters hopeless to the two other classes, and that the Theosophical system provides an equipment by which the rest of knowledge may be acquired through an extension of existing methods. The Theosophist as to this may be right or he may be wrong, but it is not unfair to concede his claim to a hearing, especially as he has something to say of matters whereon the others are silent.

ALEXANDER FULLERTON.

[*To be concluded.*]

THE WHITE PEACE.

THE frantic turmoil of the city strove and swung about the walls of John Aldenham's house. He opened the doors of that house to all whose souls had reached a place of contempt, which he called a vantage ground of discernment and spiritual peace. He heard the struggle of the city like a roll of distant drums but the house itself was very quiet.

John Aldenham was born to the peace of the prosperous ; which is a more precarious thing than the peace of contempt, for it is nice and dainty and dependent on prosperity. The peace of contempt is a hardier plant. John Aldenham abandoned prosperities, peace, went through a struggle in the wilderness, and emerged in a state of self-conscious calm. One day in mid-summer a man sought for admission to his house who made John Aldenham feel restless and ill at ease. This restless discomfort was not caused by any thing which the man said or did ; he was very quiet, and apparently rather idle. John Aldenham was puzzled ; this stranger, with his quiet, lazy ways, brought with him a sense of power. But he was not wholly unshaken by the life around. He felt its throbbing and was moved thereby to joy and to pain. There came to the house one day a woman ; she was in great distress because her only son

was the victim of a "drug habit." John Aldenham was very kind to her, and she was comforted by his calmness and by his words.

"Of course," he said, to the stranger, when she had gone, "one cannot, after one has reached a certain stage of balance, feel the pain these poor people feel. One takes—"

The words were wiped from his lips, as the scrawl of a child is wiped from the slate by a teacher. His eyes had fallen on his companion's face, and he learned a little of the meaning of some familiar phrases: "A man of sorrows and acquainted with grief;" "By whose stripes ye were healed;" "My peace I give unto you; not as the world giveth..."

The quiet little man was leaning back in a large chair; the anguish and weariness of the poor mother, the shame, the misery, the piteous struggle of her son, were woven into his soul and body and in his eyes was peace; peace that had been clouded, shrouded in a great darkness, but was now dawning again. "The pure in heart shall see God;" the man's eyes were looking upon that fair vision; his mind and heart were still wrung by a sorrow that was made his own, to the relief of the sorrowful.

John Aldenham was silent, till the man rose with a sigh. Then he said, almost timidly:

"I wish you would talk to me more freely. I wish you would tell me what you think about pain, and about sin."

"He who knows God," said the other earnestly—his body was quivering with a power that seemed to be too strong for it—"He who knows God, knows both."

"But God is changeless—sinless—He is Peace."

"He is Silence," said the other. "Mr. Aldenham, don't you think the man was wise who said those misinterpreted words: 'None enter the mystery of the Godhead, save through the door of the Sacred Humanity?'"

"I wish you would talk to me," said John Aldenham almost peevishly. "Sometimes I think you despise me."

The man smiled, and shook his head:

"I can't talk to you now," he said. "I think we talk elsewhere. Sometimes I fancy that the less we talk *here*, the clearer we talk *there*. I believe we spend half our time yonder, undoing the harm we have done with our tongues."

"Yonder? Where?"

The man did not answer; he said only:

"I am tired. I must go."

The door closed behind him. Aldenham remembered hearing the click of the lock. It was the last sound he remembered before the song of the pines began.

They were swaying, singing, chanting, sighing, bending to the great breath of the wind, laid on them like the hand of a Master-Player, weaving a spell of sound. Thick at their feet lay the golden-brown pine needles, splashed here and there with green moss, and purple fungi. Beyond the pines wound the grey lane, and beyond that the heather, growing purple, with the glimmer of the heat-haze above it. It was a place Aldenham knew very well. But when the lock clicked it was evening, growing dusk. The pines were just as they were when he lay under them at noon last summer. He reasoned that he must be asleep and dreaming. But at any rate he was among the pines, listening to their droning chant. He began to be aware of a great unseen life of the wood; not changeless, not unshaken calm, but swiftly rushing change and ebb and flow; yet it was invisible to human eyes, unknown to human brains. It was a great Wonder World, whereof the moving energies were Lights. He could only describe them thus, for so they showed themselves to him; yet he knew it was less they who showed, than he who saw them thus. But the chief marvel of it all, to him, was the knowledge of another Field of Life, another garden of the Mother; and the knowledge, moreover, that his life flowed on there too; flowed on with other aims, other actions than those which he was accustomed to call his aims and actions in the tiny circle of the life he knew as his. There were other standards, other purposes, other friends. The piteous ludicrousness of his attitude of thought in the life of the body, the placid self-content, the infallible praise and rigidity of the small life that knew not of this wider home, this broader field of action, struck him as so humorous that he laughed.

Then, as he laughed, Behold! another land,
Uprising in that speechful wilderness
Of chanting pines and singing heather bells,
Fired by a fierce life invisible.
A land of Lights inwoven at the heart

Of the great forest where Our Mother weaves -
 The Robe of God, to the sweet melody
 And clashing of the shuttles of Her loom.
 Therein the trembling Lights, a-quiver, stole
 Through souls and bodies of the human kind,
 And swayed them to a hidden Will of wills,
 The spring of lives is in the Land of Lights ;
 And therefrom Life, like a great river, draws
 As a strong tide ; wherein the souls of men
 Sway in the current, as the water grass
 Swings helpless ; though it's roots be fixt and strong
 Within the bosom of the patient earth.
 And now the man, John Aldenham, beheld
 Twain, made of light although of human mould.
 And one was he with whom he liv'd and mov'd
 Within the restless city where he dwelt.
 Smiling he said : " This is the Land of Lights.
 Within this land thou dwellest year by year.
 If ye shall say : " These Lights make me their sport,
 Their's is to choose, and their's is to refuse,
 They draw together, and they set apart,
 They hold me back, or on the path of life
 Drive me resistless ; lo ! if thus ye speak,
 Thy speech is a vain babble of the lips.
 Thou art a Light ; and oftentimes thou know'st
 The wisdom or unwisdom of thy deeds,
 Within the world where striving shadows rule.
 So well thou knowest, that thou heedest not
 Thy lips of clay, when they shall sob and wail
 From out the darkness of their prison house."
 Then spake the other form, with veiled face :
 " I am a spirit of the time to come ;
 And he is a fore-runner of the hour
 Which shall dawn sweetly on the sons of men
 Long ere my hour shall strike. For he, this man,
 Knows but a shadow of the secret kept
 Within the heart of the great Son of God,
 Whose age draws nigh. While I, who watch and wait
 Guard in my bosom the most secret Word
 Of Him, the Father of all Lights which be.

He is the changeless. His the Perfect Peace,
 The Secret of the One. But ye must learn
 Peace thro' His Power ; and His power flows
 Thro' many Lights, who in His bosom dwell.
 Here may ye know the shadows which They cast."
 Then he who sought the Secret of the Son,
 Made answer, saying : " By the shadows' life
 The Life of Light is shown. Herein the pow'r
 Of outward signs doth lie. For at the last,
 The sign ye see shall have the power to show
 The unveiled glory of its inner grace.
 Thus doth the body rise ; and thus the flesh
 Reveals the glory of its King and Lord."
 Then to the man, John Aldenham, he said :
 " O friend and comrade in the Land of Lights,
 When it was needful that we twain should meet
 Within the Land of Shadows, I was sent
 To meet and greet thee there. I knew thee not ;
 And thou and I, bewildered each by each,
 Were strangers and familiar, both at once.
 O brother ! buy not peace when there is none.
 Drug not thy mind ! It were a wiser deed
 To drug thy body ; though the tongues of men
 Will blame the second, and will praise the first.
 Within the spacious nurs'ry of thy soul
 In childhood's days, there might'st thou gain some peace,
 Unless a playmate snatch'd and broke thy toys.
 But when the grown man turneth to his rest
 There comes to him, wrapp'd in a garment wrought
 With subtle knowledge, one who teacheth him
 The glamour of false peace. And he believes
 That he hath learnt the secret of that calm
 Which is the White Peace of the final Day.
 For there be those for whom it is not hard
 To say : ' What matter all the storms of earth ?
 I feel no more for mine, nor yet for thine ;
 I rest unshaken ! ' O beloved one !
 There dwells a haunting peril in our path !
 Thou son of man ! when thou hast, age by age,
 Tasted the joy of battle, the wild strife

Of love and hatred ; when thy tears have dropt
 By many a deathbed of the things thou lov'dst
 More than thy soul, there comes a resting space !
 Then thou wilt cry : ' Behold ! the place of peace ;
 Behold ! I dwell for ever in the calm
 Of That which changes not. The Changeless, I ;
 Within that secret isle I take my rest.
 No man can move me. Grievs and joys are dead !'
 Brother ! the glamour of the lies of earth
 Have pow'r upon thee still ! Easy it were
 To cease to feel the whirl of pain and sin,
 Easy to cease from love, to cease from hate,
 Looking upon the sure and certain hope
 Which God hath pour'd into thy wistful heart.
 It may not be ! Ere the great Son of God
 Doth seek His Father's Bosom, thou must know
 Thyself, the Changeless, while the throbs of pain
 Pulse through the piteous prison of thy mind,
 Quiver throughout the web of loves and hates
 Which are thy very soul ; and rend and shake
 The slow dull body, wherein all thou know'st
 Of soul and spirit are revealed to thee."
 He of the veiled form, in solemn tones,
 Like distant music on the midnight wind,
 Sang this last melody ere stillness fell :
 " The Life Giver, upon the Harp of Man,
 Smote with a Hand of power. Five times He smote.
 Then 'gainst the world, his brethren, and his God
 Man strove with Mind.
 The Son of God, upon the Harp of Man,
 Smote with a Hand of Power. Five notes—and one.
 Man sank to hell, and rose again to heav'n ;
 All tears and joys were his, in the same hour.
 The Light of lights, upon the Harp of Man,
 Smote seven times. And then the Silence fell
 And hidden in His Silence—the White Peace. "

MICHAEL WOOD.

THEOSOPHICAL PROPAGANDA.

THE members of the Theosophical Society (if they do not care expressly to take upon themselves the more onerous title of Theosophists) have been placed in possession of a large body of information concerning human life and nature ; and this we did not possess until it was brought to light by Madame Blavatsky and the Masters through her, and by the foundation of the Society for its distribution and increase. It was a free gift to all who could appreciate it, and none were asked to make any return, beyond making the utmost use of it that circumstances might permit. Even this much was not specifically stated, but it certainly was implied.

But such a condition means very much more than may at first sight appear ; for when we come to think it over, we see that it infers duties on our part which may become of the most onerous nature ; in short, that we become in a very large measure trustees of that information in the degree in which we make it our own, to pass on to others by any and every available means. As freely as we received, so freely must we give ; nor is the will to do so, unaccompanied by necessary acts, alone sufficient.

For it may be safe to assert that of all who have set out to acquire a knowledge of Theosophical principles, at least one uniform result has been reached. All have made the discovery that light was given to them very much in the same measure as they endeavoured to pass it on to others ; while on the contrary it has always appeared that if we studied only for our own individual profit or pleasure, making no altruistic effort in regard to it—then no equal result was to be obtained. How many have there been who, thinking they could study in secret and make no public sign of adherence to the cause, have ended in gaining nothing at all, but on the contrary have silently dropped both the study and the effort !

From such considerations it may appear that we should not only resolve to do our best individually for the spread of this new knowledge, but that the more effectively to accomplish that end, we should go to work in a systematic manner ; at least in so far as we

may find ourselves able to do so. Nor is it very difficult to see in what ways we may all of us work in our respective degrees, as well as in our corporate capacity as members of the Theosophical Society.

In the first place, we have all of us learned that we possess a great power of thought; not only in the ordinary sense, but also in one much more occult and far-extending. This, at least, we can all of us utilise for the above purpose, no matter whether we receive conscious assistance from external sources or not. And from what we have learned it appears that even the greatest make noble use of this power; since we are told that the Masters themselves work less by personal connection and words, than by the silent transference of ideas to receptive brains. Nor need any of us have the slightest doubt of this; for it is quite evident to all who have studied and endeavoured to spread the information they have acquired, that new and strange accessions of thought come to them in the most unexpected manner—trains of new ideas, lines of argument, analogies and correspondences—nay, so great accessions of strength, that it is patent to all of us how little we know beforehand the strength of our own nature, or failing that, the assistance we appear to receive in this occult manner.

All, then, can work by the power of thought; at the very least there are none of us without the ability to sit for a few moments silently and use this force for good purpose; or keep the success of the Society as a sort of background to our thoughts while about our ordinary avocations, resolved that so much as we have learned, so much shall others receive of it in the measure that their faculties may prove sufficiently receptive to permit of such a transfer. And none of us know where and when such effort may bear fruit; for it may be very much as the old maxim informs us, that "It is the unexpected that happens."

The unthinking or indifferent may call the act of meditation upon theosophical subjects day-dreaming, phantasy, whatsoever they please; but by what we have been taught it is apparent we are none the less building up thought-forms upon other planes by such doings. And if these are of a nature to be of benefit to others who may be in need of light, so sure is it that the powers which lie behind this great movement will utilise them for the purpose we may have designed

them to subserve. Let us then not only build up the forms, but also seek to endue them in our thoughts with that force which must ever be so necessarily an integral part of their value as to become indispensable; the rest will come right in due season, no matter if we may become aware of it or not.

But by no means are we to rely upon this primary factor in the work; there are numerous others which none of us can afford to neglect if we are in earnest in our efforts.

We must not only create thoughts in the (relatively) subjective world—we must endeavour to carry them out upon this present objective phase of things so far as it may lie in our power. Proceeding then from thought to action, we find that the most obvious application will be through conversational means—and this, perhaps, few of us are slow to attempt. But in this it is well not to be too militant; we should endeavour to be instant in season, but certainly not out of season. The attempt to force our ideas and opinions upon those who may be unwilling to receive them is scarcely wise; for it may only serve to create an aversion to the subject under discussion; and we all know the force of the old adage about the horse who may be driven to the water, but cannot be compelled to drink. So that the seizing of opportunities, as well as the making of them, is to be accompanied with a certain measure of discretion; for we may be well assured that we shall not lose thereby, well knowing that for both teachers and hearers "all things come to those who can wait."

Too many, however, may through over cautiousness, if not the prevalence of the tamasic guna, be ready to make this an excuse for not turning to account any opportunities at all; lest they might only prejudice the work that otherwise they might forward. Silent witnesses are not alone sufficient; and those who do not make use of such opportunities as may be thrown in their way, merely through lack of effort and courage, or the fear of their own lack of power, are losing much that is not apparent upon the face of things. For instance, it is often wonderful to note how the power or ability to answer questions will come with the opportunity; for we know not the moment when the great reserve of thought-power above referred to may be opened to us in the measure of our present needs.

Many an earnest student who may think that he or she may have signally failed in an argument, or missed the point, has after-

wards been surprised to hear that some third party had got from their words just that very bit of information or the very train of ideas they were short of ; and though the opponent may remain unconvinced, or the questioner for the present unsatisfied, it by no means follows that some seed has not been sown, which will in season bear unexpected fruit. The third part is very often "the onlooker who sees the most of the game," with perceptions not obscured by that unconscious partizanship which the combative element in an argument too often produces ; we have most of us met with instances in point, and may take note of them accordingly.

From thought to words is but a step ; from words to manuscript is but that further step which makes the thoughts more immediately available to so many, and indeed the one which makes our theosophical journals and other publications able to convey their messages so far abroad. Many a brilliant lecture and discourse delivered to our branches is lost to others than their immediate audience so far as present circumstances are concerned, because their authors have not the courage to send them to the *Theosophist* or any other of our journals which may stand urgently in need of them. And though at first many of us may not think we have the ability to write for the public press, whatever we may be able to do in a more limited direction, yet most of us have found to our surprise that we had not only the ability, once we have made a start, but a great facility as well. And not only this, but very often a new-found pleasure in the more tangible expression of our thoughts ; which, however laboured they may seem at first, must in the long run improve with practice. Then it is that we have to take the next step if we have not already done so, in our work as propagandists ; we have to muster up the courage to go upon the public platform, and there say to the many what we have been so long saying to the few, or would have had no fears or hesitation at all in saying to some one individual. It is surprising what a difficulty this platform experience is to most of us at first, and how easy it afterwards becomes. Yet of how much greater advantage it must be to the cause we have at heart if our words reach hundreds in the course of a year, rather than scattered units here and there, and only now and then, as the case may be !

But this expression of our theosophical thoughts upon paper need not be confined to our periodical appearances upon the Branch plat-

form, or even the theosophical press ; for long before we reach that stage of our propagandist evolution, we can all do our share in the matter of private correspondence—we can all write letters, whether we may deem them worth the reading or not. And this factor in our propaganda is becoming more useful as it receives more recognition ; until at last it will become universally systematic, and be made available to all who may choose to take part in it—nay, our American Section has already made a start for some time past in that direction by means of its correspondence bureau. Many a solitary individual who lacks sympathetic surroundings, and does not therefore very actively share in the external work, can be brought into touch with it by a letter ; and this is a means of holding together our widely-separated thinkers and all who may aspire to receive more of the light we may be able to give them. And although those who write may feel ever so incompetent to convey information as it is wanted, yet the very asking of a question not infrequently suggests its own solution, as it may for the moment bring us into contact with the sub-conscious self and the astral records which it reads, or give us that rare flash of intuition which we need.

But those who can write with facility and power need not confine their efforts to any of the circle of activities already referred to ; because in the measure of their abilities and their discretion, the secular public press will be open to them also. And then the words which at the least might only have reached a few people, or in the Society's literature might be confined practically to its own readers, will by the newspapers be placed under the eyes of many thousands, and for all time that the printed record may endure. People may read it casually, and seemingly forget it ; but we must always remember that there is within the consciousness of each of us a memory that never forgets one single iota that passes before it ; and so surely as we may have read the printed words, so surely will the thoughts they enshrined or suggested come back to us by the periodic law, in the fitting hour ; serving perhaps to originate new trains of thought and fresh efforts, springing from those of others we may have long since forgotten.

By all means, then, let us endeavour to qualify ourselves as writers, both for the press and in every other way. And though we may find our MSS. rejected, or may think ourselves slighted for the

time being, yet the effort may not the less bear fruit in its season, whether exactly as we designed it or in some other way. Nor need we all aspire from the first to reach the top of the literary tree, or to become the makers and authors of books ; these will eventually come to us or not, as it may appear we are fitted for their production. Given the need of that which we can supply, the opportunity will not long be lacking. And we who read with avidity the works of others, should we not in turn bethink us if it will not become also our duty to provide books for others when we may become able to do so ? Nor need we take refuge under the proviso about becoming able ; for after all there is no time like to-day, nor any security that we may again have the chances that may be ours in the present. In that case let us write while we may be able, taking the opportunities of the hour ; if what we prepare is good, its day will come ; be that within our sight or otherwise.

In thought, speech, and writing, we may reach the limit of our individual efforts as propagandists ; but we are not at that point debarred from further and more extended chances of useful work. In our corporate capacity as members of the Theosophical Society we find others ; for the active support of that body means that each of its members helps to bear the common load, in however small a degree. We may confine our support to membership alone, and only help to swell the numbers without adding much otherwise to the general strength ; but opportunities are never lacking if we wish to do more than this. The Society is not only a centre of strength to all such as may join it, but each of its branches should be the same to the relatively few who compose them. United action is of more value than isolated effort, in proportion to the earnestness as well as the numbers involved ; and where all think in concert so far as the intention goes, by so much the greater may the results be expected to appear. Here, then, is an all-sufficient reason for harmony in a Branch ; for though all can never be expected to think alike (nor is it desirable they should) yet all can be united in the wish to forward the work ; and if that element is decidedly present, minor differences count for little.

It is in the Branch work that the united qualifications of its members make for the best results ; since there the work can be carried on systematically, and so gain the public ear in a way that individual efforts in an isolated manner might never be able to accomplish. So

it is that a band of (say) some three or four individuals, who may have qualified themselves in various ways as writers, readers, or speakers, can reach the public with ease ; for the active support of their Branch means that a platform is provided, funds are more or less available, organised work becomes possible ; and then hundreds of people hear the message of Theosophy who otherwise might never know where to seek it. And then, too, we can always feel that we are not speaking to unwilling ears ; for at least it may be presumed that very few are present in such audiences who do not come of their own accord to hear us, or to ask the questions we may be able to answer, to state the objections they may think valid, or which we can have the opportunity to overturn.

Above all things it must be lamentable if a Branch is divided against itself ; for that means that its powers may be curtailed, its efforts feeble, its results insignificant as compared with what they might be. A divided Branch resembles a sick man ; little or nothing is to be expected from it at any time ; its strength is practically gone while the disturbance lasts. Far better would it be, in such a case, if the few who may consider they have irreconcilable differences with the others should come to such an open understanding with their Branch as may enable them to carry on their work alone ; time would eventually show (as nothing else can) which party, if either, was really at fault, while those who might be in the wrong would probably at the last disintegrate as a body whose life is gone. But it not infrequently happens that some have so little assimilated the real principles of Theosophy as to seek personal aggrandisement rather than the general good ; and finding themselves unable to gratify this desire in their Branch, separate from it and perhaps from the Society as well. In some countries this has been repeatedly made manifest, and at the present time there are quite a number of new societies coming into evidence with more or less of the same teachings as the T.S., but nearly all with that veiled dislike to our Society which means they have been founded more upon personal animosities than real desire to teach. In time everything founded upon such a basis must perish, while anything of good they may contain will endure ; and out of the material thus set free, new combinations may be forthcoming which the parent Society may find of use in its place.

What applies to a Branch, applies in due proportion to the Section

also : for as the members are to a Branch, so must the branches be to the Section to which they belong. United action among its branches means a strong and effective Section ; and such a body ought to be able to accomplish much. True, it usually counts merely as a convenience of organisation ; but as such it may be of the greatest help in propaganda work. For one thing, it periodically draws its members together, so that they may the better know each other, not merely transact the routine business which may fall in their way in the meanwhile. And it gives the public of the various centres a chance to hear lecturers who may be new to them, see new faces on our platforms, and generally acquire further knowledge in some measure. Moreover, if the Section is strong in every way, it has some means of reaching the general public which the isolated branches may not possess. It may be able to issue a journal, by aid of which we reach the people of the whole country from one end to the other—perhaps as no lecturers or other means could possibly do. Hence the need that each Section should have its own periodical, its own writers (not to depend upon borrowed matter), as it has its own readers in especial, however much further its journal may travel. And though many have objected that more effective matter might be expected from our great writers elsewhere, it is not fair to depend upon the efforts of others ; and it is wonderful how the home-made article appeals to the members of the Section whence it originates—and (unfortunately) how comparatively little attention is paid therein to the journals of others. Nearly everyone has access to the local journal, which lies upon the tables of every public library, is on sale at every Branch meeting, goes everywhere—but the others are practically confined to a few odd copies among those who may be subscribers or contributors, and perchance a copy which lies on the table of the local Branch. So that we may look upon the Sectional journal as one of its most indispensable adjuncts ; and as such it ought to become the most effective means for our propaganda-work that can be easily supplied and easily obtained.

And yet it has in every Section been by individual rather than by collective effort, that the journals have been founded and continued. Some one proposes to start the work, others may guarantee support for a time—others again may make donations, or provide the matter ; but the bulk of the work and all the responsibility falls upon some

two or three devoted members. So by some means the journal gets a start, and thereafter, being provided apparently with some of that inextinguishable vitality that belongs to Theosophy, it generally continues. But such a method of origination scarcely ought to be the way of things ; however much to the honour of the promoters, it is unfair to them, and not too creditable to the Section which permits it, if its officers have been open in the discharge of their duties. And all such journals, when started upon purely theosophical grounds, ought no doubt to be the property of the Section in which they originate ; of which all the branches composing it, as well as its unattached members, would take their share of responsibility. Theosophically speaking that appears to be correct, but hitherto it has been otherwise as a rule ; though perhaps the incorporation of the Society may make a difference.

Then, again, the Section receives leaflets, pamphlets, letters of a general interest, which it may circulate to the branches ; and generally it should act as that unifying element which ought to add so much to the strength of the propagandist movement ; and as such we cannot afford to despise it or act apart from it any more than the autonomy of every Branch under our Constitution may warrant, or circumstances may seem to necessitate. Again ; it may be the means of introducing foreign lecturers from time to time, who may be able to supply teaching and information which local members cannot do so effectively or so fully ; and only by the necessary financial guarantee of the whole of the Branches can this be effectively done.

The propagandist work carried on by the Society in the last quarter of a century has made a total change in the public attitude towards Theosophy, and the magnitude of this alteration can only be appreciated by those who saw the difference that existed in the earlier days. We have lived down opposition of any serious nature, and are now treated with some measure of respect as a body of thinkers who are in earnest, and of workers who are worthy of consideration. Our literature permeates public thought, reaches every part of the world ; and what is more, gets read by thousands, where tens might formerly have been counted.

Let these things be considered by those who deem that the Society is useless or superfluous as a public instructor, or does not call for recognition as one of the factors of thought in the present day.

Some have professed to consider that its mission is nearly ended and its work done—that we have brought such a mass of information as to make it possible to obtain as much of it in many other institutions as in our own. But that is not so ; it never will be so—for we do not draw upon a small stock of information which a few years of work can divide around and exhaust, but upon an illimitable supply which will ever increase as we make the more ample use of it. And only while we uphold the integrity of our teachings and the Society will this be the case ; it came in modern times originally through our founders ; and if the sources be interfered with or stopped, the supply from elsewhere will not much longer be forthcoming. That might be an all-sufficient proof as to the sources of the matter which other societies profess to give to the public ; but it is one which no theosophist wishes to see applied. In the course of a year many hundreds of persons pass the doors of our branches as listeners, who would not know where to look for that to which they listen if those branches did not exist ; and as long as we find that demand for Theosophy unadulterated, or unmixed with special teachings of some other kind, just so long must the Society go on and flourish. It has been the means of bringing to thousands of people the greatest satisfaction they have ever found in matters spiritual and philosophical ; and while that can be said for it, and continues to be said with any manner of truth, so long must it be upheld, and so long must we all do our best for the furtherance of Theosophical Propaganda.

S. STUART.

TOLSTOY : HIS LIFE AND TEACHINGS.

HOW, in the course of the evolutionary process, which is accepted everywhere—how, we ask, except by re-birth many times repeated, could such a varied genius as Tolstoy become possessed of the eminent qualities of heart and powers of intellect which, during the past half century, he has exhibited in so various directions and with such eminent success ? True, he comes of a long line of princely men, so also did Duke Sergius whose name is execrated by the majority of his countrymen ; and the present Czar, who at his best, is but an imperfect specimen of his race.

I think there is nothing more conspicuous in Tolstoy than his power of adaptability. The expert and courageous soldier at the Siege of Sebastopol in the early fifties of the last century ; the admired courtier in the highest circles of the Russian Court ; the novel writer whose genius all the world admires ; the literary author whose political, ethical and religious works have been circulated by the million, read and studied with deepest interest throughout the civilized world ; the theorist who persistently practises what he preaches ; the adept who can, and has, played so many parts, who adroitly adapts himself to the life of the peasant labourer in the field, the toiling mechanic at his bench or the student and recluse in his retreat.

How, we ask, in the slow and weary processes of evolution, can such a man be produced except by practical experience stretching through millenniums ?

The idea that men possessing abnormal powers in any direction are thus specially gifted by Deity, is opposed to all ethical and moral feeling, to the sense of right and justice which we all have. That such as Alexander the Great, Cæsar and Napoleon I. among conquerors ; Dante, Shakespeare and Milton among poets ; or as the Buddha, the Christ and St. Francis of Assisi, who were pre-eminent in purity, holiness and compassion of heart, came adventitiously or miraculously into the possession of these high qualities, will not bear investigation, or commend itself to us, if we take right reason as our guide.

In contrast with such, we have the agricultural peasant, who

passes his life in his native village and knows little beyond his plough, potato patch and the petty village gossip. Or one of ourselves who are well on the way in the higher grades of evolution, but cannot in any way claim possession of the versatile powers of a Tolstoy.

How on any other hypothesis than that of many earth-lives can you explain all the varied phenomena which go to constitute the almost infinite variety in the characters of men, but by admitting the gradual unfolding of the Soul through many lives ; if this is granted all is natural and explainable. The tangle which human life presents under any other hypothesis is entirely inexplicable ; and the Deity instead of appearing as a loving Father, presents the repellent characteristics of an unjust and capricious Tyrant.

Returning to Tolstoy, we see and appreciate the value of such, as ideals toward which we may aspire, and to whose height in the coming time, we shall assuredly reach and far surpass. Thus our outlook for the future will be full of hope, of gladsome expectancy, whereby strength will be gained for the coming days, bring what they may.

The life and teachings of this remarkable man with an unique individuality, have a peculiar interest at the present juncture in the history of the great Russian nation. We are viewing her in the prolonged pangs of a revolution toward which she has been travelling with ever increasing impetus during the past half century, from the period when the Crimean war gave the first great check to her constantly extending empire in northern, central and eastern Europe and Asia. That she has a great future before her in connection with the evolution of that agglomeration of the varied types of mankind which constitutes her empire, is evident. None the less may we be assured that these external checks in her career and the internal convulsions which attend them, are fitting her for the fulfilment of her destiny as a great world-power.

In briefly tracing the career, the life and teaching of Tolstoy we shall best understand both his character and his work, his life and teachings if we view him as a child of Holy Russia, partaking as he does of the simplicity, the weakness and the strength of his mother. His sympathies are not with western ideals, either social, political or religious, neither are they of the oriental type, but rather of a mixture of both with a peculiarly original strand of their own, whereby he is

eminently qualified as a precursor to the evolutionary epoch through which the national life is now so tragically passing.

Count Leo Tolstoy, born in 1828, now in his 77th year, is described in the Encyclopædias as poet, novelist, reformer and religious mystic. He came of a long line of eminent Russian nobles, one of whom, Count Peter Tolstoy (1645—1729), was long the trusted agent and friend of Peter the Great.

Our Tolstoy is a man with an iron will and of intense convictions ; one who through persecution and opposition which would daunt and silence any ordinary man, coolly and quietly pursues his self-chosen path of service for humanity with an intenseness of conviction, a pertinacity of purpose, and a long continued course of personal self-denial, in which he appears to luxuriate as the natural element of his life. A nobleman, because a humble man ; an ardent lover of humanity, of the poor and the down-trodden. In many respects one of the most lofty and dignified characters of our era.

Tolstoy was present in the first stages of the Crimean war in 1855, when he retired from the army and commenced his long and brilliant literary career as a poet and novelist. An immense number and variety of works have issued from his fertile brain, which have circulated in Russia by the million, as well as in Germany, France, Britain, America and throughout the civilised world. There is a sense in which the great Russian thinker and dreamer belongs to no nation, but to the world ; he is one of those unique characters whom everybody loves and admires, however widely they may in some respects differ from him.

There are epochs in human life when we need to revise many of our fixed ideas on political, social and religious questions ; such is the present—these opening years of a new century—and the Tolstoyes are the pioneers whose clear vision discerns the mountains and valleys, the living streams, fruits and abundant resources of the goodly land of Promise, and with ardent zeal and self-denying life, beckon us to leave the dreary wilderness and enter upon our inheritance.

In Tolstoy we have a man of strong and vigorous life, keen intellect, vivid imagination ; one who has seen life in its many-sidedness, who has played the parts of the courtier, the soldier, the landowning noble and the field labourer, the popular poet and novelist, the un-

wearied philanthropist among starving thousands in recurring periods of famine. Ever the friend and helper of the persecuted, the down-trodden and the poor. Those who cannot understand or appreciate his unique and complex character or the high aims to which he has devoted himself, call him a fanatic. In the course of this essay we shall obtain some glimpses of his supposed utopian and unpractical ideas.

Of the principles which are the motive power of his life, we must place that of *non-resistance to evil* in the forefront ; that is, non-resistance in the sense of dispensing with physical force of any kind ; and the consequent abolishment of coercive law as well as of all armed force ; the acceptance of the principle of the brotherhood of all men, irrespective of nationality, social status, or religious belief. Following these broad principles he inculcates the living of a practical life of common helpfulness and a strict exercise of the common virtues of humility and forbearance and of compassion for, and sympathy with the weak and suffering ; in the practice of these virtues he has lived through a long life. In regard to religion, while Tolstoy rejects the entire framework of the Christian scheme of redemption as commonly taught, he strenuously insists on the precepts of Christ as contained in the Gospels : he holds that they contain all that is needed for the guidance and perfecting of our human life ; for furnishing a rule of right government and of conduct in all that concerns our relations with others ; and he bases upon these commands and precepts of the Christ, his opposition to physical resistance as a means to overcome evil, his hostility to Courts of Law, to Church establishments, class distinctions as usually understood, private ownership of land, and almost all existing forms of civil and ecclesiastical organisation.

His conception of Christ's Christianity is summed up in six Canons : " Do not war ; do not judge ; do not commit fornication ; do not swear by oath-taking ; do not give way to anger ; do not oppose with force the evil-doer." That there are other and immeasurably more important truths of most profound interest to mankind contained in the teaching of Christ, is obvious, yet the limited aspect and negative character of these simple commands emphasises their usefulness for clearing the way for the affirmations of the Gospel of the true God and the immortal life in every man as his child. Tolstoy

is the rough pioneer and prophet clearing the way for the sage and teacher.

In order to place before you as succinctly as possible, the character, life and teachings of the great idealist I will (a) in the first place quote from an article which recently appeared (April 1905), in an English magazine ; we shall then (b) revert to an account of a visit paid to Tolstoy by an American traveller, which appeared twenty years ago in the *Century*, and following this (c) give some extracts from Tolstoy's writings and letters of recent date.

Says the brilliant writer of the above-mentioned article : " Tolstoy is the freest man in Russia. Not the great Muscovite Czar himself is so free in will and deed. Of all the fifteen thousand laws of the land not one weighs upon him. He says what he pleases, writes what he pleases, and does what he pleases. From Czar to tax-collector, no official perturbs him. Not even the cares of property or the burden of a family rest upon him. In that white land where nothing is free—where the Czar is cabined among his councilors, and even thought is chained—Tolstoy's liberty is absolutely untrammelled.

At Yasnaia Poliana he keeps open house. The very laws relating to passports relax a little in favour of those who enter Russia speaking his name. Visitors in an endless pilgrimage pass to his home—writers, statesmen, financiers, farmers, senators, brigands, students, soldiers, and correspondents of newspapers of all lands—not a day passes but some pilgrim goes, seeking an interview with the great Russian writer who turned prophet in his old age. They make a steady stream of respectful guests—young men and old, Russian, French, American, Dutch, Polish and English adventurers ; the penitent bandit, or a Brahmin of the Indies.

It is as if he had lived in a glass house ; everyone has seen him, or may see him easily. Had he been born in the middle ages, in medieval days, reverence for him would have attained the proportions that which embalms the memory of St. Francis of Assisi, who was the first Tolstoyist ; but too keen a light beats on him.

Tolstoy owes his miraculous freedom not to state policy ; he owes it to the Czar. Nicholas II. is a kindly, overworked, unhappy man. His amusements are few ; Tolstoy's books appeal to the Slavic mysticism in him and accord with his dreamy love of humanity. He reads Tolstoy ; he talks Tolstoy.

Between the Czar imprisoned in absolute sovereignty, and the free old man of Yasnaia Poliana, there is a strange bond of sympathy, both mental and spiritual. Every official, every functionary in Russia, knows that to touch Tolstoy is to touch the Czar. Though they have never met, his friendship for Tolstoy is almost a cult.

Some four years ago the Czar gave a notable sign of his friendship. The Holy Synod of all the Russias excluded Tolstoy from the orthodox Church. It was an archaic and rather needless proceeding, though Churches, English and American, have been known to do as much for notable heretics. Any way, Tolstoy denied the Church; the Church, in turn, denied him. But the act of the Synod raised a storm; gloomy, excitable Russia was swept by agitation. The Radicals, Socialists and anti-Churchmen were bitter in their denunciation of the Church. Why they wanted Tolstoy to be recognized by a Church in which neither he nor they believed, is somewhat of a mystery, explainable by the deep love and reverence which his unselfish life and work had begotten within them. Here it was that the Czar intervened. He summoned the head of the Holy Synod, Pobedonostev, and demanded an explanation. It was easy to show him that the Church could not have acted otherwise without abnegating its creed. "That may be true!" said the Czar angrily, "but such a measure should not have been taken without consulting Count Tolstoy. He is a muzhik!"

Thereupon there was a correspondence in which Tolstoy, with his usual eloquence, urged the Czar to abolish all laws which punish, as crimes, attacks upon the state religion. This was the end of it; but had the Czar known in time, he would have protected Tolstoy against the Church, and saved him from the penalty—not very severe for an unbeliever—of excommunication. Thanks to the Czar, Tolstoy is free as the air; he walks abroad untouched by any law."

W. A. MAYERS.

[To be continued.]

BĀLABODHINĪ.*

PERSONS endowed with the highest wisdom and intuition, through the effects of their past virtues, desire to be freed from the bonds of Samsāra while yet living in the body. This treatise is written with a view to help them to practically realise the identity of the Self and the Infinite for the purpose of securing such liberation.

NOTE.

The practical Vedānta of the 108 Upanishads is briefly set forth in this book which is divided into six chapters—

Chapter I. deals with the Tattvas or principles.

" II. is on the origin of Jīvas or the birth and evolution of Souls.

" III. on the highest practical knowledge.

" IV. on the Infinite (form side).

" V. do. (formless side).

" VI. about meditations on do.

We find in this treatise direct references to and quotations from the following Upanishads:

1. Varāha, 2. Paingala, 3. Muktika, 4. Mahānārāyaṇa, 5. Adhyātma, 6. Chhândogya, 7. Sarvasāra, 8. Aitareya, 9. Taittirīya, 10. Mundaka, 11. Sarasvatīrahasya, 12. Nirālamba, 13. S'vetāś'vatara, 14. Kathavalli, 15. Īśā-vāsyā, 16. Mahopanishad, 17. Māndūkya, 18. Atharvas'iras, 19. Skanda, 20. Atharvas'ikha. There are also references to and quotations from the Rāma Gītā Commentaries, Yoga Sāra and other unpublished writings of the author.

Of the above Upanishads, Nos. 3, 4, 10, 11, 15, 17 and 19 do not appear to have as yet been translated into English, but Nos. 1, 2, 5, 7 and 18 with 25 others not included in the first ten Upanishads have been translated into English and published in the *Theosophist*, Vols. X. XI. XII. and XIII. They have been translated without the aid of any commentaries. The author of this book has, by his learned commentaries on the 108 Upanishads, conclusively proved that the first ten deal with the theoretical, and the remaining 98 with the practical side of Vedānta. He maintains that the *Brahma Sūtras*, the *Bhagavad Gītā* and the first ten Upanishads teach only the theory of Vedānta, and that the *Anubhūti Sūtras*, the *Rāma Gītā* and the 108 Upanishads teach the practical side of that religious philosophy. The English translations based on the *Mīmāṃsa* (or disquisitions showing the mutual relation and application of the various texts) of these 108 Upanishads as well as on their commentaries, can alone enable the earnest student

* A hand book of Anubhavadvaitam or practical Monism, by Appayadiksāhīṭācharya. (First English Translation.) The meaning and significance of the expression Bālabodhinī is given by the author at the end.

to make any sense out of so-called minor Upanishads. Read in the light of the commentaries they will prove themselves to be parts of a coherent whole ; read by themselves they may appear to be mostly childish and in many cases meaningless.

CHAPTER I.

The Enumeration of Tattvas.

In the Varāhopanishad it is said thus :—

Some teachers hold that there are 24 Tattvas (principles) and some, 36, whilst others maintain that there are 96. I shall state them in their order. Listen with an attentive mind :

- 5 Powers of the organs of sense, *viz.*, the powers of hearing, touching, seeing, tasting and smelling ;
- 5 Powers of the organs of action, *viz.*, the powers of speaking, grasping, moving, evacuating and generating ;
- 5 Prānas (vital currents) known as the upper, the lower, the distributing, the projecting and the equilibrating ;
- 5 Tanmātras or rudimental principles *viz.*, sound, touch, colour, savour and odour ;
- 4 Antahkaranas or internal organs, *viz.*, Manas, Buddhi, Chitta and Ahamkāra.

Thus the knowers of Brahman understand these (the above) to be the 24 Tattvas.

Besides these, the wise men hold (that the following are the additional Tattvas that bring them up to 36) :

- 5 Differentiated elements, *viz.*, Earth, water, fire, air, and Ākāśa ;
- 3 Bodies, *viz.*, the gross, the subtle or astral, and kāraṇa or causal ;
- 3 States of consciousness, *viz.*, the waking, the dreaming and the dreamless sleep.

1 Jīva.

With the Jīva, the sages understand the Tattvas to be 36.

(Add the following also to make them 96) :

- 6 Changes of the body, *viz.*, gestation, birth, growth, transformation, decay, and dissolution.
- 6 Infirmities, *viz.*, hunger, thirst, grief, delusion, old age and death.
- 6 Sheaths, *viz.*, skin, blood, flesh, fat, marrow and bones.

- 6 Foes, *viz.*, lust, anger, avarice, delusion, pride and malice.
- 3 Aspects of the Jīva, *viz.*, Visva, Taijāsa, and Prājna.
- 3 Gunas (vibrations), *viz.*, Sattva, Rajas and Tamas.
- 3 Karmas, *viz.*, Prārabdha (that which has borne fruit), Samchita (that which is stored up) and Āgāmī (that which is generated afresh).
- 5 Actions, *viz.*, talking, lifting, walking, evacuating and generating.
- 4 Functions of the inner organs (Manas, etc.), *viz.*, volition, determination, self-approval and affirmation.
- 4 Vrittis, *viz.*, joy, clemency, friendship, and indifference.
- 14 Devatas, *viz.*, Dik (quarters), Vāyu, Sun, Varuna, Asvini, Agni, Indra, Upendra, Mrityu, Moon, Brahmā (the four-faced), Rudra, Kshetrajna and Īśvara.

Thus there are 96 Tattvas. Those who worship Me (the Boar incarnation, this being distinct from the aggregates of the above 96 Tattvas and decayless) will be released from nescience and its effects (veils and projections) and become Jīvanmuktas (liberated souls). Those that know these 96 Tattvas and the Lord who is beyond them and whose attribute is *undivided existence-intelligence-bliss, etc.*, will attain liberation in whatever order of life they may be, whether as hermits, ascetics, householders or students. There is no doubt of this.

Again in the same Upanishad the Lord says in the second chapter : By the right observance of the duties attached to their respective castes and orders of life, by religious austerities and meditations on Gayatri and other mantras, and by pleasing the good teacher, persons become endowed with the four-fold means of salvation. They are :

- I. The true discrimination between the eternal and the non-eternal, *i.e.*, the knowledge that Brahman, or the Infinite, possessing such privative attributes, as existence-intelligence-bliss, etc., is alone eternal, and that all else, from Saguna Brahman (the form side of the Infinite) termed Īśvara, down to the very ant, are non-eternal.
- II. Indifference to the enjoyments that can be secured in this as well as in other worlds.

NOTE.

There are two kinds of enjoyments in the visible world, *viz.*, (1) those that are due to Prârabdha, and (2) those that are desired. There are also two kinds of enjoyments in the invisible worlds, *viz.*, (1) those in Heaven and (2) those in the world of Brahmâ. The aspirant for liberation is required to become indifferent to those four kinds of enjoyments, but it is no fault if the indifference to the first kind (*i.e.*, Prârabdha) is not at first cultivated, as it can be acquired only in the end by those who succeed in securing the bodiless liberation.

- III. The acquisition of the Six Virtues, *viz.*, (1) control of the internal organs ; (2) restraining and controlling the external organs ; (3) renunciation, or working without desire for fruits ; (4) endurance ; (5) faith in the Vedas and the teacher ; (6) keeping the powers of the organs settled in their respective centres and maintaining peace of mind.
- IV. Intense desire to secure the fifth and the highest liberation which is far superior to the four others that pertain to the form-side, *i.e.*, (1) attaining the abode of God, (2) remaining by the side of God, (3) securing the divine form, and (4) becoming one with God.

The above four-fold means should be secured by long practice. The Paingalopanishad teaches thus :

After having acquired the above-mentioned four-fold means, Paingala repaired to Yâjñavalkya, served him for twelve years and then asked that teacher to initiate him into the highest mysteries of Kaivalya or the fifth form of liberation aforesaid.

Yâjñavalkya said : O disciple ! Sat (or Beness) alone was before the creation of this universe. It is no other than Brahman (the Infinite) who is always free from the bonds of matter, who is Changeless and True, who is Knowledge itself and Bliss, and who is full, eternal, and one without a second.

As from desert, mother-o'-pearl, pillar, crystal, etc., would originate water, silver, person, colour, etc., so, from Brahman the Infinite originated Mûlaprakriti (the root essence) having the form of the three gunas (vibrations) red, white and black in equal proportion and being beyond the power of speech (to define it).

That portion of the Infinite which is reflected in Mûlaprakriti is called Sâkshi Chaitanya or witnessing Intelligence. The same Prakriti, then undergoing change (evolution), became Avarana S'akti (or the

veiling power) called Vyakta * through the preponderance of Sattva-guna (or harmonious vibrations). That which is reflected in it (the Vyakta) is Îs'vara Chaitanya or the Intelligence called Îs'vara.

The said Îs'vara has Mâyâ under his control, is omniscient, and is the original author of creation, preservation and dissolution of the universe. He is the sprout of the tree of the Universe. He causes the whole Universe that merges into him, to manifest itself again through the karma of all creatures, just as the folds of a cloth are unfolded, and again through the extinction of their karma, he wraps it up. In him alone lies latent all the Universe, wrapped up like a cloth.

Then from the Aparâ S'akti (lower prakriti) dependent on Îs'vara arose, through the preponderance of Rajoguna (active vibrations), Vikshepa S'akti (projecting power) called Mahat. That which is reflected in it is Hiranyagarbha Chaitanya.

Presiding (as he does) over Mahat, he (Hiranyagarbha) has a body both manifested and unmanifested. From the Vikshepa S'akti of Hiranyagarbha arose, through the preponderance of Tamoguna (inert vibrations), the gross S'akti called Ahamkâra.

That which is reflected in it is Virat-Chaitanya. He (Virat) presiding over it (Ahmâkâra) and possessing a manifested body, becomes Vishnu, the Chief Purusha and protector of all the gross universe. From that Âtma, arose Âkâsa ; from Âkâsa arose Vâyu ; from Vâyu, Agni ; from Agni Âpas (water) ; and from Âpas arose Prithivi (earth). The five Tanmâtras (rudimental principles)—sound, touch, color, savour and odour—are their properties. Îs'vara, the Author of the Universe, who wanted to create the worlds, having assumed Tamoguna, desired to convert the elements which were subtle Tanmâtras into gross ones.

He divided into two parts each of these elements that were measured out for the creation of the gross universe, and having set apart one-half of each and having divided each moiety of the re-

* There are two readings in the text of this Upanishad. The Telugu Edition gives the word as *Vyakta* and the text of the author of this book too agrees with it. I have therefore followed it. The Devanâgarî (Bombay) edition gives the word as *Avyakta* which has been adopted in the first English rendering of this Upanishad published in the *Theosophist*. Prof. Max Müller (see letter published in the *Theosophist*, Vol. X., page 143) has rightly said that the South Indian texts of these Upanishads are "most correct and most useful."

maining half into four parts, made a five-fold mixture, each element having a moiety of its own original element and one-fourth of a moiety of each of the other elements, and thus evolved the quintuplicated elements and from them, the many myriads of Brahmāndas (macrocosms), the fourteen worlds pertaining to each of them, and the spherical gross bodies fit for the (respective) worlds.

Having divided the Rajoguna essence of the five elements into fourths, he, out of three such parts, created the Prānas (vital currents) having five-fold function.

G. KRISHNA S'ĀSTRĪ (*Trans.*).

[*To be continued.*]

THE CEYLON SOCIAL REFORM SOCIETY.*

PURSUANT to notice the public meeting in connection with the above society was held on 29th July at the Masonic Hall, Galle Face. The hall was crowded, and the proceedings were marked by much enthusiasm. Mr. Donald Obeysekera, Barrister, welcomed the gathering on behalf of the Organizing Committee, and on the motion of Mr. Nasserwanjee seconded by Mr. Peter de Abrew, Mr. Ananda Coomaraswamy was elected to the chair. Mr. Coomaraswamy then delivered the following interesting address:—

LADIES AND GENTLEMEN,—I need not say very much to introduce to you the Ceylon Social Reform Society, for I take it that most of you are familiar with its aims and objects. They are very clearly set forth in our manifesto which I will read in full as it is necessary to make it quite clear what we purpose to do.

One of our main objects is to unite the Eastern races of Ceylon by the common bond of Eastern culture and tradition. India is for all of us a holy land, even as Greece was to the Greeks and Iceland to the Norse and Palestine to the Jews. There in India, long before

* [A large and enthusiastic meeting was held in Colombo on the 29th July last, for the organisation of the Society here mentioned. We copy from *The Sandaresa* the very interesting speech of the Chairman, Mr. Ananda Coomaraswamy, without comment on a few of its exaggerations. Numerous other speeches were made and the organisation of the Society was completed by the election of suitable office-bearers. This movement is, without doubt, a good one,—Ed, note],

the present European races were born or even thought of, civilization had progressed far indeed. Bhagavad Gītā philosophers had penetrated farther into the mysteries of life than any other men by sheer force of intellect have ever done (save only the most recent). India has been for 2,000 years the source of half the inspiration of the West too. We have reason to be proud of the past; let it encourage us for the future.

What we are suffering from is distrust of ourselves, a horrible fear of what other people may think of us. Now the only thing that matters is what we really think of ourselves. There will always be people telling you how you shall think and act and dress and what you are to say and how you are to live, down to the tiniest trifle, meaning that you are to think and act and dress as they do. This in effect is what European opinion in the East does and says, but that is no reason why we should give in to it. Lord Macaulay's views expressed in 1835 in the famous Minute illustrate this point. To the people of India, the language of England was to be their classic language. It was to do for them what the study of Greek and Latin had done for the West. To him the demand for the teaching of English was imperative. Not only did it give access to the vast intellectual treasures of the past, not only was it likely to become the language of commerce in the Eastern seas, as it was in South Africa and Australia, but further, "a single shelf of a good European library was worth the whole native literature of India and Arabia!" How completely some of us have yielded to these views of Eastern culture is shown by the example of an educated Sinhalese gentleman who said to a friend of mine the other day, that "the Ceylonese would never progress or advance unless they adopt Western ways entirely, unless they become infused with the feverish energy and commercial keenness that is developed there, they would never get on. Let us," he said, "eat beef, wear trousers and be as good as they. For my part I only wish I could change my dark skin for a white one." Now I have heard there is a method of bleaching negroes in America, and I think this gentleman had better go there to be treated, and may do so without great loss to us. But, seriously, all of us are too anxious to progress and be civilized without considering what sort of progression and what sort of civilization we want. Either may be good or bad. Not all civilizations are worthy of respect, not all

progression is in a positive direction. The civilization of the late Roman Empire was a progression backwards, till its final ruin by the Goths, one of whom was worth a dozen decadent Romans.

Take as another example, the progress of commerce in Europe. In the middle ages, Christian morality was inseparably bound up with business; it was considered wrong to accept interest for money lent; bad work of all sorts was punished, efforts were made to provide fair wages and so forth; much was done by the craft guilds in Indian towns. Sir G. Birdwood says, "the authority of the trade guilds in India has been relaxed to the marked detriment of those handicrafts, the perfection of which depends on hereditary processes and skill;" also "it is incontrovertible that the unrestricted development of the competitive impulse in European life, particularly in the pursuit of personal gain, is absolutely antagonistic to the growth of the sentiment of humanity, and of real religious convictions amongst men." In the middle ages in Europe greed of gain was especially condemned. G. M. Theodore Price made £1,000,000 in five minutes in cotton operations—ruin to how many? At the same time all manufactured articles had more or less of beauty, as is inevitable when work worth doing is so done by men that understand the art of living. It is now almost impossible to find any simple household article beautifully or even reasonably made. Is all this real progress? What are the salient features of Western civilization now? A state of society where money is lord of all. Money is the sole end of all human activity. No occupation pursued for the sake of its satisfaction, no work done because it is worth doing, but only for money. Indeed under the conditions prevailing, hardly any occupation is worth disinterested pursuit. The minute subdivision of labour (which you can hardly realise here—but say a pin is made in 10 operations, then one group of men must spend their whole lives doing and re-doing the work of making the 10th part of a pin, and then cannot earn more than enough to keep themselves alive from day to day, and have starvation or the workhouse before them in the end)—this subdivision of labour, the pressure under which it is performed, the feverish monotony, the wear and tear for ever unrelieved, has expelled from business the humane and ennobling elements. To maintain life, not to live, is the universal pre-occupation. The arts which depend on imagination, on leisure, on delight in the act of

creation have been displaced by new and monstrous forms of the arts of money-making. Literature is expelled by journalism, painting by photography, music by the gramophone [?] . . .

Frankly, I think civilization such as this is not worth living for its own sake. It is only endurable, but nothing is more certain than that no social organism can persist unchanged. Change whether gradual or violent is inevitable, it may be for the better, it may well be doubted if it could be for the worse: meanwhile it is the unworthy, not the most worthy element of this civilization that we imitate in asking, will it pay? There are not lacking men in Europe who know all this only too well, and protest as best they may; but they are the last men we know or hear of in Ceylon; and it is inevitable that we should come in contact with the most commercial section of European Society, since few Europeans come here save to make money and be gone again. Is *this* then a good time to imitate, as we do, the most superficial, and least admirable features of the last changing civilization, features which reflect all the uncertainty and all the materialism of ideals current in the West? No, it is not only undesirable, but impossible for us to consistently westernize ourselves; do not let us try. Change is inevitable; for example, the caste system is breaking up, as it is meet it should, now that its days of usefulness are well nigh ended; but we are not likely to do more for a long time yet than to replace a social religious caste system by a *social money* caste system, which is very much like jumping out of the frying pan into the fire. However, it will be a step on the path of progress perhaps; it is true often enough that "ill were change were it not for change beyond change." Change then is inevitable but it cannot profitably closely follow Western lines; do not let us try to force it there. A man born with a talent in one direction will not succeed in the opposite. Empires wax and wane and long before this *Kalpa* ends, Eastern nations will yet have a great part to play. Let us then become worthy both of the past and of the future. You throw all this aside for the sake of present material gain, but be assured that as you sow so also shall you reap; he that soweth the wind shall reap the whirlwind—which in other words is *Karma*. A nation of men despising their own language and institutions will assuredly perish. Do not let it be so with the Eastern nation of Ceylon. Neglect of language and literature means severance from all

the glorious past, all the men who have made the name of, Ceylon great. I cannot say how important I feel it that our sympathy should grow continually wider, and that we should be able to feel and realise past generations of men just as we do the present, sorrowing for them when they failed and triumphing with them when they prevailed. We cannot live truly or manfully without a wide sympathy—and will a smattering of commercial English give us this? Let us strive to be worthy of the past, so that some amongst us may be of the fellowship of the great; and let us strive to be worthy of the future so that our children may not despise us.

ANANDA K. COOMARASWAMY.

DURGA PŪJĀ.*

"WHY DIDN'T HE HAVE THEM TETHERED SOMEWHERE ELSE?"

THIS is Bengal, A.D., 1905, October 2nd. Beneath my room, on the lawn, five little black male kids are bleating plaintively. In a day or two (or three) their five little black heads will be cut off to please the Goddess—their mother, and ours—the great Life-Power at whose shrine the holy Ramkrishna worshipped.

Did I say they were bleating? One of them is not bleating. There is no quaver in his voice, and it sounds like an infant's wail. When I shut my eyes and listen, it is N.'s youngest son I see, † a dear gentle little fellow, with his head hanging on one side half cut off, looking at me with wistful questioning eyes that seem to ask, "Why has papa done this?" And when I walk out on the terrace and look

* To avoid all misconception at the outset, let me state clearly that I am not in any way going to criticise the worship of Durgā or Kālī. I merely wish to propound the two following questions: "Is the public shedding of the blood of goats and buffaloes an essential of such worship?" and "Is this ritual slaughter of sentient beings compatible with the worship of celestial entities as conceived by an intelligent and educated man?" I myself cannot see how they can be answered otherwise than in the negative, and I am not an exception in this respect, since, in this province, the Durgā Pūjā is, in many families, celebrated without bloodshed. But on the other hand a large number of educated Bengalis, and among them well-known members of the T. S., have goats and buffaloes slaughtered in their houses as an act of worship. They must surely have strong reasons for justifying a rite which undoubtedly appears highly obnoxious to the immense majority of their thinking fellow-men. *What are those reasons?*

† N. is my friend, at whose house the kids are to be sacrificed.

down at the intended victims, they look up at me with the self-same anxious, puzzled, questioning expression in their eyes.

And my friend N., what does he think of it?—As far as I can see, the main factors are family tradition, respected ancestors, the family priest and his influence, and.....what people might or might not say—all this blended with a good and truly self-sacrificing man's devotion to the Goddess whose shrine belongs to his family and stands just opposite his house on the other side of the lane. But does he, can he think that the Goddess whom he worships with the devotion of a good, intelligent man, nay, of a student of.....Theosophy;* does he think that such a Goddess truly requires the blood of those five little black kids? Who knows? I, for one, do not know—I only wonder. 'Tis a queer world we live in, when all is told, and I feel very ignorant.

October 4th. *Eight* little black male kids are bleating down there on the lawn. The mother of the universe would not, so it seems, be content with five.

For three days I have been meditating on those little black kids. Curiously enough, I feel practically no emotion. On previous occasions the thought of this butchery under the garb of religion made me feel more or less indignant. But now I find myself writing an article instead, for the first time in my life. Transformation of energy, our scientific friends would say (*vide* sub-title).

Yesterday I tried to find out what Theosophy—beg pardon! what theosophical writers—had to say on the subject of blood-sacrifices.† The "Secret Doctrine" (or at least its *Index*) yielded *nil*; the "Key to Theosophy", *ditto*. In "Five years of Theosophy" there is one reference, on p. 54, concerning the propitiation of evil elementals by sacrifice, among Kolarian aborigines in Chota Nāgpūr. "This [sacrifice] ranges from a fowl to a buffalo, but . . . the pouring out of blood is an essential ‡"

In his "Apollonius of Tyana," G. R. S. Mead tells us ¶ how that sage, in his world-wide travels, everywhere set his face against blood-sacrifice, and substituted as an offering cakes of frankincense mould-

* N. is an old member of the T. S.

† I shall be thankful if further references to modern theosophical literature can be pointed out.

‡ Italics mine.

¶ P. 98.

ed in the shape of the animal. * If the 'barbarous West' was ready for such a reform in the first century A.D., what of the leading province of India in A.D. 1905?—True, the Buddha did the same in India six hundred years before Apollonius. But that was very long ago, and things have changed since. Besides, are we not told that He was nothing but a mischief-maker, an '*empêcheur de danser en rond*' as the French say, one who spoils the dance, a marplot?

The same author (Mead), in his "Notes on the Eleusinian mysteries," † tells us that in those days "each of the candidates sacrificed a pig for himself;" but as thousands of candidates were initiated together every year, the spectacle of this crowd of aspirants, each leading a squealing piglet by a string (or did they carry them in their arms?) can better be imagined than described, at all events by such a music-lover as Mr. Mead. He therefore hastens to conclude that "the 'pig' sacrificed was most probably a small model in clay or metal" ‡—the 'pig for himself' evidently symbolising for each candidate the pig in himself.

"The Great Law," by 'W. Williamson,' in the chapter on 'Sacraments and Blood-Covenants,' brings together some interesting information concerning primitive blood-rites. † Here, according to one authority quoted, the primitive sacrifice "is *not a gift to the god*," ¶ but a Sacrament, in which the whole kin—the god with his clansmen—unite." The god's life is believed to take up its abode in the animal, especially in the blood; the animal is slain and its warm blood and quivering flesh are hastily devoured by the worshippers who thus share in a common life. "The sharing of a common substance as food, unites those who partake of it in a common life; it makes them part of one another; they incorporate one another's substance. This is the significance of eating 'things sacrificed to idols' the idol is supposed to have partaken of the meat, and those who afterwards eat of it, share by that act the idol's life; they partake of his substance." All this is extremely interesting, however gruesome. Raise your notion of God from the savage man's blood-thirsty elemental to a budding conception of the

* Such a precedent ought to appeal to those who believe in a direct connection of this great Adept of the West with the Source whence they derive their own inspiration to-day.

† *Theosophical Review*, Vol. xxii, p. 150, and foot-note.

‡ pp. 168 *et seq.*

¶ Italics mine.

great Life which pervades the universe, purify the form by substituting the fruits of the earth for the flesh and blood of sentient beings, and you have the sublime Sacrament of Communion as practised—but alas how little understood!—by millions of Christians to this day.

Unfortunately, as concerns the Durgâ Pûjâ, this can be, I fear, but an interesting digression. Indian sacrifice seems to be primarily a 'gift to the god,' * not a sacrament, and, as far as I can see, the concept of communion in connection with ritual sacrifice seems to be lacking in this country. Communion there is, and in the highest sense, for is not this the land of Yoga? But communion here is '*veda-anta*'; it begins where ritualism ends. The permeation of ritual forms by the mystic ideal seems mainly to have been the keynote of ancient Egypt, not of India. Of course there may be exceptions, and we are told † that "Janaka and others, while practising '*karma*,' remained fixed in supreme perfection" (which of course implies communion in the highest sense). But the very fact that they are pointed out to us as laudable exceptions, confirms our general contention. Besides, '*karma*' is susceptible of a very wide range of interpretation. On the other hand it is clear to every student that all the great Indian teachers of the present world-cycle, S'ri Krishna, Buddha, Shankara as well as the later saints, Nānak, Tukarām, Kabir, Chaitanya, Ramkrishna and others, followed by the most diverse sorts of people in this land, showed the goal to be attainable by knowledge, devotion and conduct, quite apart from any ritual form of sacrifice or even worship. ‡ Sacrifice in this country is essentially '*Sakāma*,' i.e., with an object in view—save in its highest form when it is done as pure duty.

But here I am digressing more than ever, for all this refers to Vedic sacrifices, in which *fire* is the essential, the very 'mouth' of the gods that are being fed to secure prosperity and happiness to the worshipper. The offering, of which *ghee* (clarified butter) is the only constituent derived from the animal kingdom, is poured into the fire; its material elements are disintegrated and the subtle essence alone is said to be absorbed by the god. Whereas in the Durgâ Pûjâ, when animals are killed, neither flesh nor blood is given to the fire. There

* In its highest form a *free* gift, not a barter.

† Bhagavad Gītâ, iii, 20.

‡ Hence their value as Teachers to the world at large.

is only a cutting of throats and a spilling of blood, the flesh * being afterwards cooked and eaten. Hence this practice of goat and buffalo slaughter does not seem entitled to claim any connection with the pure rites of Hindu worship. What would our educated Bengali Theosophists † think, or feel, could they be made to realise that this element in their chief religious ceremony may connect them more closely with the devil-propitiating Kolarian aborigines mentioned above than with the Aryan Hindus of whom they claim to be the proud descendants?

Yesterday evening a brother Theosophist came to see me; a well-read, thoughtful man, the headmaster of a large school somewhere up in North Bengal. I asked him what he thought of this (literally) bloody sacrifice. He said he didn't approve of it at all.

Our conversation brought out many points of interest concerning this devotional slaughter, and other aspects of Tāntrikism as well. We both agreed that for a man habitually given to lust and cruelty, there might be some purpose in practices that made him repeat with devotional intent acts of cruelty or sensuality usually performed for selfish ends only. ‡ Some reaction of the higher on the lower forces might thus be initiated, the struggle for supremacy begun which would gradually lead to the transformation of the lower emotions into higher ones, of lust into love, of objective other-immolation into subjective self-immolation and so forth. Thus if a yearly Durgā Pûjā were instituted in English country residences for the special benefit of that class of sportsmen whom Miss Ward has recently been writing about in the *Theosophical Review*, it might possibly tend to their ultimate improvement. But to see the mild Bengali gentleman, who all the year round eats nothing stronger than fish, suddenly turn butcher, and slaughter and devour whole herds of buffaloes ¶ and

* Of goats only.

† Of course I allude only to those who worship with bloodshed. Also I should not like to interfere with elementary souls who may be benefited by such forms of worship and to whom a higher ideal would not appeal.

‡ Note that such Tāntric practices, whether right or wrong, would in any case be private, whereas the Durgā Pûjā is essentially a public ceremony. Think of young girls and boys attending this butchery!

¶ Here I must apologise. Only the goats are eaten. The buffaloes are slaughtered and their blood runs all over the place, and the carcase is finally thrown away..... which, in the opinion of some people, may deprive the whole business of its one redeeming feature; the eating of the animal being at least its consecration to some practical use.

goats in honour of the mother of all beings, seems rather queer to the unsophisticated looker-on.

One of my arguments was, that if Durgā is the Mother of all beings, she is of course the mother of all buffaloes and of all little black male kids. Hence buffaloes and kids are *hers* all the time, and I wonder what business my friend N. has to snatch away those eight little creatures from the All-Mother's physical household to thrust them, surely without their consent, upon Her astral care. What does the All-Mother think of it?

"I will take no bullock out of thy house, nor he-goats out of thy folds.

"For every beast of the field is mine, and the cattle upon a thousand hills.

"I know all the fowls of the mountains; and the wild beasts of the field are mine.

"If I were hungry I would not tell thee: for the world is mine and the fulness thereof.

"Will I eat the flesh of bulls, or drink the blood of goats?

"Offer unto God thanksgiving; and pay thy vows unto the most High:

"And call upon Me in the day of trouble: I will deliver thee, and thou shalt glorify Me."

"But, my dear sir, this is put in the mouth of Jehovah, the tribal god of the ignorant, barbarous Jews. What have we, enlightened Bengalis, to do with..."—What Jehovah has said will Durgā unsay?—the Durgā of the Theosophists of Bengal (the leading province of India) in A.D. 1905 and 29th of the T. S. dispensation?...

Or is there a grain of truth in what some of our opponents say, that Theosophy, with its unrestricted freedom of interpretation, encourages the maintenance of outworn superstitions and is a bar to human progress? The old, old story over again. *Dhūmēna āvriyate vahnir yatha...* "As fire is enveloped by smoke, as a mirror by rust,thus is the Wisdom enveloped by that perpetual foe of the wise man, in the form of desire, insatiable." *

* Bhagavad Gītā, iii, 38, 39.

And here let me add to my list of Theosophical references a weighty one which goes straight to the point. My visitor yesterday told me that there is a published lecture by

But I am digressing again. This argument, that animals already belong to God, therefore offering them to Him (or Her) is at best futile, is, my visitor told me, precisely what the Vaishnavas * of this province urge against the practice of religious slaughter. And it is obvious enough : either the object of worship is really an aspect of God, and this blood-spilling is an absurdity or a sacrilege, according to the worshipper's lesser or greater power of understanding ; or that object is a mere blood-thirsty elemental, and then, of course, the "pouring out of blood is an essential," and.....our educated brother may stretch out a hand to his aboriginal Kolarian kinsmen mentioned above.

F. T. B.

(To be continued.)

REVIEWS.

THE PROBLEM OF INSANITY.

FROM A THEOSOPHICAL POINT OF VIEW.

[I have been given for review a French volume entitled : *La Folie, ses Causes, sa Thérapeutique—au point de vue psychique : Insanity, its Causes and Treatment—from a psychic point of view*, by Th. Darel. The book is highly suggestive, though somewhat obscurely worded. But Dr. E. Gysel, M.D., has written for it a Preface in which he sums up the main views of Mr. Darel in such a clear and interesting way that I have been tempted to translate it almost *in extenso*.

There is a striking parallel between the evolution of lunacy

Mrs. Besant, in which she says that she had rather see the Pūjā done away with altogether than performed with this accompaniment of bloodshed. I should like to know the title of that pamphlet. Will the editor kindly supply it if he knows?

My 'authorities' are necessarily very incomplete, but, as they stand, Apollonius of Tyana, Annie Besant and.....'Jehovah,' with the Buddha looming in the background, seem to form a somewhat heavy tetrahedron for any 'Theosophist' to overset.

* It is well known that Vaishnavas abhor animal sacrifice. In this province, like nearly all Bengalis, they celebrate the Durgā Pūjā, but their ceremonies are bloodless. Other people are content with substituting for the goat a water-melon or some similar 'understudy,' which is conscientiously cut in two with a stroke of the sword. Some elementals must be vegetarians—as others, no doubt, are tectotalers. Will Mr. Leadbeater investigate this if he ever finds time to do so?

through the 2nd and 3rd stages mentioned below, and the evolution of the ordinary man through the *post-mortem* stages of astral disintegration as described by occult investigators. Dementia might almost be defined as an astral 'shell' in a yet living body.* In both cases the control of the ego is inhibited—abnormally in lunacy, more or less normally after death—and the astro-mental constituents group themselves around the most preponderant centres of force in the astral vehicle. These, in lunacy, have ousted the powerless ego from his seat in the perceptual and motor centres of the brain ; after death, they have taken control of the counterpart centres in the astral brain, the ego having withdrawn—or being unable to keep—his hold on them. In both cases the stored-up astro-mental energies work themselves out until they are exhausted. And in fact, from what psychics report, the carryings-on of ordinary people at most stages of their progress through 'Kāma-loka' are such as would, down here, be characterised as sheer lunacy. Little wonder, then, that some investigators—of no mean standing, too—refrained from giving them the name of human souls.

The method of treatment suggested by Mr. Darel runs along the lines of harmonious influence, music, sympathy, magnetic treatment, pure air, water (not as brutally applied nowadays, but as a sedative), and the patient, sustained endeavour to help the ego to reorganize his rebellious adjuncts around some point of interest, artistic or intellectual.—F.T.B.]

There is no sight more saddening than that which a madman presents ; there is none, besides, which seems more baffling when viewed from the standpoint of our hopes of individual immortality.

Easy, indeed, is the triumph of the materialist when he brings forward in support of his theories the lamentable series of the phases of lunacy : first, the loss of reason, of conscious control ; then little by little, most often in an irresistible sequence, the weakening and disgregation of the mind's constituent elements, the gradual and irremediable annihilation of the faculties of the soul—of the soul itself.

We are forced to acknowledge it : the opposing arguments of traditional theology and metaphysics, void of all positive basis and so utterly inefficient when they are not upheld by unquestioning belief, remain powerless in the presence of these verified facts.

Yet this disheartening outlook is, if we may believe what our author says, nothing but a result of our ignorance of the essential

* See "The Astral Plane," by G. W. Leadbeater, ed. 1900, pp. 38, *et seq.*

factors of psychological activity ; and a most complete and satisfactory understanding of insanity can be derived from the grand philosophy of the more recent schools that teach of immortality.

Our ignorance, alas, cannot be denied. We do not know what insanity really is. Its so-called causes : insanitary surroundings, over-work, sorrows, etc., are purely accidental and accessory, forming the commonplace etiology of all chronic diseases ; but the real and essential causes totally escape us. The most minute anatomical researches, both with and without the microscope, fail to enlighten us : the only lesions observed, in the final period of *dementia*,* are but indications of atrophy, consequences and not causes.

A commonplace etiology and pathogeny, a fruitless pathological anatomy, both unable to furnish us with a clue to the riddle : this is all modern science has to offer us.

Will the science of the future be more fortunate ? Yes, our author answers, if it will seek the solution where the solution really lies, *i.e.*, elsewhere than in the cell-tissue of the nervous centres. No, if it obstinately seeks to discover it purely and simply in the psycho-anatomical correlation.

This may indeed be the pivot on which the whole question turns.

The psycho-anatomical and psycho-physiological correlation of which materialistic science has made a dogma seems very far from possessing the importance ascribed to it at first. For, although it is true that every lesion of the brain necessarily gives rise to serious psychical disturbances, *the converse proposition is not true*, since psychical disturbances varying in degree from hysteria to insanity are accompanied by no appreciable lesion of the nervous centres.

It may, to be sure, be objected that such lesions possibly do exist without our being able to detect them ; but this is only a groundless and improbable hypothesis.—Besides, not only in pathology do we find such lack of correlation. Ordinary psychology—the psychology of normal states—gives us numerous examples of this, such as the well-known observation of valuable subconscious work, sometimes even showing the stamp of genius, accomplished during sleep, *i.e.*, *while the brain is at rest*.

But abnormal psychology especially, of which the study has barely yet begun, seems destined entirely to ruin classical physiology. None of the phenomena called 'psychic'—whether of hypnotism, extrusion

* Dementia is the final period of insanity, in which unconnected and imperfectly defined ideas chase each other through the mind. (Annandale's Dictionary)—F.T.B.

of the double, multiple personality, action at a distance, thought-reading, telepathy or mediumship—none of these can logically be ascribed to the mere working of the nerve-centres.

On the contrary, what we do find in this field of research is the isolation of bodily and mental constituents respectively. We see an 'intelligence-force' * which inheres in the human being, and is nevertheless so little dependent on the body that it is able to part company with it and to perceive, think and act independently of sense-organs, brain and muscles ; which, moreover, is more active in proportion as it is more thoroughly separated from them and as the body is steeped in profounder sleep, in more complete annihilation !

We therefore see no reason to doubt that these questions, when more thoroughly investigated, will lead to, and establish on an irrefutable basis, the following conclusion : *The psycho-physiological correlation is but relative and momentary, and the brain can therefore be but an instrument.*

Then only shall insanity be understood.

Without waiting for the time when the slow process of scientific investigation shall yield its fruit, Th. Darel has, in this work *wholly founded on intuition*, endeavoured to cast some light on the pathogeny of insanity. A few words about the general drift of this volume and the ideas which it suggests will not, I think, be out of place.

This is a work based on the philosophical views that are the natural outcome of 'psychism,' the essentials of which are the same, differences of detail notwithstanding, in the several schools that teach of immortality and claim connection with the new science.

A well-known teaching of these schools is that the human ego passes through an immense alternating series of incarnate and discarnate periods, *i.e.*, of aggregations and disgregations of the subordinate elements in which he clothes himself and which constitute his successive personalities.

The incarnate being is a complex aggregate of elements, identical in their essence, but differing in their objective modes of manifestation. The gross or material, fluid or subtle, and mental principles in man are each made up of immense aggregations of elementary principles, or monads, indestructible particles of the world-soul, in diverse stages of evolution. The whole is grouped around the central ruling monad, soul, or individuality, or real ego. †

* A 'something' possessing consciousness and capable of dynamic action.—F. T. B.

† The student will find it interesting to compare this with Goethe's conception of the soul. See article in the *Theosophical Review*, Vol. XXXIV, p. 489—F.T.B.

The ephemeral groupings, of which the appearances of things are wholly made up, leave on the immortal monads an imprint, a memory, whereby their *consciousness* gradually develops.

Man is a highly complex aggregate of monads at very diverse stages of evolution, from the ruling monad down to those that make up the material cells of his body.

The equilibrium of such a complex aggregate must needs be easy to disturb; and *insanity*, i.e., *the inhibition of control from the centre, results from a rupture of equilibrium between the soul and the mental elements, or between the mental, and the astral and material, elements.*

The causes whereby a man is predisposed to insanity are all traceable to a lack of affinity between the ego and its subordinate elements; which lack of affinity may result from defective external conditions of life, but proceeds more often from heredity or from defective conditions in the incarnation itself. * Thus the soul, from the outset, has imperfect control over the mind, and the mind over the vital energies. Then let various secondary causes supervene, such as overwork, high living, sorrows, bad education, gloomy suggestions, intoxication, infection and so forth, and these causes, acting upon an already unstable equilibrium, may be strong enough to make it a good deal more defective yet.

Thenceforward whatever affinity still subsists between the constituent principles will gradually become weaker and weaker; the constant assimilative renewal of organic, subtle and mental elements will grow more and more defective; and at a given moment, more or less suddenly and under the influence of some commonplace happening, the equilibrium will be definitely upset and insanity established.

Thus the initial phase of insanity—fortunately the only phase for the greater number of those who are predisposed to lunacy—is marked by the unstable mental equilibrium mentioned above, and which is of such frequent occurrence. It consists of *the diverse forms of neuropathy, and above all hysteria*: Conditions in which the central control of the ego is clearly inadequate, though not totally inhibited.

Manifest insanity will be due to the total or quasi-total lack of central control. What happens in this second phase?—The mental constituents, rid of the control of the ego, *have a tendency to become subordinate to the predominant elements amongst themselves*, to those that were most powerful in normal life. These predominant elements will frequently be thoughts of distrust, of cruelty, of aggressive hatred,

* That is to say in the building of the sheaths round the ego—F. T. B.

for which the ever-increasing difficulty of the struggle for life accounts: hence the *mania of persecution* or some form of *hypochondriacal mania* will most naturally supervene. A yet narrower co-ordination may take place around some former preponderant passion; and we shall then have *political, religious, erotic mania* and so forth.

Later on, the third phase, *psychic disgregation*, sets in. Co-ordination around the predominant mental centre becomes incomplete, there are gaps in the faculties; the intellect as a whole is not only perturbed, but lost, and the whole being seems to sink in *dementia*.

In this period, marked anatomically by the atrophy of the brain-cells, the raving becomes *senseless and puerile*, whether the dominant factor be *megalomania* or *hypochondria*. Mental insanity at this stage more or less resembles the organic insanity of general paralysis.

In the several stages of insanity, the special symptoms or aspects of the disease are quite as easy to understand. Hallucination, for instance, is the natural outcome of decentralisation, of mental exteriorisation (objectivation) due to failure of the inner control. *Mania and melancholy* are but *pure and simple anarchy of the mental constituents*, which are thrown into a state of abnormal excitement or depression by superadded toxical disturbances attacking the brain-cells—and so forth.

Such is, briefly put, the synthesis of insanity, as gathered from the book of Th. Darel.

E. GYEL, M. D.

THE SAYINGS OF SRI RAMA KRISHNA PARAMAHAMSA.

The second edition of this well-known book issued from the *Brahmavadin* Office contains 646 of his pithy sayings, whereas Professor Max Müller's edition contains only 394. The book is priced Re. 1 and can be had of the Manager, The Theosophist Office, Adyar, or *Brahmavadin* Office, 14, Baker Street, Black Town, Madras.

A GUIDE TO ASTROLOGY edited by S. C. Mukhopadhyâya, M.A., (*The Light of the East and New Age* publication series). Price annas twelve. For copies apply to the Manager, Theosophist Office, Adyar.

FOLK-LORE OF THE TELUGUS is a collection of forty-two highly amusing and instructive tales, by G. K. Subbaramiah Pantulu—published by G. A. Natesan & Co., Esplanade, Madras. Price annas four to subscribers of the *Indian Review* and annas eight to others.

BRITISH WOMEN THROUGH INDIAN SPECTACLES, by Dr. D. S. Ramachandra Rao, M.A., M.B. (Edin.), a reprint from the *Mysore Review*. Price annas four.

Also, received with thanks : "The Book of Generation, and other Poems," by Adair Welcker (in MS. but bound in cloth) ; "Outline of Policy and Work of San Francisco Lodge, T. S. ;" and the following small but very useful pamphlets reprinted from *The Arya* : "Ancient Sanitation in the light of Modern Science," by Col. W. G. King, I.M.S., Sanitary Commissioner, Madras—price 4 annas ; "Personal Cleanliness," by P. S. Chandrasekar, Assistant Professor of Hygiene, Madras Medical College—price 2 annas ; "Drinking-water and Health," by the same author and at the same price.

"Aryabhata, or the Newton of Indian Astronomy," by T. Ramalingam Pillai, B. A., is a very small pamphlet reprinted from the *Indian Review*—price 4 annas to its non-subscribers.

Our friend Mr. G. E. Sutcliffe, of Bombay, will please accept our thanks for his printed article on "Theosophy and Modern Science."

Our thanks are also due to Mrs. Marie M. Higgins, for her "History of the Musaeus School," a boarding school for Buddhist girls, which has done much good work for these girls in Ceylon. This school was founded by Mrs. Higgins, nearly 12 years ago, and deserves the sympathy and aid of those who desire to advance woman's education in the East. Received also from Mrs. Higgins the "Rules and Regulations of the Ceylon Social Reform Society," of which she is an Honorary Secretary. The speech of the President of the Society, at its organization meeting is published in this number of the *Theosophist*.

"Wat is Theosofie," is a nice looking little pamphlet from our Amsterdam head-quarters.

SPRING OF ETHICS, BY TARAKAD V. SREENIVASA AIYAR, F. T. S.

One hundred and eight thoughts that have come to the writer in quiet moments, and have been duly noted as helpful to himself ; and published in the hope that they may also be useful to others. S.

MAGAZINES.

The Theosophical Review for October has an opening article by Ian Mör, in which is portrayed, with delicate touch, the comparative merits of the writings of those two poetic mystics, W. B. Yeats and A. E. (George Russell), numerous stanzas from each being quoted by way of illustration. In "A Future St. Francis," Miss Elizabeth Severs pictures, in imagination, this most lovable of all saints transferred to the twentieth century ; and thinks that, under the changed conditions now manifest—church doctrines being subjected to such searching criticism, attack, and denial, both within and without—he would find a better field for work. She says : "Science is beginning to sort its facts and theories into a coherent whole, and sees all Nature as an orderly expression of Law moved by a conscious Power," and, in consequence of this, she thinks that St. Francis might now "be able, in preaching spiritual truths, to point to his own experiences and those of others, to prove his case, without being considered fool or knave." She would "place him in the East, the true home and birthplace of religions." Mrs. Besant contributes an excellent article on "The Destinies of Nations," and points out that a "great world-drama is not written by the pen of chance but by the thought of the *Logos*, guiding his world along the road of evolution." These great dramas are "full of parts which are to be played by the nations," but "the vast machinery for bringing together the parts and the players is found in the hierarchies of superhuman Intelligences recognised in all the religions of the world...." Michael Wood contributes an article, unique in literary style, on "The Mystery of the Godhead." A. B. shows how "The Spiritual Life-wave" is working in western civilization in different ways, and how various movements, indebted to Theosophy for their origins, are in progress for the bettering of humanity. Mr. Mead gives us one of his best articles—mind-expanding and ennobling—entitled "The Immensities." We quote a few sentences :

The universe is no more measurable by size as the infinitude of greatness, than it is by size as the infinitude of minuteness.

As there is no conceivable end to the vastness of things, so is there no imaginable limit to the smallness of things. Thus are there immensities of smallness as there are immensities of greatness.

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As, then, there are universes without, so also are there universes within ; as there are heavens without, so too are there heavens within ; as there are suns without, so are there suns again within.

The "Watch-Tower" items are important, and "Flotsam and Jetsam" and Correspondence are of interest.

Revue Théosophique : The September number contains an article on the "Social Problem," by M. Revel, one of the best educated and most thoughtful of our French colleagues. It is to the great profit of our movement in France that during the past two or three years, several writers and speakers of the first rank have come before the public in defense of the ancient teachings. Mrs. Besant's "Genealogy of Man," and Mr. Leadbeater's "Vegetarianism and Occultism" follow Mr. Revel's essay. A dissertation by Juliette Hervy closes the main text of the number.

We are pleased to see that the translation of the Upanishads by Messrs. Mead and Chattopadhyaya has been translated into French by M. Marcault. This is the second translation into French of an Upanishad, the only other one having been that of the Brihadaranyaka, by Hérold. The head-quarters of the Society re-opened for the Winter season on the 5th October. In translating the present writer's paragraph in our August number, about the 73rd birthday anniversary of Col. Olcott, the Editor of the *Revue Théosophique* says :

"Our greatest desire is that we may preserve for many more years such a President who is the friend of all who know him."

In *The Vâhan* for October we find an illustration of the exceptional erudition of Mr. Mead (which, though not sufficiently appreciated in the present age, will receive its just reward of merit in the future) is shown in his choice of subjects for the course of lectures he is to deliver at 28, Albemarle St., in November, which are the following : "The Initiation of Tat ;" "The Initiation of Hermes ;" "The Hymns of Hermes ;" "Thoth the Master of Wisdom—" under the general heading of "The Gnosis of Egypt in Greek Tradition."

De Theosofische Beweging (the Theosophical Movement). We are not surprised to see that activity prevails about the whole Netherlands Section, including the Lodges in the Dutch East Indies. For the Dutch people, when they take hold of a thing do it in 'dead earnest.'

The Lotus Journal for October is very instructive. The article by Mr. Leadbeater—"The Yellowstone Park"—is remarkably interesting for young people (as well as older ones) and is accompanied by a very beautiful coloured illustration of 'Minerva Terrace,' in this park. The other papers, "October," by W. C. Worsdell ; the continuation of "St. Francis of Assisi," by E. M. Mallet ; "The Keeper of Labels," by E. Curtis-Plim ; and the "Story from the Philippines," are all valuable contributions.

Broad Views, for October, opens with a paper on "The Lingering

of Coercion in Ireland," by Major-General Sir Alfred Turner, K.C.B. The Editor's paper, on "A Theory of Dreams," clears up some of the difficulties connected with this subject. "Socialism from the Occult Point of View," by the Rev. Arthur Baker, and the notes following it 'by an Occult Student,' are very interesting. Professor Darwin's views in relation to the Moon are shown to be wholly at variance with the conclusions of the occultist on this subject. Philip Sydney writes a somewhat critical article on "The British Museum," and the 'psychical puzzle' noted in "Vision and Visions," by J. H., is made reasonably clear by the "Note by an Occult Student," which is appended.

Theosophy in Australasia, and *The N. Z. Theosophical Magazine* are doing excellent work in their respective localities. The articles which they contain are pointed, practical and helpful. The September number of each is up to the usual standard.

Mind, our ever welcome American exchange has, in its September issue an abundance of interesting matter. It announces a reduction in price, from \$2.50 to \$1.50, to commence with the November number. This will, no doubt, have the effect of largely increasing its subscription list, by bringing it within reach of many of more moderate means, and thus widening its sphere of usefulness.

East and West : This magazine maintains its reputation well, and provides its readers with a choice and varied collection of articles. There may be mentioned "The Religious Philosopher as a Social Harmoniser," by Mrs. Mary Everest Boole ; "The Swadeshi Movement," by Rai Bahadur Lala Baijnath ; "A Modern View of Miracles," by Mr. H. Bellyse Baildon, M.A., F.R.S.E. ; "Could India Stand Alone," by Deputy Surgeon-General Sir James Thornton, K.C.B., M.B.

The Theosophic Messenger for September publishes the remainder of Mr. Mead's vigorous and sympathetic words "Concerning H. P. B.," and has a good article on "Vegetarianism," by Miss S. E. Palmer, for the followers of that system of diet to ponder over.

Light, Theosophy in India, The C. H. C. Magazine, The Light of Reason, Notes and Queries and *The Arya*, all deserve favourable mention.

Theosophia, De Gulden Keten, and *Theosophisch Maandblad* are also received, but the language is beyond the limits of our comprehension.

The Advaita—a monthly magazine and review devoted to Aryan philosophy. We are in receipt of the first issue (September No.) of this new contemporary which is full of interesting reading matter, and we wish it every success. Annual Subscription, Indian, Rs 2. Foreign, 5s.

CUTTINGS AND COMMENTS.

"Thoughts like the pollen of flowers, leave one brain and fasten to another."

A writer in *The Christian World*, for May 25th, treats of the relation of psychic phenomena to religion. "Religion and Psychic Phenomena." After touching upon some theories as to the origin of religion he continues:—

"A curious change is coming over opinion. Thirty years ago the dream and ghost theory was being urged as a disparagement of the religious position. The spiritual concept was shown as a product of savagery, and that seemed enough to dispose of its claims. But the modern thinker demands, 'Why is it that among all the races of mankind, civilised and uncivilised, there has appeared, and has survived, the belief in a life after death?'"

"We have in fact on this subject reached a new position. For the first time in history the question of apparitions, of psychic phenomena in general, has been taken up as a branch of science. Our age wants to know, and is on the track of knowing. It is collecting the evidence that has floated down the ages, and is examining it with a new eye. It is boldly entering this dim region in search of its laws. The frame of mind which dismissed the ancient stories with a shrug, is recognised not as science but as ignorance. The researches of a Crookes, of a Myers, of a Gurney, of a Rochas, of a Gabriel Delanne have brought within our view a mass of facts which are as solidly based as they are wonderful. With many of these explorers the existence of an ethereal body within the material, which can be exteriorised under certain conditions, is held as proved. Sir William Crookes has taken photographs of these materialisations. M. Rochas speaks of an externalised consciousness which feels a touch or a pin prick. Swedenborg communicated messages from deceased persons to relatives on matters of fact which were found to be accurate in every detail.

"But if this body of evidence is to be accepted as containing at least a nucleus of fact, what is the relation of it to religion as we know it? The relation is very evident and very immediate. One single message from the unseen world, and that unseen is proved as actual. One demonstration that the soul can act outside the body, and the question of its survival of death has entered on a new phase. Man is here shown to be a spiritual being in a spiritual universe, and the difference is immense. The thought of a continuance of being is, and by the constitution of human nature must necessarily be, one of the great religious motives. Moreover, the facts won in this research carry so much that is intimately religious with them. They are in accord with all the soul's aspirations, when it is at its highest.

"Finally, it is on the great fact of the spiritual world that the New Testament rests. Its whole implication is there. That the visible is the vestibule of a great invisible; that the material is symbol of the immaterial; that body is for the sake of soul; that earthly conditions are for the working out of Divine conclusions; that death is but transition; that the spirit in which we are now doing our work will show itself in consciousness a thousand ages hence; these are parts of Christ's Gospel and these are carried also in the facts offered us to-day."

* *

In a remarkable leading article, which is attracting considerable attention here, the *Vossische Zeitung* dwells on the continuous spread of Buddhism in Germany. "Buddhism in Germany." not as a definite or organised creed or church, but as a potent influence, beginning to permeate large sections of population. The leading Liberal journal draws attention to the decay of interest throughout the country in missionary and Bible societies, and to the decrease of the incomes of these societies as one of the surest evidences of this. Men now-a-days, says the article, are more than ever interest-

ed in religious problems, more than ever religious, but it is religion no longer militant, but marked by that toleration which is more characteristic of Buddhism than of Christianity. The *Vossische Zeitung* reminds its readers that not long ago the Grand Duke of Hesse-Darmstadt gave a commission to the eminent sculptor, Professor Habich, to erect a huge statue of the Buddha in syenite, under the trees of his garden at Wolfgarten. This act was not a mere satisfaction of some atheistic impulse, but significant of the profound alteration of public sentiment in matters of faith and dogma.

* *

Sir Frederick Treves, the famous Surgeon, in his work, "The Other Side of the Lantern," gives a fascinating description of the Shinto religion, which belongs only to Japan, and, although it may have been modified by the teaching of Buddha, remains still the religion of the people.

It is the simplest of all the faiths of the world. "Shinto" merely means "God's way," and to the founders of the sect, "God's way" must have been a way of pleasantness and a path of peace. Shintoism possesses neither sacred books nor an austere code of ethics. It has burdened itself with no dogmas, while the unseemly cackle of theological discussion has never come within its tree-encircled walls. Of the malignity of religious hate, of the bitterness of religious persecution, the Shinto faith knows nothing.

Shintoism is represented mainly by two elements—by ancestor worship and the adoration of Nature. The former makes it, according to Sir Frederick Treves, "the religion of old friends, the religion of lovers, since high among the objects of its homage is fidelity in human affection, unforgetfulness of human ties." The latter element "concerns itself with the adoration of Nature and whatever in it is beautiful and lovable. It recognises that in the sunshine, in the mountain torrent, in the cherry trees about the meadow, there is a glory which is divine."

"The Shinto faith would teach that the contemplation of this gentle stretch of water (Biwa, the great lake of Japan) was a religious exercise from which the troubled man would gather peace, and which would lead the man with evil in his heart to turn homewards in a purer spirit. It is indeed something of a sacrament to sit by the terrace edge on a still day (when there is no disturbing sound but the temple bell) to look over the lake and be filled with the divineness of its presence."—*Madras Mail*.

* *

The following story is being circulated by our *Wonderful Burmese Tree*. Indian exchanges. The kind of tree here described, evidently, from some unaccountable reason, escaped the notice of that veracious traveller, Baron Munchausen. However, we humbly beg pardon of the tree, should it be proved that our skepticism has, in this case, been misapplied.

Reports tell of a case, writes a Rangoon correspondent, into which botanists might perhaps inquire. A banyan tree, it is said, has been discovered in the village of Chaung galay-Opo, in the Pantanaw Township, Maubin District. It is a banyan tree, but very unlike any other banyan. First of all, it grew up in one night, and not from the ground, as is usual but from the trunk of another tree, a leingbin (*terminalia blalata*). It is as big as a man's arm, and is rapidly growing round and round the other just like a creeper. But this is not the strangest thing about it, for we are told that it is of gold, or at least has all the appearance of pure gold, so much so, that all the persons who came to see it, wishing to make more of the fact cut little bits of it with small knives or scratched it with their finger nails, and always with the same result, that is, that the interior of the tree has the same golden hue as the bark; but the little bits cut off soon became white. The people do not doubt at all that it is the best kind of gold, and they explain the chips becoming white and common wood by saying that it is a sacred tree, and that if it preserved its wonderful character when cut off, it would soon be destroyed by greedy but impious persons. Near its upper end, or summit, there is a cavity, and from it incessantly flows a continuous

stream of pure water. A remarkable feature about this stream is that whenever anybody goes up to look and enquire into its source it suddenly stops flowing and does not flow again as long as the curious naturalist pries into its secret. But as soon as the person comes down, down again comes the sparkling water. It will be easily understood that such water must certainly be possessed of very uncommon properties, and here again the judgment of the people has been unerring. It has indeed been discovered that it can cure all the diseases humanity is heir to, of which the Burmese reckon ninety-six principal ones, branching off into many hundreds. The news of wonderful cures was soon all over the district, and believers from every town and village came to see and worship the miraculous banyan. The water is carefully put into bottles and other vessels and stored up for future use. Although thousands of persons drink and take away the water every day, there is no sign of its diminishing. On the contrary it is said to flow more and more steadily.

* *

From Dr. Malony's "Flashlights on Japan" we learn that "The Jesuits, for many generations past, have been the astronomers and meteorologists of the Philippines. Their arrival was, in all probability coeval with that of the missionaries who planted their instruments on China's great wall. But here they have never been disturbed. And in recent years specially selected and trained experts, brothers of the order, have perfected instruments and methods of both gauging and foretelling seismic and cyclonic disturbances which are far in advance of those of any other nation of the world. The whole of the Philippines seem to stand tremulous on one great world's vent, and through all the Philippine seas the cyclone rages at intervals with terrific force and disastrous effect. But these devoted scientists have, through centuries of observation and practical research, contrived to get a masterful grip of the laws which control the one and the other. Their instruments were the admiration of all scientists, and the despair of all western manufacturers at the recent St. Louis Exhibition. With absolute certainty, from their observatory in Manila, the Jesuit fathers can foretell and locate all cyclonic disturbances from 24 to 48 hours before they appear, and in earthquake lore and prophecy they are not less profound and accurate.

* *

A colossal bronze statue of Christ has now been standing for a year at a spot 14,000 ft. above the sea near the Trans-Andean railroad, and on the boundary between Chili and Argentina. The figure holds a cross in one hand and points the other to Heaven. The statue was made from cannon contributed by the two nations. On its base is an inscription stating that the Andes shall crumble before Chili and Argentina go to war with each other. The idea of this remarkable appeal for peace came from Bishop Benavente, of Buenos Aires.

* *

The Indian Mirror has the following item :—
Some time ago, a rumour was current that the next session of the Annual Convention of the Theosophical Society would be held at Benares, instead of Madras, the place which, according to the biennial plan followed with regard to the holding of these conventions, is to have the pleasure of welcoming the Convention this year.
It is true that the plan of changing the meeting-place of our Convention this year, to Benares, because the Congress was to be held there, was broached in a Calcutta paper, and the

President-Founder was even written to on the subject, but he never for a moment entertained the idea of changing the established course. We quite concur in the *Mirror's* closing remarks :—

We, for our own part, see no reason why the Congress should attract the Theosophical Convention to Benares. If there be any gathering or body distinctly non-political and non-sectarian in character and methods, it is the Theosophical Society. And it does not seem at all in keeping with the fitness of things that a political colouring should be sought to be given to it in this manner. However, we are glad that the idea has been abandoned.

* *

The following account of certain strange South Indian customs is gleaned from the Diary of Bishop Whitehead, as published in the *Madras Diocesan Record*, and this very practical application of occultism should commend itself to utilitarians :—

The goddess Kulanthal-amman in this particular shrine has established for herself a useful reputation as a settler of debts. When a creditor cannot recover a debt, he writes down his claim on a scroll of palmyra leaves, and offers the goddess a part of the debt, if it is paid. The palmyra scroll is hung up on an iron spear in the compound of the temple before the shrine. If the claim is just, and the debtor does not pay, it is believed that he will be afflicted with sickness and bad dreams. In his dreams he will be told to pay the debt at once if he wishes to be freed from his misfortunes. If, however, the debtor disputes the claim, he draws up a counter statement, and hangs it on the same spear. Then the deity decides which claim is true, and afflicts with sickness and bad dreams the man whose claim is false. When a claim is acknowledged, the debtor brings the money and gives it to the pujari, who places it before the image of Kulanthal-amman, and sends word to the creditor. The whole amount is then handed over to the creditor who pays the sum vowed to the goddess into the temple coffers in April or May. So great is the reputation of the goddess that Hindus come from about ten miles round to seek her aid in recovering their debts. The goddess may sometimes make mistakes, but, at any rate, it is cheaper than an appeal to an ordinary Court of law, and probably, almost as effective as a means of securing justice. In former times no written statements were presented; people simply came and represented their claims by word of mouth to the deity, promising to give her a share. The custom of presenting written claims sprang up about thirty years ago, doubtless through the influence of the Civil Courts. Apparently more debts have been collected since this was done, and more money gathered into the treasury. In the village of Umbil, about five miles from Lalgudi, in this taluq, a similar custom prevails for the collection of debts in connection with the temple of the goddess Achiamman.

* *

Dr. J. Cavendish Molson, M.D., contributes the following to the *Mail* :—

Copper and Cholera.
It may interest your readers to know of the following simple, safe and certain means for preventing infection in cholera. Take a piece of pure copper, the size of half a crown (or a rupee) and about one-sixteenth of an inch in thickness. Perforate it near the edge so that the disc may be suspended by means of a silk thread or cord from the neck, and let it lie in immediate contact with the abdomen, about two inches above the navel. The attrition of the disc between the skin and the garments will ensure the absorption by the skin of sufficient copper to render the wearer immune from attack. When cholera is in a locality, or during an epidemic, the disc may be worn continually. This piece of copper is not a charm or fetish, but a scientific prophylactic and is recommended on the ground that cholera is absolutely unknown among the workers in copper mines. Hahnemann, in his "Lesser Writings", page 755, says that "metallic copper together with good and moderate diet and proper attention to cleanliness, is the most preventive and protective remedy." He adds in a footnote :—"It has moreover been found in Hungary that those who wore next the skin of their body a plate of copper were exempt from infection, as trustworthy evidence from that country informs me." In 1894 I visited St. Petersburg during an epidemic of cholera and wore a disc similar to the one I have described, without contracting the disease. I there met Baron Fredericks, who informed me that he used the same means with like immunity during a severe outbreak in Nijni Novgorod. Even if these individual experiences be regarded as mere coincidences, the hard and indisputable fact of the copper workers' exemption from this scourge remains.

* *

ERRATA.

In making the changes in type, etc., for last month's *Theosophist*, there was some haste and confusion and various errors appear in the text. On p. 28, line 7, from bottom, "this" should be "His." On p. 32, line 12, from bottom, "warning" should be "warming." On p. 34, line 6, "undesirable" should be "undeniable." There are some other mistakes of minor importance. For some unknown reason, our printers in making up the forms, left off the short poem at the close of Michael Wood's article, "The Garden of Reeds." We here insert the poem and crave the author's pardon.

THE SONG OF THE REEDS.

Out of the shadows of an evil past
The watchful Powers do weave, full cunningly,
A robe to cling about the soul they choose
To toil for Them within the world of men.
Bitter 's the road of hatred. Strong is he,
Who, asking neither love nor joy, can tread
That path with feet that swerve not ; with calm eyes,
Fixt on the end ; unblinded by his pain.
He who can fashion of his dying sins
A weapon for his hand, fighteth for God.
And he who loveth hate, and chooseth it,
He shall be bound thereto, as to a Cross ;
There shall he hang throughout the barren years,
Weary of hatred, longing to be free.
But there be those who to the Will of God
Bowling, accept the sword of hate they forged
And vow it to Love's service, as from Him.
Within the Land of Peace remains a rest
For such as these. These, too, are sons of God,
Whose arms He nerves ; and unto whom He gives
The silent Will that resteth at the heart
Of His own Being. Sacred Heart of God,
To Thee be adoration evermore !

MICHAEL WOOD.

It is suggested that on p. 14, lines 7 and 8, F and C would be more in accord with orderly sequence if transposed, though the printers followed copy.



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THE THEOSOPHIST.

(FOUNDED IN 1879.)

VOL. XXVII., NO. 3, DECEMBER 1905.

"THERE IS NO RELIGION HIGHER THAN TRUTH."

[Family Motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

SIXTH SERIES, CHAPTER XI.

(Year 1897.)

I WONDER how many people who have been to Amsterdam or known any of our dear Dutch colleagues, are aware that when the league between the States of the Netherlands was established on the 16th of May 1795 the name "Batavian Republic" was given to the new organisation and that it was derived from that of the Batavi, an ancient German people who inhabited a part of the present Holland, who were brave, particularly strong in cavalry, who fought and afterwards faithfully served the Romans. This is interesting to us because we can now see where our modern Dutchman derived some of the conspicuous traits of his character. It was therefore from the old

* Five volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and three of the volumes are available in book form. Prices : Vol. I., cloth, illustrated, Rs. 3-12-0, or paper, Rs. 2-8-0. Vol. II., beautifully illustrated with views of the Headquarters, Adyar, cloth, Rs. 5, paper, Rs. 3-8-0. Vol. III., covering the period of the Society's history from 1883 to 1887, is sold at the same price as Vol. II. It is uniform with Vols. I. and II. and illustrated with many portraits. It will have a special interest in that it introduces to the reader's notice other Mahatmas than those already known. Apply to the Manager, *Theosophist*, or to any Theosophical Book Agency throughout the world.

country that the conquerors of Java and founders of Batavia, capital city of all their East Indian empire, took the name that they gave to the city at which, at the end of our last chapter, we were getting ready to disembark.

The traveller is struck on arriving by the view of the great and roomy port, the superb anchorage, the numerous public buildings, palaces, naval stores, military hospital, theatre, the Society of Arts and Sciences, the different schools and the bustle of a huge commerce. The private houses, with their gardens and shade trees, their wide verandas and air of domestic comfort give an unmistakable oriental appearance to the town. The hotel at which I stopped on the 26th May 1897, and which bears the appropriate title, Hôtel des Indes, offered a very agreeable contrast with our cramped quarters on ship-board. At the back of the house stretched a vast veranda paved with large marble tiles which gave an air of coolness that was most refreshing; * in the compound near the house was a monster banyan tree, one of the largest I ever saw, whose umbrageous shade was peopled by a multitude of birds whose twitterings and love-calls made music throughout the whole day. Under its shade an army of Chinese and Javanese peddlers spread their enticing wares on the ground and used all the arts of cajolery to secure our custom. The spacious grounds were carpeted with green lawns and shade trees lined the walks. To the right and left stretched lines of guest-chambers giving on to brick-paved verandas, while now and again gallant little Timoor ponies came dashing up to the doors with their curious cabs filled with passengers. The spirited little beasts reminded me of the Shan ponies of Burma and it was a pleasure for any lover of horses to see them. I cannot say that the vehicles they drew were equally enticing, for the passengers had to sit back-to-back in jaunting-car fashion, all the time nursing the idea that they might be pitched out on the road when the ponies dashed around corners. I had the pleasure of making the personal acquaintance of the brother of Mrs. Campbell, F. T. S., of Soerabaya, who was good enough to show me some of the sights

* In the *Journal of the China Branch of the Royal Asiatic Society* (Vol. xxxvi., 1705), Mr. Juan Mencarini says: I have never seen such lavish use of white marble as in Java. The most unpretentious foreigner's house is paved with this white stone, and elegant columns of the same material support the roofs of the entertaining rooms. In the evenings as one passes in front of these small but dainty-looking palaces, especially with open doors and windows splendidly lighted, the effect is superb and cannot easily be forgotten.

and see me safely aboard the steam launch that was to take us back to the ship. The ducking we got in transit is not a pleasant thing to recall, for it served as a sort of offset to the pleasant experiences of the day ashore.

We sailed the next morning for Semarang, our next Javan port of call and the port of the province of that name and lying about 280 miles east of Batavia. A fellow-passenger, well acquainted with the history of Java, told me that in the island there were about twenty-five millions of natives and but about five thousand Dutch. From his account it would appear that the first Dutch Governor must have been a terrible despot who obtained his ends by the unflinching use of cruelty. He offset his national stubbornness against the soft, sensual mildness of the Javanese. A story was told me to this effect. A broad, well-graded carriage road, necessary for military purposes, was wanted between two distant points. The chiefs were assembled and the situation explained to them. With oriental inertness they declared it impossible, for reasons stated. Thereupon the Governor, rising from his chair and looking at them with a Medusa-like countenance, said: "This carriage road is wanted within one month; it can be made; it shall be made; if it is not ready by the time specified I shall hang the chiefs." He did hang them. The road was then finished in a hurry.

We reached Semarang the next morning and anchored in the roads all that day and the following night. We then moved on to Soerabaya and anchored at the mouth of the river, distant twenty-one miles from the town, which we could not visit, much to my regret, for I had anticipated the delight of seeing my friends, the Campbells. At 4 P.M. the same day we weighed anchor and sailed for Thursday Island, a stretch of six full days. On the morning after leaving Soerabaya we passed the Peak of Lombok, on the island known to outsiders under the same name but by the natives called Sassak: it is one of the Lesser Sunda islands, in the East Indian Archipelago. Since I passed that way the island has been placed under the direct government of the Dutch, the people being, however, left in the undisturbed exercise of their own laws, religions, customs and institutions.

The peak we saw is one of the southern chain of mountains which traverse the island; that is, I suppose so, for I was told that it was not more than 4,000 feet high, whereas the real Peak of Lombok

towers to a height of 11,810 feet and is one of the highest volcanoes in the archipelago. With the accompaniment of fine weather, varied on the sixth day by head winds which made us ship water at the bow and sent sheets of spray dashing across the upper deck, we reached Thursday Island, that surviving link between us and the sunken Lemuria, on the afternoon of the fifth of June. The ship came to an anchor four miles from the town and none of the passengers went ashore. By the courtesy of the Company's local agent I was enabled to telegraph my coming arrival to our Queensland Branches and the Sydney Headquarters; this being their first intimation of my intended tour of observation. On Sunday, the 6th (June) we went through the Albany Pass of Torres Straits, seeing the pearling fleet at work on their fishing grounds.

According to the "Encyclopædia Britannica" this fishery has, for over twenty-five years, given a magnificent return on the capital invested. Pearls of great value are occasionally obtained, and the shells realise from £100 to £150 per ton in London. As an instance of the value of this industry, it may be stated that in 1898, £100,000 worth of shells were exported to London, bringing in a revenue of £1,100 to Government, the shells having been to a great extent collected off the shallow reefs; diving is now prosecuted in deep water of twenty-five fathoms, causing frequent and fatal accidents to divers engaged. This is not to be wondered at since in the waters throng voracious fishes, such as sharks of all varieties, gigantic sword-fish and saw-fish, and immense stinging rays.

As the well-informed reader knows, this sheet of water stretches between New Guinea and Australia and is so crowded with islets and reefs as to make its navigation very dangerous. It was discovered in 1606 by the Portuguese navigator, Luis de Torres, whose name it bears. Moving on towards Cooktown we encountered strong headwinds and were not at all sorry to reach the shelter of the Cooktown harbour on the 8th. After discharging some cargo we started again, reached Cairns, discharged cargo and resumed our voyage early that afternoon. The Company's agent, who came aboard, got himself introduced to me and in conversation expressed his interest in Theosophy. The next day we reached Townsville at 5-30 P.M.—the end of my projected sea trip. I disembarked, went to the Criterion Hotel and, with the old journalistic instinct, paid a visit to the editor of the *Bulletin*

to get his opinion about the chances of my having an audience at a lecture on Theosophy. It will be remembered that none of our people had been forewarned of my visit and so, of course, no preparations whatever had been made for my reception: moreover, our movement had not spread so far north. My editorial friend gave me so discouraging a forecast that I had serious doubts as to the advisability of my beginning a lecturing campaign at that point, and this opinion being strengthened by a jeweller who was himself very interested, I gave up the idea, took my luggage back to the ship, slept aboard and booked my passage for Rockhampton, which port we reached on the 13th, after passing on the way Bowen and Mackay. To reach Rockhampton we had to ascend the river forty-five miles. My telegram from Thursday Island having been misread, Mr. Will. Irwin, President of our local Branch, did not meet me, so I took a cab to his house and was given a most cordial welcome by himself, his wife and two daughters.

The next day was devoted to visits to our members and others. Coming from tropical Madras I found the temperature cold and the air biting at 47° Fahr. As Miss Edger was making a tour just then in Queensland, it was manifestly the best course for us to meet and arrange the combining of the two tours in one, so we exchanged telegrams and appointed a meeting at Rockhampton. She arrived on the 17th June at 10 P.M. and was met at the landing by some of our leading members and myself. The projected agreement was made between us the next day, and the campaign was opened that evening with a lecture by myself on "The Theosophical Society, Its Aims and Its Success." We held a joint reception and question meeting the next evening at the house of Mr. Greenish, President of the Branch. On the 20th Miss Edger lectured at the School of Arts on "Reincarnation," doing, as she always does, full justice to the subject. The 21st was a holiday to celebrate the Queen's Record Reign Jubilee, and at 10-30 P.M. we two embarked on the steamer "Burwah" for Maryborough. We reached that place after a most comfortable voyage, at midnight on the 22nd and put up at the Custom House Hotel. The next day, however, we accepted a most cordial invitation to become the guests of Mr. and Mrs. F. J. Charlton, who did everything in their power to make us comfortable and happy.

On the 24th Miss Edger and I left by train for Bundaberg and

reached there in three hours : Miss E. becoming the guest of our colleague, Mrs. Nicoll, a kind, liberal woman, and I, of Mr. J. E. Turner, a wealthy drygoods merchant, who was as well provided with children as with the means to support them. A drive to the famous Mon Repos sugar works and plantation, which we found thoroughly well-appointed and successful, occupied a good part of the next day. There was a lecture at the theatre on the 27th evening by myself on the "History of the Theosophical Society," and the next day, returning to Maryborough, the same lecture was given at the Town Hall. On Tuesday, the 29th, I presided at a lecture by Miss Edger in defense of Theosophy against an ill-natured attack on it by a local Presbyterian clergyman, who evidently believed there would not be room in heaven for his party and ours.

Miss Edger having been relieved of the responsibility of the General Secretaryship of our New Zealand Section and being free to work where she might choose, it occurred to me that it would be a great advantage to the Australasian Section if the Executive Committee should induce her to take the appointment of Travelling Inspector of Branches, and at a meeting of the Maryborough Branch on the evening of the 30th June the matter was broached and a unanimous vote of approval recorded. Not every one who has the privilege of Miss Edger's acquaintance is aware of her claim to our respect by reason of her brilliant scholarship. Her sister was the first and she the second lady to take the degree of B.A. at the New Zealand University. Miss Edger won a Junior Scholarship (Latin, Mathematics, History and French) in 1878 ; a Senior Scholarship (Mathematics) in 1879 ; another one (English) in 1880 ; graduated B.A. in 1880, and M.A. in Arts, with honors (Latin Language and English Literature) in 1881.

On the 2nd July she and I left by train for Brisbane, reached there at 6. P.M. and were given a reception by the local Branch. My old friend, Mr. Justice Paul, with whom I have been on cordial terms since my tour of 1891, made me an honorary member of the Johnsonian Club, at which I was enabled to make the acquaintance of all the cleverest men in town. Old readers of this magazine will recall the circumstances of my visit to Australia in 1891 to inquire into the facts relating to the bequest to myself as P. T. S. of his whole estate by the late Carl H. Hartmann, of Toowoomba ; of my refusal to

accept the legacy because of its injustice to the family of the deceased ; and of my appointment of Mr. Justice Paul as my personal attorney, with instructions to transfer the property to the natural heirs as soon as they could agree in the choice of somebody who should act for them collectively to take title and dispose of the estate according to their wishes. In previous allusions to this case I have mentioned the fact that owing to legal impediments I was not able to strip myself of the property until after the lapse of nearly six years : in fact, the transfer had only been made a short while before my present visit of 1897. The full particulars I learned on visiting the office of Mr. Macpherson, and he and Judge Paul sent to my hotel the subjoined notes, which have their place in a candid narrative of this sort, which aims to exhibit to the reader not only the details of the Society's history but also the motives which actuate its responsible officers. I venture to say that there are few large societies like ours which would applaud and warmly endorse the action of their President which deprived them of a legacy of £5,000 because it connoted injustice. The notes of Judge Paul and Mr. Macpherson were worded as follows :

BRISBANE, 6th July 1897.

COL. H. S. OLCOTT,

President, Theosophical Society.

DEAR SIR,

I have great pleasure in informing you that by your directions (contained in a Power of Attorney made about three years ago), in conjunction with Mr. P. Macpherson, your Solicitor, I have transferred all the real and personal property to Herman Hartmann, one of the sons and the nominee of the family of the late Carl H. Hartmann, of Toowoomba, Queensland, who had disposed by will of the whole of his property to you as President of the Theosophical Society.

Mr. Herman Hartmann expressed to me his heartfelt thanks and stated that he was very glad that his father had not left his property to a church.

Yours faithfully,

(Sd.) GEO. W. PAUL.

BRISBANE, 6th July 1897.

COL. H. S. OLCOTT,

President, Theosophical Society.

[HARTMANN DECEASED.]

DEAR SIR,

Referring to His Honor Judge Paul's note to you of to-day, I have to explain that the delay which occurred in carrying your wishes into effect arose entirely through legal technicalities.

Pardon my expressing to you my admiration of your conduct in this matter and to say that it has been at once generous and just.

I am,

Faithfully yours,

(Sd.) P. MACPHERSON.

During the next few days Miss Edger and I were occupied with visits and receptions and each of us lectured at different times to good audiences. On the ninth of the month a man named Buckmaster, formerly of the 4th U. S. Dragoons, came and showed me papers to prove that his aunt had left a legacy of £18,000 to the Roman Catholic Church and that the priests did not give the heirs a penny although they were in want. This and another case which was made public at about that time, in which the trustees of a Presbyterian Church had refused to give to the pauper sister of the testator who had left to them her whole property, even a pittance to save her from the Poor-house, aroused public attention and restored our Society to the good opinion of the public and caused me to be received with great cordiality by my audiences during the remainder of the tour. The *Sydney Bulletin*, one of the most biting sarcastic of contemporary journals, had published a caricature in its issue of May 18th, 1891, an enlargement of which is in my possession. In this I was represented as sailing away on the steamer, while a black-clad clergyman was standing on the beach frantically waving his hand and shouting "Hi! I say, you have left something behind!" At the same time he points to a Hindu idol standing near-by on the beach, with the word "Theosophy" inscribed on its pedestal. This old friendly feeling towards us was now reawakened by the outcome of the Hartmann case. After a busy fortnight at Brisbane, Miss Edger

left me on the 5th to go to Toowoomba by rail to keep a lecturing appointment, and I sailed for Sydney in the "Warrage," one of the excellently appointed and comfortable coasting steamers that ply between the Australian, Tasmanian and New Zealand ports.

H. S. OLCOTT,

THE FUTURE OF HUMANITY.

(Concluded from p. 96.)

WE can really speak with greater certainty as to the remoter future than we can with regard to that which is more immediately impending. The study of man's earlier ages and its comparison with the state of affairs at the present day shows us quite clearly the direction in which his evolution is moving; so that there can be no question that, after a certain considerable lapse of time, qualities which are now only just beginning to dawn will be fully developed, and all the conditions of society will be radically changed thereby. There can be no uncertainty with regard to this; but the intermediate steps through which we must pass are not so clearly defined. I have often had occasion to speak to you of the possession by man of the astral and mental body, and of the development within some of us of the senses of these bodies, so that they have become what is commonly called clairvoyant. Those who possess these faculties now are those who have turned their attention especially to them either in this life or in some previous existence; but the faculties are undoubtedly the heritage of every human being, and there is no question that the race is moving steadily towards their fuller development. I have explained in one of my earlier lectures how the man who wishes for the use of these faculties may proceed to unfold them within himself. That process, however, is only an acceleration of what Nature is gradually doing for us all; and the time is not very far distant when a considerable portion of the higher races of mankind will possess them naturally and without any special effort. You have in this country the most striking evidence that this statement is true, for the proportion of partially psychic men and women is far greater here than it is in any of the older countries, with the exception, perhaps, of some of the

smaller and distinctly Keltic races, such as the Highlanders of Scotland. There must certainly be many among such an audience as this who know from their own experience that what I am saying is true, and there must be many more who know it from the evidence of relations or friends who already possess these faculties to a greater or less extent. Although to the majority of mankind these faculties will come only gradually, yet we must remember that they will come with steadily increasing rapidity, because the more widely they are known, and the more they are in the air, the easier it will be for those to develop them in whom they are already very near to the surface.

Let us think, then, of the time when the majority of the men of advanced races will possess such faculties as these, and let us see what difference that will make in their lives. Naturally the development of astral sight will come first. To the advanced and trained clairvoyant the possession of astral sight is a very small matter, for he can reach much higher than that, and has much more extended powers at his command. But for the majority of people the possession of even this faculty would change the whole face of life. I remember once hearing Mrs. Besant speak on this subject; and she explained that there were three great parallel roads, as it were, along which men would progress—the paths of Power, Wisdom and Love. She said that if one takes these three roads, one may easily see for oneself what difference will be made in each of them when the higher faculties of man are developed. Under these three headings she grouped the various activities through which the powers of man could be manifested. Under the heading of Love, for example, would be grouped the whole religious aspect of life—our devotion towards those above us, towards the Great Ones, and towards the Deity, and, also, on the other hand, our love and sympathy and helpfulness towards those around us or behind us in evolution. On the Wisdom side of man's evolution we have his development along the lines of science, or philosophy, or art—developments at present, perhaps, somewhat rudimentary, yet they certainly will be built into fuller and more perfect knowledge as time goes on. Under the Power side of man's development comes the whole question of government and of organization in all its aspects. In all these lines of progress we are in reality only at the beginning; and yet, though we have not in reality progressed very far it would seem as though in all of them we are

coming to dead walls beyond which it is very difficult for us to see our way. Even in science, whose triumphs have been so great, we appear to be coming in many directions almost to the limit of what is possible for us. Science commences, naturally, with the study of the material, and its tendency is to be exceedingly materialistic. Yet it constantly finds itself transcending the material; as Mr. Fullerton has well remarked: "Hardly have we entered upon the examination of any phenomenon before we come to the borders of the unseen. We attempt the study of the expansive forces of steam. Yet steam is a vapour, visible only as it is chilled by the cooler atmosphere. We seek to discover what electricity is, to learn its actual nature, whether it is a current or a vibration. Yet in its one reality it eludes the keenest eye, and only can we examine its effects as they display themselves in the field of manifestation. Light, heat, gravitation, chemical affinity, what do we know of them in their essence, how do we know of them at all except as they emerge from the hidden world and produce some effect in the world of matter? Life itself we perceive only in its activities; what it is, the invisible force which sweeps over the world and through all things, we cannot define; not until its consequences palpably disclose themselves are we aware of its presence. And so with all the objects perceptible to the senses. But a very little way do we go in our examination before the senses are transcended, the border of the unseen is reached, and the examination is closed in powerlessness." *

Let us see, then, how the development of astral consciousness would affect mankind upon these various sides of their evolution. At present quite a large section of our people is still utterly uncertain as to whether there exists anything beyond the material; and a much larger section has no real belief in anything beyond the material, even though they may profess to have it. The whole of this uncertainty and practical scepticism would necessarily at once disappear if any large proportion of men possessed the faculties of the astral plane. The whole question of the survival of man after death, with all that depends upon that, would then no longer be arguable, for living men would see constantly around them those whom we call the dead. There could no longer be any scepticism as to the existence of the great Divine Power, for His action would be clearly visible to men in

* "Proofs of Theosophy," page 2.

many ways. No man who is clairvoyant, who possesses a properly developed sight of the higher planes, can ever be an atheist. It is not that he sees God Himself, for, as your scriptures tell you, "No man hath seen God at any time;" but he does see on all hands such direct evidence of a mighty scheme, of tremendous power wielded by transcendent intelligence, that it would be impossible for him to doubt the existence of the directing Deity. Many of the things about which men argue now will then be matters of knowledge, though no doubt there will still be much room for speculation with regard to other and higher matters.

The change will also be great with regard to what Mrs. Besant calls the Love side of the evolution of man. Our relation and our obligation towards intelligences greater than ours, towards great Teachers of the past and of the present, will be unquestioned, because we shall see and realize their power and influence. When we turn our thought in the other direction and think of our influence upon those about us and upon those below us, again we see what a vast difference must necessarily be made when there is an abundance of activity and of intelligent help, when every man who has gained this sight knows how to use it in dealing with his fellow-men, because he can see what they think and what they feel, and therefore he is no longer working blindly. A doctor will know what is the matter with his patient without having to make experiments, and so he will be able to prescribe just what is necessary for his recovery. Men will work intelligently for the helping of their fellows, and so all their efforts will be far better directed than they can be now. Think what it will do for you in the education of your children when you have teachers who can see and can understand. Now we inevitably apply methods of education somewhat loosely, not fully understanding how great are the differences between the souls that come to us in these young bodies. But then with the higher sight will come intelligence and discrimination, so that no child shall be put into the wrong place, into a place that does not fit him; but in each case those who are responsible for his instruction and his guidance will see precisely for what he is fitted and will know exactly what he can do. The school-master of that future day will watch the germs within his pupils as they unfold, and will work to repress the evil and develop the good. We may see how much of advancement might in this way be

attained even in a single generation, if we think of all the people whom we know, and how different they would be if all the undesirable qualities which they possess were entirely eliminated, and all the good ones enormously strengthened. Such an ideal society as that could be brought into existence and could be universally extended in two or three generations, if parents and teachers were able to see and to act intelligently. Even now without the development of the astral sight there is much that may be done, if parents and guardians and teachers would only read and learn for themselves about these things.

On the wisdom side of man's evolution this new sight would make a wonderful change. As I have said, there are now many limitations for the scientific man in almost every direction. He has improved and refined and specialized his instruments to a wonderful pitch of perfection, and yet the very highest that he can reach falls short of so much that he needs to know. He talks about and he works with his atoms and his molecules, and yet no man living has ever by means of any scientific instrument seen an atom or a molecule. These things can be seen by the developed clairvoyant sight—I do not mean by ordinary clairvoyance, such as that which is frequently advertised in the newspapers, but by definitely trained clairvoyance, or rather by a special application of that sight. This power of magnification has apparently always been understood in the East—at least we find reference to the possession of this power in some of the earlier Hindu books. By its means the various atoms and molecules postulated by science may be seen to be not merely hypotheses but definite facts. Here then is a grand possibility lying before the chemist of the future. He will not merely theorize, but as he mixes his various chemicals he will watch the combinations and the changes, and will therefore understand far more clearly what he is doing. As we said before, the doctor will then diagnose by direct vision, and not by mere inference from external symptoms. Now in many cases he administers his drugs to counteract these external symptoms merely, and he hopes that the results of some of them at least may be satisfactory; then he will be able to see the effect of each drug in various cases and can observe and test it fully.

Another department in which a great difference would certainly be made is psychology. Now men argue much about the exact degree to which consciousness is developed in animals, and how it

works at different stages of human evolution. Then there will be no need for them to argue about such matters, because they will be able to see precisely how the consciousness works, and it will be within their power to identify themselves for the moment with the consciousness of an animal, so that they may know exactly what it is and how its strange limitations act. The increase of our knowledge cannot but be most wonderful, yet it is absolutely certain that this must come since it is directly in line with the development which has already come to us and since the powers by which it will be gained have already unfolded themselves in some of us. There are many among us who have seen really highly developed men—those whom we call the Masters of Wisdom; and we see that they possess all these qualities of which we speak. What they are now, all of us will presently be; and consequently we are not guessing or speculating when we speak of this remoter future, but we are simply describing the inevitable advancement of the human race.

In the field of philosophy the plainest of facts will replace many of the theories of the present day. No doubt our metaphysicians will still continue to argue about matters far above any which even that higher sight can see; but, at any rate, they will have a definite basis, a foundation from which to start in their theories, and that cannot but make considerable difference to them. Another side of our knowledge which will be revolutionized will be the study of history, for one of the faculties belonging to these higher planes is the power of looking back into the records of the past. At present we must trust ourselves in the hands of the historian, who may be ignorant or mistaken and is almost necessarily more or less partial. Then we shall be able to look back at will upon these records of the Divine memory, which show everything that has been done or spoken or thought all over the world, so that instead of hearing only an imperfect account of one side of the story we shall be able to live at will amongst the civilizations of hundreds and thousands of years ago and see their action and working as clearly and vividly as that which is passing around us. Psychometry shows us even now that that is a possibility, and it is certain that this will be the way in which, in the future, history will be written, so that we shall know, instead of vaguely guessing. Our religious friends argue much about heaven and hell, and are terribly afraid of the latter; indeed, it would sometimes almost

seem as though they were afraid of the former as well, from the manner in which they exert themselves to avoid going there. In the future no questions or disputes about these conditions will be possible, because man will see for himself that there is no hell, though he will also see very clearly that those who live an evil life are by that fact storing up for themselves very undesirable results and a very unpleasant time in the astral life. The glories of the heaven-world will also be open to his sight and he will realize that man needs only that development of faculty in order to place him at once here and now in the midst of all the bliss that that wondrous life can give. Thus also with very many points about which men argue in religion—about the verbal accuracy of the gospel stories and of other parts of what is called sacred history; in those days the facts will be obvious, and there will be no longer room for argument.

What a change will come over our conceptions of art and music also! For the artist of that day there will be many more colours and many more shades of colour than those of which we now know, for the knowledge of the higher planes brings as one of its earliest results the power of appreciating all these different hues. The music of that day will be accompanied by colour, just as the colour studies will be accompanied by harmonious sound; for to the higher senses sound and colour are simply two aspects of every ordered motion, so that a magnificent piece played upon the organ would be accompanied by a splendid display of glowing colour, and thus another interest will be added to the delight of glorious music, and an additional advantage will in this way be enjoyed by the students of music and art.

A great change, too, will come over the Power side of man's development; the whole question of government and organization will stand upon a different basis. Men will see then vividly and clearly the effect upon the astral plane of many of their actions upon the physical, and so, much that is now done thoughtlessly will become an absolute impossibility. There could be no possibility of the slaughter of animals for food, for example, if only men were able to see the results upon the astral plane which that slaughter produces. The crime which men call sport would be utterly abolished if they were able to see what it is that they were really doing. It needs so slight a development to change the whole face of this which we call civilization, and to change it very much for the better. Yet all this of

which I have spoken is one stage of the development, and the first stage. All of this and much more would follow from the unfolding of the merely astral sight in man; yet above and beyond that there lies the mental plane. I tried to give some faint idea of that when I spoke some time ago of the "Heaven-World;" yet I know well how infinitely far short all physical words must fail in the attempt to describe the splendour of the mental plane, so that now, just as was the case two thousand years ago, the only satisfactory statement that can be made about that celestial world is that "Eye hath not seen, nor ear hath heard, neither hath it entered into the heart of man to conceive, the things which God hath prepared for them that love Him." And remember, that means for all, because all men will love the divine as soon as they know the divine. It is only because they are ignorant, because they cannot see, that some are now working for what they mistakenly consider their own separated interests, instead of following the line of the Divine will. They have only to see and to know, and they will assuredly follow it and intelligently co-operate with it.

It must be remembered that in this distant future the life of the mental plane will be in truth a part, and the principal part, of our daily life. At present most of those who are able to enjoy the vision of the heaven-world can enjoy it only when the physical body is in a condition of trance. That is not the only way in which this can be seen, but we are so used to paying attention to the senses of the physical body and the impressions received through them, that while these are pressing upon us we are not free to listen to the whisperings from the higher worlds. But there comes to every man in the course of his evolution, a time when he possesses his astral faculties along with the physical, and has them at his command all the while. Thus whenever he meets a friend he sees his astral body as well as his physical; and it is only a question of a further step in evolution to be able to see the mind-body as well. When this power comes to the man the mental plane is open to him, so that even while he walks the earth and takes part in his daily business he is yet living in heaven in very truth, for its powers are his, its knowledge is his, its bliss is his. That will be true for every one of us—not for all at first, nor for all simultaneously, because all men will not be equal in their development then, any more than they are now. There are younger souls and

older souls, and those who belong now to savage races may by that time have developed to our present level; but we shall certainly not have been standing still during the intervening period, and so we shall then have reached a far higher level than this. These things are to-day within the reach only of those who have especially studied in order to develop these faculties, but by that time they will be in the hands of the majority of the educated and cultured men of the advanced races. The few who hold these powers now are, as it were, eyes for the rest of the race, and they use their powers only in the service of their brothers and never for private gain. The man who has evolved so far as this knows well that nothing can ever be a gain for one unless it is also in harmony with the advancement of all. He knows that there is no such thing as a private gain at another man's cost. Consequently he begins to see that the only true advantage is that which he shares with all; that every advance that he makes in the way of spiritual progress or development is something gained not for himself alone but for others. If he gains knowledge and self-control he assuredly acquires much for himself, yet he takes nothing away from any one else. He may hand on his knowledge to others, and yet lose nothing; indeed, the more of his knowledge he passes on in this way the more he is likely to acquire for himself. If a man keeps the channel of his mind ever open and lets his knowledge flow through it for the benefit of others, then the way is open for fresh knowledge constantly to pour in from above, just as a stream of water flows through an open pipe, and is always kept clean and pure. But if the knowledge flows into the man and is not passed through, then that man speedily becomes like the end of the pipe from which there is no outlet, in which the water becomes stagnant and is liable to be choked up with all manner of foulness and impurity. These are the true riches, and of them the more we give away the more we have for ourselves; and to acquire them is the only really useful acquirement of riches, if we can but understand it.

So we see how development will proceed. The Theosophical student knows that beyond and above even the mental plane there lies that still higher realm which we call the Buddhic, where the perfect unity of mankind is realized. There men may know, not by mere intellectual appreciation, but by definite realization, how it is that humanity is a brotherhood because of the spiritual unity which

underlies it all. Here, though his consciousness is his own and he is still himself, yet that consciousness has widened out into such perfect sympathy with the consciousness of others that he realizes that he is truly only part of a mighty whole. He sees how the evolution of that whole is steadily progressing, and how he must work towards that end without any thought of himself as a separate entity, since that is merely a delusion belonging to these lower planes. When we realize this one thing, we realize also the splendid advancement that must come to men, for we see how it leads upwards to that final goal when man himself shall be as God, for every man's consciousness shall have widened out into that Divine consciousness—when it shall be a centre of love and light and glory, the organizer and ruler and life-giver of a system, the creator of evolutions yet to come.

That is the future that lies before us, yet even that is not the final goal. It is the goal intended for us at the end of this stage in our evolution; yet perfection ends not with that. What lies beyond it in still higher realms of divinity we know not now, but we shall know some day. No words can picture it, no thought can reach it, yet that future is absolutely certain. The only thing that is not certain is how long we shall be in gaining it; yet we are on the way to it even now, and it is in the hands of the men of to-day to hasten our progress towards it. For we are of this humanity that is progressing—only a small part of it truly, yet not without power and not without responsibility; and assuredly if we intelligently bear our part in the work of to-day we can do much towards hastening the approach of this splendour which is so much greater than human words can say. This at least we can do; each one of us can make himself a centre, and try to do his best to spread the knowledge of the truth by his thought and word and deed; he can hold himself steady and calm and serene, he can keep the higher ideal before him, and never allow himself to be swept off his feet by waves of passion or by thoughts of selfishness. He will earnestly devote himself to the study of these higher truths, so that he may fully understand how best to work for them. Let him try to do what we in this Theosophical Society are doing; let him try to advance and to help the world by putting these truths before men, thus helping to bring nearer the time when all men shall understand one another, because they understand the mighty system of which they form a part.

This glorious future of which we speak is not the mere dream of a poet or ecstatic; it is a certainty beyond all doubt; it is a certainty because this evolution is God's will for man, and His kingdom shall come, and His will shall be done, on earth as it is in heaven.

C. W. LEADBEATER.

DURGĀ PUJĀ.

[Continued from p. 146.]

HOWEVER indefensible a course of action may be, the true devotion with which a good man will sometimes engage in such a course out of a sense of religious or social duty, however mistaken, is a thing in itself quite apart from the action which it accompanies, and retains its full ethical value. But the confusion of mind which such a state of affairs seems to imply, the material evil engendered, and the effects of example on others, all these must also have their full value—on the other side of the scale.

There seems no reason to doubt that the *proper* place of ceremonial bloodshed nowadays lies purely in the 'left-hand' field of human development. No teacher of the 'right-hand' path has countenanced it. Now an avowed 'left-hand' man, who worships with no ideal in view save his own pleasure, advantage and aggrandizement, is at least consistent in offering his 'Goddess' a bloody sacrifice. The Ruling Power will, so to say, have no trouble in classifying him, and will surely utilise him, according to the nature in which he has clothed himself, for the furtherance of its own inscrutable designs. What does not seem consistent is the attitude of a good, intelligent, self-sacrificing man whose whole trend of life lies upward, and who yet persists in worshipping the God or Goddess whom he surely does conceive as infinitely more perfect than himself, with a sacrifice which in its form-aspect can only appeal to a devil. May he not involve himself in very great suffering by thus linking himself, within and without, to the two opposite currents of the Great Man's body? *

* This law of consistency seems to be implied in the well-known saying: "Ye cannot serve two masters at a time."

To return to yesterday's conversation : I asked my visitor what were the current beliefs of religious people, outside theosophical circles, anent this blood-sacrifice and its 'metaphysical' effects. The two main beliefs, he told me, are : that the sacrifice pleases the Goddess, who will of course bestow favours in return ; also that some kind of benefit accrues to the animal sacrificed. The former belief is just what one would expect ; but the latter is of interest, as it may be traceable to some vague popular tradition of occult conditions which esoteric tradition tells us existed in the distant past, but which, together with the psychic sense needed to discern them, have long become things of the past. Such occult facts, and symbolical explanations also, sometimes seem, when indiscriminately given out, to put a dangerous two-edged tool in the hands of those who are ever on the lookout for every pretext that will enable them to keep things as they are, and to shirk the trouble of making their practical life consistent with their intellectual ideals. The greater the truth, the greater the possible abuse. The less a man can perceive of the Wisdom, the more he inhales of the enwrapping smoke. Even the purely metaphysical truths of Vedānta give rise, in unfit hands, to the same abuse.

"Why such a fuss about eight little black kids ? Doesn't the Gītā say that whatever lives must die, and that life and death are mere illusions ?"—Of course they are, *from a certain standpoint* which some people, we believe, have reached. But if you kill those little kids with a fond hope at the bottom of *your* heart that the Goddess may spare you the life of your two little daughters who are suffering, say, from small-pox, may not she answer you, with a bland, indifferent, sphinx-like smile, that if the life of *her* little black kids matters not, the life of *your* two little daughters matters just as little ? Consistency matters above all, consistency in thought, word and deed. With a little less metaphysics and symbology and a little more practical consistency, the world we live in might be happier than it is. Which must not be taken to mean that metaphysics and symbology (and occultism) are rubbish. Only, '*distinguish*,' let us discriminate, as the Frenchman said.

An obvious interpretation, already hinted at above, is that the Durgā Pūjā is mainly a beautiful symbol of the immolation of our

lower nature on the sacrificial altar of the heart. The goat is our lust, the buffalo our stupidity, *rajas* and *tamas* personified. The Goddess is our Higher Self, the embodiment of *Sattva*.—Very true and excellent and edifying. But in such a ceremony, promiscuously attended, in large houses, by hundreds of people, men and women, boys and girls, masters and servants, neighbours and beggars, there are evidently two classes : those who understand the inner fact, and those who see only the outer '*tamāshā*.' The latter are certainly not the minority, and for them, the young ones especially, such a *tamāshā*—of the cutting of heads and the spilling of blood—cannot be otherwise than brutalizing. And when I see, as I saw only the other day, a fair, handsome brahmin boy of twelve or thereabouts, with his sacred thread well '*en évidence*,' hurling brickbats from a distance of three yards at a lame dog who couldn't even run away from him, and smiling most charmingly every time the dog howled—and scarcely a day passes without my witnessing from my window something of the kind, in this temple-consecrated lane, only that as a rule the dog can and does make himself scarce—when I see this sort of thing going on unchecked, I begin to wonder whether there isn't "something rotten in the State of Denmark." *

The conclusion seems to work out as another dilemma : *those who understand the symbol needn't kill the goat ; those who don't had better not*. So much for the symbolical aspect.

Two more points struck me in yesterday's conversation. My visitor told me that he knew people who, while celebrating the Pūjā—with butchery—in their houses, carefully prevented their children from witnessing the slaughter. An obvious comment on this is that if you're ashamed of a thing before your children, you might as well be ashamed of it before your Goddess.

The other point is this : my visitor is a native of Nadia, the religious centre *par excellence* in this province. He is acquainted with one of the highest *gurus* of the Shāktas of Bengal, who lives there. Now this *guru*, it appears, carefully abstains from the blood-sacrifices of which his followers (except those under his direct training) make a

* The worst of it is that I have never seen a parent interfere. When present, they blandly look on and have never a word to say except when the boys grow rowdy enough to incommode *them*.

practice. He actually considers them sinful! I do not feel qualified to comment upon this.

October 5th. Well, I have rambled far and wide, and one of the little kids has gone to have his head cut off, and the seven remaining ones have been bleating all day on the lawn beneath my window, and they will all have their turn to-morrow and day after, and—the question with which I started remains still unanswered:

"What *reason* has my good friend N. for insisting that their heads shall fall?"

F. T. BROOKS.

[*Ed. note.*—In connection with the foregoing it may be of interest to quote a few sentences from "The Light of Asia," near the close of the fifth Book. The Buddha, after staying the priest's knife and unbinding the sacrificial victim, utters words of love and wisdom:—

"Then, craving leave, he spake
Of life, which all can take but none can give,
Life, which all creatures love and strive to keep,
Wonderful, dear, and pleasant unto each,
Even to the meanest.

* * * *

Unto the dumb lips of his flock he lent
Sad pleading words, showing how man who prays
For mercy to the gods, is merciless,
Being as God to those; albeit all life
Is linked and kin, and what we slay have given
Meek tribute of the milk and wool, and set
Fast trust upon the hands which murder them."

* * * *

"Nor," spake he, "shall one wash his spirit clean
By blood; nor gladden gods, being good, with blood;
Nor bribe them, being evil; nay, nor lay
Upon the brow of innocent bound beasts
One hair's weight of that answer all must give
For all things done amiss or wrongfully,
Alone, each for himself, reckoning with that
The fixed arithmic of the universe,
Which meteth good for good and ill for ill,
Measure for measure, unto deeds, words, thoughts;

Watchful, aware, implacable, unmoved;
Making all futures fruits of all the pasts."]

WHAT THE THEOSOPHIST THINKS.

[*Concluded from p. 109.*]

SUPPOSE we take some specimens of what the Theosophist thinks, not now giving the proofs, for time forbids, but remarking that there are such with much fulness in various Theosophical books.

As the whole universe is believed to have had its origin in one Infinite Spirit, it is to be expected that the character of unity should pervade the entire system. This excludes the supposition that there are breaks in the method of development, or partitions between the spheres of being, or that there are isolated regions administered on special laws, or even any real anomalies, inconsistencies, or exceptions. The truth more and more apprehended by advancing science, that Law rules everywhere that we can penetrate, is extended without limit in all directions, for Theosophy holds that the limits felt by contemporary thought are but imaginary, due not to the necessary and inherent feebleness of human faculties, but to the fact that the methods of strengthening those faculties and arousing others have been refused. Where the methods referred to have been followed, result has come in an enormous accretion of power and range, vast realms of natural facts and forces having become accessible, and an incalculable treasure of knowledge having accumulated. As one consequence of this, the sweep of Universal Law has been made increasingly visible. The whole scheme of Evolution is perceived in its oneness, its various parts are coördinated and unified, the planes of being display their close connection and harmony, man becomes an integral part of the plan, governed by the same principles, advancing under like provision. The old notion that he is something outside of Nature and regarded by the Supreme as a separate creation which has to be treated with special regulations and on quite other methods from what prevail elsewhere, is quickly seen an incongruity with the actual facts, and so is displaced by another which expresses them. This of course substitutes a different set of ideas concerning moral right and human duty

and the true nature of progress and the real cure for evil. And with these comes another ideal of destiny, as also the laws which regulate it.

You may say that this sounds somewhat vague. Very well; let us go more into detail. When we see a plant throwing out its tendrils and its buds, and then the buds opening into the perfect flower, we know that these outgrowths express the vitality of the plant, yet also that they are absorbing strength from the surrounding air, and that they grow in part because of that absorption. Certainly in an imperfect way, though not without some analogy, this is a figure of what takes place when the Infinite One emits from Himself the vital force which enlivens primordial matter and begins the universal growth. All has its source in Him, and yet, as intelligent life comes markedly into play, the interaction of its individual manifestations produces experiences which enrich and ennoble it. When the period of external manifestation is over, in the universe as in the plant, there has been an accretion of wealth.

When the vital force from the Supreme impinges upon primordial matter, according to a Law which expresses the perfect Wisdom, this matter differentiates into seven degrees of rarity. Everywhere throughout the scheme this number seven is the basis of all division, and in it are sought the correspondences which give clue to interpretation of facts. Evolution goes on; planets and planetary systems take shape under the guidance of a celestial hierarchy in seven ranks commissioned as agents in the work. Man is formed, not created in a moment and as an entirety, but slowly modelled and evolved, like the rest of Nature's contents. At first a mere tenuous phantom, he is gradually endowed with mind and soul, acquires a solid frame, and in millions of years attains the stage we know. Society comes into existence, civil government and institutions, science and learning and literature.

But all force is rhythmical. It does not move in a straight line; is ever alternating in ups and downs, as Herbert Spencer shows. Even the vitality which energizes the Universe does not flow uninterruptedly from eternity to eternity, but is emitted and withdrawn after inconceivably long eras, the law of periodicity holding from the heights to the depths of being. The rhythm exists everywhere. Day and night, summer and winter, illustrate it; not a flag but floats in

folds, not a sea but moves in waves. We ourselves alternate between life and death, or rather between one form of life in the seen world and another form of life in the unseen. We pass through a zone of objective existence, disappear from physical sight into a zone of subjective existence, reappear again on the physical zone, emerge thence to the super-physical, and in long alternation thus make progress towards our perfection. This is the doctrine of Reincarnation, the doctrine of the rhythm of force as applied to human evolution.

But if this composite being, man, with a seven-fold nature as have the general kingdom of matter and the general kingdom of life, is to reach perfection through a long series of careers in this and other worlds, it is very evident that his educational process must include a good deal more than is apparent on the surface of things. When we inspect the advance made in social organization and in the training of individuals, we perceive that it has to do with healthful modes of living, with larger knowledge of surrounding facts and their lessons, with higher attainment in right feeling and principle. In other words, ordinary education concerns itself with the body, the mind, and the soul. Yet all this has to do with what one may call the superficial analysis of man. Good as far as it goes, it ignores the other elements in his composition, and its philosophy is of course very partial because it takes no account of the interaction of these and of the part they play in moulding him and his future. The result is much as if one should construct a theory of musical culture based upon the supposition that there are but three notes instead of seven in the scale, and that the possibilities of music are exhausted when these three are thoroughly studied. The Theosophist thinks that the analogies of nature, to say nothing of the practice of schools inheriting both knowledge and practice from immemorial time, are better guides to full evolution than can be any modern systems which are even now beginning to confess their own inadequacy. This being his conviction, he asks to know what are those other planes of being to which his own septenary constitution bears relation, and how they may be studied, their laws perceived, and their influence conformed to. This means a recognition of the astral world and its contents. But it also means a recognition of the spiritual world, not as a vague creation of pious fancy or a far-off region to be entered after death and never sensed before, but a fact as veritable as the objects we see around us,

and to be just as truly touched if the ways thereto are used. Thus all the planes of being to which we sustain relation become real to us, constitute factors in our conscious evolution, are motives in determining our action. The educational curriculum includes the whole round of truth and culture.

And this implies, furthermore, that achievement is the result of effort. In ordinary secular affairs the man who strives is the man who attains, for learning and self-control and the higher strength do not come to him who sits idly by the wayside trusting to fortunate accidents. Only sustained struggle, struggle most of all with the inner enemies of sloth and languor and disappointment, brings the triumph. Naturally the same principle holds on the full circle which holds on one arc of it. And yet it is, after all, only one manifestation of a far larger law encompassing and pervading the universe, the law connecting effects with causes, teaching that no effect is without a cause and no cause without effect,—in short, the Law of Causation. If this distinctly states that a man can only advance as he takes the steps himself, it proclaims with a voice no less clear that every step has consequences which of necessity arise, new forces being generated on the planes affected by that step, and each producing results. Yet this is just as true of every other force, no matter how aroused. Ordinary every-day life, not at all led with reference to evolutionary considerations, a mere routine of business and work and recreation, is full of some kind of action and of thought, and these are breeders of effects. Even if they had no other consequence than the formation of habit, this would be an enduring and a powerful one. But there are many others, some operating on the world of men and things around, starting up fresh activities in other minds and other lives, and every one reflexively influencing the original doer. So universal a law needs a comprehensive name, and, as our own language furnishes none which is terse and full, Theosophy adopts the Eastern word "Karma." And as Theosophy studies out the wide bearings which Karma must of necessity have in the Divine scheme of an evolving humanity, most especially does it note its influence on the successive reincarnations we have seen enfolded in that scheme. Naturally a Karmic force cannot be arrested by the mere transition we call "death:" there is nothing in the transfer from one sphere to another to intercept the action of a law which equally pervades both. And so Karma passes

on from incarnation to incarnation, coloring the term between and moulding the on-coming birth to meet the deserts of the pilgrim soul. The old influences it set in motion, the good deeds and the bad, the habits of thought and speech and action, the contributions it made to the betterment or the injury of its fellow-pilgrims when here before, all unite in framing for it a body and an environment which shall express its merit. And we are told on authority that just as it passes away from one incarnation and just as it enters upon the next, for one brief instant, the veil is drawn aside and it sees itself as it is, what it has done, what it deserves, what it is fair it should receive. Then the veil drops and the retributive scene begins.

With conceptions such as these as to the far-reaching range of evolution and the many planes it concerns, the theosophist cannot conceive of himself as permanently continuing a mere man, or of this planetary system as being always constituted as it is now. Destiny must certainly have in store for us all something better than a body subject to sickness and pain and accident, and an earth which holds us in and down by conditions which are often felt cramping. How often everybody feels that physical limitations are a clog! They weary us; we fret at a state of things which impedes thought and keeps possibilities of disaster ever in sight. We yearn for some existence which shall not bind down the higher nature to movements allowed by the lower, which shall be free and joyous and worthy and elastic, some existence not circumscribed by sordid wants of food and cash and sleep. The aspiration is a prophecy. For evolution does mean precisely such a state, only vastly broader and richer than anything yet conceivable. It has in view an exalted, perfected man. Such a man, duly developed along the lines his composite nature prescribes, must rise above the sphere fitted only for his undeveloped stage, and must inhabit large regions of mind and force and usefulness. The grossly physical side of him must attenuate as his finer qualities become prominent, and the enormous accession of wisdom and power congruous with the expansion of spiritual faculty will properly have a field for exercise. What a highly-trained specialist may now philanthropically effect for the good of a humanity far in the rear of him, may indicate what an evolved man can do for the masses still struggling onwards. When a theosophist speaks of Masters, or Adepts, or Elder Brothers, he has in mind a character

thus formed through long incarnations of mighty effort, a being emancipated from our petty cares, able to live under other conditions and beyond our bounds, endowed with amazing knowledge and prerogative, and yet, with all his powers, consecrated to the task of helping on the race. This might seem a fanciful ideal : it is not so to the theosophist, who has reason to know that it exists, and that it exists not merely as a fact, but as a type of what we all may be and shall be if we adopt the same aspiration and pursue the same course ! Analogically, too, the earth may be expected to change. If it has changed already, according to the Nebular Hypothesis of science, it may again ; either after a reverse process, or after some other plan to which the present is but preparatory. If the ideal man is few in number, the efflorescence of the great human plant—the vast mass far behind that distant point—yet if this is the ultimate destiny for all, there must come an epoch when humanity at large shall have surpassed the conditions of present earth-existence, and then the earth must alter so as to supply the new ones. “There shall be a new heaven and a new earth wherein dwelleth righteousness,” says the Bible, which but states the fact that a race exalted above the faults and follies now existing will require surroundings in consonance. And so man and his dwelling-place will advance together.

Thinking thus of the world, of himself, and of the race, the theosophist has his own view of all human institutions. He cannot regard anyone as final, only as provisional. Each has arisen as an exigency called for it, but as a new exigency appeared it was superseded by another. Enormously long times have undoubtedly passed in this slow outgrowth. The records of ordinary history, the history which most non-theosophists suppose to be all there is, cover only about 2500 years, but this is a small fragment of the reality. Larger records, some selections from which are now being vouchsafed by Those who guard them, show facts in human evolution millions of years back. Yet even exoteric history makes very clear not a few details in the forming of social habits and governmental machinery. We see how institutions are the product of an age and express its needs. As they become cumbrous or ill-adapted, new ones take their place. The process of course goes on most rapidly in vigorous communities, since life is there more complex and more exacting in its demands, though even in them there are still certain established

systems which, however they gall and fetter, are supposed a necessity and therefore irremediable. A natural mistake, but surely not a permanent one. With larger perception of justice and personal right comes a wish to abate whatever hinders true freedom of development, and so civilized society will in time conform itself to higher standards and freer methods. In a world of incessant change no one type can forever persist. All must modify as the essence of things is better seen and the oneness of humanity more fully realized. No consideration can effectually resist the process. Tradition and habit and prescription must in time decay. Even religious injunctions will be seen mistaken as to origin, for with loftier apprehensions of the Divine character will come percipience of two most pregnant truths,—first, that the Divine will is not manifested in vocal prohibitions, but in the constitution of things which we learn through experience ; second, that the practice of attributing to Divinity whatever the sentiment of an age deemed wise, is discountenanced by reason, reverence, and the seen result in later times. And when men thoroughly perceive that God would have them guide themselves, not by decalogues traced on tables of stone or by sentences claimed by messengers to have been given them from Him, but by the Divine Law ingrained in the whole scheme of things, they will turn to the now-opening records of countless millennia and read what has been proved to be right and what wrong, and what is really predestined for humanity and what prejudicial to its advance. Then they are on sound ground, ground which future eras will but affirm, ground from which they cannot be dislodged.

The thought of the theosophist includes another matter,—the impossibility of advance before conditions make ready for it. Slow as is the progress of humanity, we cannot anticipate it. Men have to grow up to high thought before they can appropriate it. We can successfully graft branchlets on to plants, but we cannot graft ideas and motives on to minds which have not the sap necessary to sustain the graft. All such premature proceedings fail. It is inevitable that they should. Before an individual can step up from his hitherto level to a different and higher one, he must have become discontented with the old and conscious that he has surpassed it. So long as it suits him and he is content, he will not change : why, indeed, should he ? But it is when he feels that the old environment is unsatisfying, the

old atmosphere stale, that the strong impulse to move forward forces him away. Till then there is no reason for a change, there is no incitement to it. No conditions exist which can induce a new attitude, none which could maintain it if made. Nature is very deliberate in all her movements towards higher forms of organic life. With inexhaustible patience she prepares the area and the way. Each little increment of varied vitality is cautiously added, and not till it has proved its ability to sustain itself is it regarded as secure and another increment made ready. Touch by touch the scene is fitted for the new occupant, centuries perhaps rolling by before it is safe to introduce him. And so with national and individual mind. Premature thought would perish, even if it could be injected. It has no foothold, no congruity, no nutrition. Yet the vital powers are there, and after long waiting the change comes.

This is a sketch, a very incomplete one, of what the theosophist thinks. You will very properly ask how he regards the present outlook for Theosophy. I should say, with great hopefulness. Of course there is an immense preponderance of stolid conservatism, as well as of misconception and even hatred. This is entirely natural. No system of thought so radically different from that now general could possibly be propagated without experiencing grievous misapprehension, or without encountering all the forces of ignorance, prejudice, wounded reverence, and malevolence. Yet the theosophist is very tolerant. He perfectly understands how theosophical doctrine would have appeared to himself before he was ripe for it, and it is quite easy to put himself in the position of another who is still in that condition. The fixed convictions, the unreasoning repulsion, the calm—however empty—assurance of certitude, the resentment at tenets which appear novel or singular, the pity and contempt and rancor and threat of awful consequences,—all these things he knows. In fact, he knows them better than those who use them. But they do not anger him, they do not even excite him. He perceives them as congruous with the stage of development. They are inevitable, just as immaturity is to a child, and it would be as unreasonable to resent the one as the other. So, too, it would be unreasonable to expect to argue them away. These are not conditions which are to be reached by argument. They will change only as a plant changes, that is, by the slow, steady absorption of new food which will recon-

struct the tissues and alter the secretions and enrich the sap. Reasoning will change character no more than plants. But growth will, and growth is a tedious process, very gradually undergone. And there is hope of just such growth. The present enemies of Theosophy are doing its preparatory work. The press, often maliciously and with a view to sensation, is publishing caricatures which nevertheless familiarise the public with the name of Theosophy and with not a few of its terms. By and by, when these terms are well known and when prominent men are seen to be identified with the system, the public will surmise that there must be something in a doctrine which enlists such, and will suspect that it may have been misled. Then will come a demand for serious information, and the query, What in truth is this philosophical religion which is captivating leaders in thought? And then editors will consult authorities and meet the demand with accurate statement drawn from reliable quarters. Science is opening up the way. It is beginning to study Psychism and Hypnotism and new explanations in Biology, and seems getting itself in order to at least hearken to propositions advanced in "The Secret Doctrine." The religious world is unconsciously assisting. It freely publishes its own dissensions and its latest doubts and whenever it moans over its relaxing hold on the masses it confesses that it is weakening and knows not how to recover strength. Sometimes it gives a shriek over some theosophical blasphemy, but every shriek only wakens up some sleepy believer who begins to wonder what the turmoil is about and thinks that he had better inquire. And so, each in his own way, our foes are making the field ready for us and doing the advance work which we could not do ourselves.

And the world itself is preparing. The wide discontent with unsatisfying theories presages a time when the only satisfactory theory will be welcomed. H. P. B. has said that a great change is to come about in the twentieth century. That century is here. Some of us may perhaps see the incipience of that change. Even now there are symptoms of its approach. Literature gives the most striking of them. If you watch it you will see how theosophical thought crops out ever more extensively and more boldly. Nor will this decline. All the signs of the time are indicative of greater interest, larger use. Noting them, one seeks behind them for some explanation of the phenomenon, and finds it partly in the ripening character of the age,

partly in the action of certain spiritual forces which can have had their source only in those exalted Beings who have the interests of humanity in their keeping and know when and where and how to give an impulse or to sound a note. It may be that before very long the Western mind will take a courteous attitude to Theosophy, perhaps listen respectfully to its suggestive voice; nay, it may even be that before science pronounces its dicta on new discoveries or fresh hypotheses in its sphere, it may pause for a moment and ask with genuine interest what the Theosophist thinks!

ALEXANDER FULLERTON.

TOLSTOY: HIS LIFE AND TEACHINGS.

[Continued from p. 130.]

MR. G. KENNAN, an American traveller, published in the *Century*, 1886, an interesting narrative of a visit to Count Tolstoy. He says—"On June 16th I took the late evening train southward from Moscow, and reached the town of Sula early the following morning. The Count's estate is situated about ten miles from the town. Selecting from among the drosky drivers at the railway station, one in whose face there was an attractive expression of mingled shrewdness and good humour, I called him to me and asked if he knew Count Tolstoy. "Know our Bahrin!" he exclaimed with a broad smile and the half-reasoning, half-deferential manner of the Russian peasant who is accustomed to associate on terms of equality with his superiors; "How is it possible not to know the Graf? Why he is ours! He lives in Yasnaia Poliana, only 15 versts from here." "Is there an Inn or a Post station in Yasnaia Poliana where I can go?" I enquired. "No," replied the drosky driver; "but why go to an Inn? You can stay with the Count; he is a plain simple man: he always shakes hands with me when I go there, and he works in the fields just like a common muzhik. He is a good man, our Bahrin; he will be glad to have you stay with him."

All this is very simple and natural, and we say to ourselves: "Why should it not be so, are not the class distinctions which obtain to a large extent, artificial?" Yes, we admit that such is the fact;

but when we remember the Count's breeding and descent, his ancient noble lineage, his genius, his superb intellectual powers, the veneration in which he is held throughout Russia (and outside it also), by noble and peasant alike, his great literary ability, the productions of whose pen are published simultaneously in all the leading European languages and are read with avidity by all classes, when such a man commands the simple, loving regard and veneration of common drosky drivers there must be a something developed within him of sterling worth and highest value; and that something is, a sincere and practical belief in the brotherhood of man, a recognition that we have a common origin and destiny.

Let us take a peep into the home and note the daily occupation, the common round and trivial task, the self-chosen homely duties, the disciplinary life he elects to follow. We again quote from Mr. Kennan, and you will remember that his visit occurred in 1886. After describing the very plain exterior of the house, he continues:—"There was the sound of a moving chair in the adjoining room and in a moment Count Tolstoy appeared at the door. I had heard not a little from his friends with regard to his eccentricities in the matter of dress, I had been shown photographs of him in peasant garb, and I did not therefore expect to see a man clothed in soft raiment; but I was hardly prepared nevertheless for the extreme unconventionality of his attire.

The day was a warm and sultry one; he had just returned from work in the fields, and his apparel consisted of heavy calfskin shoes, loose, almost shapeless trousers of the coarse homespun linen of the Russian peasant, a white cotton undershirt without collar or neckerchief. He wore neither coat nor waistcoat and everything he had on seemed to be of domestic manufacture. But even in this coarse peasant garb Count Tolstoy was a striking and impressive figure. The massive proportions of his heavily moulded frame were only rendered the more apparent by the scantiness and plainness of his dress, and his strong, resolute, virile face, deeply sunburnt by exposure in the fields seemed to acquire added strength from the feminine arrangement of his iron grey hair which was parted in the middle and brushed back over the temples." He continues; "There is something better and higher in Count Tolstoy's face than mere beauty or regularity of feature, and that is the deep impress of moral, intellectual

and physical power." After giving their introductory conversation, he says: "At this moment my ragged and generally unpresentable drosky driver, whose existence I had wholly forgotten, entered the door. Count Tolstoy at once rose, greeted him cordially as an old acquaintance, shook his hand as warmly as he had shaken mine, and asked him with unaffected interest a number of questions about his domestic affairs and the news of the day in Sula. The drosky driver in return inquiring affectionately with regard to the health of the Countess and of all the children."

Mr. K. then gives a long and highly graphic account of their conversation on many topics, of the extreme simplicity of the home-life, the meals, &c. (the Count is a non-flesh eater), of the visits of friends and of the evening employments of the household, Tolstoy being occupied with shoemaking as well as being the life and soul of the conversation; this turned on social, political and religious questions of high interest.

The following quotations will illustrate the principles which have governed the life and controlled the pen of the great idealist.

Mr. K. continues: "In the course of further conversation he said he thought it deeply to be regretted that America had in two particulars proved false to her traditions." "In what particulars?" I enquired. "In the persecution of the Chinese and the Mormons," he replied. "You are crushing the Mormons by oppressive legislation, and you have forbidden Chinese immigration." "But," I said, "have you ever heard what we have to say for ourselves on these questions?" "Perhaps not," he answered; "tell me." I then proceeded to give him the most extreme anti-Chinese views that have ever prevailed on the Pacific Coast, and to draw as dark a picture as I could of the economic condition of a once prosperous and happy state "ruined by Chinese cheap labour." "Well," he said, when I had finished, "is that all?" "All," I exclaimed. "Isn't that enough? Suppose the Chinese should come to California at the rate of 100,000 a year; they would simply crush our civilisation on the Pacific Coast." "Well," rejoined the Count, coolly, "what of it?" The Chinese have as much right there as you have. "But would you not allow a people to protect itself against that sort of alien invasion?" I asked. "Why alien?" said the Count. "Why do you make a distinction between foreigners and countrymen? To me all men are brothers,

no matter whether they be Russians or Mexicans, Americans or Chinese." "But suppose," said I, "your Chinese brethren came across the sea in sufficient numbers to reduce you to slavery: you would probably object to that." "Why should I?" rejoined the Count, with quiet imperturbability. "Slavery is working for others—all I want is to work for others." "I abandoned the discussion, I allowed the Mormon question to go by default. In fact, I did not see upon what ground I could defend anything against an antagonist who would neither give me standing room, nor allow me to use any of the weapons in my armoury."

Of course we are aware that the "foreign" policy advocated by the Count in this interesting discussion, is the very opposite to that which is being so strenuously advocated among ourselves and in Australia generally: but I am not convinced that ours is the right or permanent solution of this vexed and so much discussed question. On the contrary I am convinced that Tolstoy is right. In the policy of the future, when the terrible pressure of our present industrial and competitive systems are things of the past, there will be ample room for all to live, work and enjoy life together. There will then, I think, be no ground or motive to exclude races of any nationality or colour: each will fit into its place in the body politic, when the adjustments of social conditions are ruled by the axioms of common justice, on the high principle of human relationship in a common brotherhood, upon which Tolstoy takes up his—to him—unassailable position.

It may be asked what is Tolstoy's view in regard to criminal procedure and capital punishment.

As may be anticipated, he is opposed to both. Shortly after the assassination of Alexander II. he wrote a letter to the reigning Czar, making an appeal on behalf of the condemned regicides, setting forth the wrongfulness of taking human life, even by due judicial process, and imploring the Czar not to begin his reign with murder.

Says the Count: "The whole history of the world is a history of violence, and you can of course cite violence in support of violence; but do you not see that there is in human society an endless variety of opinions as to what constitutes wrong and oppression, and that if you once concede the right of any man or any body of men, to resort to violence, to resist what he regards as wrong, he being the judge,

you authorise every other man to enforce his opinions in the same way, and you have an universal reign of violence."

One other quotation from these interesting memoirs. It is important as illustrating the underlying principle of Tolstoyism, and as a matter of fact of Christianity also. Says Mr. Kennan: "There finally came into my mind a case which though not really worse than many I had presented to him, would, I thought, appeal with peculiar force to a brave, sensitive, chivalrous man."

"Count Tolstoy," I said, "three or four years ago there was arrested in one of the provinces of European Russia a young, sensitive, cultivated woman named Olga L. I will not relate her whole history: it is enough to say that, inspired by ideas which, even if mistaken, were at least unselfish and heroic, she, with hundreds of young people of both sexes, undertook to overturn the existing system of government. She was arrested, thrown into prison, and after having been kept for a year in solitary confinement, she was exiled to Siberia by administrative process. You know what hardships and sufferings and humiliations a young girl must undergo who is sent to Siberia alone with a common criminal party. You can imagine the state of nervous excitement, the abnormal mental and emotional condition to which she is brought by months of riding in springless carts, sleeping for weeks on hard benches in the foul air of *'etapes,'* swarming with vermin. In this abnormal condition Olga L. reached the town of K. in Eastern Siberia. She had up to this time to wear her own dress and under-clothing: but at K. the local governor decided that she should put on the dress of a common convict. She refused to do so on the ground that administrative exiles had the right to wear their own clothing. The local governor insisted and she persisted in her refusal. The chief of the police and the officer of the convoy were finally directed to use force. In their presence and that of half a dozen other men, three or four soldiers seized the poor girl and attempted to take off her clothes. She resisted, and there followed a horrible scene of violence and unavailing self-defence. In spite of her cries, appeals and struggles she was finally overpowered, stripped naked under the eyes of six or eight men, and forcibly reclothed in the coarse convict dress. "Now," I said, "suppose that all this had occurred in your presence; suppose that this bleeding, defenceless half-naked girl had appealed to you for protection and had thrown herself into your arms; suppose that it

had been your daughter—would you still have refused to interfere by an act of violence?" He was silent. His eyes filled with tears as his imagination pictured to him the horror of such a situation, but for a moment he made no reply. Finally he said, "Do you know absolutely that this thing was done?" On being assured that it was, again he was silent. Finally Count T. said, "Even, under such circumstances violence would not be justifiable. Let us analyze the situation carefully." He then proceeded by a masterful analysis of all the circumstances—which is too long to quote—to convincingly show that interference would only increase, and not in any way assuage the vengeful feelings always incited by violence of any kind, and concluded:—"But one thing you certainly will do, and that is, extend the area of enmity, injustice, and misery. Every one of the soldiers whom you kill has a family, and upon every such family you bring grief and suffering which would not have come to it but for your act. In the hearts of perhaps a score of people you rouse the anti-christian and anti-social emotions of hatred and revenge, and thus sow broadcast the seeds of further violence and strife. At the time when you interposed there was only one centre of evil and suffering. By your violent interference you have created half a dozen such centres. It does not seem to me, Mr. Kennan, that that is the way to bring about the reign of peace and good will on earth."

Asked further if he did not think resistance under any circumstances justifiable. "That depends," he replied, "on what you mean by resistance; if you mean persuasion, argument, protest, I answer yes, if you mean violence—no. I do not believe that violent resistance to evil is ever justifiable under any circumstances." To a detailed account of a hunger strike of a horrible character by four lady prisoners, Tolstoy said: "I have no doubt that the courage and fortitude of these people are heroic, but their methods are irrational, and I cannot sympathise with them. They resort to violence, knowing that they render themselves liable to violence in return; and they are suffering the natural consequences of their mistaken action." "I cannot imagine," he continued, "any darker conception of hell than the state of some of those unfortunate people in Siberia. Their hearts are full of bitterness and hatred, and at the same time, they are absolutely powerless, to return evil for evil." "If," he added, after a momentary pause, "they had only changed their views a little, if they

had adopted the course which seems to me the only right one to pursue in dealing with evil, what might not such people have done for Russia! Mine is the true revolutionary method. If the people of the empire refuse to render military service, if they decline to pay taxes to support the instrument of violence, an army, the present system of government cannot stand. The proper way to resist evil is to absolutely refuse to do evil, either for one's self or for others."

W. A. MAYERS.

(To be concluded.)

THE INFLUENCE OF THEOSOPHY ON THE LIFE AND THOUGHT OF MODERN INDIA.

IT is evident, even to a superficial observer, that Theosophy has been a powerful factor in directing the current of thought in India ever since its arrival on the land which more than any other place in the world might be called its home, and it may therefore be interesting to discuss the various ways in which it has influenced thought and life for weal or for woe. The impressions of one who has been connected more or less intimately with the movement for nearly a quarter of a century may be found pregnant with hope and encouragement for those who are beginning to get interested, as also indicative of the dangers to which it is particularly exposed.

As no human institution is perfect, it may be at once confessed without hesitation that, like all other altruistic movements, the T.S. has also given birth to some errors and abuses as the result of erroneous or imperfect understanding of its fundamental ideas. It is therefore eminently desirable that a powerful search-light should be directed on the shoals and rocks that beset its path; and the purpose of this paper will be served if it renders its steering any easier for those whose hands are to be upon its helm. The simplest plan seems to be to consider separately its influence in the regions of the politics, the religion and the spirituality of India, although it must be remembered that all these different departments of life are mutually inter-related and are constantly acting and reacting upon one another.

The political influence of Theosophy will be taken first and disposed of, as according to the constantly repeated manifesto of the

movement it keeps itself clear of politics which are regarded as outside its sphere of influence. Politics, however, form one of the manifold ways in which the inner life and thought of a nation find outer expression; and it therefore follows that any powerful influence on the life of thought must be a determinant factor in the shape which politics will assume. Theosophy therefore finds itself unconsciously drawn into the vortex of political issues, although its professedly indifferent attitude towards politics keeps it elevated far above the din and bustle of strife so peculiar to political life. For with the olive branch of "universal brotherhood" always held out and its all-embracing arms, it makes for peace and not conflict, for union and not dissension. The critical idea of the whole body of its teachings being Unity, it evokes harmony; and deriving all its motive power from the inspiration of Love it successfully combats hatred.

Curiously enough, soon after its arrival in India it encountered the suspicion of the very people whose hands it was destined to strengthen, and the English people in India saw in it through the mist of that general distrust which unfortunately hangs about the political horizon of this country, a fresh phantom of unrest and trouble called into being by a person suspected to be a Russian spy assisted by one who was looked upon as a deluded, if well-meaning, American enthusiast. Years of steady and devoted labour succeeded in dispelling this delusion but not before the leaders had the opportunity of proving their mettle by calmly putting up with persecution and promoting their mission of peace regardless of misconceptions, patiently confident of the ultimate triumph of truth. At this distant day one recalls with a smile of amusement and relief the obstacles put in the progress of the movement by this unreasoning attitude of suspicion, and one still remembers with a feeling of admiration the moral courage of those who came forward publicly to help, in days when such a course involved material risk to their worldly prosperity and reputation. No sooner had this suspicion of the Government time to die out than it was re-born with a tougher life in the minds of the Indians themselves, due to the appearance on the scene of a number of earnest and devoted Englishmen who had sacrificed everything to toil for the well-being of the very people who looked upon them with suspicion. The very magnitude and selflessness of the sacrifice served only to breed distrust and set people to the task of ferreting out some dark and sinister motive that could in their

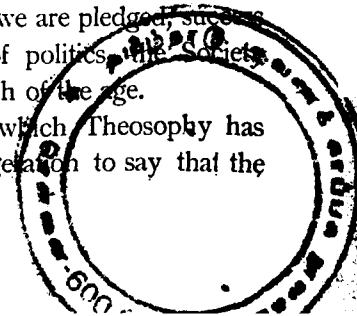
minds account for a life of labour bereft of comfort, wealth, name, position and all that the world holds dear. And this discreditable distrust was not confined to the illiterate or the so-called half-educated, but claimed the ingenuity of some of the most brilliant intellects of the country in putting forward plausible theories to explain away such altruistic conduct. The writer of this article was solemnly warned by a distinguished literary friend of his against the wisdom of rendering any support to the deep, mischievous designs of the scheming Englishmen who, not content with holding in bondage our persons, were making through the Theosophical movement a determined attempt to reduce us into a condition of intellectual and moral slavery also. But once more the Light of Truth shone out clear above the clouds of harrowing fancies born out of a diseased imagination, and the forces of Love and Charity triumphed over those of Hatred and Distrust. Lord Bacon compares suspicion to bats, owing to a common partiality for darkness, and it cannot be gainsaid that most of the misunderstanding and ill feeling that divide man from man can be traced to ignorance and want of fuller knowledge of the thoughts and motives that determine conduct.

The weakest spot in the otherwise stable foundation of British rule and the consequent peace in India is this want of confidence, which must be regarded by every thoughtful observer as the most serious aspect of the present political situation. While both the rulers and the ruled are working steadfastly for the peace and good government of the country, they understand amazingly little of the inner life, thoughts and aspirations of each other. The complete isolation of the English people in India, who live in a world of their own creation into which an Indian seldom or never finds admittance, is, in the opinion of the most sagacious minds of both these communities, a standing menace to the stability of the Empire. The real life of each community, in which all the finer feelings and the delicacies of sentiment find full play, ever remains a sealed book to the other; and it is no wonder that out of such mutual exclusiveness should be born estrangement and distrust between such close neighbours. The blindest bigot is bound to recognise that it is the hand of Providence that has driven two great and highly cultured nations into the arms of each other, and any organisation which makes it possible for the heart of the one to respond to the heart of the other

when they meet in loving embrace, is making itself the instrument of that Divine Beneficence which has brought them together. It seems that the accomplishment of this glorious end is one of the many missions which the T. S. is destined to subserve. No doubt it will take long years of devoted and selfless labour on the right lines but it is a "consummation devoutly to be wished," and if attained the Society will not have lived in vain, apart from the more spiritual aspects of its work. That the movement is particularly fitted to achieve the end in view hardly admits of any doubt on a consideration alike of the spirit that animates it and of the results already accomplished.

A European Theosophist in this country is singularly free from the trammels of the enforced reserve which handicaps official life in India, as also from the overwhelming sense of moral and religious superiority which only too often characterises the non-official European. He goes into an Indian home with his heart full of love for the people who are the lineal descendants of the Great Sages, whose wisdom has brightened his life and whose teachings are his dearest possession. There is no magic more miraculous than the *mantra* of true sympathy, and is it to be wondered that it proves an "open sesame" to the heart of the Indian, which opens out to its gentle touch exposing its richest treasures, while it remains securely fastened against the rude knocks of people who seek entrance in order to accuse. Once the bond of sympathy is established, all racial antipathy, misconception born of ignorance, distrust arising out of exclusiveness, vanish into thin air, giving place to unbounded confidence and unalloyed love. And as a practical illustration of what is stated above it is enough to mention that within the personal knowledge of the writer of this paper there are orthodox and conservative Hindus who delight in counting some Europeans as their nearest and dearest friends on earth, dearer in many cases than near relations. Surely this is a result of which any organisation might justly be proud and yet it is so insignificant when compared with the object in view. The end may not be within view yet, the road may yet seem very uphill and rough, but if we all resolve to live in our lives the Law of Love to which we are pledged, success cannot be uncertain and, although devoid of politics, the Society cannot fail to attain the greatest political triumph of the age.

Coming to the domain of religion, on which Theosophy has naturally a more direct bearing, it is no exaggeration to say that the



change effected in the opinion of the educated people of India and their attitude towards their own religion is not far short of revolutionary. It is unfortunately necessary to confine the remarks about religion to the Hindu religion, for although sporadic attempts have been made to tackle the religion of the Prophet, it may at once be conceded that the inspiration which is to breathe into Islām the life which has vitalised Hinduism has yet to come. But with regard to the latter it may rightly be claimed that the advent of Theosophy has given it a fresh lease of life which was fast ebbing away under the pressure of Western ideas and scientific materialism. One remembers quite vividly the time when Hinduism was associated in the minds of the "educated" classes with all that is debasing and grossly superstitious and no reference to it was possible without carrying vague horrors of meaningless practices and enthralling priestcraft. However difficult it may be for young men of the present generation to realise, it is nevertheless a fact that the very sight of a religious book in Sanskrit never failed to evoke a contemptuous smile and a stinging sneer at the absurdities and superstitions it was supposed to hold within its covers; and anyone who had the "crankiness" to dive into their contents was made the object of much raillery and sometimes of sincere pity for the wrong-headedness of attempting to draw wisdom from ignorance and religion from superstition. It is hardly necessary to mention the fact that this is now changed and the picture drawn above of the state of feeling of the educated classes in this country is faithful in all its details derived from personal experience. The stupendousness and rapidity of the change brings home to one's mind the wisdom behind the movement that chose the psychological moment at which to set to work, for it is scarcely open to doubt that the T. S. is the fountain-head from which flowed the first and main stream of reverence for Hindu religion and Shastras; although it is equally certain that other tributary streams have largely contributed to swell the volume of admiration for their religion which now surges through the heart of the majority of Hindus. The T. S. may justly claim to be the dominant factor in the working out of the transformation which causes one ignorant of the main principles of Hindu religion and philosophy to be regarded as behind the times and not "up to date," just in the same way as interest in them was tabooed before the Society began its operations.

It may, however, be doubted if the impetus so given has not swung the pendulum too far backwards, for the crazy enthusiasm of the so-called "revivalist" brings out the unpleasant fact that in some cases at least a blind and unquestioning admiration of everything Hindu coupled with a corresponding contempt for all that is Western has given place to the former prejudice against Hindu ideals. Perhaps this extreme move in the opposite direction is but the working out of the natural law of action and re-action and this thought gives one room for hope that the swinging backwards and forwards of public sentiment is only preliminary to the attainment of true balance. It is nevertheless essential for us to bear in mind that there is no blight more potent than self-admiration, and that self-complacency spells ruin even more certainly than running blindly after Western ideals. All the encomiums that have been bestowed by European thinkers on the greatness of the Rishis and their love, ought to make us feel more keenly than ever the depths of our own degradation; and instead of affording food for self-congratulation and vanity, ought to spur us into redoubled efforts to make ourselves worthy of such a glorious heritage. In no department of life is this illogical slavery to the self-laudatory instinct more painfully visible than in holding up every detail of social life in India as worthy of imitation for all times and in all ages. This is a perfectly intelligible attitude when one remembers that all social usages in India have the sanction of religion, and that in this country religious and social duties are not kept in water-tight compartments as things apart, between which there is no necessary relation. In India religion formed the central sun around which all other institutions were made to revolve, deriving from it their life and energy. Indeed, social institutions were so far subordinated to the controlling centre as to be absorbed into it altogether, thus losing their separate identity; and this is the reason why they are dealt with under the heading of religion in this article. The far-seeing Rishis who gave India her religion and polity, never lost sight of the fact that the attainment of the true aim of religion depended less upon an intellectual assent to a body of crystallised doctrines than upon the manner in which the life is lived; and before their clear vision always shone out the fact that, provided life is well regulated so that it ministers to the growth of the Soul, the recognition of Truth cannot be far delayed. Hence although facts about the life

of the Spirit are stated in the Shastras as clearly as it is possible to do so in words, belief in any detail is never insisted upon, for the human mind, at a particular stage of evolution, may not be able to grasp that aspect of Truth which is presented, and words can at best attempt to convey only one solitary aspect at a time. It is for this reason that Hinduism stands to-day among all the religions of the world as the most liberal in the range and variety of its beliefs, and men of all shades of opinion from a fetisch-worshipper to an atheist find shelter in its broad bosom so long as they observe the rules of conduct upon which Hindu society is based. These rules were framed by mighty Seers resplendent with Inner Illumination, with a view to helping on the spiritual evolution of the race ; and it is a wise instinct that has made the Hindu so conservative. Accustomed to be guided by Sages whose eyes saw clearly the goal of the path on which the feet were set, he is naturally reluctant to follow a less certain guidance. And yet there is plenty of evidence in the Shastras to show that the Hindu in periods of virility and vitality was not slow to adapt himself to altered conditions when a change was dictated by one who had the wisdom to command his confidence. Deprived of the freshness and vigour of youth the present-day Hindu finds it easier to run on old grooves, however worn out, and unable to find amongst men of this age leaders of towering spirituality, he prefers to be guided by old landmarks, however out of date, unwilling to make up his mind to direct his steps by the fitful flash of reason instead of the pole-star of true knowledge. While it is impossible not to sympathise with his spirit of devotion to ideals that have stood him in such good stead for centuries past, the plain fact has to be faced that no human institution, however perfect, can be made to serve forever a useful purpose ; and that organisations devised thousands of years ago need adaptation to suit conditions of life so entirely different from those that prevailed when they were first brought into being. It is hard, very hard, to depart from the customs and institutions framed by the holy hands of Seers, and yet such a step has to be taken, however slowly and cautiously it may be, if utter destruction is to be prevented. For we cannot hope to escape the universal law of the organic world, in which *crystallisation means death and assimilation implies life*.

The only chance of a continued existence for our body-politic lies in its being able to assimilate all that is best and most helpful in the

vigorous organisations of the West, discarding everything that is lifeless and a dead weight upon every pulsation of fresh life. Indeed, the more thoughtful minds of the country are fully alive to the necessity for this adaptation and deplore deeply the blind slavery to customs that are either mere superstitious overgrowths or are so devoid of life as to be in the nature of an incubus. Nay, some of them while being in thorough sympathy with the broad principles of Theosophy, hold it, in some measure, responsible for this state of affairs. It is conceivable that Theosophy has been the indirect and unwilling instrument of contributing towards the growth of this unreasonable frame of mind, for "every action," as truly remarked by Lord S'ri Krishna, "is enveloped by faults as fire by smoke ;" but nothing is further from the true scope of Theosophy than the encouragement of a blind adherence to any custom or any doctrine simply because it has the sanction of age. It is true that it has taught people to hold in reverence their religion and institutions by explaining in many cases the *rationale* of a number of customs the meanings of which they failed to grasp, but it has never encouraged the belief that every detail of Hindu religious customs and dogmas is above criticism. It is of the essence of Theosophic teaching that while all religions give expression, more or less perfect, to Truth, *none* of them is identical with Truth itself, to know which one ought to be able to discriminate between the shell and the kernel, the real life and the mere outer form, in one's own religion as much as in that of others. The form must, in view of the never-ceasing change of environments, need adaptation and even elimination. In order to give a concrete illustration, it is perhaps enough to mention the much-abused and much-misunderstood institution of the *Sati*.

To discuss the full import and real significance of this mysterious institution, or, indeed, any other Hindu institution, is beyond the scope of this paper ; but in order to bring out the full force of the illustration it is necessary to state that the very possibility of *Sati*, presumed the existence of a spiritual relationship that is well-nigh beyond the conception of the matter-of-fact man whose range of vision never goes beyond what may be cognised by the physical senses. But in days when an attempt was made to base human institutions on spiritual foundations, when human relationship was intended to reflect in some measure relationship in worlds which mortal eyes may not penetrate,

marriage was not merely a physical tie based upon social convenience, but a union of souls—a bond which no outer change might snap, and the binding-force of which sank even deeper than the Soul-plane, so that the wife had a place by the side of her lord for ever and ever even as *Sakti* is eternally united to *Siva*. The union on all planes of existence being absolute, the death of even the physical body of her lord produced so great a strain on higher and more spiritual planes as to cause an outburst of a spiritual energy which flared out in sacred flames devouring the body but rendering once more the disturbed harmony complete and blissful. In some rare instances, as in the case of *Savitri*, this spiritual fire produced the opposite effect of restoring to life the body of the husband. Hence it is that even the spot where a *Sati* is supposed to have taken place is regarded as sacred for ever afterwards—a place from which mankind in all ages may derive spiritual peace and strength.

This perfectly natural, almost involuntary, process produced a lasting impression upon the minds of succeeding generations of womanhood, and in course of time cases began to arise in which the wife not having the spiritual elevation to attain the destiny of a true *Sati*, wished to imitate that glorious consummation by following her dead husband to the funeral pyre. Impossible as we may find to appreciate or even understand this solemn tragedy, who can help admiring the deathless devotion that arms a frail mortal with courage to face death cheerfully in order to join her lord. Still it was a distinct step downwards, and later on, when people thought it their duty to force women against their will to consign their bodies to the funeral flames in order to satisfy a sense of vanity, the bottom of depravity was reached and the institution so sacred, so natural and so beneficent, became the prolific source of inhuman cruelty and shameless superstition. It is evidently futile to hug to one's bosom institutions from which life has completely departed and which can only hamper us in our move onwards in an age where even a mention of their true significance sounds like a fairy-tale. And although it may rend our hearts in twain, the inevitable will have to be faced and we shall have to part company with our corpses. But let that be done only in the fullness of time and then with that devout reverence which is due to the memory of a great and revered ancestor, praying silently that out of its very disintegration may flow inspiration and blessing for

fresh efforts towards building up institutions suited to the spirit of the times. It is a sad, pathetic note to strike ; but who knows that the country which has produced so many Spiritual Giants in the past may not give birth to another to bring Life into new frames. Let us, however, show in our efforts and our conduct that it is Life we crave for and not mere outer form, and that we are ready to welcome Life in whatever garb it is found. Theosophy has helped a number of people to realise this truth and its power for uplifting depends upon its constantly attempting to direct the gaze to the Reality instead of to the passing phantoms which once shadowed it forth.

It is an easy transition to pass from a consideration of the aspect of Theosophy dealt with above, its aspect towards religion, to that of its influence on the spiritual aspirations of the people ; for its function in both cases remains the same—that of directing attention to the substance as distinguished from the shadow. Theosophy never claimed to bring to India any spiritual message that was novel or startling in its character, or such as had not already been given to it by its Spiritual Teachers ; but the task which it set before itself and accomplished with remarkable success was that of rejuvenating the old teachings and reviving interest in them by infusing new life into what had practically been reduced to the condition of dry bones. Its function was to bring to a focus all the different views of spiritual life and the means of attaining it, to effect a proper co-ordination between them, and to bring into prominence the ideal calculated to prove most helpful—a veritable lighthouse to warn and guide souls on the storm-tossed ocean of conditioned existence. In a country where attention has been directed to spiritual culture from time immemorial, it is but natural that there should be floating about in its mental atmosphere numerous theories as to the nature and means of spiritual growth—some sane and replete with inspiration, others wildly fantastic and fraught with the gravest danger, but all having the ostensible object of leading one to spiritual illumination. Amongst this perfect maze of speculations the unsophisticated seeker after Light lost his way so completely as almost to doubt the existence of the Path. Some fresh impulse was therefore necessary to revive the drooping spirits and inspire him with faith in the ultimate success of the search and the glorious nature of his mission, by affording some clue that would bring him into closer touch with real life and help him in discriminating the true from the

false. And numberless are the people who would testify to the fact that Theosophy has supplied this need, both in their own lives as also in the lives of hosts of their friends and personal acquaintances. It would, however, be unfair to omit the mention here of a charge that is frequently brought by some of the most spiritually-minded Hindus that, while Theosophy has unquestionably brought light and comfort to many a bewildered soul, it has, at the same time, disturbed the serenity of the spiritual atmosphere by diverting too much attention to what may be termed the theatrical element of spiritual culture. Belief in the divinity of the human soul and its capacity to manifest powers that would be deemed miraculous owing to the limitations under which it ordinarily labours in this age of materialism, has always been almost universal in India ; but such powers have always been regarded as symptomatic of spiritual growth—as certain results incidental to the Glory of the Spirit shining through the sheaths more resplendently, but not as objects that could in themselves form an end to aspire and work for. These powers are constantly used, unknown and unseen, for the service of mankind to which the lives of saints, who have the inner illumination, are devoted ; but they are never paraded or sought after by any true aspirant so as to be able “ to strut, look big and talk away.” Indeed, phenomenalism has always been regarded as a source of great danger to the Pilgrim of the Path, as dabbling in it often leads to the Vâma-marga (Left-hand Path) and not to the goal that is the centre of Beneficence and Peace. It is contended that, whatever justification there might have been in the past for the production of “ phenomena,” so as to rivet public attention and obtain a hearing, the necessity for attempting to keep alive an interest in that aspect of spiritual life no longer exists. And when it is remembered that, from the very nature of the obscurity in which the whole region of phenomenalism is involved, one genuine phenomenon is imitated by a thousand spurious ones, and that one true experience is parodied by myriads of questionable ones, it becomes evident that an indiscriminate encouragement of sensationalism is by no means the surest way of carrying conviction as to the reality of the spiritual life. And from the standpoint of scientific investigation nothing can be more pernicious than that the Indian mind, naturally contemplative, imaginative, and untrained to the methods of accurate observation, strict scrutiny and careful generalisation, should be called

upon to deal with vague details as to super-physical worlds incapable of verification and useless—even positively harmful—as factors towards the development of that side of human nature which alone makes those worlds a reality. Whatever be the value in the West of these sterile statements as to “ psychic experiences ”—and some of the most earnest European workers in the theosophical field are gravely apprehensive of their consequences even there—it is hardly open to question that they go against the whole trend of truly spiritual thought in India where no method of knowing facts of the transcendental world that does not bring about personal experience as a result of inner growth is recognised as valid ; and where even teachings about spiritual life beyond a certain point are considered superfluities tending to confusion and not to illumination, which can only be reached by leading the higher life. But while recognising that there is some basis for the charge mentioned above, it is necessary to point out that true Theosophy has no more to do with the growth of “ psychism ” than with the revival of superstition ; and that both theoretically and practically it has ever striven to show that only by earnest devotion to higher ideals and arduous work for the helping of mankind can one come nearer to the Path that leads to Glory. The whole body of its responsible teachings and the numerous centres of its work and usefulness bring out unmistakably the lines on which a seeker after the Truth has to work. Alike by example and by precept the leaders of the movement have taught that no quack nostrum or charlatanic alchemy can transmute the base metal of the passions and weaknesses of human nature into the shining gold of purity and saintliness, and that until the soul has attained a purity and peace like that of the eternal snows that crown the mighty Himavat, it may not bask in the sunshine of the Divine Presence. Tirelessly and ceaselessly have they preached that there is no short cut to the Throne of God and that it is only by a life of constant struggle, profuse bleeding of the heart, and unwavering devotion to the “ dim star that burns within,” that one may hope some day to be face to face with the Majesty of the Spirit.

GYANENDRA NATH CHAKRAVARTI.

BĀLABODHINĪ.*

[Continued from p. 136.]

Question.—It is said of the *Brahmavid* (one who practises *Nirvikalpa Samādhi*) that, at the time of the fall of his *Prārabdha* body, his *Prāṇās* (vital currents) do not depart elsewhere—but are merged here alone in the Infinite. How is it?

Answer.—It is well-known that every man (ordinarily) spends 21,600 outgoing breaths daily. As they are spent at the rate of 2,700 in each of the eight stages (taught by practical monism) known as, (1) *Darśana*, (2) *S'ravana*, (3) *Manana*, (4) *Nididhyāsana*, (5) *Nirvikalpa*, (6) *Nissamkalpa*, (7) *Nirvritika* and (8) *Nirvāsana*, it should be understood that the number of breaths spent by *Brahma-vid* is 10,800, by *Brahmavid-vara* is 8,100, by *Brahmavid-Vartyan* is 5,400 and by *Brahmavid-Varishtha* 2,700, and that the remaining breaths undergo *laya* (i.e., they are neutralised).

While all men send out 360 breaths every Indian hour (60 Indian hours being equal to 24 English hours), it is certain that only 90 breaths will be spent per Indian hour by a *Brahmavid-Vartyan* who is ever conscious of his living and moving in the Infinite. If it is said of a *Varishtha* that, since in his case 18,900 breaths are daily gained without being spent, his life will be prolonged, we reply in the negative. His life will be prolonged only if those breaths are controlled and withheld by him by means of *Laya Yoga*; but as they are entirely neutralised by the practice of higher *Samādhis*, there is no room whatever for the prolongation of life.

Now regarding the fourfold relationship:—(1) the qualified student, (2) his relation, (3) the subject of study and (4) the result. Of these four, *the first* is he who is endowed with the fourfold means of salvation described in Chapter II. of the *Varāhopanishad* already referred to; *the second* is the dependence on the Vedānta and teacher; *the third* is the *Nirviśeṣa Brahman*, and *the fourth* is *Kaivalya Moksha*. Although this fourfold relationship is one and the same for

* A handbook of Anubhavādvaitam or practical Monism, by Appayadikṣhitācharya. (First English Translation.) The meaning and significance of the expression Bālabodhinī is given by the author at the end.

1905.]

the study of the three classes of Upanishads technically known as *the Ten*, *the Thirty-two* and *the Hundred and Eight*,* yet it differs for each class so far as *Pranava mātṛas* which are the essence of Vedānta and the four *Mahāvākyas* are concerned. How it differs will be explained below.

* The names of the *Hundred and Eight Upanishads* are given below as enumerated in the *Muktikopanishad* :—

The Upanishads technically known as the Ten.

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|------------------------|---------------------|
| 1. Īśāvāsya. | 6. Māndūkya. |
| 2. Kena or Talavakāra. | 7. Taittirīya. |
| 3. Kathavalli. | 8. Aitareya. |
| 4. Pras'na. | 9. Chhândogya. |
| 5. Mundaka. | 10. Brihadāranyaka. |

The Upanishads technically known as the Thirty-two.

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|---------------------|---------------------|
| 11. Brahma. | 22. Atharvas'ira. |
| 12. Kaivalya. | 23. Atharvas'ikha. |
| 13. Jābāla. | 24. Maitrāyaṇī. |
| 14. S'vetās'vatara. | 25. Kaushatiki. |
| 15. Hamsa. | 26. Brihajjābāla. |
| 16. Ārunika. | 27. Nrisimhatāpini. |
| 17. Garbha. | 28. Kālāgnirudra. |
| 18. Nārāyana. | 29. Maitreyi. |
| 19. Paramahamsa. | 30. Subāla. |
| 20. Amritabindu. | 31. Kshurika. |
| 21. Amritanāda. | 32. Mantrika. |

The Upanishads technically known as the Hundred and Eight.

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|-------------------------|-----------------------------------|
| 33. Sarvasāra. | 52. Mahānārāyana (Tripādvibhūti). |
| 34. Nirālamba. | 53. Advayatāraka. |
| 35. S'ukarahasya. | 54. Rāmarahasya. |
| 36. Vajrasūchika. | 55. Ramatapana. |
| 37. Tejobindu. | 56. Vāsudeva. |
| 38. Nāda-bindu. | 57. Mudgala. |
| 39. Dhyāna-bindu. | 58. S'āndilya. |
| 40. Brahma Vidyā. | 59. Paingala. |
| 41. Yogatattva. | 60. Bhikshuka. |
| 42. Ātmabodha. | 61. Mahopanishad. |
| 43. Nārada-parivṛājaka. | 62. S'ārīraka. |
| 44. Tris'ikhibrahmana. | 63. Yogas'ikha. |
| 45. Sītā. | 64. Turiyātīta. |
| 46. Yogachūdāmani. | 65. Sanyāsa. |
| 47. Nirvāna. | 66. Paramahamsa-parivṛājaka. |
| 48. Mandala-brāhmana. | 67. Akshamālīka. |
| 49. Dakṣiṇāmūrti. | 68. Avyakta. |
| 50. S'arabha. | 69. Ekākshara. |
| 51. Skanda. | 70. Annapūrṇa. |

In the Nārada-parivṛājakopaniṣad it is said that the *Pranava* is made up of sixteen subtle *mātras* (measures or parts) such as the following, viz., (1) A, the first letter of the monosyllable "AUM" called *Pranava*; the symbol of the Infinite; (2) U, the second; (3) M, the third; (4) *Ardhamātrā* (half the measure of a tone); (5) *Nāda* (sound); (6) *Bindu* (the point from which the sound starts); (7) *Kalā*; (8) *Kalātītā* (the one above *Kalā*); (9) *S'ānti* (tranquillity); (10) *S'āntyatītā* (the one above *S'ānti*); (11) *Unmant*; (12) *Manon-manī*; (13) *Purī*; (14) *Madhyamā*; (15) *Paśyantī*; and (16) *Parā*;* that by subdividing these *Mātras* into their gross, subtle, seed and *turīya* (or fourth) states, they become sixty-four;

that by subdividing them into *Prakṛiti* and *Puruṣa Mātras* they become one hundred and twenty-eight;

that by still subdividing them into *Saguna* and *Nirguna Mātras*, they become two hundred and fifty-six;

and that by finally subdividing them into *Īśva* and *Īśvara Mātras* they become five hundred and twelve.

For our present purpose we are concerned only with the one hundred and twenty-eight *Mātras* that pertain to the *Nirguna* aspect of the Infinite and with their application to the *Mahāvākyas* or the

The Upanishads technically known as the Hundred and Eight—(Contd.).

71. Sūrya.	90. Dars'ana.
72. Akshi.	91. Tārasara.
73. Adhyātma.	92. Mahāvākya.
74. Kundika.	93. Panchabrahma.
75. Sāvitrī.	94. Prāṇāgnihoṭra.
76. Ātma.	95. Gopālatapana.
77. Pās'upata (brahma)	96. Krishna.
78. Parabrahma.	97. Yājñavalkya.
79. Avadhūta.	98. Varāha.
80. Tripurātāpāna.	99. S'ātyāyani.
81. Devī.	100. Hayagrīva.
82. Tripurā.	101. Dattātreyā.
83. Katha.	102. Gāruda.
84. Bhāvana.	103. Kalisantarāna.
85. Rudrahridaya.	104. Jābāli.
86. Yoga kundali.	105. Saubhāgyalakṣmī.
87. Bhasmajābāla.	106. Sarasvatīrahasya.
88. Rudrakshajābala.	107. Bahvricha.
89. Ganapati.	108. Mukṭika.

* The thirteenth chapter of "Rāma Gītā" (Eng. trans.) may be read with advantage in this connection.

four great texts, viz., (1) "Knowledge is Brahman," (2) "I am Brahman," (3) "That thou art" and (4) This Ātman is Brahman, which respectively belong to the *Rik*, *Yajur*, *Sāma* and *Atharva Vedas*. The order in which their meanings are taught is from bottom upwards.* These one hundred and twenty-eight (*Nirguna*) *Mātras* are to be realised by identifying 32 *Mātras* with each of the above four great texts beginning from "This Ātman is Brahman."

It is taught in the Upanishads:—

That by theoretical or indirect knowledge (devoid of direct cognition) of the Brahman of 4 *Mātras* referred to in the *Māndūkya*, one of the *Ten* Upanishads, one is gradually liberated from the bonds of matter after reaching the world of *Brahmā*, etc.

That by practical knowledge based on the direct cognition of the Brahman of 16 *Mātras* referred to in the *Atharvasikha*, one of the *Thirty-two* Upanishads, one here alone attains immediate liberation called *Īśvanmukti* and,—

That by the fullest knowledge (coupled with direct cognition) of the Brahman of 128 *Mātras* referred to in the *Nārada-parivṛājaka* Upanishad (one of the *Hundred and Eight* Upanishads) one here alone attains immediate *Videha Mukti*.

Compare the above with what *S'rī Rāma* has taught *Hanūman* in the *Muktikopaniṣad*:—

To those who desire liberation, the single Upanishad called *Māndūkya* alone is sufficient to secure, by degrees, *Kaivalyamukti*. If you fail to acquire from it that indirect knowledge which brings about gradual liberation, then study the *Ten* Upanishads. Aided by that study, you will thereafter acquire the said indirect knowledge from the *Māndūkya* and soon attain my world. But if you are not well grounded in the *Vijñāna* which is necessary for *Īśvanmukti*, study the *Thirty-two* Upanishads well and then stop reading the *Sāstras* (for you will thereby gain your liberation and need no more study). Subsequently, if you desire *Videha-Mukti*, you should study the *Hundred and Eight* Upanishads (i.e., hear them, reflect and meditate upon their meanings).

* For further information on this point read chapter xiv. of the Eng. translation of "Rāma Gītā."

Now regarding the subdivisions of the three kinds of liberation known as *Krama-mukti*, *Jīvan-mukti* and *Videha-mukti* :—

Krama-mukti (or gradual liberation) is of two kinds, viz., (1) through the world of Brahmā, etc., and (2) through several births taken in this world.

Jīvan-mukti (or the state of being liberated while living in the body) is of two kinds, viz., (1) that attainable at death and (2) that attained here by developing the *Akhandākāra Vritti*.*

Videha-mukti (or the state of being liberated from the necessity of taking any more births in a body) is of two kinds, viz., (1) that which is attainable by the *Kevala-Yogin* † after the fall of his body and which is called the *gradual Videha liberation*, and (2) that which is here attained by the *Sāṅkhya-Yogin* † on his becoming one with the *Akhandaikarasa* (or the undivided, unique essence of the Infinite) and which is called *immediate Videha liberation*.

Dvaita-vritti has two factors. He who meditates and that which is meditated upon. The *Satchidānanda Nirguna Brahman* which alone will remain after rejecting the various mental modifications concerning the worlds, is that which is meditated upon, and the pure soul that has rejected the said modifications as aforesaid is the one who meditates. The idea of these two factors (to the exclusion of others) constitutes what is called *Dvaita-Vritti*.

Sākshi-Vritti is the idea that I, who am that *Satchidānanda Nirguna*, am the witness of the Worlds.

Akhandākāra-Vritti is that state in *Samādhi* where the initiate loses even the idea of *Sākshi-vritti*, and becomes *en rapport* with the Omnipresent Brahman.

Akhandaikarasa. When *Akhandaikarasa*—which is the condition of *Videha-Mukti*—dawns upon him, the initiate will give up the

* See Rāma Gītā, English translation, page 30, foot-notes. The several untranslatable Sanskrit technical terms that are used in this work, will be fully explained in the end in a separate appendix.

† In the *Yoga Sāra* a very comprehensive treatise on the highest Spiritual occultism and philosophy of the *Hundred and Eight* Upanishads, the author has written much about *Kevala-Yoga*, *Kevala-Sāṅkhya* and *Sāṅkhya-Yoga*. Dvaitins and Viśiṣṭādvaitins, the followers of Goraksha, Matsyendra and other Siddhas, and of Agastya, Patanjali and other Rishis are said to be *Kevala-Yogins*.

The Advaitins ; the followers of Kapila and other teachers and of S'uka, Ribhu and other Rishis are said to be *Kevala-Sāṅkhyas*.

The Anubhāvādvaitins and the followers of Yājñavalkya, Māṇḍavya and other Rishis are said to be *Sāṅkhya-Yogins*.

aforesaid three *Vrittis*—*Dvaita*, *Sākshi* and *Akhandākāra*. These are taught in the *S'ivatattva Sudhanidhi*.

It should be understood that *Dvaita-vritti* is in the *Adharva-vākya* (this Ātman is Brahman) ; *Sākshi-vritti*, in the *Sāma-Vākya* (That thou art) ; *Akhandākāra-vritti*, in the *Yajur-vākya* (I am Brahman) ; and the *Akhandaikarasa*, in the *Rig-vākya* (knowledge or wisdom is Brahman).

The four means mentioned in the *Brihadāranyaka Upanishad*, viz., seeing, hearing, meditating and concentrating ; and the four *Samādhis* mentioned in the *Sarasvatirahasya-upanishad*, viz., *Nirvikalpa*, *Nissankalpa*, *Nirvrittika* and *Nirvāsana* ; are intended for the *Sāṅkhya-yogin* and should be applied to the *Mahāvākyas* at the rate of two for each.

NOTE.

According to this system, the aspirant for liberation must, first of all, see the *Pratyagātman* or the individual higher SELF within, by following the rules laid down by the Rishis. And truly has *Yajñavalkya* said that "the perception of the SELF within is the highest reward obtainable for the observance, in due proportion, of such duties as sacrifice, right conduct, control of the senses, non-injury, charity and study of the scriptures." After seeing the SELF within, who is the witness, the student must then hear from the teacher's mouth all about that SELF and its relation to the Universal Self, then meditate on the same and afterwards concentrate his mind thereon. Then his SELF will begin to expand and thereafter he will be taught the four *Mahāvākyas* and the four highest *Samādhis*—the incessant practice of which being the only effective means for securing his liberation. S'ri Rāmachandra, the greatest teacher of practical monism, has therefore ruled (*vide* verse 32, Chapter XV., *Rāma Gītā*) that he who has not seen the SELF is not entitled to hear the inner meanings of the four *Mahāvākyas* explained to him.

The seven stages of knowledge, mentioned in the *Varāhopanishad*, viz., *S'ubhechha* (spiritual ardour), *vichāraṇa* (contemplation), *Tanu-mānasi* (attenuation of the mind), *satvāpatti* (pacification), *Asamsakti* (indifference), *Padārthabhāvanā* (conception of Truth) and *Turtyakā* (the fourth state of self) are intended for the *Kevala-yogin*. As a result of this practice, the *Kevala-yogin* attains gradual *Videhamukti*.

NOTE.

Those who strive for liberation (the *Mumukshus*) will according to their capacity be in the first or second or third stage. *Brahma-vid* will be in the fourth stage, *Brahma-vid-vara* in the fifth, *Brahma-vid-varīyan* in the sixth and *Brahma-vid-varishtha* in the seventh stage. These four (*Brahma-vid, etc.*) are graded *Jīvanmuktas*.

The Yoga of eight limbs taught in the Darsanopanishad, viz., *Yama* (restraint), *Niyama* (obligation), *Āsana* (posture), *Prāṇāyāma* (regulation of the breath), *Pratyāhāra* (abstraction), *Dhāraṇā* (retention), *Dhyāna* (contemplation) and *Samādhi* (concentrated meditation), is intended for the *Kevala-yogin* alone and aims only at *Jīvanmukti*.

The yoga of fifteen limbs mentioned in the Tejobindūpanishad, viz., *Yama*, *Niyama*, *Tyāga*, *Mauna*, *Deśa*, *Kāla*, *Āsana*, *Mūlabandha*, *Dehasāmya*, *Driksthiti*, *Prāṇa-Samyama*, *Pratyāhāra*, *Dhāraṇa*, *Ātmadhyāna* and *Samādhi*, is intended for the *Sāṅkhya-Yogin* and aims at *Videhamukti*.

NOTE.

The translation of that portion of Tejobindūpanishad (on which is based Śrī-S'ankarāchārya's "Aparokṣānubhūti" or "the direct Cognition") which explains the aforesaid fifteen limbs, is given below for the benefit of those who may desire to know their meanings and significance :—

1. The natural restraint over all the senses arising from the firm conviction that everything is Brahman, is the real *Yama*, and it should be repeatedly practised.
2. The flow of homogeneous thoughts (that lead to the union with the Infinite), and the rejection of heterogeneous ones (that lead to the idea of separateness) is the *Niyama* which is verily the highest happiness and which is regularly practised by the wise.
3. The abandonment of the illusion (of name and form) by the recognition of the existent-intelligent Self everywhere is the *Tyāga* honoured by the great, as leading to immediate liberation.
4. The enlightened must ever be devoted to That (Brahman) from whence all speech, with the mind, turns away unable to reach It ; and regarding which the *Yogins* maintain silence or *Mauna*. Who can describe That (Brahman) from whence speech turns away. Even if this universe were to be described, that also is beyond the reach of speech. Hence this (i.e., inability to describe the Brahman or the universe and the consequent silence) may be the real *Mauna*, called the natural one. The *Mauna* which means "restraining of speech or verbal silence" is suited to children and not *Brahmavādins*.
5. That is the real Solitary *Deśa* (space) wherein the Universe does not exist in the beginning, middle or end ; and by which this Universe is ever pervaded.

6. In consequence of Its knowing all actions, such as even the winking of the eye, of all creatures up to Brahmā, the word *Kāla* (Brahman) indicates the undivided and unique Bliss.

7. Know that to be the real *Āsana* (seat) wherein the meditation on Brahman can be carried on comfortably and uninterruptedly, and not any other which interferes with one's comfort. That eternal Being which is established by the Upanishads, which is back of all the Universe and which is the source of the elements ; and that which the (Ātma) Siddhas have accomplished (by being firmly seated in It) is the real *Siddhāsana*.

8. That which is the source of all beings and that which is the cause of mental restraint (or that by which alone the mind can be effectively restrained and completely controlled) is the *Mūlabandha* which should always be practised, it being appropriate for *Brahmavādins*.

9. He who knows the identity of limbs (or the *tattvas* composing the bodies), becomes immersed in Brahman which knows no difference. (This is *Dehasāmya*.) If this identity is not accomplished, the forcible straightening of the limbs, like that of the dead trunk of a tree, is certainly the least of *Dehasāmya*.

10. That one should view the whole of this transitional Universe as Brahman, after having converted his internal eye into one of pure knowledge, is the most magnanimous concentration of the eye (*Driksthiti*) and not the one wherein the eye is fixed on the tip of one's nose. Or, the fixing of the internal eye on that in which the triad of the seer, sight and seen is reduced to unity is the real concentration, and not the one wherein the eye is fixed on the tip of one's nose.

11. The constant and permanent restraint of all the internal modifications, through the process of viewing all objects such as the mind and its creations, etc., as in and of Brahman, is called *Prāṇāyāma*. The negation of this phenomenal universe (by resolving it into Brahman) is the real '*Rechaka*' (blowing out of the breath in the lungs) ; the conviction "I am Brahman" is the real '*Pūraka*' (drawing in of the breath) ; and the immovable concentration on that very conviction is the real '*Kumbhaka*' (the retention of the breath in the lungs for some time). This is the real course of *Prāṇa-Samyama*, but

to be followed by the enlightened, whereas the ignorant will go on torturing their nose for nothing.

12. The process of keeping the *Chitta* or investigating disposition of mind delighted (in the search after the Infinite) by resolving all objects into *Âtman*, should be known as *Pratyâhâra*, and it should be repeatedly practised.

13. Grasping the Infinite by the mind by recognising the same wherever the mind goes is the real *Dhâraṇa*.

14. The independent (free from any other idea as of matter, etc.) existence consequent upon the full sense of Being, arising from the conviction "I am Brahman," is the condition conducive to the highest Bliss, and is described as *Dhyâna*.

15. The total forgetfulness of the *Vrittis* (or modifications) of the mind by its being reduced to a state beyond all change, and by its being then merged into Brahman is called *Samâdhi*.

In translating the above verses I have followed as far as possible Prof. M. N. Dvivedi's rendering of the verses of "Aparokshâṇubhuti," referring to this Yoga, especially where the former texts agree with those of the Upanishad.

G. KRISHNAS'ÂSTRÎ (trans.).

(To be continued.)

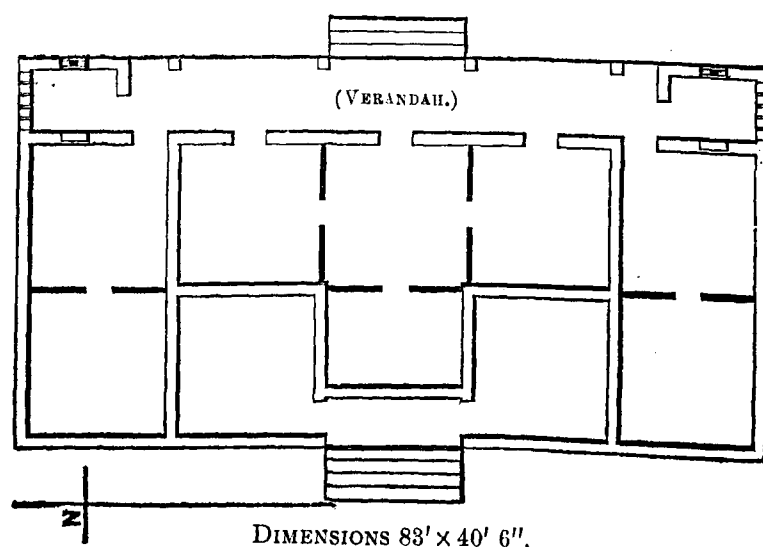
INCORPORATION OF THE PANCHAMA SCHOOLS.

IT was in 1894 that I started a small free school in a little Pariah village on the road near the entrance to our Adyar Headquarters. It was begun in the simplest way; a few teachers were engaged at salaries ranging from eight or nine to fifteen rupees (\$3 to \$5) a month, and a "cadjan shed," (of palm leaves on a frame of bamboo poles,) was erected at a cost of about thirty or forty rupees more. This was the very modest beginning of the work which, under Miss Palmer, and later under Mrs. Courtright, has developed into the "Olcott Panchama Free Schools" which on the 17th October were Registered and Incorporated under the same Act, XXI. of 1860, as was the Theosophical Society seven months ago, and with the same idea, to give them a permanent organisation under which they would continue after my death.

For four years we had only the one school, but in 1898 another school was started in the little Pariah village of Kodambakam, about an hour's drive from Adyar. Two Funds, which had been subscribed by friends, were made over to help towards the support of the schools, as the best use to which I thought they could possibly be put: the "Olcott Pension Fund" and the "H. P. B. Memorial Fund;" and these first two schools were called respectively the "Olcott Free School" and the "H. P. B. Memorial Free School." Kind friends in England and America then came to our assistance and in the following year, 1899, a third school was opened in the little Pariah village of Teynampett, about half way between Adyar and Kodambakam. This we called the "Damodar Free School" to keep alive the memory of our dear young friend and colleague, Damodar K. Mavalankar, who worked with H. P. B. and myself for the few years until the Masters called him across the Himâlayas to them in Tibet; the story of which will be familiar to readers of "Old Diary Leaves."

For the H. P. B. School and the Damodar we bought old houses and, with a few changes in partitions, etc., were able to utilise them for school-houses. The growth of the Damodar School was very rapid and it is now the largest of the group, with 225 pupils on the rolls. To accommodate its increasing numbers we secured a small vacant lot near the school-house and on it built a large cadjan shed and this with

the school-house served for a few years. Gradually, however, the mud walls of the old house began to yield to the destructive force of the monsoon rains, until, during the heavy rains of October last, parts of the house could not be used at all. Mrs. Courtright has long desired to have this Damodar School housed in a suitable and convenient building, with separate rooms for the different classes, and we have gone so far as to draw up tentative plans, shown below, for a building,



designed mainly by her. It is planned to make it of the cheapest practical construction; the foundation walls being of brick and mortar but the walls above of brick and mud; and it is estimated that it could be built, with a hut for the head master as well, for the modest sum of Rs. 7,500 (\$2,500). Small, comparatively, as the amount is, however, we do not know just where to turn for it, unless some generous friend or friends can help us, for we are still dependent upon the subscriptions that come to us from time to time for about two-thirds of our running expenses, and to take the above sum out of the little Fund which we have accumulated would not leave us a sufficient margin on which to go, as our subscriptions come in irregularly and the grant which we receive from Government is paid in one lump sum at the end of each school year. Perhaps, however, some friends, seeing this, will help us, so that we can have our new Damodar building put up before next year's rains set in.

One more school remains to be mentioned, that started in 1899, in the village of Mylapûr, about twenty minutes' drive from Adyar on the way to the Damodar School. This we called the "Tiruvalluvar Free School" in commemoration of one who—born a Pariah before this race was forced into its present state of degradation—lived here and left an imperishable name, and is said to be still living and working for India.

This is the list of our four schools: it is our plan to have, eventually, seven schools, to accommodate about a thousand pupils. One of these remaining three schools is already provided for by our generous friend, Mr. C. N. Little, of Freeport, Illinois, who founds it in the name of his wife; one more is partially provided for; leaving still one more school to be opened, as soon as some friend gives us the word—and the money.

These Panchamas are, perhaps, the most poverty-stricken class with which civilization comes into touch, and yet their filial faithfulness to each other is affecting to see. A quite common instance came to our notice only a few weeks ago: one of the "maties," or dining-room servants, here at Adyar, whose wages are, as for similar boys of his class in all European houses, about Rs. 7 (\$2.33) a month, out of which he provides his own food (rice and vegetables and something they call "coffee," principally) came to one of us to say that he was hungry and asked to borrow four annas (eight cents) as he had had only one (such) meal a day for the past week. Inquiry elicited the fact that he had a sick father and two little brothers and a sister at home, and this brave "Pariah"—as they call them here as a term of opprobrium—had been keeping his family and himself alive—himself working fourteen hours a day to do it—dividing with them his little all. Of course his case was soon helped: his father has since got work and they are now very comfortable. But this is only one of many cases of the kind and not by any means the worst. They are all poor to starvation-point—a rise of twenty-per cent. in the price of rice, caused by a failure in the rainfall, means that many thousands get just that much less to eat, and this has to be continued for weeks and months at a time.

Many instances might be told that have come to our notice in the schools. A little girl fell over while sitting on the floor in our class: she was taken to the hospital, but it was too late: "exhaustion from

hunger," they said. She had asked for nothing—uttered no word of complaint ; the first we knew of her suffering was the end. Another case in the same school, the H.P.B. Memorial School : Mrs. Court-right noticed a little girl who seemed never to be free from running sores and fever ; suspecting insufficient nourishment, she had the head-master provide the child with good food daily, and now she looks the picture of health. This and other similar cases it was made possible for Mrs. Courtright to help through the assistance of the good Mr. Fullerton, who had for some time been sending her contributions for this purpose from himself and from a few kind friends around him.

Last year, however, with the failure in the rainfall, a more serious situation set in here and Mr. Fullerton published a little appeal in the *Messenger* which was so generously responded to that we have been able to relieve the suffering in our schools. As the rains have now set in we have sufficient money left in the "Food Fund" to cover the demands of the next few months, though should the December monsoon fail, even partially, we may have to appeal to our friends again. For the present, however, the Food Fund has enough : it is towards a building for the Damodar School that our little Panchamas can be best helped, and with this issue of the magazine will be found a picture of the little ones grouped in front of the old building which will no longer serve them.

H. S. O.

CERTIFICATE OF INCORPORATION.

No. 8 of 1905-06.

I hereby certify, pursuant to Act XXI, of 1860 of the GOVERNOR-GENERAL of India in Council, entitled "An Act for the Registration of Literary, Scientific and Charitable Societies, 1860," that THE OLCOTT PANCHAMA FREE SCHOOLS is duly incorporated as a Society under the aforesaid Act.

(Sd.) V. SUNDARAM AIYA,

STATION, MADRAS,

DATED 17th October 1905. Registrar of Joint Stock Companies.

In the Matter of Act XXI. of 1860 of the Acts of the Viceroy and Governor-General of India in Council, being an Act for the Registration of Literary, Scientific and Charitable Societies, and

IN THE MATTER OF THE OLCOTT PANCHAMA FREE SCHOOLS.

MEMORANDUM OF ASSOCIATION.

I. The name of this Association is the Olcott Panchama Free Schools.

II. The objects for which this Association is established are :—

- (a) To establish and conduct free schools for giving elementary education to Panchama children.
- (b) To aid such children, who have passed through these schools, to attend more advanced schools and so to fit themselves to be teachers, or artisans, or for other useful and profitable employments.
- (c) The holding and management of all fund or funds raised for the above objects.
- (d) The purchase or acquisition on lease or in exchange or on hire or by gift or otherwise of any real or personal property, and any rights or privileges necessary or convenient for the purposes of the Association.
- (e) The sale, improvement, management and development of all or any part of the property of the Association.
- (f) The doing of all such things as are incidental or conducive to the attainment of the above objects or any of them.

III. The names, addresses and occupations of the persons who are members of, and form the first Board of Managers, which is the governing body of the Association, are as follow :—

Chairman :—H. S. Olcott, Adyar, Madras, Author.

Vice-Chairman :—W. A. English, M.D., Adyar, Madras, Retired Physician.

Superintendent :—Mrs. N. A. Courtright, Adyar, Madras, Author.

Secretary-Treasurer :—Wm. Glenny Keagey, Adyar, Madras.
Annie Besant, Benares, Author.

Hon. Sir S. Subramania Aiyer, K.C.I.E., Madras, Justice of the High Court.

Alexander Fullerton, New York, U.S.A., Author.

M. C. Nanjunda Row, M.B., F.C.S., Madras, Physician.

F. Davidson, Adyar, Madras.

T. Srinivasa Ayengar, Accountant, Adyar, Madras.

IV. The income and property of the Association, whencesoever derived, shall be applied solely towards the promotion of the objects of the Association as set forth in this Memorandum of Association, and no portion thereof shall be paid or transferred directly or indirectly by way of dividends, bonus, or otherwise by way of profits to the persons who at any time are or have been members of the Association or to any of them or to any person claiming through any of them. Provided that nothing herein contained shall prevent the payment in good faith of remuneration to any officers or servants of the Association or to any member thereof or other person in return for any services rendered to the Association.

V. No member or members of the Board of Managers shall be answerable for any loss arising in the administration or application of the said trust funds, real estate, profits, or for any damage to or deterioration in any trust premises unless such loss, damage or deterioration shall happen by or through his or their wilful default or neglect.

VI. If upon the dissolution of the Association there shall remain after the satisfaction of all its debts and liabilities any property whatsoever, the same shall not be paid to or distributed among the members of the Association or any of them, but shall be given or transferred to some other Association, Institution or Institutions, having objects similar to the objects of this Association, to be determined by the votes of not less than three-fifths of the members of the Board of Managers present personally or by proxy at a meeting called for the purpose, or in default thereof by such Judge or Court of Law as may have jurisdiction in the matter.

VII. A copy of the Rules and Regulations of the said Olcott Panchama Free Schools is filed with this Memorandum of Association, and the undersigned being seven of the members of the Governing Body of the said Association do hereby certify that such copy of such Rules and Regulations of the said Olcott Panchama Free Schools is correct.

As witness our several and respective hands this seventh day of September 1905.

Witnesses to the Signatures :—

K. C. BASHIAM AYENGAR.	H. S. OL COTT.
D. E. ENGLISH.	W. A. ENGLISH.
K. C. BASHIAM AYENGAR.	{ N. A. COURTRIGHT.
UPENDRANATH BASU.	{ Wm. GLENNY KEAGEY.
C. SAMBIAH.	ANNIE BESANT.
	S. SUBRAMANIAM.
K. C. BASHIAM AYENGAR.	{ M. C. NANJUNDA ROW.
	{ F. DAVIDSON.
	{ T. SRINIVASA AYENGAR.

REVIEWS.

A GOLDEN AFTERNOON AND OTHER STORIES.

This book of children's stories, published by the *Lotus Journal*, will probably not be of much use in India, but the writer is open to correction on this point and hopes that Hindu children may also read it as eagerly as little European theosophists are sure to do.

It is a healthy sign, when good and interesting stories for children are published by an institution, more especially by such a Society as ours, and one must hope that other volumes will follow in due course, and that with the increase of the children's literature there may be a continuous increase in the number of children likely to read and enjoy it. Children of course have their individual tastes, but even some of the boys who like to wade through literary "gore" may turn with interest at times to such pretty tales as these.

F. D.

THE SACRED BOOK OF THE SIKHS.

Ādi S'rī Guru Grantha Sahibji, containing the teachings of Guru Nanak, founder of Sikhism, who taught (1) Unity of God, (2) Universal brotherhood of man, (3) Law of Karma, was presented to Colonel Olcott, last month, by Captain and Mrs. Ganpat Rai, of Panjab, when they visited the Adyar Library. This printed volume, strongly bound in Morocco, may be said to be one of the biggest books in the world (a book of 1,430 pages double foolscap folio). The smallest one

(now kept in the Library show-case) is that which contains a few verses from this sacred scripture and which was presented to the Colonel at the golden temple, Amritsar.

G. K.

Report of the Nineteenth Annual Convention of the American Section, T.S., held at Chicago, September 17-18, 1905.

We note the very important work done by the National Press Committee. "Lists of the main newspapers and magazines in the Section have been compiled and correspondence has been begun with many editors, in order to learn what sort of articles each would be prepared to accept from us." The Philadelphia Press Committee makes, monthly, "a list of the mystic, scientific, and philosophical articles appearing in current magazines; and this list is for the use of all Press Committees in the Section, if they wish it." This branch of work has been productive of very good results, and might profitably be taken up in other countries where it is not already in operation. The Branch Reports show a general condition of increased activity. "A cordial and earnest invitation" was extended by the Convention to the President-Founder to visit America next year, and especially to be present at their Convention in 1907. Mrs. Besant is expected at that time, and "a cordial and earnest invitation" was also extended to her.

It was suggested, for future consideration, that the next Convention be held in August, for the convenience of many who would like to attend during the summer holidays. The Post-Convention meetings were particularly interesting. We noticed the General Secretary's report in last month's *Theosophist*.

We acknowledge, with thanks, the receipt of the following: *A Descriptive Catalogue of the Sanskrit Manuscripts in the Government Oriental Manuscripts Library, Madras*, by the late Prof. M. Seshagiri Sastri, M.A., and Prof. M. Rangacharya, M.A., Rao Bahadur, Curator of the said Library and Professor of Sanskrit and Comparative Philology, Presidency College, Madras. This is the *third part of Vol. I.—Vedic Literature*, and it contains the descriptive Catalogue of the 108 Upanishads and 12 others besides.

"*Seventh International Conference of the Red Cross*," St. Petersburg, in 1902. This contains some lifelike portraits of the Czar and his household, with the remarks made by the President of the Conference, Miss Clara Barton, as President of the American National Red Cross. *Charaka-Samhita*.—Part XXXIV. of the English translation of this medical work contains very interesting reading. The topics dealt with,

instead of being technical, are of general importance to even laymen. Many European scholars are of opinion—and there can be no doubt that they are correct—that this great work is of as much interest and importance to laymen as to professional students or practitioners. The contents of this fasciculus prove this in a far greater measure than those of some other fasciculæ.

We acknowledge with thanks the receipt of a copy of the artistic "Testimonial to Alexander Fullerton upon the completion of ten years of untiring service as General Secretary of the American Section of the Theosophical Society." The leaflet contains a portrait of Mr. Fullerton and some choice extracts from his writings, and is a well-merited tribute of the esteem in which he is held by the Section.

MAGAZINES.

The Theosophical Review for November opens with a very thoughtful article, by Evan J. Cuthbertson, on that much-discussed subject, "Fate and Freewill." The author considers freewill to be "power acquired by knowledge of law;" and that "absolute freewill is correlative with absolute right knowledge, absolute wisdom, absolute truth." Further on he says, "But as there are many grades of consciousness and of reason and of intelligence, so are there many grades of freewill, from the humblest up to the absolute, and that we lack the highest degree is no evidence that we have not a lower."

Michael Wood contributes a paper on "The House of Power." "The Pythagorean Sodality of Crotona," by Prof. Alberto Gianolo, gives a brief historical sketch of this celebrated fraternity, gleaned with much care, from a multitude of works, references being cited. Margaret E. and James H. Cousins offer an occult interpretation of "The Book of Ruth." Mr. Mead chooses a most difficult subject upon which to write—"Ātman," and certainly most people would find it difficult to follow him. He says:—

"Ātman is Ātman; Ātman is self and Ātman is non-self; Ātman is the Self of the self and the Self of the non-self; there is no Self that is not Ātman and no self that is Ātman; for selfs are not the Self; the Self in one way of thinking may be the selfs but the selfs not added together but in co-eternal and consubstantial union with each other and with the Self of All, the All-Self yet also a divided Self at one and the same time, that is to say eternally."

Among the other articles we notice one by A. R. O., "The Wise Way," which is quite suggestive; and another by A. M. Glass, on "Theosophical Materialism."

The Lotus Journal for November gives another instalment of Mr. Leadbeater's very interesting descriptive notes on "The Yellowstone Park," with a coloured illustration of the "Old Faithful" geyser; there is also an illustrated story, a paper on "Aids to Lotus Group Work," "Talks about Nature," and other matter in the 'Golden Chain Pages,' and *verbatim* notes of a lecture by Mrs. Besant on "The Great Brotherhood."

Revue Théosophique:—We must congratulate ourselves that the spread of our movement in France during the past few years has brought us precious recruits in the persons of a number of writers of learning and talent. For some time past their contributions to our literature have been appearing in the *Revue Théosophique*, carrying the magazine beyond the preliminary stage, where, perforce, the pages of the publications are filled with translations from foreign writers. The General Secretary of the Section, Dr. Pascal, is one of the leaders of this group and contributes to the October number an informing article in a synthetic essay upon the treatise of Dr. G. Géluy on obscure phenomena of normal and abnormal physiology. The subject in this case is the subconscious self. There is also an original article on freethought by Juliette Hervy. The editor prints a very respectful and appreciative note on the heroic attitude of the Mikado in waiving all claims to money payment from Russia at the close of the war. Commandant Courmes says that "one is really compelled to think that the Mikado, in securing peace, has brought himself into harmony with the superior powers which follow the affairs of the world, and this corroborates the high opinion which we have expressed upon his character. The reigning Czar of Russia, who has signed this treaty, and the President of the United States who actively contributed to it, have also a claim to the gratitude of humanity."

Sophia:—We are glad to see in our Spanish contemporary for October original articles on "Judaism and Christianity," by Edmundo Gonzalez Blanco and on "Algazel" by Rafael Urbano. It appears that Algazel was a Persian, born at Gazala in 1058 A.D., who occupied himself with writing and teaching Oriental Philosophy and who served as the channel through which it came into Spain. A translation of one of his writings, full of noble thoughts, is appended to the biographical notice. Among the miscellaneous notes is one upon the serious loss which our Branch at Caracas (Venezuela) has suffered in the death of one of its most amiable and intelligent members,—D. José Antonio Calcano Sanabria.

Bulletin Théosophique (November):—Dr. Pascal communicates good news from Alsace. It appears that at Colmar and Mulhouse, thanks first to the lectures of Mrs. Besant and subsequently to those of M. Revel and Mlle. A. Blech, an active interest has sprung up in Theosophy with a prospect of our having Branches in those places. It is also notified that, for the benefit of inquirers who are not far enough advanced to comprehend the lectures given by our leading thinkers at our Paris headquarters, our learned colleague, Dr. Grand, has most kindly consented to give a course of elementary lectures on the second and fourth Sundays of the month on the great features of Theosophic teachings,—Brotherhood, Reincarnation, Karma, The Constitution of Man, etc.

La Verdad (October, Buenos Aires):—Commandant Fernandez has placed us all under an obligation by suppressing the fat, naked woman that he had on the cover of his magazine. The contents of the October number are translations from writings of Dr. Pascal, Messrs. Leadbeater and Sinnett, and Mabel Collins.

Broad Views (November):—As time goes on Mr. Sinnett is getting more and more good matter for his magazine while his own contributions are always interesting to the Theosophical student and profitable by reason of the information given. The current number contains, among other notable essays, a strong one by Dr. J. S. Hooker, on "Premature Burial and its Prevention." In a critical letter to the *Times* of October 23rd, Mr. Sinnett severely handles the class of *Times* correspondents who have been exhibiting both a fierce antagonism and crass ignorance about different phases of cures of disease by the agency of healing mesmeric power. Mr. Sinnett is always as outspoken a defender of Occult truth as could be desired; he is a brave man and has always the courage to defend his cause regardless of its popularity or unpopularity.

Buddhism (October):—We heartily congratulate our learned friend, Ananda Maitreya, on the fact that he has been able to bring out the first number of the second volume of his important Buddhist magazine. Few, outside the inner circle of his acquaintances, know what personal sacrifice is demanded of him to conduct this magazine at Rangoon under all the disabilities of his monastic life and limitations. Six months have elapsed since the last issue of *Buddhism* appeared, which to many of its subscribers seemed to indicate that the International Buddhist Society founded by the editor had been extinguished. But these persons forgot that they had to deal with a Scotch-

man, albeit figuring under a Pâli name, and that it is not in the nature of that race to lightly abandon any cause to which they once pledge themselves. The new issue in question is more full of good matter than either of its predecessors, having among its contributors James Allen, Sârat Chandra Das, Alessandro Costa, H. Fielding, and other authors of important works on Buddhism and Buddhist peoples. We are very sorry that we have not space to do the fuller justice to the number in question which it deserves. We wish our colleague every success in his arduous and valuable labour.

The Buddhist, in its issue for October, has considerable important matter. We quote briefly from it in Cuttings and Comments.

Among the articles in *The Arya* which seem worthy of notice are the following: "Can Music express determinate Sentiments," by C. Tirumalayya (to be continued); "The Solidarity of Mankind," by K. Natesa Aiyar (concluding portion); "The Rationale of Vegetarianism," by A. B. Shetti.

The Dawn for November has an interesting article descriptive of those strange Himâlayan people, the Bhutanese.

East and West (November):—We have only to repeat what we have said before, that Mr. Malabari proves from month to month, in his conduct of *East and West*, that he is entitled to a place among the first editors of the day. The November number offers an exceptionally rich table of contents. There is something to please both Western and Eastern tastes, and something may be learned from each article. The Western contributors are, Mr. H. Bruce, Mr. J. Hope Simpson, Mrs. Mary Everest Boole, Mr. H. Bellyse Baildon, and Mr. H. G. Keene; the Asiatic, Mr. P. V. Ramachandra Iyer, Sirdar Jogindra Singh, and Mr. Pestonji A. Wadia; while, between the two—since the true Theosophist should have neither sectional nor sectarian character,—comes Miss Lilian Edger, in an article entitled "The Truth shall make you free"—a compilation of choice passages from the Gîtâ, for the most part: the Editorial Note on the Prince of Wales's visit and the references to current events are in Mr. Malabari's best style.

The Theosophical Quarterly, in its issue for October, has several very good articles.

Mind and *The Arena* are two first-class American monthlies: the former is the advocate of the so-called 'New Thought Movement'—the progressive thought of the age—and the latter is the standard authority on political, social and economic matters in the United States, and

throws light upon the dangerous schemes of the *Trusts* and the corruptions of the political *Rings* in the cities of the great republic.

The Light of Reason: This magazine always contains numerous short articles elevated in tone and of a helpful nature.

Theosophy in India opens with an article on "Devotion, the Safety-valve of Evil in Evolution," and there are continuations of the articles on "Christian and Theosophic Conceptions of Christ," "Râmâyana Unveiled," and "Group Souls," among other matter, that relating to "The Simple Life," deserves special attention. But the Editor has no word to say about this year's Convention.

Fragments, the wide-awake little periodical published by the Theosophists of Seattle, in the N.-W. corner of the United States of America, is always helpful and instructive.

The Central Hindu College Magazine for October has, in addition to much interesting reading matter, a portrait of Sir Humphry Davy* and a full-page illustration of the Aurora Borealis.

Theosophy in Australasia, for October, has among its contents the following articles: "The Man who would not Enter," by Ernest H. Hawthorne; "The Powers latent in Man"—the first portion of a lecture delivered in Melbourne, by H. W. Hunt; "On our Reception of New Ideas," by Farrant Cox.

Among the various articles in the *Mysore Review* we notice the following: "Religion of the Ancient Maharajas of Mysore," by M. A. Tirumalachar; "Râmâyana and Mahâbhârata," by M. T. Narasimha Iyengar; "Home Life in Malabar," by 'A Malayalee Lady'; and "Reform and Reaction," by G. Krishnas'astri; the three articles last named are continued from a previous issue.

In the article by G. Krishnas'astri we find an interesting quotation from an address delivered by Col. Olcott twenty-three years ago, to a class of Indian graduates.

Vigyan Mulak Dharm (or Science-Grounded Religion) is the name of a magazine just started at Devashram, Lahore, the October issue being the first one. The subscription price is Re. 1½ per annum. The "Dev Samaj" (of which this magazine is the organ) was founded by S'ri Dev Guru Bhagavan in 1887, and the cult is very favourably noticed by the *Times of India* in its issue of February 18th, 1905, which also contains a brief account of the life of the Founder. We quote one sentence from it: "S'ri Bhagavan wishes to reform his countrymen

* Inventor of the famous safety-lamp for use in mines.

not by the dangerous and delusive fascinations of subtle and unverifiable speculations, but by a peremptory recall of their energies and attention to the recognition, and still more to the daily practice, of cardinal moral virtues. This, we think, is a move entirely in the right direction." The Founder of this cult says in one of his lectures :

The idea that religious matters are beyond and outside the domain of Natural Law, as held by many religious people, is entirely wrong. Religious matters are *not* really outside the sphere of Law, and those that appear to be so are nothing else but myths and fictions. Since no change can take place in a soul without the operation of any Natural Law, and Law as such is always universal and never different for different peoples or different countries, it follows logically that the different religions which have been propounded by different people in the name of different books and prophets, are the result of ignorance and bigotry ; otherwise as regards Higher Life (and Natural Law) there can only be *one true religion*.....

In *The Christian College Magazine* for October we find an article by Rev. William Goudie (a missionary) in which there are some points that impress us quite favourably, for instance, the following : After referring to the sublime truth, "God is Love," he says:

In the presence, then, of those views of God which are common to Hinduism and Christianity the burden of proof lies, not with those who accept but with those who deny the mystic testimony that it is the privilege of men to hold immediate communion with God.

Further on we read:

In the great majority of cases, however, mysticism has shown itself a great moral force, making for righteousness both in the life of the mystic and in those coming under his influence. To name the leading mystics of the East and the West is to compile a roll of the world's saints, or the holy men and women of all time, for it has been a part of the common mystic consciousness that to know God was to depart from sin. What these saints have realised in their lives they have systematically taught, and it would not be difficult to show that in every age and land the mystics have been in the forefront of the world's preachers of righteousness.

Theosophia for October contains the following articles : "Theosophical Leaders and Followers," by Dr. J. W. Boissevain ; "The Egyptian Conception of God," by H. J. van Ginkel ; "The Soul in Popular Belief," by P. Pieters, Jr. ; "The Supersensuous World and its Significance," by Dr. Rudolf Steiner ; "Thoughts on Theosophy," by A. J. G. MacLaine Pont ; and "The Mayor of Man-Soul," a translation from *The Theosophical Review* of December, 1902. Extracts from foreign periodicals, and book reviews, complete this number.

We are also in receipt of *The Theosofisch Maandblad, De Gulden Keten, Teosofisk Tidskrift* and the Finnish journal, *Omatunto*.

The Journal of the China Branch of the Royal Asiatic Society for the year 1905 is also received.

The Harbinger of Light for 1st September publishes an excellent portrait of Mr. Leadbeater, and notes the intense interest which the Melbourne public manifest in his lectures there, Masonic Hall being "crowded to its utmost capacity" at his opening lecture.

The N. Z. Theosophical Magazine for October has, for its chief articles, the following : "Morning Land," by Evelyn Lauder ; the continuation of the article on "Lemuria," by Marion Judson ; "Possess your own Atmosphere," by Sydney Black.

The Theosophic Gleaner, under the new management, is getting on bravely. The October issue has, in addition to the "Editorial Notes," the following important original articles : "Theosophy and Modern Science," by G. E. Sutcliffe ; "Persian Mysticism," by R. P. Masâni ; "Evolution of Consciousness," by J. J. Vimadalal ; "The Wave of Dissent among the Parsis," by J. D. Mâhluxmivâlâ ; "Theosophy and Parsi Ladies," by a Parsi Lady ; "Hindu Astrology," by Abdallah Fazulbhai ; "The Theosophical Society and its Message," by Bahman P. Wadia. In the editorial notes for November attention is called to the 'enormous time periods' mentioned in Mr. Sutcliffe's previous papers, and there is an able defence of the "Racial Isolation of the Parsis," which includes Mr. Vimadalal's pertinent remarks concerning the *Theosophical Review's* criticisms of the course taken by the Parsis. The contents this month are original and interesting and do credit to the magazine.

CUTTINGS AND COMMENTS.

"Thoughts like the pollen of flowers, leave one brain and fasten to another."

We are glad to find in the *Theosophic Gleaner* for October an article on Theosophy, written by a Parsi lady. In considering the objections against Parsi ladies becoming identified with this movement (offered by their pessimistically inclined friends), to the effect that they will be 'carried away' by it, their 'reason crushed,' their 'judgment warped,' with a general outlook of 'disaster,' she says :

Disaster forsooth ! The result is disastrous only when the doctrines imbibed and followed are neither true nor beneficent. The principal objections against our following Theosophy are that its tenets are speculative and its effect upon one's religion is injurious. The main question is whether the Parsi theosophists, in spite of their many shortcomings, have turned out faithful followers of their great prophet or not. Has Theosophy made I should think rather that it gives a satisfactory explanation of some of its mysteries and makes us staunch Zoroastrians. While Zoroastrianism affords solutions of the deep problems of life and death to a limited extent only, Theosophy, going a step further, offers extended explanations on points where we were not quite satisfied, owing to the broken and fragmentary state of our scriptural lore, and at times when absence of deeper things in religious books gives rise to...disbelief, it is Theosophy to which one turns for elucidation,

She believes that, under these conditions, religious safety lies "in following what is more ennobling. And what is more ennobling, doubt and nothingness, or theosophical conceptions?"

She testifies to the fact of having found theosophical teachings to be "very soothing, and certainly supremely ennobling; the main reason being that their influence upon life is always healing and joy-giving." Finally, she cautions her sisters against forsaking life's common 'duties and family ties,' also against looking down upon those who are less informed, "as if we knew everything the world has to offer for study..."

We hope other Parsi ladies will be encouraged to express their views in regard to the benefits to be derived from Theosophy. The fact that Theosophy always tends to make the followers of any religious faith take a deeper interest in their own particular religion, and cherish a feeling of tolerance towards the belief of others, should commend it to the confidence of the entire world.

* *

Playmates from Other planes. Science Siftings, of September 30th, has the following psychological narrative:

"The psychic phenomena we on rare occasions record in our columns are invariably well vouched for. By this we mean that the good faith of those communicating them to us cannot be questioned. Of that we satisfy ourselves, more we cannot do, in view of the peculiar nature of such happenings. Of all those which have come before us none have been more worthy of credit in this respect than the present story of "Willie Miller," as we will call him. He is the six-year old son of an army man, and his playtime is spent with an invisible companion, a child he calls "Raymond," to the exclusion of living children. He is a wee, lovable child, so slight and small as to seem younger, by two years, than he really is. He is keen and quick of perception, uses absolutely correct grammar and converses fluently and intelligently on themes beyond the mental grasp of many men and women. His mother discouraged all his early efforts at reading, of which he is passionately fond, for she dreaded the effect of so much mental strain, but the child could not be dissuaded, and he finally taught himself by a system evolved from the letters on his building blocks.

The child's parents have sought by every means to convince him that his belief in his invisible companions is only imaginary. But to no purpose. The boy has remained unmoved, either by entreaty or threat, and at times becomes furiously angry at the mere suggestion that Raymond is a myth.

The strangest and most remarkable part of the child's peculiar history is that it began with his infancy and has developed with his growth. The very first words he uttered were "Miss Green," and his eyes frequently glanced about as if following the movements of some person invisible to all others, and he would stretch forth his baby hands in welcome and evince every indication of delight as he would cry, "Miss Green." As the child grew older his belief in Miss Green's presence and his love for her increased steadily. It frequently

happened, after Willie learned to walk, that he would run forward with a glad cry of "Miss Green, Miss Green," and would nestle down, apparently on an invisible presence's shoulder or knee, where he would remain contentedly for hours.

As he grew older and his power to express himself in words developed with amazing rapidity, his parents were astonished to hear him prattling in his baby way of his great love for Miss Green and his intention of building a house for her and marrying her. Then the parents asserted themselves and insisted that the child should cease talking such nonsense as love and marriage, and assured Willie that Miss Green did not exist.

At first he was furiously indignant and then he grew inconsolable. After a time of exhaustive grief he came to his parents and told them that Miss Green said they were right. That he was too young to marry her, and that she was going away till the time was ripe for their union. Then she would come back to claim him, but in going she would not leave him lonely or desolate; that she would bring him a companion, a little boy-child like himself, whom he was to call "Raymond;" that Raymond would amuse and divert him; that he would always come, instantly, when Willie wished for him, even if the desire were not formulated into speech, and they would become devotedly attached to each other.

Willie's belief in Raymond is quite as remarkable as his affection for Miss Green. He began to speak of his little invisible friend when he was less than three years of age, and up to that time he had never known any one by the name of Raymond, nor had he ever heard of the name. And since then they have been, or at least Willie asserts that they have been, daily and almost hourly companions."

In corroboration of the foregoing the subjoined may be cited.

In "Incidents in the life of Madame Blavatsky" some strange incidents of her childhood are recorded (when she was Mdlle. Hahn). We read on pp. 48-49:

She was often noticed by her friends sitting apart in corners, when she was not interfered with, apparently talking to herself. By her own account she was at this time talking with playmates of her own size and apparent age, who to her were as real in appearance as if they had been flesh and blood, though they were not visible at all to any one else about her. Mdlle. Hahn used to be exceedingly annoyed at the persistent way in which her nurses and relatives refused to take any notice whatever of one little hunchback boy who was her favourite companion at this time. Nobody else was able to take notice of him, for nobody else saw him, but to the abnormally gifted child he was a visible, audible, and amusing companion, though one who seems to have led her into endless mischief.

Col. Olcott, in describing the weird manifestations which attended the Eddy children, says:

Mysterious sounds were heard about their cradles, strange voices called through the rooms they were in, they would play by the hour with beautiful children, visible only to their eyes and the mother's, who brought them flowers and pet animals, and romped with them; and once in a while, after they were tucked away in bed, their little bodies would be lifted gently and floated through the air by some mysterious power.

Many years ago the writer of this, during a series of calls made at the home of Mrs. Harriet Beecher Stowe in Hartford, Conn., U.S.A.,

* "People from the Other World;" pp. 24-25.

was informed by her husband, Professor Calvin E. Stowe, that, when a small boy, he had several playmates who, though perfectly real to him were wholly invisible to his parents and other members of the household, and by talking to them and speaking about them, he acquired the reputation of being "a little liar." He also informed me that when, in later years, he was compiling his "Bible Dictionary," several other-world forms, claiming to be those of some of the old prophets, appeared to and talked with him and gave him valuable suggestions as to the work upon which he was then engaged.

* *

A new Siamese Library. The King of Siam has established a national library of Buddhist and Siamese literature in Bangkok. The Crown Prince will officiate as President and Dr. Frankfurter will be Librarian.

* *

Sorcery in South India. The researches of Col. De Rochas and many other modern scientists have proven beyond dispute the possibility of bewitching persons by creating between them and an image of clay, wax or other substance, an auric connection, and making a pin-prick or blow or burn inflicted on it react upon the victim. The following notes on South Indian Sorcery, which we glean from a recent article in the *Madras Mail*, will therefore be read with interest :—

That the Black Art was known and practised in India in ancient days follows from the numerous references to it contained in so early a work as the Atharva Veda, whose antiquity goes back to a date anterior to the Christian era. At the present day, practitioners of this art drawn from various castes flourish in almost every part of Southern India. In the Tanjore District, Mahomedans, Brahmins and silk-weavers vie with each other in proficiency in the dreaded art, and a class of Sudras calling themselves Nayanars, have devoted themselves to its study and practice.

In the Trichinopoly District, at Srirangam in particular, there is to be found a fairly large community of Brahmins, called Kaniyalars, who deal professionally in the preternatural. Corresponding to the Kaniyalars, there is a Brahmin caste in the Kistna and Godavery Districts called the Lingadhars, who resemble the Lingayets in wearing a symbol of Siva suspended from the neck.

The modern Indian wizard, like his ancient prototype, professes to make use of both *mantras* or incantations and *tantras* or charmed mechanical devices. One favourite *tantra* of the South Indian sorcerer consists of what is popularly known in Tamil as a *pavai*, that is to say, a doll made of plastic substance such as clay or wheat-flour. A crude representation of the intended victim is obtained by moulding a quantity of this material and a nail or pin is driven into it at a spot corresponding to the limb or organ that is intended to be affected. For instance, if there is to be paralysis of the right arm, the pin is stuck into the right arm of the image; if madness is to result, it is driven into the head, and so on, appropriate *mantras* being chanted over the idol, which is buried at midnight in a neighbouring cremation-ground. So

long as the *pavai* is underground, the victim will grow from bad to worse and may finally succumb to the disease induced if proper steps are not taken in time. Sometimes, instead of a doll being used, the corpse of a child recently buried is dug out from the ground and re-interred after being similarly treated. No amount of skilled doctoring is believed to effect any remedy in these pitiful cases, and the only remedy consists in another sorcerer being called in for the purpose of digging out the *pavai*. Various are the methods he adopts for discovering the place where the doll is buried, one of them being very similar to what is known as crystal-gazing. A small quantity of a specially prepared thick black fluid or ointment is placed on the palm of a third person, and the magician professes to find out every circumstance connected with the cause of his client's mental or physical affliction by attentively looking at it. The place of the doll's burial is spotted with remarkable precision, the nail extracted, and the patient is rapidly restored to his normal condition as by a miracle.

The art of devil-driving offers a fairly profitable living to a large class of people, but I dare say the exorcisers are sometimes identical with or leagued with the sorcerers who cause the "possession." The spirit itself not infrequently gives information through the victim as to its identity and stipulates to vacate possession if a sacrifice consisting of a specified number of sheep or fowls is made to it.

Where other remedies fail, elaborate and costly religious ceremonies are undertaken, and pilgrimages made to some particular shrines the deities of which are believed to be most potent in devil-driving.

* *

An ideal System of Education. The present efficient system of education in Japan dates back only about fifteen years, to the time when the Emperor delivered a stirring speech on the subject which aroused the whole populace to active co-operation along the lines marked out in his address. The Imperial ordinance thus defines the proper objects of education :

Elementary Schools are designed to give children the rudiments of moral education and of education specially adapted to make them good members of the community, together with such general knowledge and skill as are necessary for practical life, due attention being paid to physical development.

The practical results of keeping before the minds of the teachers and pupils of Japan such moral, patriotic and ennobling ideals during the past fifteen years has been manifested by the mighty object-lesson which this little island-nation has recently shown to the world, the far-reaching significance of which has never before been equalled. Mr. A. Stead says in his "Great Japan," in reference to the method of education in that country :—"It is the most valuable example of the possibility of teaching moral conduct and right living without dogma." The Educational Ordinance further states that "the essential point of moral teaching should be to nourish and develop the virtuous instincts of the children and to lead them to the actual practice of morality, making the precepts of the Imperial rescript its base." The simpler virtues are therein first specified, and these lead on to the broader duties to Society and the nation, and the noblest ideals of patriotism and self-sacrifice. Reference is made, in teaching, to worthy examples

in history and to wise proverbs. Baron Suyematsu says: "Even in the teaching of Science, not only may an elementary knowledge of natural objects and phenomena be conveyed, but the training of the mind is expected to nurture a love of nature."

Christian Converts may be re-admitted to the Hindu fold.

We are informed that His Holiness the S'rī Sankarāchārya of Dwarka has declared that the re-admission of Hindus previously converted into Christianity is in strict accordance with the principles of the Vedic Religion. This is as it should be.

Cooking Revolutionised.

The November *Phrenological Journal* has an illustrated description of a patent "Fireless Cooker" that bids fair to effect a revolution in cookery. It is the invention of Mr. Felix Kahn, of New York City, who has assigned his right to the patents covering it to Mr. James S. MacCoy of 1122 Broadway, New York. There are eight different sizes of these tin cookers, the smallest one looking like a workman's dinner-pail.

Inside non conductors are arranged so as to retain the heat, and the top also has a lining of felt, and thus all is made perfectly air-tight. The principle underlying the patent is that of once heating the food to be cooked in a suitable vessel—agate ironware, for instance—and then placing it in this non-conducting receiver, where the entire heat is retained and the food goes on cooking for hours, it may be, thus saving all its nourishing qualities without any danger from over-cooking or burning. It will quickly be perceived that if ten or fifteen minutes is all that is necessary to properly heat the food, and the principal work is done afterward by the retained heat, an immense economy is secured, and the food is at the same time cooked to perfection. A gas range or an oil stove can in a very short time furnish all the heat needed for the requirements of a large family, and at the same time no further attention is required from the cook except to serve the same when the participants are ready for it.

The height of the Buddha. The *Buddhist* for October contains, among other good things, a letter by Mr. J. Wettha Sinha, replying to certain queries propounded by a correspondent in regard to "image worship," "Buddha's height," and "postures in Buddhist images," from which we should like to quote much if space permitted. It is thought by many people that the Buddha was a person of gigantic stature. Concerning this the writer of the letter says:—

In the Sangita Pāta of the Sangita Sutta and Vinaya Pitaka, it appears that the disciples called Mahā Kāsyapa and Nanda were four inches shorter than the Buddha, and the robes of the Buddha fitted Mahā Kāsyapa. This shows that the Buddha was a person of ordinary height at that age. Further, the stone couch which was carved out of solid rock and on which Prince Priest Mahinda slept, two thousand years ago, still stands in Divāguhāva at Mihintale, and is about six feet in length; and Gal Len (stone caves) made by Devānanpiya Tissa about 250 B. C. for the use of Buddhist monks, are about seven feet in height. From these it can be safely inferred that the ordinary height of people who lived about 2,200 years ago was not more than seven feet.

Colonel Olcott, in his "Buddhist Catechism," says in reference to "popular belief that the Buddha was a giant of twelve cubits in height:—

In the Anguthasa Nikāya we are told that a woman who was in the habit of giving alms to Mahā Kāsyapa once offered them to the Buddha, mistaking him for his disciple. If he had been a giant this mistake could not have happened at all, for Mahā Kāsyapa was of ordinary stature.

The Ceylon Legislative Council has recently passed *The Buddhist Temporalities in Ceylon.* an ordinance relating to the vast Temple-estates of the Buddhists in that Island, of which the following are the chief features:—

(a) To supervise and control the whole of the Buddhist Temporalities of the Island by Government through the Government Agents and Assistant Government Agents as Commissioners who shall control and assist the Buddhist District Committees.

(b) The pay of the said Commissioners is to come out of the public revenue.

(c) The rules made by the Buddhist District Committees throughout the Island are to be submitted to the Governor and the Executive Council for approval, and when approved, to be published in the *Government Gazette* and shall thereupon become legal, valid and effectual, etc.

The various Christian Missionary Societies are combining to protest against the Royal sanction being given to this ordinance. If the reader will turn to p. 708 of the September *Theosophist* he may learn what chaotic results ensued when the 'weak-kneed' Government was forced "to throw over its religious responsibilities in Ceylon, which included the administration of the large landed estates of the Buddhist Sangha, and to fling them all into the laps of the ordained priests, who by their ordination are not allowed to have anything to do with money or money values."

Under the Kandy Treaty, made when the British Government took over the kingdom and drove out the reigning sovereign, they solemnly undertook to protect the religion of Buddha and its temples and priests, but Exeter Hall howled its protest and the Government had not the courage to do right. The present agitation by the Missionaries is simply a resumption of the old tactics.

The Buddhist Catechism in Tamil. The *Arya* for October has this brief but very sympathetic notice:—

The President-Founder of the well meaning and good doing Theosophical Society centered in the hearts of all persons under the sun, has brought out the forty-first edition (Tamil) of this admirable Catechism on Buddhism. The answers given in some cases are immensely instructive and show that Buddhism and Brahminism are not foes but intimate friends, like the grown up daughter and aged mother.

One of the practical outworkings of the idea of *The benefits of Co-operation.* Brotherhood is seen in the various co-operative societies which have sprung up in different countries

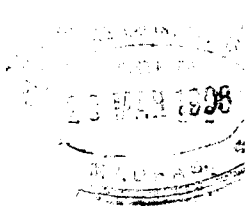
but especially in England, during the last 40 years. A contributor to the *Harbinger of Light*, of several months ago, referring to the interest taken in this line of thought by the Christian Socialists during the last half-century, says:—

"Each year it was seen more clearly that the theory of co-operation was right—namely, to get laboring people to join together and buy their goods wholesale—but it remained a theory only, until the secret of how to make the workers capitalists was discovered. And

this came through the pressure of hard times. That small band of half starved weavers in Rochdale who were in desperate straits in the early forties, from dearth of food and shortness of work, and seeing ruin and starvation facing themselves, their wives and children, thereupon set about a means of keeping the wolf from their doors, will always be held in the highest honour by all social reformers. There were twenty-eight of them, and all they could save from their miserable pittance was 2d. each a week. It took them over two years to accumulate in this way £1 each of capital, and on April 25th, 1844—a day that will come to be celebrated in the annals of co-operative enterprise—they started business with £28 and opened a store. They began by charging themselves the same as the private stores, and after the trifling expense of distributing the goods had been met, found they had money in hand. They decided to divide this surplus upon purchases, and agreed to add these dividends to the capital of the society until the share of each came to £5, after which script would be issued. This was successfully accomplished, and so the co-operators became capitalists. Others joined them, more stores were opened, and all made money. These were all buying from wholesale houses, when the idea struck them that by federating they could start their own wholesale stores. From this they became manufacturers, shipowners, and everything else that became necessary. The history of co-operation, in short, is more like a fairy tale than the fact it is, and is a striking object lesson of the Harmonial Philosophy applied to practical life. And here are the figures up to 1901, of this great pioneer society. They form an interesting study :—

From an early period of the history of the society, 2½ per cent. of the profits were devoted to educational purposes. The amount which this yielded was small at first, but, increasing with the prosperity of the society, the expenditure for many years has been over £1,000 per annum. The consequence was that in 1877 the pioneers had a magnificent reference and circulating library of 13,000 volumes, including some of the most valuable works that could be purchased. They had art and science classes for mechanical and architectural drawing, practical, plane and solid geometry, and applied mechanics; steam and steam engines, acoustics, light and heat. In 1878 they established classes for the study of botany, physiography, and geology, and a chemical laboratory has been fitted up at considerable expense.

It must not be forgotten that all that precedes has reference only to the Rochdale Pioneers, but their success led to similar societies being formed all over Great Britain, and with equally astonishing results, developing from retail shops to wholesale stores, manufacturing, ship-owning and the establishment of foreign agencies for the purchase of supplies. The sweeping character of the movement may be gauged from the following co-operative statistics, which, under the heading of "A Bird's Eye View of Co-operation," show that in a little over 40 years—from 1861 to 1902—the total turnover in co-operative trading had reached the stupendous sum of £1,288,874,494, having yielded a total profit of £123,618,316, which had been divided among members upon their purchases, and but for co-operation would have gone into the pockets of private capitalists and middlemen.



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THE THEOSOPHIST.

(FOUNDED IN 1879.)

VOL. XXVII., NO. 4, JANUARY 1906.

"THERE IS NO RELIGION HIGHER THAN TRUTH."

[Family Motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

SIXTH SERIES, CHAPTER XIII.

(Year 1897.)

I REACHED Sydney at noon on the 15th and was met at the landing by Miss Edger and the leading members of the Sydney Branch and of the Australasian Section and taken to our spacious headquarters in Margaret street, where I had a cordial welcome from members who could not get to the wharf. I was put up by Mr. Scott at his boarding-house and both Miss Edger and I lectured that same evening in Protestant Hall to a full audience. The next day there was a levee at our headquarters and in the evening she lectured on "Reincarnation" and I on "Spiritualism and Theosophy : " there was again a large audience and much interest shown. On the posters and in the advertisements there was an announcement which was quite a novelty to me and I asked an explanation. It was : " Admis-

* Five volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and three of the volumes are available in book form. Prices : Vol. I., cloth, illustrated, Rs. 3-12-0, or paper, Rs. 2-8-0. Vol. II., beautifully illustrated with views of the Headquarters, Adyar, cloth, Rs. 5, paper, Rs. 3-8-0. Vol. III., covering the period of the Society's history from 1883 to 1887, is sold at the same price as Vol. II. It is uniform with Vols. I. and II. and illustrated with many portraits. It will have a special interest in that it introduces to the reader's notice other Mahatmas than those already known. Apply to the Manager, *Theosophist*, or to any Theosophical Book Agency throughout the world.

sion by silver coin," which meant, I was told, that persons on entering the Hall were expected to put, in a plate kept there for that purpose, any sum they liked as a contribution towards the expenses, but with the understanding that it should not be less than a three-penny bit, the smallest silver coin. This was an improvement on the old system of taking up a collection before the adjournment of the meeting. Of course, in both cases individuals would show their generosity or parsimony by the denomination of the coins contributed. I noticed that in some rare cases a coin of gold would be dropped into the plate.

At Sydney, Melbourne, Auckland and some other places they have the excellent custom of providing a luncheon at the local headquarters for the benefit of subscribers whose place of business being too far away from their homes to permit of their going to their houses for their mid-day refreshment, are in the habit of lunching at some restaurant. It occurred to some bright, practical mind, presumably a lady's, that the most active workers of a Branch or Section might just as well lunch together at the headquarters and thus have daily the chance of keeping up friendly relations and talking about current Society affairs. So it was agreed that each of those who were willing to come into the arrangement should contribute daily what they were accustomed to spend, and give it over to one of the lady members who were willing to take the management in weekly turns, and leave her to give the best lunch she could for the money. In the course of my tour I found the plan working most successfully, and I highly recommend it for adoption in all large towns where such a plan would be practicable. The reader may perhaps recollect the frequent testimony I have borne to a somewhat similar plan that has been pursued at our Colombo headquarters for many years past. The best workers are in the habit of stopping there on their way home from office and chatting for a half-hour or an hour about the Society business, as it comes up day by day. The disposal of it at Society meetings is a later affair.

A large meeting of the Sydney T. S. was held on the 17th (July), at which a resolution in favour of the appointment of Miss Edger as Branch Inspector was passed. Miss Edger and I attended a crowded meeting of the Sydney T. S. the next afternoon and in the evening we lectured together in Leigh House Ballroom—she on

"Christianity" and I on "The Life of Buddha." We held a levee the next day for three hours and in the evening, before a large audience, who applauded much, she discoursed on: "How we can help the world;" and I on a subject that was frequently repeated throughout my tour, viz., "The Divine Art of Healing;" in which I discussed more or less cursorily the different systems of healing practised in ancient and modern times and their several underlying theories. On the night of the 20th Miss Edger and I took train for Melbourne and reached there at about noon the next day.

One of the first visitors who called to see me at our headquarters was Mr. W. H. Terry, the veteran editor of that influential spiritualist organ, *The Harbinger of Light*. It is one of the oldest and best of the publications of its class and has made the name of Mr. Terry known throughout the world of Spiritualism. In the very last number that has reached me at Adyar (for September 1905) I see that Mr. Terry is retiring from public life and that he is succeeded in the editorial chair by Mrs. Charles Bright, also a well-known Spiritualistic leader. Soon after the arrival in India of H. P. B. and myself Mr. Terry accepted membership and even office in the Theosophical Society, but later broke the connection without, however, interruption of the relations between us two. I was glad to make his personal acquaintance on the occasion of my present visit to Melbourne.

For many years past Melbourne has been an active centre of the Spiritualistic movement and many public mediums, good, bad and indifferent, support themselves by their vocation. On the 23rd of the month under review, Miss Hinge, a charming little New Zealand lassie and Private Secretary to Mr. Terry, was kind enough to take me to see a somewhat famous medium who lived in one of the suburbs of the town; but instead of receiving communications from the denizens of the other world we had the bad luck to find her drunk and when she heard my name, she became maudlin, so we left her in a hurry.

The first lectures of Miss Edger and myself were given on the evening of the 24th in Masonic Hall, with Mr. H. W. Hunt, President of our Branch, in the chair. The next day we lunched at the house of the Hon'ble Alfred Deakin, then an F. T. S., and now Prime Minister of the Australian Commonwealth. On the 26th I lunched with Mabel Scott, daughter of Mrs. Annie Besant,

now married to a son of the late renowned dramatic critic, Clement Scott, of London. At the time of my visit Mr. Scott, Jr., was a Senate reporter in the Victoria Parliament. I had known his wife as a young girl in London but found her now developing into a staid housekeeper, very proud of her baby and of the clothes that she had been making for her. On the wall of her sitting-room hung a great many photographs of her idolised mother. Among my callers on that day were James Miller, whose acquaintance I had made during my Japan tour of 1889, and Cavalier James Smith, a highly gifted editor and author, who has been for many years writing on Spiritualism in the *Harbinger* and who claims to have had intercourse through his medium with Jesus, Buddha and all the other deceased world-teachers and saviours, from the remotest time down to our day.

Of the four public lectures given by me in Melbourne three were on psychical subjects and practically all the great Melbourne mediums attended them. On the 28th Miss Edger and I were taken separately to see a wonderful psychometrist, Mrs. Laidlaw, a Scottish woman. She is a palmist and certainly has a great gift in that line. I was a perfect stranger to her, even as to my name, but she very clearly read in my hand a great deal of my personal history. Knowing nothing about Miss Edger, and seeing her, in a separate sitting, she told her that she would soon make a short voyage which would be successful in the fulfilment of its objects, and that, later, she would make a very long one, in the company of the white-haired gentleman who had recently visited her (myself); that during this predicted journey she would travel through far-distant countries in the tropics and that she would gain much renown by public lectures; that all the signs were favourable for her having a brilliant career in the large Society to which she was attached. When in my sitting she was reading my palm, she told me that I should by all means take with me to India the young woman whom she saw in relation with me, as she was a person of noble character and her tour in the country where I lived would be a great success. In my Diary entry of that date I find a note to the effect that Mrs. Laidlaw told me that thenceforth I should never want for money, as much would be bequeathed to me: also that I should live twenty years more which, the year being 1897, would give me a lease of life until 1917. This strangely corroborates

the prediction of the late Madame Mongruel, and substantially those of the different horoscopes that have been cast for me at different times. If Mrs. Laidlaw's prophecy should come true that would make me die at the age of eight-five. This, I should say, is not far from the mark, and it is for that reason only that I am putting this prediction on record at the present time: for, so far as I am concerned, it is a matter of small importance in which year I may have to transfer my activities to the other plane, since I shall be working as much for the Society then as I am at present. But the Masters have all that in Their keeping and I am satisfied to go or stay as may be necessary for the carrying out of Their plans.

On the 29th I attended a joint meeting of both of our Melbourne Branches and "improved the occasion" to give them some very plain talk on the subject of Brotherhood, the ideal so constantly preached but too frequently not practised among us. I have no patience with those outside critics who expect us to live fully up to our lofty ideal of tolerance and eclecticism, making no allowance whatever for human infirmities (save in their own cases) and condemn us out of hand because we are no better than the average man. Not one of us who has a share in leading the Theosophical movement has ever made the pretence that we were any better than our neighbours, any wiser, any stronger morally, and it certainly shows a perverted nature to hold us guilty because we have not been able, with all our strivings, as yet to make ourselves saints or adepts. We are like the heterogeneous soldiers of an army of varying moral strength who follow a great leader and the banner of an Ideal which is calculated to appeal to all that is best in the heart and mind of a human being. So then, as I have often said and written, I am never surprised or discouraged when dissensions between individuals or groups break out within our Society, and instead of opposing I am rather inclined to favour the separation of a large Branch into two or more when there seems a prospect that such a separation will make for the restoration of peace and harmony. Old members will recollect how I dealt with the case of the unrest that prevailed in our London Lodge in the year 1884 because of the different opinions held by the late Dr. Anna Kingsford and her friends, and Mr. Sinnett and his party, who were tenaciously loyal to the Indian Teachers and teachings. A struggle which threatened the disruption of the

Branch was imminent but the danger was averted when Mrs. Kingsford was persuaded to retire from the London Lodge and form a Branch of her own, in which she could have full sway for the giving out of her opinions about the supreme perfection of the Egyptian teachings.

My plain talk to the people at Melbourne was provoked by the existence of more or less unfriendly feelings between the two groups who had formed separate Branches. My own conviction is that these dissensions are almost inexcusable when we come to think of the heavy responsibility resting upon us as a Society which professes to be co-working with the White Lodge for the revival of ancient learning, the purification of religions and the elevation of the race. It always makes me wonder if these quarrelsome persons who let themselves be carried away by sometimes the most contemptible of motives, have ever for one moment realised what Eyes are watching them and what spiritual insight is searching the innermost recesses of their hearts. What have we, as Theosophists, to do with wars and insurrections and political animosities and commercial strife; what with race hatreds and colour lines and mutually contradictory theologies? The influence of the Society upon us individually has been strong, as is plainly shown by the exhibitions of mutual good-will and brotherliness at the meetings of Branches, Federations, Conventions and International Congresses. This is something to be proud of and thankful for since it gives great promise of the future; but while we are waiting for the consummation of our collective desires we ought to keep constant watch and ward over our lower natures and make it possible for our colleagues to live and work with us in harmony.

On the 30th I became the guest of Mr. and Mrs. Henry Roughton Hogg, two of the finest characters and most useful members in our Society, who have now been for some years residents of London and have taken an active part in the management of our affairs in the metropolis. On that same day I met at Mr. Terry's office Mr. Bowles, the Christian Scientist, and dined at the house of Mr. Stirling, F.T.S., the Government Geologist. The next day Miss Edger and I were taken by Miss Hinge to a seance at the house of Cavalier James Smith and received through his medium, discourses alleged to come from Pythagoras and Jesus Christ. The latter blessed me; an incident which I respectfully commend to the notice of all

Popes, Cardinals, Archbishops, Bishops and other clergy. It may interest some of these gentry to learn that many years ago I received in due form through his Cardinal Master of Ceremonies, Cardinal Cataldi, the blessing of the late Pope Pio Nono: which nevertheless has not interfered with the foundation and success of the Theosophical Society, in spite of his having had the reputation of having the *mal-occhio*.

Miss Edger and I were holding daily levees and giving lectures to good audiences. At the levee on the 3rd (August) there was a natural seeress who, although an ignorant woman, gave Miss Edger a wonderfully accurate psychical reading. Like Mrs. Laidlaw, she too prophesied for her a brilliant career in the Society. I see in my entry of the 5th, in speaking of a reception given at Mr. and Mrs. Hogg's house, the remark—"These social functions are more useful than public meetings:" an opinion to which I hold after many years of experience. The fact is that a lecturer talks more or less over the heads of his audience, stirring them up perhaps and implanting in their minds ideas which may take root and produce good harvests later on; but it is not so sure of results as when the inquirer can sit down with the teacher and get answers to the questions that spring up in his mind. Where the putting of questions after a lecture is allowed, I have found that it has taken me quite as long to answer them as it did to give the lecture, and that, while occasionally there are some utterly absurd interrogatories as, for instance, that of a person at Chicago who asked me to please tell them "Why Madame Blavatsky was born a foreigner," yet the majority are worthy of thoughtful attention and courteous reply. I know that some lecturers show impatience, and sometimes rudeness, but I am always glad to be questioned and never afraid to say that I do not know, if I really do not. One time in Europe I got credit for great candour when, in answering the question: "When the Second Logos evolved from the first Logos, was it of His own will or because it was in the nature of things?" I replied that, having no personal acquaintance with the Logos, I could not answer the question, moreover that I was perhaps the only man in the Society who dared say, when necessary, "I do not know"! These speculations commend themselves to a certain type of mind but I, as a practical man, cannot help feeling vexed when I see colleagues wasting their lives

in that sort of kite-flying while the world around them is weltering in ignorance which they do nothing practical to dispel or to make their neighbours wiser and happier.

The 7th August was our last day in Melbourne. In the morning I went with Mr. and Mrs. Hogg to consult a woman who styled herself a "Futurist," but apparently got nothing of sufficient importance to be noted in my diary. A visit to the Museum and a lunch with friends filled up our day and in the afternoon Miss. Edger and I embarked for Hobart, Tasmania, on the coasting-steamer "Moona-wan," many friends coming to see us off.

Over a calm sea and in fine weather we sailed until the second morning after, when we reached Hobart. It was a bright, bracing, sunny day and the picture of the town and harbour that was spread out before us was one of the prettiest I have ever seen. On landing we were most heartily welcomed by our members, who took me to the Imperial hotel and Miss Edger to the house of Mr. Leo Sussmann, President of the Branch. Tasmania, as every student of geography knows, was discovered in the middle of the seventeenth century by the Dutch sailor, Abel Janssen Tasman, who circumnavigated the Australian continent and discovered the great island in the Southern Pacific Ocean which he called Van Dieman's Land, in honour of his patron, the then Governor of the Dutch possessions in the East Indies; but which, in 1803, was given his own name by the British expedition under Bowen, dispatched from Sydney to form a settlement on the island, until then absolutely neglected by white men. With a few soldiers and convicts, Bowen finally fixed on the spot where Hobart Town now stands. From 1817 commenced a rapid increase in the number of free (*i.e.*, not convict) settlers who received grants of land in proportion to the capital which they brought into the colony. In 1825 Tasmania was declared independent of New South Wales; since 1854 authority has been invested in a Parliament, consisting of a Governor as Queen's representative and two elective Houses—the Legislative Council of fifteen and the Assembly of thirty-two members. The total population is about a quarter of a million only.

H. S. OLCOTT.

THE USE AND ABUSE OF PSYCHIC POWERS.

STRICTLY speaking, psychic powers mean the powers of the soul, because this word psychic is derived from the Greek *psuché*, the soul. But in ordinary language this term is used rather to imply what we in Theosophy should call the powers of the astral body, or even in many cases those pertaining to the etheric part of the physical body. To speak of persons as "psychic" generally means nothing more than that they are sensitive—that they sometimes see or hear more than the majority of people around them are as yet able to see or hear. Though it is of course true that this sight is a power of the soul, it is equally true that all the powers which we display in physical life are also powers of the soul, for our bodies, whether astral or physical, are after all only vehicles. What is commonly termed "psychic power" is then only a very slight extension of ordinary faculties; but the expression is also sometimes used to include other manifestations which are as yet somewhat abnormal among men, such as mesmeric power, or the power of mind-cure. Since the will is undoubtedly a quality of the ego, and since that is the motive force both in mesmerism and in mind-cure, I presume that we can hardly object to the application of this term psychic power in these cases. Very often telepathy and psychometry are considered to come under the same head, although these in reality merely indicate a somewhat unusual sensitiveness to impressions from without. In reality all of these powers of the soul are inherent in every son of man, though they are developed as yet only in a few, and are working only very partially even with them, unless they have had the inestimable advantage of definite occult training.

In my lectures upon Clairvoyance I have very often had to draw a decided distinction between the trained and the untrained man. Until we come to examine the matter practically we can have very little idea what an enormous difference the definite training in the use of such powers really makes to the capacity of the man. Practically all those whom we commonly think of as psychic in this Occidental country are entirely untrained. They are simply persons who

possess a little of this higher faculty, which has been born in them as a consequence of some efforts which they have made to attain it in past lives—possibly as vestal virgins in ancient temples, or possibly as practitioners of less desirable forms of magic in mediæval times. In most cases in this life they have used such powers somewhat blindly, or perhaps have made no conscious effort to use them at all, but have rather been satisfied to accept whatever impressions came to them. In India, and in other Oriental countries, these things have been scientifically studied for very many centuries, so that there any one who shows signs of such development is instructed either to repress its manifestations altogether, or else to put himself under the definite training of those who thoroughly understand the subject. The Indian mind approaches these problems from a totally different point of view. To the Hindu mere sensitiveness seems an undesirable quality lest it should degenerate into mediumship—a condition which he regards with the utmost horror. To him those powers of the soul do not seem in the slightest degree abnormal; he knows that they are inherent in every man, and so he is in no way surprised at their occasional manifestation. But he knows also that unless carefully trained and kept in perfect control they are very liable to mislead their possessor in the early days of his experiences. The Indian student knows what he is doing in regard to those matters, for they have all been thoroughly classified thousands of years ago. There are many teachers in India who will take a man and train him quite definitely, just as here a man might be trained in athletics or in the practice of some science. You will readily realize therefore that in Eastern countries the whole thing is systematized in a way very different from that which prevails among us. All of those whom here you call psychic and clairvoyant would be regarded in the East as not very promising pupils. Indeed, I believe that many of the Oriental teachers would rather not undertake the development of a man who has already some small amount of those psychic powers, because it is found that such a man has usually much to unlearn, and is far more difficult to manage and to train than one in whom as yet no such faculties have manifested themselves. In the East they have a thorough comprehension of all these things, and therefore fewer mistakes are likely to occur among them; for with them a man is trained in the use of his faculties from the first, and the possibility of error and miscalculation are clearly ex-

plained to him and therefore he is naturally far less likely to fall a victim to them. We know very well how in our Western countries clairvoyance has a bad reputation, by reason of the fact that there are many pretenders to its possession who are constantly unsuccessful and blundering in their efforts. There may be some of those who are simply and entirely impostors; but I imagine that the majority have really some very partial development of this faculty, although they have often entirely misunderstood even the little that they have. Certainly no man in the East would ever come before the public, or be known in any way as a clairvoyant, until he had been trained very far on the way, so that he had passed beyond all possibility of the ordinary gross errors which are so painfully common among so-called clairvoyants here. If you grasp this fact, you will at once see how great is the difference between the trained and the untrained, and how very little reliance is usually to be placed upon the latter. I know that most psychics among us feel themselves to be infallible, and consider that the messages and impressions which reach them come always from the very highest possible quarters; but the truth is that a very little common sense and study of the subject would show them that in this they are mistaken. No doubt it is to a certain extent gratifying to one's subtle self-conceit to suppose that one has the exclusive power of communication with some great archangel; but if one will but take the trouble to read the literature of the subject it will soon become apparent that many hundreds of other people have also had their private archangels, and have, nevertheless, been very frequently grossly mistaken. Of course no trained man could possibly fall into such an error as this; but then, as I have said, the vast majority of our psychics in Europe and America are simply entirely untrained. Some of them may receive a certain amount of guidance from dead people—"spirit guides" as they are often called—but it is very rarely of a definite and practical kind, and it usually tends much more towards mediumship and general sensitiveness than towards the gain of definite control and self-development. I doubt very much whether any large number of our Occidental psychics would for a moment submit themselves to the kind of training which the wiser teachers of the East consider necessary. There a man has to try persistently, patiently, over and over again, at the very simplest feats until he succeeds in producing

his results neatly and perfectly ; he is expected to build up his knowledge of higher planes step by step from those with which he is already familiar, and he is not encouraged in lofty flights which take his feet away from the bed-rock of ascertained fact. Our Western psychists would probably consider themselves much injured if they were made to work laboriously at self-control in the way which is always exacted as a matter of course in all Oriental schools of development of those psychic powers.

I suppose that many people would include among psychic powers Astrology, Palmistry and Phrenology. I think, however, that we are hardly justified in describing these as psychic, because in all of them the theory is that the results are obtained by deduction from matters of fact and of observation. The Astrologer ascertains the position of the stars at any given moment, and from that he casts his horoscope or sets up his figure, and after that it is supposed to be a mere matter of calculation to discover what influences are at work. In the same way the Palmist simply observes the lines of the hand and then gives his delineation according to the accepted rules of his science ; and the same is done by the Phrenologist from his examination of the varied configuration of the skull. Of course, I know that in all these sciences the real proficiency lies in the capacity to balance the contradictory indications and to judge accurately between them ; and I am sure that many practitioners of these arts are aided in such decision by impressions which come very much nearer to psychic faculty. To this last perhaps we might permit the name of psychic power but hardly to the sciences themselves ; so that I think we may put them on one side for the purposes of our lecture. It sometimes happens that one who practises some of these arts is in the habit of receiving impressions and communications from some astral entity—impressions which very greatly assist him in judging accurately from the facts put before him. In that case obviously such success as he may attain is not in consequence of his own psychic powers, but of the additional discernment which ordinary astral faculty gives to his departed helper.

In the same way it does not seem to me that mediumship should be recognised among psychic powers, or indeed considered properly a power at all. The man who is a medium is not exercising power, but is, on the contrary, abdicating his rightful possession of control

over his own organs or principles. It is essential for a medium that he should be one whose principles are readily separable. If he is a trance or a writing medium, that means that any astral entity may readily take possession of his physical body and utilize either the hand or the vocal organs, so that he is simply one who can be very readily dispossessed by a dead man. If, on the other hand, he is a materializing medium, whether the materializations are perfect and visible forms, or merely invisible hands which touch the sitters at the séance or play musical instruments or carry small objects about, then the quality which he possesses is simply that etheric or even physical matter can very readily be withdrawn from his body and used for the various operations of the séance. In any or all of these cases it will be seen that the medium's part is to be passive and not active, and that he may very readily be seized upon and obsessed. So that it is very evident that he cannot be described as possessing or using a power at all, but simply as able to assume a condition in which he can very readily yield himself to the power of others.

It would seem then that we may reserve the title of "psychic" powers for the definite use of will or of the astral or etheric senses—that is to say that we may include genuine and controlled clairvoyance, mind-cure, mesmerism, telepathy, and psychometry. A great deal of unconscious psychic power is also being constantly exercised, and of that I shall speak later ; but we will take the conscious exercise of powers first. The conscious exercise of those powers is only for the few among us at the present. It is by no means uncommon to find men who have considerable mesmeric capability ; and a very fair number of persons possess a good deal of curative power along various lines ; but still as compared to the total population these are only a very few. The unconscious powers are possessed by all of us, and all of us are using them to a greater or less extent.

To those then who possess and employ these conscious psychic powers I would say that all of them may be used and all of them may be abused, so that it is very necessary that great care should be exercised with regard to them. There is a very good general rule which is universally applicable with regard to all such matters, and that is the rule of perfect unselfishness. If those who possess such powers are using them in any way for personal gain, whether it be of money or of influence, then that is distinctly an abuse. These are truly powers

of the soul ; they are connected with the advancement of man and with his higher development, and it is for that higher development only that they should be employed. That is a very important point for the person possessing those powers to bear in mind ; it is the only absolutely safe rule that can be made for their use. These are in all cases glimpses of the future of the human race. If these higher powers which will one day come to every one of us are to be used by each man for himself, then that future will be a very fearful one and a very dark one. If, on the other hand, as these powers develop, men learn to use them for the uplifting and the helping of the race, then that future will be a bright and a grand one. Our record tells us that in the remote past there was a mighty race which possessed these powers to the full ; but that race as a whole used them wrongly, and in consequence that race disappeared. We of the fifth root race must also in our turn pass through the same trial, we must inherit the same powers. Their occasional appearance among us now is an earnest of the time when they will presently become universal, when they will be widely understood and widely accepted. The great question is whether having followed our predecessors so far, we shall follow them to the end, whether when we have developed these powers as they did, we also shall abuse them as they did ; for if we do that then it is certain that we shall also follow them in their destruction. But if, as may be hoped, we shall do somewhat better than they, if there shall be a larger proportion who will use these powers for the good of mankind as a whole, then it may be that the doom can be averted, and that the common sense and public feeling of the majority will condemn and curb their employment for selfish purposes. But if that is to be, if we are to have this larger proportion of those who understand and who use their powers intelligently, it is certain that we must begin now ; now that those things are as yet only in seed among us we must begin by using them unselfishly, and we must put away altogether the idea of exploiting them for the sake of the lower self. There is already very far too great a tendency in this direction ; the grasping avarice of the ignorant leads them to employ every additional advantage which they think they can gain, in order that they may make a little more money, that they may obtain a little more advancement or a little more fame for the wretched personal self. The dawn of those higher faculties must never be corrupted by such thoughts

or such feelings as these. We must remember that these higher powers involve higher responsibility, that the man who possesses them is already in a different position, because he is already coming within reach of higher possibilities in many directions. We understand this very readily in other and more purely physical matters, and none of us would think of regarding the responsibility of the savage when he commits a murder or a robbery as in any way equal to our own if we should fall into the same crime. That is simply because we have a greater knowledge than he, and so every one instinctively realizes that more is to be expected from us. Obviously exactly the same thing is true with regard to the question of this additional knowledge—this knowledge that brings with it so much more of power ; for added power means added opportunity and therefore added responsibility.

In previous lectures I have already explained the Theosophical view with regard to mesmerism and mind-cure, so that I need not now repeat myself with regard to these subjects. It is very easy to see how the former might be misused—how it might be employed with great facility to dominate the mind of a person and so to influence him unduly to favour the operator. One hears sometimes of such cases in which a man desiring to obtain a position, or another one desiring to obtain money, will exercise undue mesmeric influence and so get himself appointed to some place which he is obviously unfitted to fill, or perhaps succeed in having money given to him or left to him as a legacy when it should obviously by ordinary canons of justice have passed into quite other hands. It is quite common to see advertisements in the papers of those who profess to teach mesmeric influence avowedly with the intention that it shall be used in ordinary business, in order that the person who uses it may in this way get the better of the unfortunate men who come into contact with him in the way of trade. It is at once obvious that all these are very serious abuses ; and I think that we must certainly class with them that use of mesmeric power which is so frequently exhibited in public—that which makes the subject ridiculous in some one or other of many ways. On the other hand there is no doubt that mesmerism may be very usefully and profitably employed for curative purposes. As I explained in my lecture on that subject, it is usually possible to withdraw from a patient such pains as those of headache or toothache by means of a few passes without putting him into a trance condition at

all. Indeed I imagine that a very large number of the ills to which flesh is heir could be cured in this way without the use of the trance. This latter should be used very sparingly, because it involves domination of one man's will by another. Perhaps almost the only case in which it is undoubtedly justifiable is that of a surgical operation. We shall find many accounts of its successful employment in such cases in the works of Dr. Esdaile of Calcutta and Dr. Elliotson of London.

One may see equally readily how easy it would be to misuse the power of mind-cure. It is often employed simply as a means of making money; and it seems to me that wherever that is done there is a terrible danger of impurity in the motive and unscrupulousness in the practice. I know that it will be said that those who devote the whole of their time and strength to the curing of others must themselves obtain their livelihood in some way, and that in this respect mind-cure stands only on the same level as ordinary medicine. I do not feel myself able to agree with this latter contention. In the case of the ordinary doctor we all know that he has passed through an expensive training in order to fit himself to deal with the especial needs of the human body; and we all realize what it is that we are buying from him—the services which his skill and experience enable him to place at our disposal. But the mind-curist is often entirely ignorant, and has undergone no preliminary training whatever; and in any case he is using a power which cannot be measured upon the physical plane, because it belongs in reality to something higher and less material. If such a practitioner has no means of his own, and is devoting the whole of his time to the work of curing diseases, there can be no objection to his accepting any gift that a grateful patient may wish to make to him in recognition of the help which he has given; but it certainly seems to me that to fix a definite charge for services of this nature is eminently undesirable and contrary to the whole spirit of occult teaching. This is a matter which every person must decide with his own conscience; but it is assuredly a most dangerous thing to introduce any element of personal gain into the utilization of powers which belong to these higher levels. It is certainly better to avoid in this case the very appearance of evil.

All this is true also of clairvoyance. Most undoubtedly any faculty of that nature which a person possesses may be used for good

in a great many ways. For one who possesses this faculty higher worlds lie partially open, at any rate sometimes, and therefore this power may be used to learn. For this purpose it is necessary that the clairvoyant should make a very careful study of the literature of the subject, in order that he may see what others possessing this faculty have previously learnt, that he may be guided by their experience, and may avoid the pitfalls into which some of them have fallen. Naturally a clairvoyant who does not study the subject, who makes no effort to verify his visions and to compare them with the experiences of others, is liable to be very seriously deceived, and by his wild predictions and descriptions, to bring the whole subject into discredit with those who do not yet understand it. But for one who uses this power with common sense and without self-conceit, in a scientific spirit of investigation rather than with the hope of obtaining personal gain from it, it may be a source not only of very great pleasure but also of great advancement. Not only may he obtain knowledge for himself—knowledge which he can also pass on to his fellow man, but by its means he may also learn to see when and how people need help, and to distinguish the way in which it can most successfully be given. By its means he can often see where a kind word is especially needed, where a loving, comforting, strengthening thought can be sent with the certainty of immediate result. The clairvoyant has at least a little more power for good than his fellows if he will only watch for opportunities for using it, if only he will think always of helping others rather than of gaining anything for himself. Beautiful possibilities open up before us when we think of the power that will be in the hands of all in the not far distant future; the man who is to some extent clairvoyant now is beginning even already to reap a little of the harvest of power for good which will come to us all as the race advances. So that the clairvoyant who is thoroughly unselfish and whose additional powers are carefully balanced by strong and robust common sense may do a great deal of good in the world and may gain spiritual advancement for himself in the very act of helping his fellow creatures.

It is not difficult to see that this is a power that may be terribly misused. The additional information about others which it puts in the hands of its possessor may be employed, and unfortunately is employed sometimes, for personal gain, for the gratification of curiosity and even for the levying of blackmail. You see from this how

essentially necessary it is that the clairvoyant should possess the characteristics of a gentleman, and where he belongs to the class which in Theosophy we call the first-class pitri this is, of course, the case. But unfortunately clairvoyance may be acquired by less developed souls who do not possess the instincts of the man of delicate feeling, as you may very readily see by some of the disgraceful advertisements which so frequently appear in our papers. There you will see persons quite shamelessly announcing that they are prepared to put clairvoyant power (such as it is) at your disposal in order to help you to obtain an unfair advantage over your fellows in some speculation, that they will help you to rob other men under the pretext of gambling or of betting on horse-racing. In this way they are pandering to the lowest passions of man, they are descending from what should be a higher and purer realm into the foulest mud of the most degraded physical life. Nor are these the only offenders, for you will often see announcements from those who profess to teach clairvoyance or occult science of some sort in return for so many pounds or so many dollars. These unscrupulous practitioners are able to live and to flourish simply because the public is as yet entirely ignorant of the true conditions of all such teaching. You may take it as an absolutely certain rule that no true occultist has ever yet advertised himself, and that no true occultist has ever yet taken money for occult teaching or information. The moment that a man advertises—the moment that he takes money for any service which professes to be of an occult nature—that moment he brands himself as having no true occultism to give. True teaching along these lines is to be obtained only from recognised schools of occultism, existing under the guardianship of the great Brotherhood; and every pupil of these is absolutely forbidden to take money for the use of any psychic power. So that all these people condemn themselves, and bear this condemnation on the very face of their announcements; and if they flourish and grow fat upon the property of those whom they deceive, the sufferers have only themselves to thank for the results of their own foolish credulity. Once more I repeat that there is one, and only one, absolutely safe rule with regard to the use of all these higher faculties, and that is that they shall never under any conditions be employed for any selfish or personal object.

C. W. LEADBEATER.

[To be concluded.]

TOLSTOY: HIS LIFE AND TEACHINGS.

[Concluded from p. 198.]

WHEN Tolstoy's arguments are felt to be unanswerable, refuge is frequently taken in the assertion that he is a fanatic. I think the implication is unjust, and in evidence I will briefly refer to his relations with the Doukhobors.

The arch-key to the Tolstoyan philosophy of the earth-life is the principle of non-resistance; the abstention from the use of physical force, of violent means to attain any end whatsoever, however desirable it may appear. This, as we have seen, means the disbandment of all armies and the avoidance of military service. Tolstoy in carrying out his principles has also refused to retain or sell the copyright of his many published works. While we must, I think, admit, that some of his most deeply-rooted convictions on phases of present-day life are impracticable for many a year, it is interesting to note the common-sense side of the man in his recent relations with the Doukhobors in which he does not ignore the practical aspects of life.

These people first came into prominence in the Russian Empire about 150 years ago. In their origins they date back some centuries, and there is an historic link connecting them with the remarkable German Mystic, Boehme. Their religion is a simple, yet refined spiritual and mystic phase of Christianity with hints in it of connection with the line of so-called heretics who sprang out of the Gnostic sects which flourished both within and without the Christian church of the first three centuries of the present era. Among their fundamental principles is the absolute refusal to bear arms, or to enter upon litigation of any kind in the law courts.

The carrying out of these convictions has brought upon them at various times terrible persecution and suffering: including banishment of their families to the wild and inhospitable mountain regions of the Caucasus: where again the iron hand of tyranny has followed them and they have had to endure privations, and persecutions severe and terrible.

Such a crisis came, about seven years ago, when through the

successful intervention and agency of some members of the Society of Friends a scheme was inaugurated to immigrate large numbers of them to Canada, where some seven thousand of these interesting people are now comfortably domiciled.

Tolstoy's sympathetic interest was aroused by these incidents, and he determined to render aid; this he accomplished by writing his well-known novel "Resurrection," and, contrary to his life practice, selling the copyright to an eminent firm of publishers in St. Petersburg, who gave a high price for it, but were prepared to give more than Tolstoy would take. It was published simultaneously in Russian, German and English, and the proceeds devoted to the suffering refugees.

Quite recently he has pointed out to the Czar and his Government a very practical course of policy, which they could adopt, much to the well-being of the down-trodden peoples of the empire, quite apart from the acceptance of his more advanced theories. Surely, these are not the actions of an impracticable fanatic!

He is the same man to-day as in the early eighties when the decisive crisis in his present earth-life occurred. He has lived a long life of self-denial, he has practised his own principles, and he stands before the world as by far the most heroic character of our times. A prince among men, loved and venerated by multitudes: by all good men and true, in every civilized country. In a materialistic age, in times of self-seeking, of brutal indifference to human suffering, he stands before the world in unique contrast to all these degrading tendencies; possessing a highly developed religious nature, having broad human sympathies: a lover of universal humanity, a lover of, and an untiring worker for, liberty—liberty of thought, of speech, of action—utterly selfless, as simple and humble as a little child, and ardently devoted to the uplifting of his fellowmen. Such is Count Leo Tolstoy.

About four years ago Tolstoy had a severe attack of illness from which he suddenly and unexpectedly recovered and has since been actively engaged on his writings. He refers to this period as a happy time, when the consciousness of the life of the spirit, liberated from that of the body, was especially dear to him, and when all that previously appeared insoluble cleared up wholly and easily, by the aid of his universal panacea—self-abnegation, humility and love. To the death of the body Tolstoy has for long past been completely indiffer-

ent. For him the chief interest in life lies in its spiritual essence: whether it shall continue 'here' on the physical plane or 'there' in the higher realms, is now completely immaterial to him, ready as he is for transition.

Just as formerly, when he regarded as his "self" his animal life, he could not contemplate any life after so-called death; so now he cannot imagine a cessation after leaving the tabernacle of flesh.

In conclusion, many are the lessons we may draw from such a strenuous life as that of Tolstoy's.

"Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of Time."

For the last twenty-five years the prophet of Russia has been pouring into her dull ears those vital and practical truths which lie at the roots of all civilization worthy the name. Only the few have responded, but a retributive justice—ever mingled with compassion—has now undertaken the arduous task of teaching her. By sorest methods, by sword and fire, by all the horrors of war and internecine strife, her manhood is being placed on the altar of burnt offering, her womanhood is being wrung with speechless tortures and miseries, her children suffering the pangs of hunger and her cities the prey of the revolutionary and the regicide.

To the world at large—for his has been a world-wide message—Tolstoy is still an unpractical dreamer, and the principles which underlie his philosophy of life are considered utopian. Such has always been the reception given by the world at large to its Christs and Saviours; crucify him, crucify him, has ever rung in their ears down the revolving ages. Only the few have been prepared to receive their message, to these it has been the glad tidings of a new era; a stimulus to renewed exertion in the cause of Humanity, an aid to the unfolding from within it of the divine life and love, which is ever seeking expression in us all. There is also a personal application which we shall do well to heed. Let us not overlook the fact that these divine laws of the larger life of communities and nations apply equally to our individual lives; that the Good Law as it has been named, is all-inclusive; that it applies to all minutiae of our lives with equal force and precision as to that of the nation of which we

form part. That *we* personally are responsible, according to our measure, for the wrong-doing of others and for the existent miseries around us in the community of which we form part. That we in our several stations have a mission of mercy and compassion toward those who need their consoling and uplifting power, a ministry of suffering and service to fulfil. The privilege of becoming Tolstoy according to our measure.

Suffering, pain, sorrow, anguish of heart, are parts of the present world-process of which each has to take his part—first involuntarily—then with gladness and joy of heart, under the assurance that all tends to bring us to the goal of humanity, which is oneness with the Divine life and love.

With this general sketch, I must reserve a more detailed examination of the varied aspects of Tolstoy's later writings until another occasion.

W. A. MAYERS.

AN INDIAN NIGHT.

IT was a bright, luminous night with the moon about two days to the full. We were in the middle of the stifling hot weather which forms one of the delights of the Punjab—for those who can avoid it—and even at eleven o'clock, at which hour I was accustomed to seek repose, the atmosphere still seemed to quiver with the burning heat of the day and to give no promise of amelioration. Sleep was out of the question just yet : to attempt to read was equally futile and it was not until after about an hour's gentle promenade in the compound, to and fro on the brilliantly lighted lawn upon which the black shadows of the *shishams* drew strange and fantastic outlines, that I sought my couch. I remember tossing about for a considerable time and casting some reflections upon the climate of India, before the buzz of insect life began to become less and less insistent and the centre of consciousness that I am accustomed to regard as "myself" slipped from the dense and exceedingly hot *sthula sharira* lying on the bed, to function upon another and less trying plane.

I do not know how many hours had elapsed when I next

regained consciousness. The remark that seemed to bring me back into myself was a not uncommon one.

"Wal, have a drink?"

I caught myself murmuring, more from the force of habit than from anything else, I believe (for, to my surprise, I did not feel in the least thirsty—a rare occurrence during the hot weather) :

"Thanks ; a *chota nimbu* soda will"—

"A WHAT?"

The words seemed to come with an extraordinary force and intensity and I now became aware that I was sitting at a small, round table and that I was not alone. Before me sat a short and rather bulky man, with a bald head and bright, piercing eyes, and from the expression of his face and his open mouth of astonishment it was evident that the question had come from him.

I explained that the liquid which I purposed to imbibe at his expense was composed of lime juice and soda ; but that if these ingredients were not available (for I was not quite sure in what portion of the globe I was) I should be perfectly satisfied with any non-alcoholic beverage which was immediately accessible.

"You can have anything you like *here*," he replied with something of a chuckle, "at all events anything that you can *imagine*. Personally, I stick to 'Corpse Revivers.' Wal, you prefer lime, do you? Jest keep your mind on it for a wink and it will come along."

Suddenly I became conscious of the fact that on the table before us were two glasses, one before me and one in front of my companion, and that mine contained the required *nimbu* and soda.

"How did the drinks get there?" I asked, "I did not notice anyone bring them." My companion peered at me curiously for a moment or two before replying.

"You don't seem to know your way about much," he said at length, and after a pause added : "I see now that you don't belong here. Can you do 'larger than the largest and smaller than the smallest?' No? Wal, I'll show you how."

My companion disappeared and I caught sight of what at first sight appeared to be two enormous mountains rising at some distance from me. They were similar in shape and must have been many miles in height. As I was gazing at them I suddenly perceived that

they were in the shape of a human foot and that my two mountains represented the big toe of each foot. Following them upwards I perceived in the far distance two perpendicular columns of gigantic size rising above them and disappearing from view into the dim haze of illimitable altitude. Suddenly the roar and crash of long-continued thunder broke out above me. Could it be that my short, bald-headed companion of a few seconds ago had, in a moment of time, transformed himself into this world-giant and that the terrific thunder which rolled around and half-stupefied me with its volume of sound was uttered by his Titanic vocal organs from a height far beyond the range of my vision?

Suddenly the thunder ceased, the mountains disappeared and I caught the sound of a shrill, high-pitched little voice coming apparently from the table.

"If you look very carefully for me on the table you may just catch a sight of me," it said. But though I examined the top of the table with the utmost minuteness and tried to trace the direction from which the diminutive voice proceeded I could find nothing resembling my friend."

He was again facing me in his chair; and I at once noticed another curious thing regarding him.

When I say "curious," it must not be supposed that, while I was experiencing the occurrences that I am now trying in some measure to describe, I was conscious of any feeling of astonishment or wonder. On the other hand everything which presented itself to my consciousness appeared to me to be perfectly natural and was accepted by me as such. It was only upon awaking and thinking over my experience that the peculiar surroundings in which I found myself gave birth to the feeling of amazement.

Around his squat little figure and his shiny, bald head was now visible to my sight a bright, luminous haze, which followed the outlines of his body and enveloped him as with a cloud. This haze contracted and expanded rhythmically with his breathing and was illuminated with brilliant and many-hued colours. Instantly my mind rushed back to the information which I had acquired from Theosophical hand-books and lectures.

"Why," I exclaimed, "I can see your aura!"

I had often read about the subject and had envied the fortunate beings who are able to discern this finer portion of a human being. But up to now I had never had the satisfaction of seeing an aura for myself. I reflected that here indeed was corroboration that had long been ardently desired.

"I must be on the astral plane," I murmured more to myself than to my *vis-à-vis*... My companion looked at me silently for a few minutes as if I had been some object of curiosity that he was seeing for the first time and I remarked that his aura expanded itself and curious, bright-yellow patches appeared in it.

"Stranger, you don't happen to be a Theosophist, do you?" he exclaimed at last.

"I've been a member of the Theosophical Society for the last ten years or so," I replied, with a certain feeling of dignity.

"Wal, I'm real glad to see you," he exclaimed, "Shake," and he put out a short, chubby hand.

"I'm real glad to see a living Theosophist. Why, I was one of the original founders of the Society when it started in the States and I paid up my dole regularly, which was more than most of them did, I remember. It was Felt that taught us how to use that hammer-head that produced our drinks. Many a long and interesting discussion did we have in New York. And we were all keen as mustard! There was O'Sullivan, that delightful chap O'Donovan, and Wilder and Massey—and Cobb and a crowd of them. And as for friendly elementals and social-minded spooks, wal, they simply romped around! I guess you aren't having such lively times jest now, are you?"

I had to confess that spooks and elementals did not, to my knowledge, play a prominent part in the present-day development of Theosophical activities.

"And there is a slump in the astral plane? Folk don't seem quite so keen on it as they were?"

I explained to him at some length that there were higher regions of nature to which the attention of really earnest Theosophists was more suitably directed.

"Yes," he said after a pause, "I thought so; but I reckon that if folk can't keep their wits about them on the astral plane they will certainly be wool-gathering on 'the higher.' It's a good many years since I joined what we used to call the majority and I've kept my eye

open a bit. I can tell you I'm a bit disappointed in your T.S. It's almighty dull in these parts and there are precious few that come over that are worth a cent. Most of them are so stupid and sleepy that you can't get a single sensible syllable out of them. 'Why, during the African war, one of your generals arrived over here with a thud—he'd been smashed up with a pom-pom shell, I believe. He'll be a pal to me, says I; he'll know a thing or two and its long since I've had a real live general to yarn to me. But, darn me, if he wasn't as bad as the rest! He was as drowsy as a drunken Dutchman. I tried every way I knew to wake him up and at last in sheer desperation I took to cussing him. I can cuss a bit, I can tell you—or used to be able to. Great Scott! If I had said a fraction of what I let him have, to the meekest American devil-dodger he would have been at my throat before you could say Chi-ca-go!"

"I hope that the means you employed proved effectual," I remarked politely.

"Effectual? Not they! He just uncurled himself a bit—for he was all plaited up like a Jerusalem artichoke—droned out something about 'Stellenbosching,' and then went to sleep again! I can tell you it was sort of sickening. I gave him up. "Yes," he went on, "It's sort of lonely over here. There's mighty little going on and, as I said, I'm disappointed in your Theosophical Society."

"But what has the Society to do with it?" I asked, for I had ailed to catch the drift of his remarks.

"Wal, it's this way. After I had slicked over here I spent a tidy bit of time getting the hang of the place; learning how to work currents and to tackle little Natures.* Besides that you have got to find out what's astral and what's not. You can jump through a solid wall as easy as wink; but if you run your head up against an astral house you'll soon want a cure for headache. When I comprehended what a few wide-awake people there are here—unless you make them yourself, which aint much fun—I reflected that the T. S. would soon alter all that. There were dozens of them learning how to operate their astral bodies when I left and I expected that soon there would be one or two that I could get the news of the day from. Besides, I calculated that all who came over would be sociable and would take an interest in things; and I planned out a top-hole Theosophical Acad-

* Nature-spirits,

emy for them with all sorts of fancy apparatus and a museum with a complete set of elemental essence, classified and numbered, for reference. Wal, I hung about a lot waiting for members and was prepared to give them a way-up time in my Academy and help them no end. But, hang me, if your Theosophists aren't more asleep than the rest of them! They are all bunched up like Bologney sausages, dreaming away in a fancy world of their own, and if you do manage to get at one of them, all they do is to moon about and murmur 'tattvas' and 'tanmatras' or such-like rubbish. There are no tattvas here,—leastways not as far as I have seen."

This conversation perplexed me not a little; for I understood that certain portions of the information given in Theosophical publications were expected to be of the greatest benefit to members on their leaving their physical bodies in putting them *au fait* with their astral surroundings. I intimated as much.

"Not much!" replied my loquacious companion. "The fact is they don't seem to take any interest in the astral plane at all. They don't know anything practical and it strikes me that your teaching aint up to modern standards. Look here, I tell you what I'll do: I'll take you off to see a Theosophist that came over last fall and you can see for yourself what a muffled-up useless mummy it is. Jest catch hold of my magnetic cord and hold tighter than a limpet."

I now became aware of the fact that hanging from his left side was a kind of tube about three feet in length. It had a glistening, white core running through it around which was what appeared to be an outer casing of a bluish-grey colour. The inner core sparkled and coruscated with light. I took hold of it with one hand and at once experienced the sensation of a sharp electric shock which sent pins and needles right up my arm. But a still more curious thing happened. I found that as long as I was touching this magnetic cord I was able to perceive the most fantastic and grotesque figures. They appeared to surge and battle around us, now approaching so close that they seemed to be pressing us down; now retreating a short distance and apparently gathering strength for a fresh onrush. The most weird faces were among them: awful and hideous compounds of animal and human forms; and, most startling of all, exaggerated copies of human organs,—great eyes as large as moons floating by themselves, whose pupils dilated and contracted as they advanced and receded

and which gave expression now to the wildest terror and now to the most sickly loathing.

My companion paid not the slightest attention to these shapes : indeed, he appeared not to be conscious of them. At his direction I again grasped the cord tightly with both hands.

I at once became conscious that I was moving and soon the feeling of motion became so intense that I had the greatest difficulty in preventing myself losing consciousness. We seemed to be rushing through space with the velocity of a rifle bullet ; and the wind whistled as we flew. I have done some fairly rapid scorching in a motor-car, —but that was child's play to this. If one was to take the sensations of a Gordon-Bennett winner and combine them with the sickly lurch of a rapidly descending lift and then raise them both to their thousandth power it might give in imagination some slight approximation to what I felt as I took part in that terrific journey. I was unable to breathe and a sickly, stifling oppression closed in upon me and numbed alike my faculties and my feelings. I realised the awful torture of a sunken sub-marine. Ever and anon fearful shapes and terrifying faces would appear and gibber at me out of the pitchy blackness. And through it all ran the unutterable sensation of being adrift in boundless space, without support or foothold, and of dropping, dropping through the illimitable abysses of infinitude.

My *cicerone* was presumably habituated to such voyages. At all events he gave no sign of being in any way incommoded and kept up a continual stream of observations and explanations for my benefit, only a very small portion of which I was able to catch. I remember dimly that he said something about "yojanas and yojanas" and seemed to explain our journey by the necessity of "going round the Egg when you can't go through it." Later, he entered into a long and highly metaphysical exposition regarding the universe ; stating that everything existed in everything else and that even the sense of motion was illusory—*Mâyâ*, he called it. One of his sentences has remained firmly fixed in my memory : "Everything is nothing and nothing is everything." He repeated this several times and added that though I might be able to understand it perfectly clearly *then* I should not be able to do so after my return to my physical body—which is perfectly true.

At length, after what appeared to be centuries of travelling, my

friend announced that we had reached our destination and, upon looking round, I found that we were both sitting exactly as we had been before we started, with the same table and the same drinks before us ! But a new peculiarity now manifested itself. The table, my companion's body, the earth which supported us, were all now transparent to my gaze ; and, in whichever direction I looked, I became aware of an enormous number of objects lying one behind the other and stretching to untold depths. At each glance enough objects to fill a full-sized museum came within the field of my vision.

"What you want is more practical work," stated my companion impressively. "You don't experiment enough and common people aint convinced. Get the astral plane clear and definite before you begin to tackle regions you can have no conception of. My advice is to *experiment*—EXPERIMENT—EXPERIMENT!"

While he was uttering these last words he placed his hand over my head and I felt a thrill pass down my spine as of a strong electric current. It became stronger and stronger until at last I could bear it no longer and I lost consciousness.

* * *

I was again in my bed, hot, uncomfortable and—very thirsty. The moon had disappeared behind the belt of dark trees that fringed the horizon and all was peaceful. I lay still thinking over the remarkable experience that I had just brought through. Who was my midnight companion and what was he ? Was he

"A spirit of health or goblin damn'd ?"

And what of the Theosophist whom we went to see and of whom I retained no recollection ? If any member of the Society, more instructed than myself, can throw any light on these points I shall be deeply grateful.

My *sposa* has called my attention to the fact that the names of the persons mentioned by my dream-companion are all given in the first volume of "Old Diary Leaves" as being present at the original formation of the T.S. in America ; and that in the same book it is also stated that a Mr. Felt was interested in elementals and had undertaken to instruct the members of the young Society in the method of their evocation. This seems to amount to a strong presumption—may one not say proof ?—that my astral *cicerone* was not a mere creation of

the dream-imagination, and I cannot help asking myself, in the words of Bernado :

"Is this not something more than fantasy?"

C. STUART-PRINCE.

EQUILIBRIUM.

EVERY life to be successful must have a central thread running through it upon which events may be strung as beads upon elastic. This main line, represented by some high ideal, some definite purpose, some determined course of action, is the only thing that will preserve harmony amid chaos, bring order out of disorder, and put any clear meaning into life itself. If one follows the changing phenomena of existence, he will be puzzled and discouraged, tossed hither and thither or have events tossed at him; it is only when he seizes either the real noumenon underlying all, or a noumenon that he has created for himself and holds to it through all changes, that he is able to keep equilibrium or accomplish any definite work.

Those who have recognised the fact that there is a vast scheme of orderly progression existing throughout the universe, who have knowledge of the revolutions of the planets and their relation to each other, of the specific workings of the various kingdoms, of the succession of races and the allotted task of each, of types of individuals and their corresponding duties, know that there is a line of connection running through all, and that one thing evolves out of and merges into another as evolution proceeds.

The law of evolution is the great thread upon which are strung systems and worlds and the inhabitants of these, and it is only by understanding this law that we can see clearly and definitely what course to pursue. In trying to understand, we must first make an effort to locate ourselves, for every man is his own centre of equilibrium, and until this point is established he has no basis from which to reason. If he does not think of himself as the centre from which his own evolution is to proceed, he will be lost in a maze of facts, and in trying to attach himself to one thing or another will become depen-

dent, then cast adrift, or shifting, as one after another the objects to which he clings pass from beneath his hold. Growth is a widening from the centre outward, not an accumulation from without.

A tree adds ring upon ring to itself as the years go, but the newest circle is at the centre, not the circumference. And the analogy holds good in regard to man; he does not evolve by robing his mind in the opinions that gather about him from outside, but by drawing upon the inner essence of thought, by which his mental body is nourished as the tree is nourished by the sap. To be sure that which feeds the sap comes from without, but only after its individual form has been broken up and reduced to its chemical constituents. And so with thoughts and opinions, after they have been subjected to analysis—mental disintegration—their qualities may be assimilated by the mind and nourish the inner growth.

Until one has learned to reason from analogy and to classify the multitudinous phenomena of the universe under a few simple headings, he will only be confused and disheartened by trying to conceive of the larger workings of the Cosmos and of the intelligences that guide these. His separative manner of thinking will cause him to place the phenomena that he considers, range above range in ever widening distance and remoter grades of consciousness, until his brain and heart sink beneath the survey and he feels himself hopelessly removed from that supreme consciousness of all towards which he yearns. This conception has to be broken up and an entirely different process of thought instituted. From the form, the matter side of things, he must turn to force, spirit, and consider consciousness, for while the characteristic of matter is separateness, that of spirit is unity; force is on the side of spirit, and it is only by association with varying classes of matter that it appears in division. He has pictured the forms as separate from each other, he must now lose sight of these forms and consider the living essence of each. Thinking of divine consciousness as at the heart of all things, he may take himself as a focusing centre, and turning thought inward, reach in imagination this innermost source. He may then think of the varying grades of consciousness—as expressed by the forms—as circling out from this centre. The lower grades—those which in his normal state are sub-conscious, because in him they represent results of evolution through forms in the preceding kingdoms—will not extend far, but if

he reaches out to the circumference of his circle, he will be able to trace the most extended consciousness—that which in him now is superconscious, because it represents experience in a form that he has yet to evolve—vibrating its subtle impulses back to the common centre and interpenetrating all the other grades. Seeing this, his mind will cease to stretch out into space in contemplation of higher things, but will rather go inward to the centre to seek understanding of whatsoever it may be.

By doing this he will realize that the consciousness of the highest archangel is at the nearest point in connection with himself as at the farthest and the depressing sense of distance and aloofness will disappear. The fact that he cannot consciously grasp this consciousness will not deter him from knowing that it is nevertheless there, for if his faith falters, he has only to think outward again to the circumference of his circle where he has in imagination placed the exalted consciousness of this being and trace this particular circle inward to the centre. Reason will tell him that if he has an understanding of anything it is because his own consciousness responds to the consciousness of the thing considered, therefore to that extent, the two are identical. Realizing in this way that he cannot conceive of what is without except by what is within, he will come to the conclusion that the source of all consciousness is within and that if he longs to come into conscious relation with any particular being, he must withdraw inwardly until he finds it. The chief importance of this line of thought is that it gives one a definite focus for all effort, pins him, as it were, to the spot and relieves him of that uncertain stretching out into space that fatigues the brain and engenders doubt.

Having realized the thread upon which form is strung, the next step in gaining equilibrium is to locate the exact point at which one's own particular form appears, and find out how rational development may best proceed. And here it is well to remember that the enduring, the eternal, that which we call spirit, is present at every point. This is said to be beyond attributes, but in trying to conceive of it, we give it names. The name that will be best suited for the present purpose is harmony, for by persisting in harmony, one keeps a firm hold on unity and this is the characteristic of the essence of life. To go from point to point harmoniously in the process of the evolution of form is to be at one with that which we call Divinity and

brings about a realization of the Divine through all external changes. If it were not so, union with the Supreme would appear an impossible attainment in face of the vast processes of evolution still before us. To go forward in a state of equilibrium, of harmony, is to be conjoined with the Eternal at every step; and this means more than may appear, for equilibrium is brought about by an equalization of the trinity of forces comprising the One Force. Let us call these Life, Love, Intelligence, and exemplify the assertion.

We are dealing now with the human kingdom and may find examples there. Every man represents a triangle of the principles mentioned. The well-balanced man will be an equilateral triangle; in him, health, vitality, strength—whatever one chooses to call it—will be toned down, softened by love and both will be directed by intelligence; there will be a balancing of the three forces, and harmony, righteousness, justice, appropriate to his place in evolution will prevail.

In other men, the principles will vary. One will be full of Life, strength, but have less love, less intelligence; this will give us a thoughtless, cold-hearted but vigorous type. Another will have the love principle well developed, but show less strength, less intellect; this one will be meek, generous, self-sacrificing, but with little regard to fitness and the real well-being of himself and others. A third will have a large share of intelligence but little love, little vitality, this is a coldly-intellectual type. And so on, through the various main types of individuals. However, the point to be grasped is that to be at one, in harmony with the Eternal Principle of Life at every point in his evolution, a man must keep the three principles in himself equal. Remembering that the one whom he seeks is All-strength and All-knowledge as well as All-love, his effort will be to manifest these three in proportion, and so mirror the greater in the smaller, be at one with the Highest at every point and so continue his evolution in peace.

Now, in locating oneself in the scheme of things, it is well to grasp clearly what the work of the human kingdom is, for those who guide the larger workings of the universe follow a definite system. We have been told by the more advanced ones that the work of the human kingdom is the evolution of intellect, and accepting this statement, one may look upon it as the main strand of the great thread upon which to centre attention. In doing this he will learn not to be tossed backward and forward by events, to sink or rise as they appear

maleficent or agreeable, but taking them as they come in heterogeneous array, to put intellect to work upon each, extracting something therefrom and storing away knowledge. In this way, a steady and continuous line of progression will emerge out of all experiences, and looking back along this line, the accompanying phenomena will cease either to trouble or to hold attention. In accepting intellect as a main line of development, we are not to lose sight of the previously mentioned trinity of principles; a tri-colored bead might move along an elastic cord that was different in color at intervals, without for that losing its own shades. And so with the individual, as he follows the great line of the development of intellect, he may keep his three qualities in harmonious proportions. Later will come the period of the definite evolution of the great Love principle, when as divine man, he will follow this as a main line of development. Then depths of pure love, of which he has now but little conception, will unfold within him, and from that point, looking backward, he will see how small in comparison was the amount that he displayed in the human kingdom where intellect was the dominant power.

Now, in considering the evolution of intellect, it is wise to take a general survey of that portion of the great thread which lies between the animal kingdom and the kingdom of divine man, and try to realize at what point one stands. We have been told that seven great races mark the period of human evolution on the earth and that the fifth subdivision of the fifth race is now in the ascendancy. This means that the advancing race is nearer to the kingdom of divine man than to the animal kingdom, that it is in the fifth stage of intellectual development. Rational effort, therefore, would be to fix attention on what we are approaching rather than what has been left behind, and in trying to understand something of the higher kingdom we will steadily evolve toward it. We have historical models of men far advanced in the ranks of humanity, and also of those who have completed the work of the human period, men whose strength, love and knowledge is borne witness to by the words and deeds recorded of them; it is by comparison with some of these that we can find out where we stand and keep ourselves from retrogression.

But individual progress is not dependent upon the sub-race to which one belongs, other methods must be employed to determine that. Types low and high in the scale of being are found in the

representative race, those who have retrograded as well as those who have advanced, and in the former class, a powerful intellect often accompanies great moral degeneration. Aside from the information as to races, given by scientific investigators, there are rational methods by which one may find out his place in evolution, for if one marks out a central point, he can decide as to which side of this he stands. The central point might be found in this way: We are considering intellect as between sensation—the work of development in the animal kingdom,—and spirituality—that of the kingdom of divine man. At the central point will necessarily be found the human being, equidistant from these poles, who represents intellect balanced between sensation and spirituality. It will be quite easy to determine if one stands there, and if not, to analyze oneself and find out at which side of this intellectual equator he stands. If he faces himself candidly, he can decide as to whether animal or spiritual qualities prevail in him, and to what extent. The qualities that are making for progression beyond this point will be marked by growing unselfishness—the sign of spirituality—rational unselfishness, for he is developing reason as a main line, and to be unselfish without this qualifying attribute might mean a forgetting of definite purpose, an acquiescence to forces making for retrogression, an unreasonable waste of energy and a miscomprehension of truth.

Now, if one has made such an analysis and has decided as near as he can at about what point he stands, the wisest thing that he can do is to try to equilibrate himself at that point, and the very first thing that he should do is to think out clearly what position his intellect enables him to fill. To take an example, if he is literary or artistic, his duty is to one or the other line of service. The phenomenon of his body is only an instrument for the expression of a force working along a certain line of development; it is his duty to sustain and expand this force, and to combine with others of similar type, so that the volume of force may become greater. The consideration should not be whether he is financially successful or whether he is appreciated, but whether he is living up to his highest capability. There is no merit in deliberately neglecting one's best talent for the mere purpose of bettering his material position. To be sure, Karma sometimes interferes and forces one out of his highest path, but his duty is to struggle back to it as soon as possible and so right himself

in natural order. There is no merit in such an one becoming a craftsman or a day laborer or anything of the kind, unless forced to it by the absolute necessity of himself or of those dependent upon him. There is a far subtler reason for his not declassing himself than that, sometimes put forward, that he is depriving another who naturally belongs there, of the place; it is that he is allowing himself to retrograde in evolution, and by so doing, is lessening the volume of force with which he should be associated. Some of the best intellects of the day are making that mistake in their philanthropic work, are devoting their lives to the slums, to the forcing forward of the child-intellects of humanity, while they neglect the class of which they are the lawful leaders. And the consequence is that their higher intellect is becoming blunted by non-use, and their astral bodies deteriorated by constant contact with incongruous vibrations. What would one think of a general who insisted upon being a sentry, or of a colonel who degraded himself to the position of a private, because of his brotherly love for one or the other of these? Who is to lead the advance column if the officers go to the rear? Who is to plan the campaign if the Brigadier-general deserts his tent to dig breastworks? This is a matter for serious consideration in the department of intellect. There are those who belong at the front, who should be leading or co-operating with or sustaining the advance wave of the race to which they belong, and who, instead, are neglecting their rightful duty through sentimental misunderstanding or ignorance of the scheme of evolution. If they took their rightful places, leaders for the lower classes would arise who are more closely allied to them in natural position, and therefore more capable of understanding them; the higher intellects, by being leaders of these leaders—according to grade—would then be interlinked in orderly succession, and the whole process be more harmoniously conducted.

ANNIE C. MCQUEEN.

[To be concluded.]

HINDU SYNTHETIC CHEMISTRY.

SIDDHANTA SCHOOL.*

THE Ancient Aryan Rishis long centuries ago being highly civilized, their country with its rich natural productivity being an elysium for them, and as a self-contained nation with no foreign aggression—having enough to sustain themselves with no national drain, and being very highly intellectual—began in their early primitive manhood to solve high problems concerning *man*, which yet baffle many an erudite scientist and philosopher, such as, "Why should man be created and be born as he is?" and many other questions.

When such questions were suggested the whole matter relating to man was solved in a masterly manner by the Ancient Rishis as follows:—

Q. By what and when is a man said to live or die?

A. By the presence of life, rather breath, within him. If the short space of breath *flits* away he is said to die. Then evidently life or soul is in the form of breath within the body.

Q. Can that life be seen or demonstrated, separately, as it is without matter (*Prakriti*)?

A. Decidedly not. Matter and soul (*Prakriti* and *Jiva*), are co-eval, co-existent and correlative. The whole Universe (*Akhanda*) itself is a huge *Jiva* and *Prakriti* combined *inseparably* within itself.

Q. If this *Prakriti* and *Jiva* or matter and life can be attempted to be preserved intact without natural decay and destruction, can death be averted?

A. Yes, for a long time.

Q. By, what means?

A. The end and aim of the Siddhanta was to prescribe and define the nature of matter and its properties. Then how can matter

* Mr. C. S. Narayanaswamy Aiyar (Electrician) of Triplicane, writes us as follows, in regard to this article:—"I herewith send you a copy of the epitome of the Chemico-Philosophical, or Siddhanta School of Philosophy, which has been gleaned and supplied by me on his request to Dr. Praphulla Chandra Roy, of the Calcutta University, the author of the "History of Hindu Chemistry," for your perusal, opinion and publication in the *Theosophist*."

and life be preserved intact without destruction was the hardest problem for the Rishis, who solved it among themselves and left their world-wide experiences for the benefit of their progeny; experiences which we are not able even to comprehend, much less to follow, as, having been forgotten, they are enigmatic. (Thus rose the Siddhantic-Vedantic Philosophies of the East).

Q. In an animal being can life be located in a certain particular spot or organ?

A. No. It is all over the body and everywhere. (This and the bigger *Akhanda* Soul theory gave rise to the Atomic theory of the Sankhya and Vaisheshika systems of Philosophy).

Q. How does death come?

A. (1) Either by the cause of natural decay, (2) diverse diseases appertaining to flesh (of which there are said to be 4,448), or (3) accidents.

Q. If flesh or matter can be made not liable to decay and disease, can life be preserved and death avoided?

A. Yes, for a long period, by means of preventive and effective medicines. This was the process of *Kāya Siddhi* (making sure of body) of the Siddha School, which process extended to two periods of six years each, or twelve years, which prescribed elaborate kinds of internal and external medicines for the body, and for the soul the *practice* of Yoga simultaneously in the same period, so that a re-chemical birth of the body should take place. (This gave rise to the old Aryan synthetic chemistry subservient of religion).

Q. Will not natural decay and destruction overtake us and death result?

A. Yes. But decay can be largely prevented by taking in only the constructive materials from the Universe and by not draining the internal vitality from the human system, and by bringing about a chemical *change* in the body itself when the life is in, by the *Kāya Siddhi* process, and thus creating a higher condition of matter or body and a greater adhesive tenacity of *Jīva* with *Prakriti*: thus destruction can be averted. This gave rise to the Siddhanta School regarding matter and Vedānta School regarding life or Soul, by blending both the Vedas and the Vedangas derived from the ancient Rishis and Munis.

As chemistry rose, developed and was *practised* with all its eighteen angas when it was known to all the intelligent ones of the country, at a time when the literature of the Siddhanta School was written in the colloquial languages of the different countries, when there was no deterioration of words in the languages themselves, then this science was made subservient to the highest end of man, to attain the final Beatitude, by the realization of *Self first, World second, and the Godhead last*. Thus rose the *Siddhas* who were called by this name first, as long as they were men moving in society and travelling in different countries; and when they were studying the *Tattvic* results they were known as *Jñānis*; and when they became meditative men in *Samādhi* of Self and the Greater Soul, they were called Rishis and Munis respectively; and lastly, after they had realised all these they were called *Chinmaya Swarupis* or *Swarupa Jñānis*. Thus spread the *Siddhas* and their sixty-four *Mathams* all over the Aryan country, from below the central Asian territory to the Indian Ocean.

As Ancient Chemistry was thus a Religio-Philosophic science, this was made subservient to the finer senses and higher ambitions of man to obtain *Salvation then and there*, meaning in *one birth*, as this sect of people never would believe in transmigration of souls or life before or after births and deaths (unless in the limited sense of begetting progeny by oneself and thus being born once more on another soil and dying once after). And this cult is yet being handed down by the few only initiated in it traditionally. There is a very vast literature unexplored and not thrown out to the world at large, towards the benign broad interest and intention of our great forefathers, existing in the Tamil and Telugu languages of the South—not destroyed, but handed down.

Without chemistry no *Kāya Siddhi*, i.e., fortification of the body and unification of body and soul together could be attained, and without chemistry no *Gulikai Siddhi* (making of mercurial balls) could be effected (of these *Gulikai* there were twelve main kinds and a thousand and one minor kinds). Probably this was called the *Philosopher's stone* by the Western ancient philosophers. And without the two above *Siddhis* no *Jñāna Siddhi* could be attained, and without *Jñāna Siddhi* no *Moksha Siddhi* could be achieved. This was their cult and line of progress in whichever country it spread and established itself.

For the attainment of *Kaya* and *Gulikai Siddhis* ancient synthetic-al chemistry has been brought about and perfected.

* * * *

After understanding by personal self-experience all the things in the world and after the observation of physical and chemical changes in the outside world, the Siddhas took the chemico-metallurgical medicines inside the body to prevent diseases first, then the preventive medicines to arrest decay and destruction, and then the chemical constructive materials and medicines to fortify the body and unify the soul with it, and to *prolong* existence simultaneously (to any length of time they wished). And at last after achieving all these by regulating and perfecting their existence they began to meditate upon the subtle and evanescent *Self* internally, and the outer world, with the acquired, vitally strong, new constitution which gave them wonderful, all-pervading and far-reaching powers. As an aid to the self-realising meditative process they brought about the *perfected Gulikai Siddhi* to its help. For this they had to make the volatile mercury which is called the essence or the vital fluid of the Earth, or the higher Soul, which is taken to be the *S'iva*, or the *S'iva Bindu*, to stand the test of fire of any high degree, and then to make it acquire, absorb, contain, develop and evolve higher potential powers, by the most laborious and tedious process of *Jarana*, and made this the *Elixir of their transformed life*. They made two of these mercurial balls with different potency and energy, by names *Swarupi* and *Kamaline*, one to be tied in the hand as the right or the positive pole, and the other to be kept in the mouth, as the left or the negative pole. The high energy thus evolved in one-self was made to rotate and circulate and thus the meditative or thinking power (*Dīrghadrishti*) was made to penetrate and fly into the other beings of weaker power and in far off regions also (*Jñānadrishti*). After self-realisation they began to study the phenomenal nature of the Universe or God, &c.

Thus the Siddhāntic chemical science helped to find out the end of the Vedāntic Philosophy, the Yoga and Moksha of Man. And thus all the different known religions and philosophic systems of the modern period of the world rose from this Pierian fountain of the Siddhānta-Vedāntic School of the Religion of Self and God. The more we study the different religions and their precepts, the more we understand that this ancient school is at the bottom of them all.

Chemistry Proper.

Classification of the world. The world, which has neither beginning nor end (*Anādi*) comprises the five *Bhūtas* or *component elements*, Earth, Water, Fire, Air and Ether. The Universe (*Akhanda*), is divided into the three classes of *Dhatu*, *Mūla* and *Jīva*; each of the above are again subdivided into the following six classes:

1. *Dhatu* or the Mineral kingdom—

- (1) Salts (25 kinds in all of *Kshāra*).
- (2) *Uparasas* (112).
- (3) *Pāshānas* (64).
- (4) *Lohas* (9 in all of the Metals).
- (5) Mercury (the King) *Rasa*.
- (6) Sulphur (the Queen) *Gandhaka*.

2. *Mūla* or the Vegetable kingdom. Divided into six classes as per taste; *viz.*: salt, bitter, pungent, sweet, astringent and sour. These are again subdivided into 3,300 main classes or genera, from the smallest shrub to the highest banyan.

3. *Jīva* or the Animal kingdom; divided into six classes as per *Bindu* and *Nada* or seed and soil of diverse kinds, and again subdivided into 8,400,000 kinds of *Jīvarāsis*.

From *Dhātu*, *Mūlam* is produced, and from *Mūlam*, *Jīva* evolves. The Universe (*Brahmānda*) is the highest and biggest known Soul, imparting life to everything in it. Among the *Jīvas* man stands the highest from the ant upwards to the elephant. He is created after the model of God or the Universe, in a miniature form, increasing from an infinitesimal atom in the womb (in which life and matter co-exist), to a full-grown man, by absorption, assimilation and development, who becomes worn out by self-draining and decay and at last dies, as every other being is subjected to the same natural cause. But he stands the highest of the creation, as being endowed with subtle and high powers of intellect, and the lower creation is of service to him.

The Indian tests for the classification and arrangement of things, are those of water and fire, the natural tests.

- (1) A salt is that which is soluble in water and is dissipated when on the fire.

- (2) *Uparasa* is that which is neither soluble in water nor dissipated by fire.
- (3) *Pāshāna* is that which is dissipated by fire but is insoluble in water.
- (4) *Loha* is that which is insoluble in water but which melts, yet does not waste away by fire.
- (5) Mercury and Sulphur, both insoluble in water and vapourised in fire. These two have some more distinct properties of their own in addition.

Thus the Siddhas, taking the created or natural things as they are produced, towards realising their end, have classified, after practical experience in the field, all the chemicals and minerals, first under the *Panchabhan tika* system, second, of allies and opposites, and thirdly, under male and female classes. Under the above category, when certain chemicals are mixed in certain proportions artificially with certain basic salts, and treated on fire, certain and sure results are obtained with the help of this synthetic science.

Their aim was first to fix and bind the salts with the help of *uparasas*, and to turn them into alkalies or *sannams*, secondly, to fix and alkalize the *pashanas*; thirdly and lastly with the help of all the above to alkalize the metals and any other known substance, one based on the other. All these different steps and laborious ways had to be necessarily gone through, simply to fix and bind mercury and sulphur and to turn them into oxides and sulphides of metallurgical medicines for the *Kāya Siddhi* process, to change the natural body into a mercurial indestructible body by the five primordial elements or five *bhūtas*.

All these were done by pure synthesis and not by analysis. They, anticipating *Science in Religion and Philosophy*, have perfected and fixed the sure and certain end (*Siddh*, accomplished; *anta*, end) which should be attained by one and all at last, in every department which concerns matter and soul or *Man*.

C. S. NARAYANASWAMY AIYAR.

WHAT HUMANITY NEEDS.

THE work which the Theosophical Society has turned out in barely a generation of its existence, during which it has run the gauntlet of many adverse criticisms, and undergone many seismic shocks from within and without, which at one time, rendered its very safety a question of doubt, [Save to the Founders, H. S. O.,] has produced silently but perceptibly a remarkable effect in the world of thought, leavening it in a manner unprecedented in the spiritual history of any former period. From being an organism of the simplest kind ushered into the world by two unpretentious souls, with head and heart consecrated to the good of humanity by showing them the great treasure-house of occult wisdom, it has expanded by its inherent force of growth, with an ever-increasing inner vitality nursed by the basic truth it has come to proclaim. Amenable to reason it has developed with the rapid stride of thought which is the ruling characteristic of our age. Slowly but surely the great truths of occultism incontestably laid down in that monumental work "The Secret Doctrine," are being verified by the official science of the West, with the result that though its advanced thinkers have as yet come to no definite conclusions about atoms, elements, the primordial matter of the universe, the hypothetical ether and the law of gravitation, there are not lacking signs of a coming *rapprochement* between science and Theosophy. To the aid of the latter, the guide of man on the physical, astral and mental planes, have been lent, directly or indirectly, the services of Sir Oliver Lodge, Sir W. Crookes and last but not least, of Lord Kelvin—intellectual and truth-loving every inch—who, in the teeth of the repugnance of their fraternity, have declared that on the borderland where the subliminal is fused into the supraliminal—thanks to the late Mr. Myers for showing the way—there is a chance of learning something definite of the hidden side of Nature. Materialists of the type of Professor Lankester have tabooed the word "spirit," or anything that sounds like its equivalent, from the magic circle of their high-soaring intellect, and not seldom are expressions freely given out to the effect that it is mental impotence to base scientific investigations on anything beyond knowledge

gained by the physical senses. Men of his type, of whom the West boasts not a few, are unaware of the fact that in denying the very Energy from which everything has emanated, they deny themselves ; and this not very laudable attitude of mind will never bring them a whit nearer to the object of their investigations. Their present attempt to go, full sail, into every inch of details on one side of the universe, leaving the other completely ignored, is like weighing things in a pair of scales of which one side alone is used, allowing the other to kick the beam. Every fact was established as truth only after an examination and comparison of the two-fold antithetical principles which govern all the domains of Nature, and what can it be but the perversity of the human mind, tintured more or less by conceit, which while wondering at the mighty resourcefulness and inconceivable powers at her disposal, shuts her eyes to the subjective side which makes Nature what Nature is. Is it sound reason to admire the picture and to say that there was no need of an artist to paint it ? Is it logic to see an electric light and refuse the existence of the dynamo at its back ? May it be that this extraordinary development of the human intellect, in our age, at the expense of the sublimer faculty which can only solve the riddle of life, is due to the after-effects of some karmic antecedents in which the abuse of exceptional gifts may then have been in evidence, and which now holds a screen before its eyes not permitting it to peer beyond it ? The law of evolution works at a very slow pace, each latent faculty of man in periodic succession becomes actual power, and then his permanent acquisition throughout eternity ; now emotion, now intellect, now will ; power, action and spirituality, rule alternately the destiny of our globe. Signs are not wanting that if the present efflorescence of the mind is not allowed to degenerate into selfishness, as is threatened, it will pave the way for the Kingdom of Heaven whose denizens we are and which is our own by our divine birth-right, as makers of thought, because Nature herself has ordained that we shall live more in Heaven than on Earth. Had the latter been our home we might have sojourned here for incalculable periods of time, not the few decades now allotted to us to see, to observe, to understand, to garner, and to depart.

Let us take the world as we find it in its ruling, paramount thought, which is the life and essence, the all-in-all of that which was in the

past, that which is in the present, and that which shall be in the future ; the globe on which we dwell is the result of thought, our daily acts and functions through which we incessantly whirl is thought concretized ; the spheres, moral, mental and spiritual in which we eke out our days are but the lengthening shadows of our thoughts ; our ties of consanguinity and the pilgrims who associate with us here are attached to us because of these very thoughts, and by them we have brought, as it were, the conditions in which we find ourselves. In short, the whole drama of Evolution, of Spirit involuting into matter, and again evolving out of it, in two contrary processes, is the magical effect of the thought of the ONE without a second.

Starting with this almighty power of thought we shall try to see what sort of stuff the human thought of the day is turning out from its loom. In the mental world as in the physical, the leaders of thought are the upper ten of society, and as fashions are infectious, so are thoughts. We happen to live at this time amidst peculiar surroundings and amidst a humanity whose mind is under the guidance of a definite trend of thought which receives its first impulse from the West which holds in its hand the governance of the globe. The world thinks now as it is made to think by the West which, in the main, is responsible for its karma, because it is responsible for the thought of the present humanity. To make the most of the *out*, leaving the *in* to take care of itself, is the keynote of the Western thought, and this lopsidedness shuts out the best and noblest side of evolution, from the sight of men. To this may be traced the feverish scamper after riches, amongst the potentates of Europe, for acquiring lands abroad, and maintaining large armies by paralysing the resources and material greatness of the countries they are called to rule. The paraphernalia of these "white elephants" at various courts entails heavy expenses on their coffers, not to speak of the spirit of defiance and mutual rivalry and jealousy which is ever on the increase under the plausible show of peace through sophistry. Far from being meritorious this policy of avarice and aggressiveness launches the mind of man into deeper depths of selfishness, giving his future a hue too dark and sombre for words. If we can throw the search-light of the past on the existing state of affairs, and if the adage, "Coming events cast their shadows before" has an iota of truth in it, we may safely conclude that there is a great desirability of reform to retrieve the human

mind from the hopeless chaos into which it is allowed to be dragged at the sacrifice of its divine susceptibilities. The present Rajasic activity of the West is overstepping its proper bounds, and thanks to the all-just Providence that, for the future well-being of the Aryan Race, it has now received a timely check in the Far East, which will serve as a salutary lesson to read aright the immutable Law of Righteousness which governs all the kingdoms of Nature. Some such disappointment, now and then, will go a great way in averting the threatened imbroglio into which Europe is launching. But the thought which works so much mischief is leavened with self-aggrandisement which sacrifices the higher for the frivolities of the lower, and many coming generations which await birth in the evolutionary march, will be much hampered by the undesirable momentum they will be the recipients of in their own days. If we go a little deeper into the question we shall find that the spirit of assertiveness and the tendency of the present-day science have driven away much that is calculated to give a healthy tone to the thought of the race. Nature will stand longer in the world of manifestation than the kings who govern it; let the latter, therefore, be more compassionate and broad-minded that she may beget better and nobler offspring than she has hitherto done. With but few honourable exceptions the ruling motive of the human mind in the West is an inordinate hankering after pelf and a feverish anxiety to make the most of the body at the expense of the Lord of that body. In their heaven-and-earth-moving efforts to come by money, with a culpable indifference to the great law of karma, the Law of God's Justice, which teaches that no man can get more or less than he deserves, we see huge gulfs opening in social positions and distinctions between classes, with individuals literally rolling in riches, whose income is calculated by half-a-dozen pounds or dollars per second, and those starvelings who could hardly call this pittance their own during a whole life-time. So glaring do the differences grow that it seems a hopeless task year in and year out, to devise means of bridging the ever-widening chasm between the swelling millionaires and the dissatisfied poor who prowl about for a morsel as wolves do, for prey in winter. Surely, this does not speak well of a civilization which boasts of annihilating time and space by steam and electricity; that is proud of weapons that can destroy the largest number of men in the

shortest time possible; that proclaims from housetops its impartiality and sense of justice in according franchise to the weaker sex; which thinks that its literature and scientific attainments have beaten everything of the kind in any former age, and that its methods for succouring the weak and afflicted are the most efficient hitherto seen; which exults that its politics and that huge system of manufacturing lies euphemized as diplomacy are the very pink of perfection, with so very little to teach man of his inward aspirations and of his mission on earth, where his stay is so short that all this rush after the frail and fleeting gives one but a poor idea of its long life or stability. So long as it does not allow the yearnings of the soul to qualify its various pursuits, by teaching its children to link the life here with the one that is inevitably theirs by the very law of cause and effect, there is very little chance that the present civilization will hand over much of sterling merit to the future race.

Europe and America are now repeating for themselves the experiences of Rome and Greece, the mutual jealousies and rivalries of various states are prophetic of coming disruption which is sure to make one of them ride over the necks of others, as Athens, Sparta and Rome did in their own time, and that one, in its turn, being destined to be supplanted by some destructive agency which may now be in embryo. The sore need of the hour, in the haphazard speed at which the West hies on in her material advancement, is to superinduce a counteracting energy, a sort of compensating balance to the wheel of her civilization, by which whatever is best, beneficent and meritorious in her may not be swept out of existence when Karma-Nemesis garners the ripe harvest of her past. All former civilizations were the issues of their predecessors and our own is no exception to the general rule, and it, in its turn, is in the formative stage to be the pioneer of some other that is to succeed. It is ours who live in the bosom of the Infinite, just at the time when the intellect of man is at its highest, to find out the Imperishable in the Universe by its concentrated force, in such a way as will make mankind immune from the ravages of unsatisfied desires and brutal passions that are threatening to burst volcano-like and spread desolation around, to give tone and firmness to the civilization whose seeds we now are sowing.

Profiting by the past lessons which tell us that to secure permanence to our intellectual achievements some of which are pre-eminently

bright, and which should be the lasting heritage of our race; the rulers and the ruled, the leaders of thought and their followers, must bear to each other the respective position of the father and the son; protection and obedience mutually imparted by the one to the other being the guarantee of the continuance of a healthy state of morals and spirituality which shall culminate in an elysium of our highest hope, for the upliftment of the Great Orphan which has been endlessly and hopelessly struggling for its advance, but sad to say, finds itself ever and ever in the vicious circle of the "Grand Illusion." Utopion as all this may sound, why not call before the mind's eye the lurid pictures of the past and read therein the disastrous consequences brought on the heads of ever-suffering humanity, by selfishness on the one hand and smouldering dissatisfaction on the other. Whatever is not founded on the rocks of Righteousness and Compassion is doomed to perish in the long run, whitewash it as we may, as often as we like. Why did Alexander and Cæsar and Napoleon fail to consolidate their world-wide empires? What was at the bottom of the demolition of the most powerful kingdoms of Persia, Egypt, Greece, and, last but not least, of Rome itself. Should destruction be the order of the day, and if time be the devastator of all things worldly, could we not establish, by dint of our developed minds, a new order of things, a new course, unlike the many preceding ones which have been tried and found inefficient, to give to man a systematized training in the higher ethical laws by opening his eyes to the reality of the unseen world, to relieve him from the strain of afflictions and aimlessness under which he has laboured for hundreds of centuries? If the empires and governments of the world, instead of building on usurpation and unlawfulness, were to rear an edifice of Truth on the principles of sympathy and altruism, with an intuition that human beings are consolidated in Spirit Immortal, the ravages of avarice and ambition which have brought to an untimely grave many a civilization of the past and threaten to do the same in our own time, would be intercepted and there would be a continuity of the grandeur of the human mind, which has often come to a sad end by reason of its being allied with sordid motives. The whole gist of evolution is that man must be great in his mind and spirit and this higher growth is too often nipped in the bud. In the generation in which we live there has been an extraordinary mental progress which would

have been durable had it the substratum of spirit underneath, but in the face of reiteration of similar causes and concomitants of a like nature, we are under a grave apprehension, that this legacy of intellectual brilliance will not be continued to any appreciable length of time. Owing to the taint of selfishness the present glow will end in the usual sombre darkness, and the same scenes will have to be re-enacted in the drama of Life. Sudden disturbances of Nature, by water and fire, will sweep away in a trice all that which has taken centuries in its development, and when the next wave of humanity rolls its voluminous body on the boundless ocean of infinity, it will have to begin its toils afresh. What we most desire, and what right evolution demands is that we should transmit our present intellectual attainments to our successors so that the irksome task of beginning again at the lowest point, may be spared, and the operations of Nature be very much simplified.

The pages of history stand as living witnesses before us to attest that a nation which can produce deffest intellect like that of a Cicero, a Livy, or a Marcus Aurelius had to surrender the best of what it had to the hands of rude barbarians whose only oratory was their bow and arrow and whose great philosophers were those who could wear the purple of emperors after wading through rivers of blood. Those mighty monarchs of Persia whose boast it was that their palaces were roofed with solid silver and whose dining plates were sterling gold, the walls of whose harems were studded with rubies and emeralds, had all their luxuries and riches wallowing in dust at the hands of those nomadic hosts whose most delicious repast was a few dates and a wheat loaf, whose coats were patched with a few tattered remnants, and whose headgear was what Nature gave them. Ask of the Macedonians how they destroyed the Hellenic States, which had no element of union and solidity within them, and left not a vestige to show the greatness of "the age of Greece, mother of art and eloquence." Mysterious are the Laws of Karma which rule that nothing like injustice, unrighteousness, the trampling of innocent thousands under the feet of the unscrupulous wicked will be allowed to stain the fair realms of Nature for long, where Good and God alone are supreme masters. How many centuries did it take to fill up the hiatus left by the great thinkers, artists and writers of these powerful countries, and of what use was their keen all-conquering

intellect to those savages whose highest logic lay in their swords and javelins. From the destruction of the Roman Empire down to the Middle Ages what mental achievements have we to place on record? How many Homers and Herodotuses has the world produced in the interval? Why did the mind of man slacken in its activity; why were there not brilliant thinkers in those days? Because Karma had to adjust the balance of Righteousness so much disturbed by the covetousness and moral turpitude of those who had forgotten the fact that there was a mighty Dispenser of Justice who never can brook lawlessness in the moral government of His children.

Turn we now to the unprecedented psychic advancement of the Atlanteans whose power over the elements and whose wonderful gift of aerial navigation are not within reach of the Aryan race, with a mighty civilization which had weathered the stress and strain of many centuries, with vast irrigation schemes and with means to give happiness and comfort to their people from the soil. When better times changed to give way to self-worship and self-sufficiency, when constant intercourse with elementals had paved the way to establish the supremacy of evil, how did Nature take measures to sweep out of existence a vast continent whose presence was so detrimental to man's moral and spiritual instincts. Thousands of years have rolled away and yet the developed unit of our present humanity cannot call a tithe of the psychic power of an ordinary Atlantean his own. These undesirable breaks in evolution, the result of man's avidity and irrepressible selfishness to tickle his own personality have a warning voice, which we, with so much experience of bygone ages, would do well to listen to carefully, lest we fall in the very pit which threatens to open wide at our feet to swallow up that which is best in us.

Once more the cyclic wheel of time has put in the way of man a golden opportunity for maturing God's rarest gift to him, the perfection of his mind, which has already triumphed over many hitherto inscrutable forces of nature, with promise of greater achievements in the near future; but if, with this signal prowess of the mind there be not a genuine spirit of humility and receptivity we are sure to be thrown down the heights which we now have climbed. The accession of knowledge will be in proportion to our love of mankind, and to continue the remarkable successes of the last quarter-century it must

be our inward impulse to extricate the masses now hopelessly immersed in poverty and starvation by the seemingly interminable contest between Capital and Labour which tends much to throw our times out of joint.

SEEKER.

[To be concluded.]

THE CHRISTIAN CANON.

SAITH H. P. B. in her tremendous work, "The Secret Doctrine:" "For such allusions to the septenary constitution of the earth and man, to the seven rounds and races, abound, in the New as in the Old Testament, and are as visible as the sun in the heavens to him who reads both symbolically."

Saith H. P. B. again: "All this notwithstanding, the esoteric element as now found in the two Testaments is quite sufficient to class the Bible among esoteric works, and to connect its secret system with Indian, Chaldean and Egyptian symbolism."

Saith H. P. B. yet elsewhere: "Those who labour under the impression that the occultists of any nation reject the Bible in its original text and meaning are wrong. As well reject the 'Book of Thoth,' the Chaldean 'Kabalah' or the 'Book of Dzyan' itself. Occultists only reject the one-sided interpolations and the human element in the Bible, which is an occult and therefore a sacred volume as much as the others."

For such as need the shelter of authority here surely is enough to make the study of the Christian Canon a quite legitimate field of theosophic effort. For the writer of these pages authorisation is not necessary, however pleasant it may be to find so wise a teacher cordially approving a course I long have followed. I owe the Bible much; so, many of our people owe their knowledge of Theosophy purely to Eastern Scriptures, to the far Eastern Scriptures I should say, for our Christian Bible, too, is of the splendid series of sacred volumes of the East, as we who use it printed in our English tongue too readily forget. For them—for one reason or another—the Bible had no message. The pitiful inadequacy of Biblical instruction, with its dead-letter,

statements or its forced, isolated allegories; the ethics of the Christian Faith, based wholly on the *ipse dixit* of the Christ, instead of being rooted in the very nature of the Scheme of Things; the attractions of a science that purported to prove all things, and give man solid facts to rest upon—any of these, or all, or fifty other reasons, rendered them blind to the beauty, deaf to the soft song of Wisdom in this guise: and when at length the message came from “Gītā” or “Upanishad” it broke on them with all the splendour of new day, and head and heart alike went out in a great gladness to those wondrous, all-transforming books.

For me it was the Western message—whether in Gospel, Prophecy, Epistle, Psalm, of the accepted Scriptures of the Christian Church, or in the systems of philosophy given by Hellene, Kelt or Teuton, or yet again in the great poems of these peoples, tintured—aye, dyed in grain as these art-treasures are—by this philosophy and this religion: it was the Western message which, ringing upon head and heart, evoked response from both. And when in due time I too turned to the study of the further Eastern lore it came to me as an old friend new garmented, and familiar in its unfamiliarity; it was the sameness, not the difference that gave delight; and ever since, East has flashed light on West for me, and West on East, or, still more truly, East and West have blent in one, and like an exquisite opal, as I turn the doctrine this way and that it flashes and ripples from colour unto colour, but ever the stone upon my hand is one.

I must be frank though, to prevent a misconception. The teaching of the Church did not enlighten me. I, like so many others, gave up her sacraments, her services, after long, patient waiting for the miracle that came not. For in my early boyhood, one ‘glorious night of stars’—I can recall it now, can find the spot at a certain turning in a hillside road, the limitless expanse of blue above me, and the bright hosts that marched across it suddenly spoke to me so clearly: and ever after, Fear, that had come into the world with me and dogged my days—and very specially my nights—laughed quietly and passed. The Fatherhood of God and my own Sonship had become fraught with living meaning. So, through the weeks and years of my soul-hunger I hoped and hoped for exposition of this thing; I think I waited full seven years before I gave it up, and turned to private study of the mystic side of Christian doctrine. The rightness

of the step soon proved itself. Help came, as later on I know it came to others, in ways so natural that the strangeness of them, the continual miracle, passed unperceived; and before long I was deep in metaphysics, and found myself in touch by correspondence with noble men and women in far lands where help in the direction of my energies was of inestimable value. Slowly the definite philosophic bases of the Christian Faith disclosed themselves, the splendid outlines into which I have ever since been joyfully piecing detail upon detail. My debts are legion, for I have found help here and there and everywhere; if I had not very early arrived at the philosophy of gratitude I later found S’rî Râma laying down to Hanumân, I should have wasted myself in longing to receive impossible returns. But “Call not thy friends nor thy brethren nor thy kinsmen” (Luke XIV., 12) comforted me exceedingly, and I tried to pay my debts by doing what I could, not for my helpers but for the needy at my door. I did not then see clearly that so the help was indeed repaying to the Self the kindness of the Self; that is, my brain-bound consciousness but vaguely apprehended the “orders” sent down from a clearer region; but it was wise enough to act upon the hint instead of chopping logic over it; and with the acting came the appreciation of the truth. The story of the ‘talents’ again, in a small way! I knew enough of ratiocination to respect the processes of logic highly—so highly as to keep them safe in hold until I had the necessary facts to reason on; but I did not sit and wait for facts to come—I went to meet them. “To him that hath shall be given,” appeared so entirely sensible a statement, so perfectly accordant with the common and readily observable phenomena of growth, that always I endeavoured to create the nucleus, the “nest-egg” of the treasure I desired to lay up for myself, whether in heaven or less desirable regions. It is so rank a truism that *Ex nihilo nihil fit*!

In this endeavour, then, to pay my debts, I have found, over and over and over and over again, that no explanation of even the tiniest difficulty satisfies minds that really want to know, unless you can trace it back and back, or up and up, or in and in, if you like, to the very Beginning of Things—to the Great First Cause, or the Darkness out of which that Son-Sun blazed. No wonder my favourite proverb is, “All roads lead to Rome.”

I have found no littlest fact of life that does not stretch afar

through Earth, Water, Fire, Air and Ether, as stretched those Roman roads over hill and plain and valley, upwards and onwards to the last Veil of all, and so within, into the darkness of the silence and the Rome of Spiritual Science, the Silence which encloses upon all sides the uttered Word; the Darkness that rings round what we call Light, the Father of all Fatherhood, the One and Only—these documents of the Christian Faith preach it as definitely as the documents of other great religions; preach it so plainly and so matter-of-factly that if one have not seen it, felt it, understood it, it must be the old story—

“Use and want make dull the marvel;”

the very nearness has concealed the doctrine as trees conceal the wood.

There is the Darkness in Genesis I., 2, whence the Light outbroke—that will appeal to some. Is it the Darkness of John I., 5? Some think not, reading that as applicable to the form side of things; for me I take it as the same, getting a richer meaning so. And again in Matt. XXVII., 45, I find a glorious significance in the Darkness that was felt “over all the earth.”—I do not read it as the unseasonable gloom of an eclipse.

To Bible students many a passage will come up where the term Darkness may be used to symbolise the All, the Absolute, whence He, the Lord of all things, hath emerged; but the symbol fails to move some minds, so, let us try again.

Take I. Kings, verse 27—“Behold the heaven and heaven of heavens cannot contain Thee,” How like the “I remain,” of the Lord Krishna to Arjuna!

Try that fine passage in Ephesians IV., 4-6, “There is one body and one Spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.” The whole chapter is a great one, and well worth study by theosophists.

Again, in Philippians, II., 13, “It is God that worketh in you;” and again,—but such passages are legion. They satisfy a class of minds, even as those earlier quoted do, but there must be directer doctrine still, to drive the truth home to yet others; so turn we to the place where this grand, fundamental doctrine is taught, perhaps most explicitly of all, to Matt. XXV., 31, *et seq.* It is well known, this

passage; it has furnished themes for lamentable discourse on hell-fire and eternal torment, and other such bewilderingly witless versions of God's Government of this His world; it will yet furnish matter for the uplifting, philosophic sermons of the nobler Christian times that come. Yet how could any one ever miss the meaning of so crystal clear an utterance? “I was an hungered and ye gave me meat: I was thirsty and ye gave me drink: I was a stranger and ye took me in: naked and ye clothed me: I was sick, and ye visited me. I, I, I, I, I; me, me, me, me, me; never “my brethren;” never “my people;” never “the creatures I have made.” Never aught separate, but the Lord himself; the One light of all lights. He and none other it is whom we regarded or did not regard “when hid in human semblance.” Is the teaching of the “Gîtâ” plainer? Is the marvellous “Pistis” one whit more definite? No; and were there but this one passage to rely on, were all the mystic utterances of Peter and Paul, and James and John, in their Epistles, swept away; were the famous Chapters XIV., XV., XVI., XVII., of the Gospel named of John, with their elaborate treatment of this theme, lost to the Church, this single statement were enough to base the firm-built, three-fold Faith upon—a logical, coherent, self-consistent scheme of ethics, worship and philosophy.

“Upon *this* rock I will build my church,” said the Master, Christ Himself. Noting the play on the words “Peter” and “rock,” men sometimes fail to see the deep significance of the Master's question and the disciple's answer: “But whom say ye that I am?” “Thou art the Christ, the son of the living God.” *Namo Nārāyaṇāya*. Those who can understand that exquisite greeting can understand good Peter's homage and his Lord's reply. On that rock He will build, for there is no other possible foundation than the essential oneness of man and the Most High.

Q. F.

BĀLABODHINI.

[Continued from p. 218.]

ACCORDING to the teachings of the Mahānārāyanopaniṣad, Brahman is said to have three aspects as stated below :—

"The FIRST or the SAGUNA aspect of Brahman includes (1) the *Īśa* who is the cause of the *origin, etc.* of the Universe ; and (2) the *jīva* who is the cause of the *origin, etc.* of the *samsāra* or the wheel of transmigratory existence. This *Saguna* is said to rest in the *first* or the *Avidyā pādā* of the *Nirguna* Brahman which is said to have four *pādās*. The SECOND or the NIRGUNA aspect of Brahman rests in the *second, third* and *fourth pādās* which are respectively termed the *Vidyā*, the *A'nanda*, and the *Turiya pādās*. The THIRD or the NIRGUNĀTĪTA aspect of Brahman which, in the *S'ruti*, is said to transcend the three *pādās* of the *Nirguna* aspect, is even above the *above-said four pādās*. This *Nirgunātīta* is said to be the unknowable and the unknown."

Again the Mahānārāyanopaniṣad says :—

"Brahman is said to be *Sākāra* and *Nirākāra*. *Sākāra* is said to be two-fold, viz., *Sopādhika-sākāra* and *Nirupādhika-sākāra*; of those two, the first—*Sopādhika-sākāra* is *Saguna*, and the second—*Nirupādhika-sākāra* is *Nirguna*. *Nirupādhika-sākāra* is also two-fold, viz., *Nitya-sākāra*, and *Mukta-sākāra*; of these two, the first (*Nitya-sākāra*) is capable of being realised by means of *Paroksha Jñāna*, (i.e., it can be grasped intellectually); and the second (*Mukta-sākāra*) is called *Aparokshānubhava-svarūpam*. *Nirākāra* is the one which is said to be the *Nirgunātīta* or the unknowable and the unknown. (The above can be better understood with the help of the diagram on page 47 of "Vedānta and Theosophy").

The Adhyātmopaniṣad is now commented upon from beginning to end as follows :—

The One Unborn Ātma who has placed himself in the cavity of the heart within the body is Brahman the Eternal Being. Though the Earth is his body, though he pervades the Earth, it does not know him—because he is motionless he is said to be within every-

thing. In like manner, the elements of Water, Fire, Air and Ether; *Manas*, *Buddhi*, *Ahankāra*, and *Chitta*; *Avyakta* or the *Mūlaprakṛti* having the three *gunas* (i.e., the original vibrations) in equilibrium; the *Akshara* or the *Jīva* who is free from decay until his final liberation; and *Mrityu* or *Yama* (the lord of death) who binds all *Jīvas* by his noose, do not know the Eternal and Intelligent SELF although He pervades them all. This SELF is the inner soul of all creatures, the sinless one, the effulgent and divine *Nārāyaṇa*.

1. The natural misapplication of the terms "I" and "Mine" to the body and the senses which are other than Ātman, is known as superimposition. The learned should, by means of meditations on Brahman, remove such superimposition.

In the above para. the word "learned" would alone have been sufficient to convey the idea. Why then the use of the phrase "by means of meditations on Brahman?" The doubt is cleared in the next para.

2. After knowing the *Pratyagātman* * (or the individual Higher SELF) who is the witness of *Buddhi* and its functions, the aspirant will reject the idea of SELF in the body and all else that are other than SELF, by means of *Akhandākāra-vṛtti* † which dawns upon him in consequence of his practice of *Akhandākāra-dhyāna-yoga*, ‡ wherein he identifies himself with that SELF which is a part of the Universal Self. It therefore becomes necessary that one should practise such Yoga after the dawn of the theoretical knowledge of the identity of Ātman and Brahman.

The means of removing superimposition is again stated as follows :—

3. Reject the impressions of the world, the body and the *S'āstra*, and thereby remove the superimposition.

* This word *Pratyagātman* is used in the theoretical Advaita system to denote the Universal Self, whereas in this practical system it stands for the Higher SELF which is said to be the witness of the lower self. The detailed definitions and mutual relations of the Universe, the *Jīvatman* or the lower self, the *Pratyagātman* or the Higher SELF, and the *Paramātman* or Universal Self are clearly set forth in the *Jñānārambhāṇa* which teaches the first principles of this system of Vedānta (See pages 620, 665 of Vol. XXII. of the *Theosophist* for its English translation).

† *Akhandākāra-vṛtti* can best be rendered into English as "the unbroken vision of Cosmic consciousness," and *Akhandāikarasa* as "the one unbroken essence of Cosmic Consciousness." *Cosmic* refers to one solar system, and *Kosmic* covers all the solar systems.

‡ For fuller details see verses 8 to 32 of Chapter XV. and the footnotes on page 30, of the *Rāma Gītā*—English translation.

A doubt is here raised :—The mind (or the lower *manas*) can be neutralised by the aid of the mere theoretical knowledge of Brahman. The practice of Yoga is therefore unnecessary. The answer follows :

4. After knowing, through the aid of S'ruti, reasoning and experience, that the SELF is all-pervading, the mind of the Yogin is neutralised by Samādhi Yoga constantly practised in his own SELF.

Although (*Sarūpa-mano-nāśa* or) the neutralisation of the form side of the mind is accomplished while enjoying *Jīvanmukti*, yet, one should attain the enjoyment of *Videhamukti* for accomplishing (*arūpa-mano-nāśa* or) the neutralisation of the formless side of the mind. Next follows the answer to the question—what should be done for such accomplishment ?

5. Never allowing to be overpowered by sleep, worldly talk and sense impressions, and never forgetting the *Paramātmān*, (one should) contemplate, by placing the (Higher) SELF, on the (Highest) Self or *Paramātmān* having *Akhandākāra-vṛtti*, as the *Kevalātmān* (or the Absolute) which is *Akhandāikarasa-svarūpam*.

6. (One should) shun at a distance, as if it were a *chandāla*, the thought of the body which is generated out of the impurities (or the secretions) of the parents ; give up the idea of "I" and "Mine" in that body and then attain the highest aim of one's existence by becoming Brahman.

Thus far has been described the *Vyatirēka* (negative) method by which the body is ignored. The *Anvaya* (or the affirmative) method, by which the Brahman is attained, will now be described.

7. Just as the Ether in a jar is dissolved in the universal Ether, even so, O Sage, dissolve the *Pratyagātmān* into *Paramātmān*, with the thought of their unbroken relationship, *i.e.*, by means of *Śabdānuviddha Samādhi* and then be silent for ever, *i.e.*, be well grounded in *Nirvikalpa Samādhi*.

In the next two verses will be taught that the idea of self in the gross body as well as the very subtle body itself will cease to exist in the case of the man who is well posted in the practice of *Brahma-nishtha*.

8 & 9. Having ever become himself the very form of that Brahman which is self-resplendent and which is the source of SELF, let the aspirant give up the macrocosm (or the universe) and the microcosm (or the body) as if it were a dirty pot, by permanently

transferring the idea of SELF rooted in the gross body to the super-conscious Self or *Chidātmā* who is Eternal Bliss, and by thus neutralising the *Linga* or subtle body, always be that *Kevala-chaitanya* or super-consciousness itself, by neutralising the subtle body—nevertheless the gross body will continue to exist—and thus avoid future birth.

10. Having realised by means of *Samādhi* Yoga, the fact that "I am that Brahman" in which this world exists, like a town seen reflected in a mirage, become, O thou sinless one, an accomplished man by continuing to live in that realisation.

11. He who is freed from the darkness of *Ahankāra* (or I-ness) attains Self-hood and becomes stainless, partless, ever-blissful and self-effulgent like the full moon freed from the grip of *Rahu* (or the obscuration brought about by the shadow of the Earth during eclipse).

Now the question, What is then *Jīvanmukti* ? is answered in the next verse.

12. When the actions of the senses are controlled, the thoughts (that disturb one's equilibrium) are controlled, and when such thoughts are controlled, the impure *vāsanās* cease. The cessation of impure *vāsanās* is itself liberation. This is what is called *Jīvanmukti*.

In the next verse it is taught that *aśubha vāsanās* (or the impressions of impure thoughts) are neutralised by *śubha vāsanās* (or the impressions of pure thoughts).

13. He in whom has dawned the idea of Brahman alone (being present) in all space, time and causation, will succeed in neutralising his *aśubha-vāsana* by means of such concentrated *śubha-vāsana*.

The next two verses teach that *Brahma-nishtha* should, under no circumstances, be ever neglected :

14 & 15. One should not be in the least negligent of *Brahma-nishtha* (or the meditation on Brahman). Knowers of Brahman say that such negligence is death itself. Just as *śaivāla*—moss spread on the surface of water (in the tank) and temporarily shoved aside, again spreads over that surface in an instant—even so the *Mâyā* envelopes the wisest man also, if he neglect *Brahma-Vidya* for a moment.

The next verse therefore teaches that *Nirvikalpa-Samādhi-Yoga* should always be practised.

16. He who attains *Kaivalya* (the mere condition of the SELF) while encased in the body, becomes *Kevala-chaitanya-svarūpa* even after giving up the body. Therefore, O sinless one, for the accomplishment of *Kaivalya*, become *Nirvikalpa* by being well posted in *Samādhi*.

The next verse answers the question—When will the knots of ignorance attached to the heart be broken?

17. When, by the practice of *Nirvikalpa-samādhi-yoga*, the secondless Self is directly cognised, then and there the knots of ignorance attached to the heart will be broken.

It follows from this that the mere theoretical knowledge alone is not sufficient for attaining *Kaivalya*. But it may be doubted that because *Ahankāra* and other knots of ignorance are so firmly attached to the heart it is next to impossible to break them. This doubt is cleared in the next verse.

18. One who remains confirmed in *Brahma-nishtha* after having firmly established the SELF in the secondless-Self, and after having removed the idea of SELF in all the modifications beginning with *Ahankāra* and ending with the body, will, in the ordinary intercourse of life, be as indifferent to the aforesaid modifications (*Ahankāra*, etc.) as one would be towards pot, cloth, etc. He will, in other words, be devoid of the idea of SELF in the body, senses, etc., and consider them as being *this* or *that* apart from SELF (*i.e.*, himself).

But again it may be doubted thus: As all objects from *Brahmā* downwards to the very grass are true, it is impossible to reject them as untrue and then to accomplish the direct cognition of the secondless Self. The answer follows:

19. Although all the worldly objects are, for the ordinary intercourse of life, true in the world-bound state, yet, they are untrue from the standpoint of the real and enduring liberated state. So, for one who is well-grounded in *Samādhi-yoga*, it is not impossible to reject them as untrue and to directly cognise the Highest Self who is full, secondless and partless.

Another doubt is raised: but how can these *Brahma-nishthas* cognise the secondless and Highest Self, when there are other intervening deities like *Brahmā*, *Vishnu*, *Rudra*, etc.? The next verse clears this doubt:

20. This *Brahma-nishtha*, who has identified himself with the

Self, is himself *Brahma*, *Vishnu*, etc., and all the Universe. There is nothing else beyond that Self. In other words, what is true from the standpoint of the knower is untrue from the standpoint of the ignoramus, and *vice versa*.

Doubt: Because all this world is merely superimposed on the SELF just as the snake is superimposed on the rope, why should the aspirant trouble himself with their removal? The next verse clears this doubt.

21. Although all the material objects are, like the snake and the rope and so on, superimposed on the SELF, yet they can be effectively rejected by the aspirant only by the fourth means, *viz.*, *Nididhyāsana* or concentrated meditation—after he has had the first three, *viz.*, *Darśana*, *S'ravana* and *Manana*. There is no use of the conviction alone that they are superimposed. One becomes the Supreme Self—the full, the secondless, and the changeless—only after rejecting the world by means of *Samādhi-yoga*.

G. KRISHNASASTRI (trans.).

(To be continued.)

THE PRESIDENT'S MOVEMENTS.

Col. Olcott has taken passage for Europe on the German *Princess Alice* which sails from Colombo on the 25th March, and touches at Genoa on April 12 and at Naples but not at Marseilles. His present plan is to go straight through to England and then after spending some time there, to cross over to France in time to prepare for the International Congress at Paris at the beginning of June.

OBITUARY.

It is with regret that we have to announce the death of Mr. O. Cundasamy Moodelliar, Proprietor of Messrs. Thompson & Co., printers and publishers, and a very worthy man. The deceased was 49 years of age, and, earlier in life was connected with the Printing Department of the *Madras Mail*. He afterwards started a printing press of his own on Broadway, under the firm name of Messrs. Thompson & Co. (The Minerva Press), which is now in a prosperous

condition. *The Theosophist* has been printed by this firm since its first appearance in Madras. During the past year or two, the proprietor was unable to give full attention to the work, owing to ill-health. As a special department in the establishment has now been set apart for printing *The Theosophist*, it is hoped that in future the results will be more satisfactory.

ERRATUM.

Mr. Fullerton writes us in reference to his article on "Religion and Sectarianism," that, "A rather unfortunate blunder occurred in one place, apparently due to too much learning on the part of the printer. The words 'Homoousion' and 'Homoiousion' were interchanged, thus making them mean exactly the reverse of what they do mean. I had given them correctly." We notice also that the printers dropped an o from the word 'Homoousion.'

THE ADYAR LIBRARY.

RECEPTION TO DR. SCHRÄDER.

On December 9th a reception was held at the Headquarters of the Theosophical Society, to welcome Dr. F. Otto Schröder, Ph. D., M.R.A.S., the newly-installed Director of the Adyar Library. In addition to the residents at Headquarters, the ten Pandits of the Library and various members of the Adyar Lodge, there were present the following learned Sanskritists : Professor M. Rangacharya, M.A., R. Kuppuswamy Iyer, B.A., B.L.; T. Rajagopalachariar, M.A., B.L.; T. S. Narayana Sastriar, B.A., B.L.; S. Vasudevachariar, B.A., L.T.; Panchapa Kesa Iyer, M.A., L.T.; A. Varadachari, B.A.; Appakannu Achari; Pandit Tirumalachari; Pandit Narasimhachariar and others.

The proceedings opened with the recitation of a Sanskrit prayer with violin accompaniment, which was followed by some well rendered airs on the vina by Mr. V. C. Seshachari and a few entertaining replications on the gramophone.

Colonel Olcott in introducing Dr. Schröder remarked that the Adyar Library which started its life in 1886 with a small beginning—the nucleus of the Oriental department being the 300 Manuscripts presented by Pandit N. Bhashyacharya—had now assumed dimensions which required an able Director, in order that its rich contents might be properly worked out and placed before the public for their due

appreciation. Valuable additions are now frequently made, prominent among these may be mentioned the entire library at Tiruvallangod, which was secured some time ago and has now become a part of the Adyar Library. What the ancient Tanjore Rajas were able to achieve in three centuries for their Library, one of the biggest libraries in all India, had been surpassed by the acquisition of a vast collection of important Sanskrit and Pali Manuscripts for the Adyar Library within a short space of twenty years. Whereas the Tanjore Library had 12,376 Manuscripts, the Adyar Library already owned 12,487 Manuscripts and 13,188 printed books. Having been for some years on the lookout for an Oriental scholar like Dr. Thibaut, the Colonel said that by opening correspondence with some of his Western friends he had, through the kind offices of Mr. Bertram Keightley, secured Dr. Schröder, as Director of the Adyar Library. Born in 1876, Dr. Schröder received a good education in several of the important Universities of Germany, such as Kiel, Göttingen and Strasburg. He held high credentials from such eminent Oriental scholars as Professors Deussen, Oldenberg and Leumann. He took his degree of Doctor of Philosophy in 1902, the subject of his dissertation being the state of Indian Philosophy at the time of Mahāvira and Buddha. The Colonel added that he had reason to congratulate himself and the public on the acquisition of such an eminent scholar as Dr. Schröder, who was not only well versed in Sanskrit literature but also in Pali and Prākṛit.

Professor M. Rangacharya then delivered an eloquent address, in the course of which he observed that it struck him there were three things which combined to make the acquisition of Dr. Schröder a great success. First and foremost, was the sympathy with which, he understood, Dr. Schröder was strongly imbued, for India and her great Sanskrit literature. Next he adverted to Dr. Schröder's great ability, evidenced by the valuable testimonials he possessed. Last and most important of all, were the favourable auspices under which the learned Doctor was going to commence his career at Adyar. The environments of the Theosophical Society, its great toleration and broad sympathy, and above all, its very atmosphere, were calculated to ensure in a large measure the achievement of much useful work. Professor Rangachariar in conclusion offered to Dr. Schröder a most cordial welcome on behalf of not only the Sanskrit scholars of Southern India but the enlightened public as well.*

* We are indebted chiefly to *The Hindu*, of December 11th, for several paragraphs embodied in this report.

An address of welcome to Dr. Schrâder, in Sanskrit, prepared by a representative body of Madras Pandits, was then read by the Senior Pandit of the Library, T. Yajnesvara Dikshita—an English summary of the same being read by the Librarian, Pandit G. Krishna Sâstri. A Tamil address in verse, by Seshagiri Iyer (with English translation) was also read, and an original Sanskrit address (extemporaneous) was delivered by Pandit Narasimhachariar.

Dr. Schrâder, in acknowledging in both Sanskrit and English, the addresses of welcome offered him "observed that in accepting his appointment as Director of the Adyar Library, his long cherished dream of profiting by India's noble Sanskrit literature and serving her and her sons was realized. He assured those present of his hearty sympathy and said that he would strive his best to justify the kind expectations which they had formed of him."

The proceedings closed with a violin performance by Hindu girls of good families, after which light refreshments were served.

REVIEWS.

THE STUDY OF SHIAISM.*

The purpose of this little book is, as the author says in his Preface, to draw attention to the value and beauties of a religion almost unknown to most European writers, viz., the doctrine of the Shiâs, or followers of the Kaliph Ali, called *Shiaism*. The Introduction contains a short theory of Religion, an outline of the life of Ali, and some general remarks on the history of Shiaism and its literature. The author then proceeds in Chapter I. to expound the theoretical side of Shiaism, i.e., the doctrine of the Five Principles (Osool-a-Khamsa): (1) *Touheed*, or the perfect belief in the oneness or unity of God; (2) the conception that god is All-justice; (3) the idea that all prophets were sent by God for the guidance of humanity; (4) the conception of "Leadership" (Imâmat)—here an interesting survey is given of the twelve Imâms of the Shias predicted by the prophet—; (5) Maâd "returning," i.e., the belief in the day of Resurrection (punishment or reward of the dead by God) as well as in "a day wherein God shall destroy this universe without ruining it" [Sic]. Chapter II. deals with "the Practical Reli-

* By N. S. Khâkan Hosain, Ram Narayan Bazar, Cawnpore, India. Published at Christ Church Mission Press, Cawnpore. To be had of the author at Re. 1 per copy.

gion of the Shias," Chapter III. is on "Some Voluntary Performances," Chapter IV. on "The Ethics of Shiaism," Chapter V. on "Different Hadeeses on Different Subjects," i.e., traditional sayings of the Prophet, and the Imâms. I cannot forbear quoting at least a few of these Hadeeses. "A wise man is that who has killed all his desires" (Proverbs of Ali.) "The heaven is ready for the abstinent even if they may be Negro slaves" (Alkafi). "Men are opponents of what they do not know" (P. of Ali). "Do not make thy stomach a grave of animals" (Alkafi). "I came to find out my Lord by my failures in my attempts" (P. of Ali).—The book is a valuable introduction to Shiaism and highly to be recommended to every student of the history of religions.

O. S.

ANCIENT IDEALS IN MODERN LIFE.

We have great pleasure in acknowledging the receipt of the Tamil translation of the above book embodying the course of lectures delivered by Mrs. Besant in 1900 on the occasion of the 25th Anniversary of the T. S. held at Benares. It is issued from the Hall of Theosophy, Madura, and the translator, Mr. P. Narayana Aiyer, President of the Madura Branch, T. S., has done excellent service to the Tamils by giving them a lucid and correct prose version of this Series of valuable lectures. The book is on sale at the *Theosophist* Office—Price including postage, boards—annas seven; calico—annas ten.

G. K.

NOTES DE PALÉOGRAPHIE INDIENNE.

Professor Kirste of the University Graz, Austria, has been kind enough to send us a copy of his "*Notes de Paléographie Indienne*" (*Extrait du tome I. des Actes du XIV. Congrès International des Orientalistes*), dealing with two interesting discoveries of his. By examining the Jaina manuscripts of the fifteenth, sixteenth, and seventeenth centuries, Prof. Kirste has found an explanation of the striking fact that two absolutely different sounds of the Sanskrit language, namely the guttural n and the lingual d, are represented in the Devanâgarî alphabet by two letters so similar as ण and ढ respectively. As in the development of languages two words of different origin and meaning frequently merge at last into a common form (comp. e.g., the two meanings of Eng. "case"), even so the two very different letters which originally represented the two sounds in question, have merged ultimately into

the form ढ which, indeed, is used for both the guttural n and the lingual d in the Jaina texts. Later on, however, the necessity was felt to distinguish the two sounds also in writing, and so the dot, *i.e.*, the Anusvāra, was added to the ढ wherever it stood for the guttural nasal. Prof. Kirste further shows that ढ which in the present Devanāgarī alphabet is used to represent the aspirated च, *i.e.*, च (Eng. *ch*) + aspiration (h), was originally the sign for च + छ (ch + chh). So we owe to Prof. Kirste two important supplements to the monumental work of the late Prof. Bühler, the "Indische Palæographie."

O. S.

OCCULT CHEMISTRY.*

The celebrated article by Mrs. Besant, bearing the above title, which appeared in *Lucifer* of November, 1895, is now issued in pamphlet form for convenience of reference. Every Theosophist will want a copy. It is accompanied by a Diagram which illustrates the results attained by the breaking up of an atom of each of the three gases, Hydrogen, Oxygen and Nitrogen, until the ultra-minute particles of various shapes, on the four etheric planes appear. It is stated that "the observations recorded have been repeated several times and are not the work of a single investigator, and they are believed to be correct so far as they go."

W. A. E.

ILLUSIONS.

BY MABEL COLLINS.†

This is a neatly gotten up booklet of 70 pages by the author of "Light on the Path." The author says of this essay, in her Preface, "Some of the experiences are those of a psychic who has been able to bring across the threshold a memory of something just then seen, or something which has just then occurred, and which illustrates or explains the subject." The essay is divided into sections which treat of the following five 'Illusions' :—

First : That man is imprisoned in the body.

Second : That the unborn are unknown.

Third : That there is any secret in the mind or memory of man.

* The Theosophical Publishing Society, London. Price six pence.

† Theosophical Publishing Society, London. Price 1s. 4d.

Fourth : That the earth exists apart from man.

Fifth : That Nature is indifferent to man.

The reader will find the narrations of psychic experiences which are given in illustration of these five 'Illusions' quite interesting.

W. A. E.

INDIA : PAST, PRESENT AND FUTURE,

BY HENRY S. OLCOTT.

[Adyar Pamphlet Series—No. I.]

It is proposed to issue from time to time, reprints of important lectures and magazine articles in pamphlet form for the convenience of readers. This is a reprint of a lecture delivered at Amritsar in 1880, to which the author has recently written a preface touching upon the progress of India, which will be read with interest.

THE INFLUENCE OF THEOSOPHY.

ON THE LIFE AND THOUGHT OF MODERN INDIA,

BY GYANENDRA NATH CHAKRAVARTI.

[Adyar Pamphlet Series—No. II.]

This masterly essay which appeared in December *Theosophist* is now reprinted at the request of many. These two pamphlets deserve to be very widely circulated.

A SKETCH OF THEOSOPHY AND OCCULTISM,

BY A. P. WARRINGTON.

This most instructive summary taken from the author's contribution to "The Encyclopedia Americana," has just been reprinted in convenient form for the general reader, by the "Americana Company."

Also received two small pamphlets : *The Mental Art*, and *Jesus Mas or Christ-Mas* ; both by Samuel George, Power Book Co., Wimbledon, S. W., England.

THE BRIHAT JATAKA OF VARAHA MIHIRA,

BY N. CHIDAMBARAM IYER.

This work, the second edition of the English Translation of which has just reached us, is an admirable standard treatise on Astrology, by

a member of Vikramarka's Court. The first edition appeared in 1886 and if the translator were alive, this second edition would have been brought out much earlier with considerable additions.

The late Mr. N. Chidambaram Iyer was well known to the inner circle of thinkers both Indian and Foreign. He received a complete western education half a century ago and like many others imbibed materialistic views of the Occidental sciences and became a Sceptic and an Iconoclast of a confirmed and virulent type. The conversion of such a powerful antagonist back to true orthodoxy was a marvel of marvels. It was not disappointment in life or ambition to succeed that led him to bid farewell to his cherished views of scientific scepticism as is often the case with men of weak mental calibre. The accidental meeting with an astrologer of great ability, the keen disputations they held for years, the searching examinations and the startling answers of the astrologer, the subsequent study of the science in all its departments all confirmed him in the true belief of the infinity of intelligence surrounding humanity.

The able controversy he conducted against the foremost statesman of the day, the late Raja Sir T. Madhava Rau, in demonstrating and defending the truths of the science of Astrology and his coming out successful from the contest, making the Raja more or less a convert are still fresh in the minds of men living. Mr. Chidambaram Iyer joined the ranks of the Theosophical Society after his conversion and his valuable contributions in the domains of Astrology, Hindu Astronomy and Sociology have been considerable. He devoted a large portion of his income and perhaps all the leisure he could command to the pursuit of his astrological studies and even in his last days when his health had been shattered he doggedly persevered in those researches as a solitary scholar.

We have given a short account of the translator as it, in our opinion, will give the best proof of the truth of the science and ward off the many useless criticisms levelled against it by men who do not take the least trouble to examine it.

No doubt the difficulties attending the study of Astrology are various. A knowledge of Astronomy is the first requisite. The isolation of the effect due to a particular cause out of a combined action of a plurality of causes or the inverse problem in such a vast subject as human destiny through a succession of births may well stagger even the best of Mathematicians. Further, the confusion into which the Almanacs have fallen since the days of Vikramarka, the

careless way in which nativities are cast by ignorant men, the lack of patronage of Astrologers all add to the difficulties of accurate predictions. Even at the present day men are not wanting who are well versed in science, men who will make the most accurate predictions. For not long ago the Dindigul Astrologer startled the world with his wonderful prediction that His Majesty the King Emperor would not be crowned at the time first announced, owing to a certain sudden physical affliction of a serious nature, which was subsequently verified to the very letter.

Slowly and steadily the light of the East is dawning on the West! Hypnotism, Astral physics, and sending messages through mere space were once the laughing stock of the Occidental savants. But now these have become sciences and are being practised by doctors, scientists and mechanics. And Astrology itself has made a steady though slow advance, and in the fulness of time it will regain its proper place in the Courts of Kings and assemblies of learned men.

The work treats of a great variety of subjects, the time of conception and of pregnancy, nature of progeny their number and sex, duration of life, success in life, horoscopy of women, plants and animals, lost Horoscopes and how to find them, with a preliminary chapter explaining the terms and the elementary principles of the science. The copious notes and the masterly introduction leave no difficulty unexplained. The revision which the whole work had undergone during the life-time of the author with a view to bring out a new edition, and the amplification and the complete recasting of the very important chapters on Ayurdayas, Dasas and Antardasas, with a tabular statement of the different kinds of the Nabhasa Yogas especially enhance the value of this edition.

We hail the appearance of this second edition which has been brought out owing to the deep interest which the venerable President-Founder of the T. S. has always taken in the science and the Translator, and the large facilities afforded by him in financing the publication.

A word of praise is due to Messrs. Thompson & Co., Madras, for the neatness of the get-up.

T. V. S.

"*Plague in India.*"*—This is the title of a paper read in May last, before the 'Indian Section of the Society of Arts,' by Charles Creighton,

* London: George Bell Sons, York House, Portugal Street, E. C. Price three pence.

M.D. (reprinted in pamphlet form). Any one who attempts to solve the plague problem has a herculean task before him. The Doctor gives herein an account of his widespread personal observations, and states the opinions of others and the various conflicting theories that have been advanced. The pamphlet contains a map, showing the chief plague areas in India, and numerous statistics. An interesting discussion, participated in by various speakers, followed the reading (See *Cuttings and Comments* in this number of the *Theosophist*), and Professor W. J. Simpson, after congratulating Dr. Creighton on the character of his paper, said in the course of his remarks, that

What was wanted in this crisis was something worthy of the great nation that ruled over India and was responsible for its welfare, and this would not be obtained by sending out two Assistant Bacteriologists to India where fifty were needed, nor would it be obtained by combating plague by an unorganised and totally inadequate administrative plague department.

He alluded to the powerful and mysterious character of our unseen foe, and said, it was expected to be met and controlled in a haphazard sort of way, without very much expense, without proper organisation and without strenuous effort, and because the whole thing was a disastrous failure the blame was laid on the people, their customs and their prejudices. He earnestly hoped that a more enlightened policy would prevail.

MAGAZINES.

The Theosophical Review, December, continues Prof. Alberto Gianola's paper on the "Pythagorean Sodality of Crotona," in which are briefly mentioned the strict rules of discipline for members of different grades in the fraternity. It was not the aim to mortify the flesh, but "The body was to be kept sane and beautiful so that the spirit might have as perfect an instrument as possible; hence the gymnastic exercises of every kind performed in the open air and the minute prescriptions with regard to hygiene and especially with regard to food and drinks." We pass over a few articles to notice the "Proposed Enquiry concerning 'Reincarnation in the Church Fathers.'" It appears that Mr. Mead has received a letter from a critical friend who thinks time is being wasted in "publishing studies in the *Review* on abstruse subjects.....of no interest to the vast majority of its readers;" and that the energies of Mr. Mead could be better employed "in making a collection of passages from the Church Fathers to prove that the doctrine of reincarnation was a fundamental dogma of the Christian faith." In response to this, Mr. Mead proposes that his colleagues

send him all the exact references which they may have noted, "either in the writings of the Church Fathers themselves or in other books referring to the subject, which are considered, or claimed, to teach reincarnation." These will be afterwards verified and translated. Passages from the Bible may also be sent, as well as from "extra-canonical and apochryphal Christian literature and from the Christianised Gnosis,....." References against reincarnation may also be included, but strictest accuracy is insisted upon, minding punctuation, capitals, etc., and giving "the title and author of the work, place and date of publication, also, if it is so stated, the edition of the text of the Church Father to whom reference is made, or of the translation;" write "on one side of the paper only." Further particulars may be found in the article. "The Higher Fatalism," by W. Gorn Old, is a very interesting paper in which astrological influences are considered as modifying human life and progress. A. R. O. pleads for a very free definition of "Brotherhood," considered theosophically, and Mrs. Sarah Corbett contributes a dialogue on "Effort."

The Theosophic Gleaner, for December, has some very sensible Editorial Notes on "Universal Brotherhood." Mr. G. E. Sutcliffe contributes his second paper on "Theosophy and Modern Science," which deals with the "Occult Significance of the Planet Uranus," Mr. Rustam P. Masani writes on "Persian Mysticism," and Mr. N. K. Ramasami Aiyar on "The Logic of Religion." "Evolution of Consciousness," a lecture delivered by J. J. Vimadala, is concluded. The remaining articles are "Lest we Forget;" "Old Wine in New Bottles;" and "How Ideals Guide Nations' Destinies," the whole comprising a very good number.

Theosophia (November) opens with an Article on "Theosophical Study," by Dr. J. W. Boissevain. Along with an article by Madame Obreen-toe Laer—"About Theosophy"—is a photogravure of the writer. "A Dream Lesson" is by M. W. M. "The Bearing of the Cross of Christ," by 'The Seeker,' is a translation from *Theosophy in India*. Mr. A. G. Vreede writes about "The Seal of The Theosophical Society," and there are notices of 'Foreign Periodicals,' by Lena C. de Beer.

The N. Z. Theosophical Magazine, for November, gives the first part of an article on the "Problem of Good and Evil," by Marion Judson; "Thoughts about Theosophy," by Kabir Harrison; and "The Three Paths," by L. B. de L.

Theosophy in Australasia, republishes from *The Theosophist* "The Awful Karma of Russia;" concludes Mr. Hunt's lecture on "The

Powers Latent in Man" and quotes extensively from Mr. Sinnett's very interesting article in July *Broad Views*, on "Former Lives of Living People."

December *Lotus Journal* concludes the notes of Mrs. Besant's lecture on "The Great Brotherhood," and furnishes much other very interesting matter, prominent among which is Mr. Leadbeater's continued narrative of a tour in "The Yellowstone Park, with a magnificent coloured plate of "The Grand Cañon of the Yellowstone."

Broad Views :—The December number is exceptionally interesting and contains a good article by Mrs. J. A. Charles on "Faust The Manu." Mr. Sinnett's "The Variegated life of the Future" is worthy of the attention of the theosophical student.

Révue Théosophique (November) :—This number has many interesting articles. Mrs. Besant is represented by one on "The Divine Kings" in which she shows the ideal role of royalty. Dr. Pascal continues his article on "The Subconscious Self," and the translation of the third Chapter of Mrs. Besant's "Pedigree of Man" is completed. We are glad to notice in the "Echos" the report of a very successful meeting of members of the T. S. on the occasion of the official New Year of the French Section.

Theosophie (Antwerp) continues its translation of Mrs. Besant's "Destinies of Nations." We notice also a curious description of a visit to the Astral Plane by "Martin."

Also received *The Vahan*, *Theosophic Messenger*, *Theosophy in India*, *Central Hindu College Magazine*, *Notes and Queries* all containing matters of interest, and the following which we cannot read: *Sophia*, *La Verdad*, *De Gulden Keten*, *Theosofisch Maandblad*, *Teosofisk Tidskrift*, *De Theosofische Beweging*.

Modern Astrology.—The Christmas number of this interesting periodical, which was founded more than fifteen years ago, appears under the title of "The Astrologer's Annual for 1906." This number is more than usually attractive, is complete in itself, and contains a brief and simple statement of Astrological principles, shorn of technicalities. It should have a wide circulation.

The Arena for November. This Magazine nobly battles against Governmental corruption in cities, and is the advocate of social progress and political improvement. The Editorial notes concerning the notorious frauds in the conduct of insurance companies are worthy of special attention.

Mind, for November, is as usual replete with valuable reading

matter from its numerous and talented contributors. Concerning the 'New Thought Movement,' of which it claims to be the exponent, it says :

The term 'New Thought' is in a way a misnomer. There is nothing intrinsically new about the view of life so designated, though it is new to many people. . . Its basic principles, though called by other names, perhaps, underlie the bulk of the reformation and progress of the day. New Thought is not a cult. It draws no lines of demarkation. It separates itself from no good thing. It stands for the impartial investigation of all systems of thought and all human experience, and the acceptance of all the truth which can thus be discovered. It antagonizes, excludes, nothing that the sun shines upon, or the mind of God, in creating, called "very good."

CUTTINGS AND COMMENTS.

"Thoughts like the pollen of flowers, leave one brain and fasten to another."

THE BUDDHIST RUINS IN JAVA.

If most people were asked to name those countries of the world in which are still to be found splendid architectural remains of bygone civilisations, the names of Egypt, India, Syria, and Mexico would at once be forthcoming ; but few would place the island of Java on the list ; yet not one of those could show ruins more numerous or more splendid. This may seem an exaggeration, but the same opinion has been universally expressed by the most eminent writers on the subject. As to the date of the rise and fall of a civilisation which has left behind it such splendid memorials authorities are much at variance, but for the most part they are placed between the beginning and the eighth or ninth centuries of our era. Certain it is, however, that at one time the island must have been ruled by Hindu or Buddhist people far advanced in the arts of architecture and sculpture.

THE TYANDI BARABUDUR TEMPLE.

Among the finest and best preserved of these ruins is the great temple known as the Tyandi Bârâbudur, situated near the centre of Java, in the Sultanate of Djokjakarta. Originally designed probably as a dâgoba, or resting place, for a portion of the ashes of Buddha, this building rises in the form of a terraced pyramid, the part at present above ground being about 350 feet square by about 120 feet high. The terraces at present visible are seven in number, the whole being surmounted by a dome 30 feet in height. Each of these terraces is covered on the inner wall formed by the terrace above, and in the lower terraces also on outer walls running round them, by a series of bas reliefs, which for extent, variety, and artistic merit have probably not their equals in the world. Running in a double tier round the lower galleries and in a single tier round the upper ones, they are estimated to have a total length of over three miles, and represent by a continuous series of pictures not only the birth and life of the Lord

Buddha in his final incarnation, but also a large number of the "jātakas," or previous lives, of the Master in the gradually ascending forms of animals and of men in various positions in life, and record his good deeds in each of those lives.

Thus we have the story of the Bodhisâtva when on earth in the form of a hare. Indra, the Lord of Heaven, in the form of a traveller, weary and hungry, comes down to test the virtues of the various beasts. He receives fish from an otter, a dish of curds from a jackal, and fruit from a monkey; but the poor hare, having nothing else to offer, presents his own body to the hungry traveller and throws himself on to a fire to be roasted. Interrupted now in many places by the work of a thousand years of earthquakes, tropical storms and fanatical Mahomedan destroyers, this wonderful picture story runs up through gallery after gallery to where, in the central dome, entirely closed in and hidden, stood the final image of the Master, free from any ornament, crown, or aureole, the Buddha raised above all earthly desires or passions.

SOME OF THE DECORATIONS.

In the whole of the series at present on the ground there were originally no fewer than 2,141 complete bas-relief pictures, of which 988 are still in a fair state of preservation. There were, in addition, in niches round the terrace walls, 441 statues of Buddha larger than life, besides smaller ones past counting. The whole of this work is done, not in soft stone, easy to manipulate, but in the hardest and most intractable kinds of lava and trachyte. Alfred Russell Wallace, in his classical work on the Malay Archipelago, remarks: "The amount of human labour and skill expended on the Great Pyramids of Egypt sinks into insignificance when compared with that required to complete this sculptured hill-temple in the interior of Java." There is, however, one peculiar point in the construction which tends to show that the builders were not as good Engineers as they were Sculptors and Architects. Round the entire base there runs what looks like a broad pavement of cubes of stone laid, but not cemented, together. This broad pavement has been removed in sections, each section being replaced in turn, and underneath was found another terrace, larger than any of those now visible, and having its walls partly but not entirely, covered with 160 more bas-relief pictures in fine preservation. These were photographed and covered in again.

7,000 CUBIC YARDS OF BLOCKS.

The total mass of squared blocks of stone covering this hidden terrace amounts to 7,000 cubic yards. The conclusion is inevitable that this hidden terrace was meant for the original lower terrace, but that with the building partly completed and the first set of sculptures still unfinished, the builders found that their foundations were too weak to strengthen them. Had not this been necessary the building would have stood up even more colossal than it is. The temple of Bârabudur is only one among many in Java. At the village of Bârabudur rear Djokjakarta, are the ruins known as "Chandi Sewa," also "Thousand Temples," consisting of an outer parallelogram of 84 small temples, a second of 76, a third of 64, a fourth of 44, and a fifth

or inner one, of 28; in all 296 small temples in five concentric parallelograms. In the centre is a large and beautifully ornamented cruciform inner temple. Most of the smaller temples are in ruins, but some are still fairly perfect.

TEMPLES TO HINDU DEITIES.

At Loro-Jongran, close by, are fourteen small and six large temples to Hindu deities; Siva, Durga, and Ganesh being still represented by finely carved statues. At Gunong Praw an extensive plateau reached in former times by four flights of stone stairs, each of over a thousand steps, on the North, South, East, and West are remains of nearly 400 temples and, to quote Wallace again, "the whole country between here and Prambanam, a distance of sixty miles, abounds with ruins, so that fine sculptured images may be seen lying in ditches, or built into the walls of enclosures." The above buildings are all of a religious character, but others may have been used for lay purposes, such as the so-called "Water Castle" in the city of Djokjakarta itself, where may be seen the remains of high-walled enclosures with broad tanks, now overgrown with weeds, but still showing their stone terraces and the stone steps leading to the water, having probably originally formed the pleasure of some Hindu potentate, or possibly, from their very high walls, of his harem. In other parts are many ruins of forts, palaces, baths, and aqueducts, and at Modjo Agong, over a large stretch of country, every road and pathway shows a foundation of finely laid brickwork, the paved streets of some old city of which only traces now remain.

THE UNKNOWN VALUE OF THE ARCH.

One thing is noticeable in all this architecture; like the ancient Greeks, the builders knew nothing of the extreme utility of the arch in masonry, consequently few roofs remain, but in some places, as at Mendoet, near Bârabudur, complete roofs remain, made by horizontal courses of masonry, each overlapping the one below it till they meet at the apex. Of course, the roof for this has to be very high for the breadth spanned, but for small spans the system serves its purpose fairly well. From the above descriptions it will be seen that if some of the energy spent on Pompeii and Egypt could be spent on excavations in Java, discoveries of the greatest importance might be made. It is to be hoped that the money will some day be found for this purpose.

* *

Professor Charles Richet, of the Faculté de Médecine, Paris, and President of the English Society for Limitations of Science. Psychical Research, has recently given expression to his ideas (in "Potentia") concerning the relation of science to the occult—to those phenomena which extend beyond the range of common observation, and into realms generally considered unknown. He says:—

We have no right to neglect these phenomena on the pretext that they do not square with the great laws established by modern science. All-conquering science, of which we are so proud, is still only at the lisping stage. But our impotence to imagine a state of soul different from our own, whether in the past or in the future, is profound. We imagine that men have always thought, and will always think, as we do. We do not want to know—and that is the very proof—that glorious truths are about us, which do not burst

before our eyes because our eyes are blind. The weight of the atmosphere and the rotation of the earth did not appear evident to Galileo's contemporaries. Every fresh discovery seemed at the outset ridiculous, and found its opponents particularly among the *savants*. Magendie denied surgical anaesthesia, and so on through a long list which might be cited. He says "we ought not to laugh when told of 'phantoms,' but carefully study, analyse and examine the facts. And further :—

At the risk of being regarded by my contemporaries as a madman, I confess my belief in phantoms, less because I believe I have myself seen in the most unquestionable conditions these awful and disturbing realities, than because I cannot refuse to accept certain testimonies. In a remarkable book "The Phantasms of the Living," a quantity of facts are adduced from observers of assured good faith. From the attentive perusal of all these documents, rich in detail, it is seen that at the moment of death or of danger to a friend or relative the phantom of the dying made its appearance. To cite only one case out of a thousand, I may mention the narrative of a young English Lord who, at the moment of going to bed, saw before him the shade of a friend of whom for a long time he had heard no word. Immediately he put down in his note-book the initials of this friend, with the hour and the date, adding the words, "God forbid!" On the very same day at the very same hour the friend was perishing by shipwreck. Probably every one of my readers has heard similar narratives around him. They cannot be denied. It is impossible to attribute them to chance, and still more absurd to suppose fraud.

But in regard to the 'materialisation' of human forms which occasionally appear at the side of 'mediums,' he writes :—

Sometimes the outline is vague, misty, and indecisive, sometimes it is partial—head, hands, or bust; sometimes it is the whole human form, with the clear appearance and almost the reality of life, something that withstands a touch like a real human body, as in the frequently cited case of Katey King, observed by Sir William Crookes. We may no more doubt the scientific sagacity of Sir William Crookes than his good faith. He declares that in his own laboratory, at the side of Florence Cook, the medium, he saw Katey King appear and disappear. Other excellent observers have seen similar forms. Can we imagine that Sir William Crookes, Russel Wallace, Gibier, and Zollner—to take only the most distinguished names—were deceived by able impostors?

Again, concerning these phantoms of the deceased, he says :—

If that were proved, if the dead really returned among us, it is conceivable that the whole face of the world would be changed. Suppose for a moment that all have clear certain, indisputable proof that they do not entirely die, that death instead of being death, is but the gate of life, *mors janua vitae*, and that a future is reserved for all human souls surviving the decomposition of the body, then our terrestrial life would take a totally different direction. Law, morals, and science would be upset.

We must dissent from the learned professor's conclusions on this point. The laws of the universe are immutable and all phenomena occur in harmony therewith, though human laws might be made more just and the fields of morality and science expanded as more light is shed upon them. Pseudo-science might be shaken to pieces, but real science would remain and be largely re-enforced. The Professor points out the folly of denying things we do not understand, citing numerous examples by way of illustration. He concludes with the following :—

We must be at once both modest and bold—modest in the construction of theories and bold in the study of facts.

And the facts exist. He who will devote himself to long, bitter, and painful study, in which every step is marked by excruciating uncertainties, will one day be rewarded for his pains; he will be enabled to see, behind the normal, commonplace world of events of every day, a new world, occult to-day and scientific to-morrow.

The *Madras Mail* in a leading Editorial, does no more than justice to Mr. Malabari. We copy the following paragraph :—

"The monthly Editorial Note in *East and West* by Mr. B. M. Malabari is nearly always illuminating and remarkable. That old and tried publicist has in his later years cultivated a detachment from the toil and moil of active controversy, and has developed a calm and independent style of criticism which is sometimes very refreshing after the heated ferment of the Bengali and Mahratti Press. He can be a hard hitter when he likes; and he spares neither the Government nor the leaders of the people, as occasion demands. But his comments are always fair and straightforward, and very often he opens up points of view which have not been discovered by others. His sturdy impartiality and independence are, indeed, valuable assets in Indian public opinion. It is no secret that the Government have often sought to do him honour. They have conferred distinctions on many others of their Indian critics who have proved their honesty of purpose, and the latter have received these distinctions in the spirit with which they have been offered. But Mr. Malabari will have none of them. It is not a question of policy but of temperament. Similarly, he prefers to live as a poor man, hankering after nothing in this world except a quiet, simple life, with a keen eye nevertheless on all that goes on in the world."

A correspondent writes to the *Straits Times* as follows :—

Invulnerability. The men sent out by the Kedah authorities to hunt down the Situl gang robbers, or pirates, have, it is said, succeeded in killing the ringleader. Like many other Malay bad characters, he was popularly supposed to be invulnerable, and I am gravely told by a Malay friend that the punitive expedition found him absolutely invulnerable to bullet or spear. Bullets simply bounded off his body like peas off a drumhead, while, when he was thrust at with spears, they either snapped or had their points blunted directly they touched his skin. He would not have been killed at all, if one of his pursuers, wiser than the rest of the party and versed in witchcraft, had not thought of the expedient of a spear made from the spike of a stingray's tail. He was stabbed eventually with this and so killed.

Some incidents which corroborate the above are recorded in "Isis Unveiled" (Vol. I., p. 379). We copy the following therefrom concerning an Abyssinian "Sorcerer."

Upon one occasion a party of Europeans, going to Soudan, amused themselves for an hour or two in firing at him with their own pistols and muskets, a privilege which he gave them for a trifling fee. As many as five shots were fired simultaneously, by a Frenchman named Langlois, and the muzzles of the pieces were not above two yards distant from the sorcerer's breast. In each case, simultaneously with the flash, the bullet would appear just beyond the muzzle quivering in the air, and then after describing a short parabola, fall harmlessly to the ground. A German of the party, who was going in search of ostrich feathers, offered the magician a five-franc piece if he would allow him to fire his gun with the muzzle touching his body. The man at first refused; but, finally, after appearing to hold conversation with somebody inside the ground, consented. The experimenter carefully loaded, and pressing the muzzle of the weapon against the sorcerer's body, after a moment's hesitation, fired.....the barrel burst into fragments as far down as the stock, and the man walked off unhurt.

A Long Sleep. In the *Berliner Klinische Wochenschrift* another one of those remarkable cases of prolonged sleep is reported on by Harbst. Six years previous to her relapsing into this abnormal condition she enjoyed the best of health and it was only shortly prior to her prolonged slumber that she complained of a severe headache and felt drowsy and would occasionally sleep a whole or a half day. In January 1886, the sleep became permanent. She slept in all for seventeen years, during which time she took her nourishment and drinks. She was always raised to the sitting posture when being fed, and she would only partake of fluids and solids reduced to small particles. She made an easy subject to look after, as when for instance she was thirsty she would smack her lips, and continue this until she was given drink. When the bowels were about to be moved she would groan and so attract attention.

During the period of 19 years' sleep, she suffered from several attacks of cold, and once had an attack of influenza, during which period of illness she refused food, and vomited on an occasion. She always kept her eyes closed and motion was unimpaired, she being able to move from side to side and move her limbs.

She suddenly awoke one morning and called to her sister, and said she had only slept one night, and felt surprised to see her brother not in uniform, he having been a soldier at the time, she fell asleep. She remembered every thing clearly that happened up to the time, she fell asleep 19 years previously. She had gained weight during the prolonged condition of sleep, and stated on being questioned, that she had not dreamt during this period. Speaking and locomotion were at first difficult on waking, but were soon regained.

What Spiritualists Believe.

A contributor to *The Progressive Thinker* suggests the following as a statement of what all Spiritualists believe in common :—

1. The continuity of life after death.
2. The possibility of communion between the unseen world and this.
3. The fact that death makes no change in the moral character or spiritual nature of the individual.
4. That happiness, or misery, in the future state depend upon the character of the life lived here,—upon the degree of moral and mental unfoldment gained in this world.
5. That evolution is the law of life, and that every spirit must eventually pass out of its ignorant, benighted state into one of light and knowledge and consequent happiness.
6. That there is no limit to growth and progress, intellectual and spiritual, in the life beyond.
7. That such growth and progress are the result of conscious effort, of individual exertion, and are directly proportioned to the degree of such effort and exertion. And lastly, that the mission of Spiritualism in this world is the demonstration of immortality, the inculcation of humanitarian principles, the teaching of a lofty system of ethics, and the dissemination among men of the truths of universal brotherhood.

The editor of *Light* says, in regard to this statement :

The question of the existence of a Creator is left open by saying 'that the Spiritual philosophy neither affirms nor denies,' and does not attempt to decide between those who believe in Supreme Intelligence and those who recognise only Immutable Law. Perhaps, this is wise, as a basis of belief held in common but to us Law pre-supposes Intelligence.

The Faith of the Brahmo- Samaj.

In the Annual Report of the Brahmo-Samaj we find the following 'Principles of Brahmoism' :—

1. There is only one God, who is the Creator, Preserver, and Saviour of the world. He is Spirit; He is infinite in power, wisdom, love, justice and holiness; He is omnipresent, eternal and blissful.
2. The human soul is immortal, and capable of infinite progress, and is responsible to God for its doings.
3. God is to be worshipped in spirit and in truth. Divine worship is necessary for attaining true felicity and salvation.
4. To love God and to carry out His will in all the concerns of life constitute true worship.
5. Prayer and dependence on God and a constant realisation of His presence, are the means of attaining spiritual growth.
6. No created object is to be worshipped as God, nor is any person or book to be considered as infallible and as the sole means of salvation; but truth is to be reverently accepted from all scriptures and the teachings of all persons without distinction of creed or country.
7. The Fatherhood of God and the Brotherhood of Man and kindness to all living beings are the essence of true religion.
8. God rewards virtue and punishes sin. His punishments are remedial and not eternal.
9. Cessation from sin, accompanied by sincere repentance, is the only atonement for it; and union with God in wisdom, goodness and holiness is true salvation.

* *

In the discussion which followed the reading of Dr. Creighton's paper on "Plague in India," before the 'Indian Section of the Society of Arts,' in May last—which is noticed in our Review columns—Dr. W. Scott Tebb (Public Analyst for Southwark) said that in his opinion the chief cause of plague was, as shown by Dr. Creighton.

The presence of filthy conditions in and around houses, and it was these foul conditions, whether of soil or air which were not only responsible for plague, but also for typhoid, typhus, cholera, and small-pox. The theory that certain diseases were due to a micro-organism had tended to obscure and to throw into the background the fact of their insanitary origin. For his own part as the result of experience he had come very much to doubt the rôle played by certain so-called "pathogenic organisms," that was to say, whether they were the actual cause of the disease in question. Take the comma bacillus of Koch. That was at one time, confidently stated to be the cause of cholera, but Pettenkoffer, Klein, and others had shown that this bacillus might be eaten with impunity and without producing any deleterious results whatever. Then there was the so-called "typhoid bacillus" of Eberth. In 1880 this was heralded as a great discovery, but it had since been shown by Remlinger and Schneider that this bacillus is practically ubiquitous. Thus it occurs in the alimentary canal of those unaffected with typhoid fever, it occurs in potable waters, in the soil, and contributes to the microbial flora with which we are normally surrounded; in fact the bacillus is so widely diffused, that if it were the actual cause of typhoid fever the human race would long since have been exterminated.

He said the Indian Plague Commission of 1901 came to the extraordinary conclusion that "a clean room may constitute as dangerous a nidus of infection as a dirty room." This, Dr. Tebb styles "a truly hopeless doctrine, and one, he was sorry to say, for which bacteriology was mainly responsible." He thinks plague and small-pox can only be thoroughly eradicated by attending to sanitary surroundings, "and by making the people clean in their habitations and in their towns"—a most reasonable conclusion.

* *

The Central Hindu College Magazine selects and publishes "The Eight Commandments of the Central Americans, before the Christians came amongst them," but disclaims any guarantee as to their authority. We quite concur in Mrs. Besant's opinion of them, that 'they are distinctly good and beautiful.' The following is a copy :

"Thou shalt have no God or Lord, or Idol or Angel worship, except the one Great Spirit, Creator and Ruler above all. And thou shalt teach this to thy children, and command them to teach it to their children for ever and ever.

Thou shalt deal with all men, women, and children, as justly and as kindly as if with thine own mother, who fed thee from her own breast when thou wert helpless and had no strength. Thou shalt teach this to thy children, and command them to teach it to their children for ever and ever.

To the sick and helpless, to the stranger that cometh from afar, to the widow that is destitute, to the child that hath no father, thou shalt be both father and mother to them. Take them to thine house and feed them, and give them skins and clothes to wear, and if they be lost thou shalt go with them and show them the way. Thou shalt teach this to thy children, and command them to teach it to their children for ever and ever.

Thou shalt not tell a lie or speak falsely against any man, woman, or child ; or break thy word of promise, even though death come unto thee to induce thee ; unchangeable as the rising and setting sun shall be the words of thy mouth. Thou shalt teach this to thy children, and command them to teach it to their children for ever and ever.

Thou shalt not take or possess that which is another's or suffer thy children to do so, or their children after them. Thou shalt teach this to thy children, and command them to teach it to their children for ever and ever.

Thou shalt respect the times of woman and when she is bearing unto thee thou shalt not lie with her, or give her heavy labour, or angry words, or fret her, but be obedient to her, doing whatsoever she asketh thee to do, for it is her time and she is thy queen. Thou shalt teach this to thy young men and young women, and to them that come after them, that their children may be shapely, strong and brave.

The seventh day is the moon's day, every seventh day thou shalt not labour, or hunt, or fish ; but dance, and sing and sit in silence, and hear the words that the Great Spirit speaks inwardly to the souls of men, women and children. Thou shalt teach this to thy children, and command them to teach it to their children for ever and ever.

Thou shalt not flatten the head to make a seer or prophet, to drive the judgment of the brain away to the prophetic region. Thou shalt teach this to thy children, and command them to teach it to their children for ever and ever.

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"THERE IS NO RELIGION HIGHER THAN TRUTH."
[Family Motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

SIXTH SERIES, CHAPTER XIV.

(Year 1897.)

A LITTLE back of Hobart Town rises a hill called Mount Wellington which, though less than 4,500 feet in height, was at the time of our visit covered with snow and formed a superb background in photographs taken of the town from the deck of a ship. Altogether I think that Hobart deserves to be classed as one of the prettiest spots in the world. The twelve days of our visit were well filled with Society work, such as levees, private visits, conversation meetings, public lectures, and visits to charming localities under the friendly guidance of Miss Octavia Sussmann and other friends. At its meeting on the evening of 10th August, the Branch adopted my scheme for employing Miss Edger as Branch Inspector. She gave some

* Five volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and three of the volumes are available in book form. Prices : Vol. I., cloth, illustrated, Rs. 3-12-0, or paper, Rs. 2-8-0. Vol. II., beautifully illustrated with views of the Headquarters, Adyar, cloth, Rs. 5, paper, Rs. 3-8-0. Vol. III., covering the period of the Society's history from 1883 to 1887, is sold at the same price as Vol. II. It is uniform with Vols. I. and II. and illustrated with many portraits. It will have a special interest in that it introduces to the reader's notice other Mahatmas than those already known. Apply to the Manager, *Theosophist*, or to any Theosophical Book Agency throughout the world.

excellent lectures, notably one on the rather hackneyed subject of "Karma and Reincarnation."

I availed myself of the chance of a meeting of the principal Masonic Lodge to "work my way in" and assist in the work. It was extremely interesting to me as being so unlike what we have in America, but I must confess that I came away impressed with its puerile character as compared with Theosophy. Although it was thirty-four years since I had sat in a Masonic Lodge I felt that I should not care to repeat the experience during an equal space of time. One might say that the spirit of Theosophy, especially in its aspect of brotherhood and religious tolerance, was there, but buried out of sight in the husks of formalism and a species of theatrical display. Our readers may remember that at New York, when the Society had dwindled into a very small affair, H.P.B. and I had some talk with Masonic friends about making the Theosophic teachings a framework for a new Masonic degree, but that we abandoned it as impracticable.

Among the interesting persons whom we met was a young Englishman, a university graduate, who had got about him a group of ladies and another of gentlemen who were pursuing under his direction a course of reading accompanied by profitable discussions on high themes. I was greatly pleased to see the generous enthusiasm which he put into his work and the intellectual and spiritual results obtained. During the whole of our visit we had no idle nor wearisome time; we made a number of warm friendships and were sorry to have to leave Hobart, which we did at 5 P.M. on the 20th August, in the Union Company's steamer "Talune" for Dunedin. During the next three days we experienced the delights of a rolling ship which flung us about under the impulse of a swell from the eastward, but on the fourth day we reached "The Bluffs," a port of call about 150 miles from Dunedin. It was a splendid sunny day with that crispness in the air which gives us people of the temperate zone such a feeling of buoyant health. At the other side of the harbour, some fifty miles away, stretched a range of hills completely covered with snow, which stood out in brilliant splendour against a clear azure sky. In the afternoon we resumed our journey and the next day got to Port Chalmers, the seaport of Dunedin and an hour's ride from the town. Messrs. George Richardson, A. W. Maurais, and

Pearmain came aboard and with outstretched hands gave us a cordial welcome. Among our active workers in Australasia Mr. Maurais has always held a conspicuous place, his connection with a newspaper having enabled him to keep the subject of Theosophy well before the public. The other two gentlemen of the committee have also rendered most valuable services, and Mr. Richardson by the strength and purity of his character has lent dignity to the office of President of the local Branch.

The next day I walked about town and made acquaintances. The streets are very hilly and there are many fine buildings. In the evening, I lectured on Spiritualism to a large audience, Mr. Richardson being in the chair. It was Miss Edger's turn the next evening to lecture, and her subject, "What Theosophy can teach us," was well handled. The next night was spent at Mr. Pearmain's house at Sawyer's Bay, a suburb particularly hard to reach on a rainy night when one has to tramp over the sleepers of the railway track to avoid making a long detour. I returned to town the next day and at 6-30 p.m. addressed a crowded audience on the subject of "Healing." An amusing feature of the occasion was that after I had spoken an hour the audience made me go on for another one, thus dividing a long discourse into two shifts. We had to hold two levees a day to give a fair chance to all who wanted to talk with us. There was a Branch meeting on the evening of the 30th and on the next evening a "sociable" was given us at the "Tailoress's Union Hall," a title which I think must be unique. It certainly is suggestive of the existence among one class of colonial women workers of a spirit of self-helpfulness and organizing faculty. On the evening of the 1st of September Miss Edger and I dined at the house of one of our members whose daughter was so beautiful that I asked her father to give me her photograph: it was what some of the French writers call a "cameo face," that is, one that seems made on purpose to be cut as a cameo in shell or stone. As the young lady has the greater beauty of being a good Theosophist I think she will not mind this passing note by an art-lover to her artistic form.

We sailed for Christchurch, September 3rd, on the steamer "Te Anau," and had a rough time of it. We met a heavy swell outside the harbour and were tossed about all night; the weather was cold and rainy and every one on board was miserably uncomfortable. At

11 A.M. on the 4th we reached Christchurch, or rather Lyttleton, its harbour, some miles from town, where we were met and welcomed on behalf of the Branch by Mr. Rhodes and Mrs. Richmond, a lady who is known in India and Great Britain as well as in the colonies as an instructive platform speaker. I was the guest of Mrs. Fletcher, who made my stay most pleasant. At that time there flourished in that town the notorious bigamist and confidence-man, the "Rev." A. B. Worthington, a native of one of the Western States of America; gifted with great oratorical powers, a handsome person, persuasive in conversation, unscrupulous to the last degree; a man fit to teach high things but morally perverted; a woman-hunter whose career embraced a series of seven bigamous marriages in America and the pecuniary ruin of various wealthy ladies, whose money he got from them by lavish promises of mystical initiation and the acquisition of psychical powers. Just before my arrival he had made a great scandal in Christchurch by the seduction of a tall and handsome lady with whom he went through a bigamous marriage ceremony, but whose eyes were opened and heart broken by the discovery of still another liaison.

I was taken to see a fine church that he had built with the money of local dupes; a well-planned edifice with a spacious auditorium and a large round-fronted speaker's platform that recalled the one in Henry Ward Beecher's church at Brooklyn. His sermons, congregational talks and esoteric instructions to a select group of hypnotised men and budding prophetesses, were framed on theosophical lines and he availed himself without compunction of the best things he could find in the books of Mrs. Besant and others of our writers. His villainy having been exposed by a male dupe, he fled the place, took refuge in another colonial town and with matchless effrontery began the same game over again. On the 10th of September the poor lady, the victim above mentioned and who had adopted the name "Sister Magdala," came to see me and excited my warm sympathies by her tale of woe. I can see her now standing before me, with her large eyes swimming with tears and her tall, graceful figure shaken with grief. I tried to give her some comfort and she brightened up for the time being, but alas! misery was her karmic inheritance for this life and since the interview in question she has committed suicide. The case of this man Worthington furnishes

a romantic chapter for the history of the rogues of both sexes who have utilised the Theosophical teachings, sometimes as members and sometimes as non-members, for the promotion of vile personal ends. Worthington's is a sad case, however looked at, for, as said above, he was possessed of talents and, but for the perversion of his lower nature as regards women and money, for each of which he had an equal hunger—although he wanted money only to squander it—he might have been one of the most useful as well as eloquent religious teachers of the day. He taught a gilded Theosophy with surpassing eloquence, and when his crises came and he was sent to prison for terms of years (as he was, and is now) his followers had no natural rallying centre save in the Theosophical Society. Of the character of "Sister Magdala" before and after her relations with Worthington, I am not well enough informed to speak, save that undoubtedly she was Worthington's victim, completely under the glamour which he could throw over people whom he wished to victimise. Whether she consciously helped him to deceive others is a matter which no one can decide in the case of any hysteric or hypnotic sensitive; the medical authorities are still divided in opinion as to moral responsibility, and the Courts of law as well.

On the 9th September I visited the fine Museum, where I saw a Maori house made of natural size and pattern, a large number of Maori curiosities, and reconstructed skeletons of the gigantic ostrich-shaped Moa (*Dinornis*) which stood about 14 feet high and had thigh bones stouter than those of a horse.

My dear friend Mrs. Aiken, of the Christchurch Branch, told me a curious story about a picture in this gallery, which illustrates what we would call the recollection of a past birth, but which the cautious scientist has recently christened "regressive memory." A lady was visiting the gallery with her little boy when, pointing to a certain landscape, he said: "Oh, Mother, I painted that picture!" The mother was about to pass it over as a mere jest, but when she told the child that the picture had been painted a great many years before he was born, he replied: "I can't help that, Mamma, but I know I painted it. At first I intended it for a sunset, but I changed my mind and on the other side of the canvas painted a sunrise." The mother, being a Theosophist, at least by conviction, was immediately struck with the possible importance of the fact, so she persuaded the Superin-

tendent of the Museum to have the picture taken down for examination and, sure enough, there was found on the back of the canvas the unfinished sketch that the child had spoken of. The story was told me in good faith and, if my memory serves, the incident was known generally by the members of our local Branch.

The women of Christchurch impressed me as being more than usually intelligent and self-resolute. I attended a meeting of them with Miss Edger (at Mrs. Aiken's house) which we both addressed. I was particularly charmed with a Mrs. Ada Wells, the recognised leader of the Women's Suffrage movement, who is credited with having been the chief agent in getting the suffrage bill enacted. In the evening Miss Edger lectured on "Christianity" and I on "Buddhism," our farewell addresses in Christchurch, for the next day we embarked at Lyttleton for Wellington on the steamer "Roturunda," where we arrived at 10 o'clock the next morning. My hosts there were Mr. and Mrs. Ellison. In the afternoon there was a conversation meeting in our Branch hall, and in the evening a lecture on "Re-birth of the Soul:" the audience was large and attentive and there was much applause. During our stay at this place I made agreeable acquaintances among our members, some of whom were very earnest. Miss Edger was stopping at another house but both of us had many visits from inquirers and my two lectures were well attended. On the evening of the 16th (September) there was a Branch meeting at which a resolution approving of the appointment of Miss Edger as Inspector of Branches was adopted. The next day I had the curious experience of having my right hand moulded at the request of a local palmist who seemed to think that the lines were exceptional enough to warrant her going to this trouble and expense.

On the 18th we left by train for Pahiatua, a small interior place where we had some very intelligent Branch members. It was my good fortune to be the guest of a very musical family, all the adult members of which played on instruments and some had fine voices. Such an episode as that is a most charming interlude when one is travelling over long distances by sea and land, with one's time constantly occupied with public functions. On the 21st we left by carriage for Woodville, the district where Mr. E. T. Sturdy lived when he first wrote me to inquire about Theosophy. In the evening there was a Branch meeting and the resolution adopted about Miss

Edger's inspectorship. The next day I had a seance with a cranky medium who pretended to be controlled by H.P.B. ! In proof of this she was obliging enough to give me what was supposed to be the signature of my dear old chum, written in lead pencil on a scrap of paper, but all the Bertillons and Netherclifts in the world would never have the audacity to trace any resemblance between that scrawl and H.P.B.'s signature. After giving one lecture on "Reincarnation" on the 22nd, I left Woodville with my companion on the 23rd for Wellington, which we reached at 9 P.M., after a seven hours' ride by train.

The weather was terribly gusty and rainy, the beginning of a great rainstorm. The 24th, Friday, was our appointed day of departure but the gale was so powerful and the light made so obscure by torrential rains that, instead of leaving at 1 A.M. the boat, the "Richmond," did not begin her voyage for Nelson (N.Z.) until midnight, and lay at anchor in the lower bay until 2 P.M. The morning broke clear, the sky was bright, the gale had blown itself out and we had smooth water until we reached Nelson at 5 P.M., calling *en route* at Picton, a pretty land-locked harbour. We were put up by Mrs. Saxon, a married daughter of our old friend Mrs. Pickett. I lectured that evening on "Spiritualism" and on the following one on "Healing." On the third day Miss Edger and I sailed for Auckland in the ss. "Mahinapua." On the 28th we stopped all day at a place called New Plymouth and at 10 P.M. resumed the voyage. Fortunately we had a calm sea and the wee steamer did not roll much, although we had expected it.

We reached Auckland on the 29th at 10-30 A.M. Mr. and Mrs. Draffin, Dr. Sanders, President, Auckland T. S., Mr. F. Davidson, Assistant General Secretary, Mrs. Hemus, Miss Edger's sister, and other friends met us. The Draffins took me to their house and Miss Edger went to her sister's. In the evening there was a reception given us at the Branch rooms, which had been tastefully decorated with foliage and flowers, mainly lilies.

One would never think when walking through the streets that Auckland had been settled as late as 1840, for it has what a Highland friend of mine calls "an elderly, settled look." The climate is warmer than it is in the South Island, the temperature ranging from about 60° to 80° Fahr., which to us Indians is almost overcoat weather, but in

comparison with Christchurch and Dunedin it is almost tropical ; in fact the South Island people scornfully say that the Aucklanders have the way of lying on their backs until the ripe peaches drop into their mouths. This reproach—evidently unwarranted and due perhaps to a little jealousy of Auckland's beautiful surroundings and to its greater size—is exactly like that applied to the Jamaica negroes, who are contemptuously said by the Whites to be so lazy that, lying under a banana tree, they are too lazy to get up to pluck one, but pull it down with their prehensile toes. So far as I saw during my New Zealand tour, the scanty population are as active and eager in the pursuit of wealth as the average Britons whom one meets in other parts of the Empire. I have pasted in my diary a printed list of my engagements during my stay at Auckland, from Sep. 29th to Oct. 12th. It includes a reception, three Branch meetings, four "At Homes," three lectures, and a picnic to Lake Takapuma, leaving not an idle day. At a joint meeting of the two Auckland Branches my suggestion with regard to Miss Edger's inspectorship was unanimously approved.

In Auckland as, indeed, throughout the colonies, there is a good deal of psychism and search after phenomena, mediumistic and otherwise. One of our own members, in fact, one of the oldest in New Zealand, since deceased, was Mr. James Cox, who had such a reputation as a psychometrist, principally by way of diagnosing disease, that he made a good living by practising the profession. He was constantly going between Auckland and Sydney to see patients. Rarely, he would use his power for the finding of lost property and persons. The three most noted men in our Auckland centre were Dr. Sanders, Mr. Draffin and Mr. Samuel Stuart, whose contributions to the *Theosophist* have made his name familiar in the many countries in which the magazine has readers. Of the talented lady members the only ones of whom I permit myself to speak are Miss Edger, her sisters, and Mrs. Draffin, who has suddenly blossomed out as an eloquent platform speaker after having passed through a very severe illness. I received so many kindnesses and so much brotherly courtesy during my fortnight's Auckland visit that I always think of it with gratitude and pleasure. The visit came to an end on the 12th October when Miss Edger and I sailed for Sydney in the ss. "Waihora." There were many friends to see us off, despite the blowing of a heavy westerly gale against which it was difficult to keep

one's footing on the wharf. Among them was Mrs. Stuart, a dear white-haired old lady of seventy odd years, since deceased.

H. S. OLCOTT.

THE USE AND ABUSE OF PSYCHIC POWERS.*

[Concluded from p. 258.]

LET us turn now from those powers which belong only to the few to those others which all of us possess and are using, even though we may be entirely unconscious of them. The first and the greatest of these is the power of our thought. Many a man has heard vaguely that thoughts are things, and yet the statement has not conveyed to him any very real or definite meaning. When he is fortunate enough to have developed clairvoyance to the level of the mental plane, he will be able very fully to bear testimony to the enormous importance of the truth which is expressed in that statement. If, utilising the senses of the mental body, he looks out through them at the mental bodies of his fellows, he will see how thought manifests itself, and what results it produces. It is in the mental body or mind of man that thought first manifests itself and it shows itself to clairvoyant vision as a vibration arising in the matter of that body. From the plates which I have published in "Man Visible and Invisible" it may be seen what is the appearance of this mental body to the man who is able to see it—or rather, what is indicated there is an attempt to present in sections and on the physical plane something of the higher and far grander and wider impression which is really made on the sense at that higher level by the appearance of that body. If a man thinks while the clairvoyant is watching him, the latter will see that a vibration is set up in the mental body and that this vibration produces two distinct results. First of all, like all other vibrations, it tends to communicate itself to any surrounding matter which is capable of receiving it; and thus,

* This concludes the series of Mr. Leadbeater's Chicago lectures which were kindly sent us for *The Theosophist*. In our next issue we hope to commence the publication of the lectures delivered by Mr. Leadbeater in Adyar and Madras, during and subsequent to our recent T. S. Convention.

since the surrounding atmosphere is filled with mental matter, which is very readily set in motion in response to any such impulse, the first effect produced is that of a sort of ripple which spreads out through surrounding space, exactly as when a stone is thrown into a pond ripples will be seen to radiate from that centre along the surface of the water. In this case the radiation is not in one plane only but in all directions, like the radiations from the sun or from a lamp. It must be remembered that man exists in a great sea of mental matter, just precisely as we here on the physical plane are living in the midst of the atmosphere, although we so rarely think of it. This thought-vibration, therefore, radiates out in all directions, becoming less powerful in proportion to the distance from its source. Again, like all other vibrations, this one tends to reproduce itself wherever opportunity is offered to it; and as each variety of thought is represented by its own rate of vibration, that fact means that whenever this wave strikes upon another mental body it will tend to provoke in it vibrations precisely similar to those which gave it birth in the first place. That is to say from the point of view of that other man whose mental body is touched by the wave, it tends to produce in his mind a thought identical with that which had previously arisen in the mind of the thinker. The distance to which such a thought-wave would penetrate, the strength and persistence with which it would impinge upon the mental bodies of others, depends upon the strength and clearness of the original thought. The voice of a speaker sets in motion waves of sound in the air which radiate from him in all directions, and convey his message to all those who are, as we say, within hearing; and the distance to which his voice can penetrate depends upon its strength and the clearness of his communication. In exactly the same way the strong thought will carry very much further than the weak and undecided one; but clearness and definiteness are of even greater importance than strength. But just as the speaker's voice may fall upon heedless ears when men are already engaged in business or in pleasure, so may a strong wave of thought sweep past without affecting the mind of a man if he is already deeply engrossed in some other line of thought. Very large numbers of men, however, do not think very definitely or strongly except when in the immediate prosecution of some business which demands their whole attention. Consequently there are always very many minds within our reach

which are liable to be considerably affected by the thoughts which impinge upon them; and we therefore are very distinctly responsible for the thoughts which we send out and for the effects which they produce upon others. This is clearly a psychic power which we all possess, which we are all constantly exercising; and yet how few of us ever think of it or the serious responsibility which it involves. Inevitably and without any effort of ours every thought which we allow to rest within our minds must be influencing the minds of others about us. Consider how frightful would be the responsibility if this thought were an impure or an evil one, for we should then be spreading moral contagion among our fellow-men. Remember that hundreds and thousands of people possess within them latent germs of evil—germs which may never blossom and bear fruit unless some force from without plays upon them and starts them into activity. If you should yield yourself to an impure or unholy thought, the vibration which you thus produce may be the very factor which awakens a germ into activity and causes it to begin to grow. Later it may blossom out into thoughts and words and deeds of evil, and these in their turn may injuriously affect thousands of other men even in the far distant future. We see then how awful is the responsibility of a single impure or evil thought. Very much harm is done in this way, and done quite unconsciously; yet there is no doubt whatever that a heavy responsibility lies upon the man who knows that he ought to have purified his mind, but has neglected to do so. If it should ever happen to us, then, to have an impure or evil thought arising within us, let us hasten at once to send out a strong and vivid thought of purity and goodness to follow hard upon the other vibration and, so far as may be, undo any evil which it may have done. Most happily all this is also true of good thought as well as of evil; and the man who realizes this may set himself to work to be a veritable sun, constantly radiating upon all his neighbours thoughts of love and calm and peace. This is a very grand psychic power, and yet it is one that is within the reach of every human being—of the poorest as well as the wealthiest, of the little child as well as of the great sage. How clearly this consideration shows us the duty of controlling our thought and of keeping it always at the highest level which is possible for us."

That, however, is only one of the results of thought. Our clair-

voyant watching the genesis of this thought would see that it not only sets up this ever-radiating and divergent vibration, but that it also makes a definite form. All students of Theosophy are acquainted with the idea of the elemental essence, that strange half-intelligent life which surrounds us in all directions; and they know how very readily it responds to the influence of the human thought, and how every impulse sent out from the mind-body of man immediately clothes itself in a temporary vehicle of this essence. Thus it becomes for the time being a kind of living creature, the thought force being the soul and the elemental essence the body. There may be infinite variety in the colour and shape of such thought-forms, or artificial elementals as they are sometimes called. Each thought draws round it the matter which is appropriate for its expression and sets that matter into vibration in harmony with its own; thus the character of the thought decides its colour, and the study of its variations and combinations is an exceedingly interesting one. A list of these colours with their signification is given in the book which I have just mentioned, "Man Visible and Invisible," and a number of coloured drawings of various types of thought-forms will be found accompanying Mrs. Besant's article on the subject in *Lucifer* for September 1896. In very many cases these thoughts are merely revolving clouds of the colour appropriate to the special idea which gave them birth; but in the case of really definite form, a clear-cut and often very beautiful shape will be assumed. If the thought be purely intellectual and impersonal—for example if the thinker is attempting to solve a problem in algebra, or geometry—then his thought-forms and waves of vibration will be confined to the mental plane. If, however, his thought is of a spiritual nature, or is inged with love and aspiration or deep unselfish feeling, then it will rise upwards from the mental plane and will borrow much of the splendour and glory of the Buddhic levels above. In such a case its influence is exceedingly powerful, and every such thought is a mighty force for good which cannot but produce decided effect upon all other mental bodies within reach, if they contain any quality at all capable of response. If, on the other hand, the thought has in it something of self or of personal desire, at once its vibrations turn downward, and it draws around itself a body of astral matter in addition to its clothing of mental matter. Thus then is a thought-form capable of acting upon not only the minds but the astral bodies of other men—that is

to say, capable not only of arousing thought within them but also of stirring up their feelings. Here once more we see the terrible responsibility of sending forth a selfish thought or one charged with low and evil magnetism. If any man about us has a weak spot within his nature—and who has not?—then the selfish thought of ours may find that weak spot and develop the germ of evil into poisonous fruit and flower. Once more, purely good and loving thoughts and feelings will project their forms also, and will act upon other men just as strongly in their way as did the evil in the contrary direction; so that this opens before us a sphere of usefulness, when once our thoughts and feelings are thoroughly under the control of the higher self.

It may be useful for us to think a little more closely of this thought-form, and to note its further adventures. Often a man's thought is definitely directed towards some one else—that is to say, he sends forth from himself a thought of affection, of gratitude, or unfortunately it may sometimes be of envy or jealousy or of hatred towards some one else. Such a thought will produce its radiations precisely as would any other; but the thought-form which it generates is imbued with a definite intention, as it were, and as soon as it breaks away from the mental and astral bodies of the thinker it goes straight towards the person upon whom it is directed, and fastens itself upon him. It may be compared not inaptly to a Leyden jar, with its charge of electricity. If the man towards whom it is directed is at the moment in a passive condition, or if he has within him active vibrations of a character harmonious with its own, it will at once discharge itself upon him. Its effect will naturally be to provoke a vibration similar to its own if none such already exists, or to intensify it if it is already to be found there. If the man's mind is so strongly occupied along some other lines that it is impossible for the vibration to find an entrance, the thought-form hovers about him waiting for an opportunity to discharge itself.

Unfortunately, however, at our present stage of evolution the majority of the thoughts of men are probably self-centred, even when not actively selfish. They are often very heavily tinged by desire, and in such cases they not only descend into and clothe themselves with astral matter, but they also tend to react upon the man who set them in motion. Many a man may be seen surrounded by a shell of thought-forms, all of them hovering closely about him and con-

stantly reacting upon him. The tendency in such a case is naturally to produce themselves—that is to say to stir up in him a repetition of the thoughts to which he has previously yielded himself. Many a man feels this pressure upon him from without—this constant suggestion of certain thoughts; and if the thoughts are evil he frequently thinks of them as tempting demons goading him into sin. Yet they are none the less entirely his own creation, and thus, as ever, man is his own tempter.

Note on the other hand the happiness which this knowledge brings to us and the enormous power which it places in our hands. See how we can utilize this when we know (and who does not?) of some one who is in sorrow or in suffering. We may not be able to do anything for the man on the physical plane; there are often many reasons which prevent the giving of physical help, no matter how much we may desire to do our best. Circumstances often arise in which our physical presence might not be helpful to the man whom we wish to aid; his physical brain may be closed to our suggestions by prejudice or by religious bigotry. But his astral and mental bodies are much more sensitive, much more easily impressible; and it is always open to us to approach these by waves of helpful thought or of affectionate and soothing feeling. Remember that it is absolutely certain that the results must accrue; there is no possibility of failure in such an effort or endeavour to help, even though no obvious consequence may follow on the physical plane. The law of the conservation of energy holds good just as certainly at this level as it does in our terrestrial mechanics, and the energy which you pour forth must reach its goal and must produce its effect. There can be no question that the image which you wish to put before your friend for his comfort or his help will reach him; whether it will present itself clearly to his mind when it arrives depends first of all upon the definiteness of outline which you have been able to give to it, and secondly upon his mental condition at the time. He may be so fully occupied with thoughts of his own trials and sufferings that there is little room for any new idea to insinuate itself; but in that case your thought simply bides its time, and when at last his attention is diverted, or exhaustion forces him to suspend the activity of his own train of thought, assuredly yours will slip in and will do its errand of mercy. Exactly the same thing is true at its different level, of the strong feeling

of affection and friendliness which you may send out towards a person thus suffering; it may be that at the moment he is too entirely occupied with his own feelings, or perhaps too much excited to receive and accept any suggestion from without, but presently a time comes when the faithful thought-form can penetrate and discharge itself, and then assuredly your sympathy will produce its due result. There are so many cases where the best will in the world can do nothing on the physical plane; but there is no conceivable case in which either on the mental or the astral plane some relief cannot be given by steady, concentrated, loving thought.

The phenomena of mental cure show how powerful thought may be even on the physical plane, and since it acts so much more easily on the astral and the mental we may realize very vividly how tremendous a power is ours if we will but exercise it. Remember always to think of a person as you wish him to be; the image which you thus make of him will naturally act powerfully upon him and tend to draw him gradually into harmony with itself. Fix your thought upon the good qualities of your friends, because in thinking of any quality you tend to strengthen its vibrations and therefore to intensify it. It can never be right to endeavour to dominate the thought and the will of another, even though it may be for what seems a good end; but it is always right to hold up before a man a high ideal of himself and to wish very strongly that he may presently be enabled to attain it. In this way your steady train of thought will always act upon those you love; and remember that at the same time it is acting upon yourself also, and you can utilize it to train thought power within yourself so that it will become ever stronger and more definite. If you know of certain defects or vices in a man's character, then send to him strong thoughts of the contrary virtues, so that these may by degrees be built into his character. Never under any circumstances dwell upon that which is evil in him, for in that case also your thought would tend to intensify that evil. That is the horrible wickedness of gossip and of scandal, for there we have a number of people fixing their thought upon the evil qualities of another, calling the attention to that evil, of others who might perhaps not have observed it; and in this way, if the evil already exists, their folly distinctly acts to increase it, and if as is often the case, it does not exist, they are doing their best to produce it. Assuredly when we reach a more enlightened state of

society, people will learn to focus their connected thought for good upon others instead of for evil; they will endeavour to realize very strongly the opposite virtue, and then send out waves of thought towards the man who needs their help; they will think of his good points and endeavour by concentrating attention upon them to strengthen him and help him through them; their criticism will be of that happy kind which grasps at a pearl as eagerly as our modern criticism pounces upon an imaginary flaw.

There is another psychic quality which all of us possess in some degree, and that is the quality of sensitiveness to impressions. You know that we all receive these impressions at various times. As yet they are only imperfect and by no means always reliable, but nevertheless they may be noted and watched carefully, and used as training towards the development of a more perfect faculty. Many a time they may be useful to us in telling us where help is needed, where a loving thought or word is required. When we see a person we may sometimes feel radiating from him the influence of deep depression. If you remember the illustration in that recent book of mine of the man who was under the influence of depression you will recollect how entirely he seemed shut in by it, almost as effectively as the miser was shut in by his prison-house of self-centred thought. If you recollect that most impressive picture, you will at once see what it is that your thought can do for this man. It can strengthen his vibrations and help him to break these prison bars, to throw off their terrible weight and to release himself from the heavy cloud that surrounds him. If you have received the impression of depression from him, be sure that there is some reason for it, and that this is an opportunity for you. Since man is in truth a spark of the Divine, there must always be that within him which will respond to your strong, calm, loving thought, and so he may be reassured and helped. Try to put before him strongly the feeling that in spite of his personal sorrows and troubles the sun still shines above all, and there is still much for which he ought to be thankful, much that is good and beautiful in the world. Often you will see the change that is produced and this will encourage you to try again, for you will learn that you are utilising these psychic powers which you possess—first your sensitiveness in discovering what is wrong, and then your thought in order to help to put it right.

Yet this faculty of sensitiveness also may be misused. A case in point would be if we allowed ourselves to be depressed, either by our own sorrows and sufferings, or by coming in contact with depression in others. The man who is specially sensitive will often meet with much that is unpleasant to him, especially if his lot is cast in a great city, or in the midst of what is called modern civilization; yet he should remember that it is emphatically his duty to be happy, and to resist all thoughts of gloom or of despair. He should try his best to initiate on the higher planes the action on the physical plane of the sun, which is so glorious a symbol of the Logos. Just as that pours out its light and life, so should he try to hold a steady, calm, serene centre through which the grace and the power from on high may be poured out upon his fellowmen. In this way he may become in very truth a fellow-worker with God, for through him and through his reflection of it this divine grace and strength may affect many whom directly it could not reach. The physical sun floods down its life and light upon us, yet there may easily be caverns or cellars into which that light cannot penetrate directly; but a mirror which is upon the earth and upon the level of the cavern or the cellar may so reflect these glorious rays as that they may reach to the innermost extremity and dispel the gloom and darkness. Just so it sometimes happens that man may make himself into a mirror for the divine glory, and that through him it may manifest to those whose eyes would otherwise remain blind to its glory. Trouble and sorrow come at times to us all, but we must not selfishly yield ourselves to them, for if we do we shall inevitably endanger others; we shall radiate depression around us and intensify it among our friends. There is always enough sorrow and worry in the world; do not therefore selfishly add to it by mourning over your own share of the trouble and the sorrow, but rather range yourself on the side of God who means man to be happy—set yourself to endeavour to throw off the depression from yourself, so that you may radiate at the least, resignation and calmness, even if you cannot yet attain to the height of positive joyousness. Along this line also there is a great and splendid work for every one of us to do, and it lies close to our hands if we will but raise them to undertake it.

Another way in which it would be possible for us to misuse this qualification of sensitiveness would be to allow ourselves to be so

repelled by the undesirable qualities which we sense in men whom we meet, that we should be unable to help them when an opportunity is offered to us. Every good and pure person feels a strong sense of instinctive repulsion from that which is coarse and evil; and from this undoubted fact a good deal of misapprehension has arisen. If you met some one coarse and vulgar you would feel that sense of repulsion; but you must not therefore conclude that every time you feel the sense of repulsion you have necessarily met with that which is terribly evil. If we regard the matter simply from the material level, the reason for the strong repulsion between the man of pure mind and the man whose thoughts and feelings are impure is simply that their vibrations are discordant. Each of them had within his astral body something at least of matter of all the levels of the astral plane; but they have used it very differently. The good and the pure man has persistently developed the finer type of vibrations which work most readily in the higher types of astral matter, whereas the man of impure thought has scarcely utilized that part of his astral body at all, and has strengthened and intensified within himself such vibrations as belong especially to the grosser type of matter. Consequently when these two come together their vibrations are utterly inharmonious and produce a strong sense of discord and discomfort. So they instinctively avoid one another, and it is only when the good man has learnt of his duty and his power to help that he feels it incumbent upon him to try, even though it be from a distance, to influence his inharmonious brother. We have, however, to remember that two persons who are in every way equally good and equally developed may nevertheless be very far from harmonious. Although the difference between them may not be so extreme as that which we have instanced it may nevertheless be quite sufficient to produce a decided sense of inharmony and therefore of repulsion. It is therefore by no means safe to decide that, when we feel a distaste for the society of a certain person, that person is therefore necessarily wicked. This mistake has so very often been made by good and well-meaning people that it is worth while to emphasize it somewhat strongly. It is true that such a feeling when decided does indicate a degree of inharmony which would make it difficult to help that person along ordinary lines, just as when we feel at first sight a strong attraction to some one, we may take it as a certain indication that here is one to

whom we can be useful, one who will readily absorb from us and learn from us. But nevertheless it is also possible for us to overcome this feeling of repulsion, and where there is no one else to give the needed help it of course becomes our duty to do so.

All then should try to realize these psychic powers which they already possess, and realizing them should determine to use them wisely and well. It is true that the responsibility is great, yet let us not shrink from them on that account. If many are unconsciously using these things for evil, then all the more is it necessary that we who are beginning to understand a little should use them consciously and for good. Let us then welcome all such powers gladly, yet never forget to balance them with careful study and with sound common-sense. In that way we shall avoid all danger of misusing them; in that way we shall prepare ourselves to use other and greater powers as they come to us in the course of our evolution—to use them always for the furtherance of the great Divine Scheme and for the helping of our fellowmen.

C. W. LEADBEATER.

THE WIDENING OF QUAKER FELLOWSHIP.

UNDER the above heading the following copious extracts from an editorial in the *Quarterly Examiner*, October 1905—a representative magazine of the “Society of Friends,”—reveal the remarkable vitality existent in a somewhat decadent and fossilised religious community.

Taken in connection with the origins, with the high-water mark in spiritual intuition reached by the founders of this interesting Society, they are of unique value to the student of contemporary comparative religion, and indicate high promise for the future. As viewed from the broader intellectual and deeper spiritual standpoint, and taken in conjunction with the noble philanthropic activities, and the high order of ethical development of this unique Society, these extracts reveal an outlook full of hope and promise. It will be seen from the following slight sketch that the Society as originally constituted is eminently fitted to be a vehicle of the new streams of Light and Life now pouring down into every available channel.

Having been in fellowship with the Society of Friends for some years in the early eightys of the last century, and from this association retaining a loving regard for many of its members, one is the more deeply interested in noting the many evidences of a revival of its ancient ideals. In the same number of the magazine in which the full and racy article appears from which the following extracts are taken, there are papers under the same general heading by six prominent members of the Society; of these there are two which are notably of the same tone and quality as the editorial: revealing the same keen perception of the present spiritual status and requirements of the Society. Of the remainder, one only reveals an entire lack of the spiritual awakening which is stirring in the dry bones of George Fox's Quakers. While for the present this expanding movement may be chiefly affecting a minority, that minority evidently contains a fine working force. They are at present busily engaged in opening out new channels suited to modern requirements for the inflow of the 'living waters' now issuing from the 'Divine Sanctuary' in the heavenly places.

These channels consist of "Summer Schools," temporary residence in "Settlements," Students classes and courses of lectures by trained collegiate professors, hailing both from within and outside of their own membership. As there probably are to-day, as a result of the widespread intellectual awakening among our English-speaking peoples, multitudes of men and women, who on various accounts can no longer find a religious home in any of the various existing ecclesiastical organisations, one sees no reason why the sixty thousand Quakers, at the close of the seventeenth century, should not be surpassed, and the increase amount to six hundred thousand during the next few decades.

While for the present it is within their own fellowship that the work of the newly awakened lies, yet if the awakening continues in the same ratio as the past three years indicate, such anticipated results will assuredly become facts: and thus largely aid in remodelling modern Christianity throughout Christendom.

With a fairly wide acquaintance with the multifarious organisations of contemporary Christianity, I know of none which for primitive simplicity of form, elasticity of organisation, comprehension of spiritual requirements, admirable family training and educational

facilities for the young, can favourably compare with the Quaker Fraternity.

"WHAT IS QUAKERISM?"

"George Fox, the Founder of Quakerism, was born in 1624, began his ministry in 1647, and his missionary journeys in the following year, and died in 1690. The great wave of Quaker activity came between the years 1652 and 1656, and the beginnings of organisation in 1653. The movement spread and before the end of the century there were probably not less than between sixty and seventy thousand members of the Society, and we know something of what the subsequent history has been. And yet when we come to ask ourselves what it was that George Fox founded, and what was his message, the answer cannot so readily be given. Certain it is that he had no intention of founding a Church, or indeed any form of new sect. And equally certain it is that the burden of his message was not 'doctrinal' or of the nature of a creed. In short George Fox was a prophet, and the Society which he founded was not a Church but a fellowship.

Many of its members belonged at first to existing Churches, and the object of the new movement was to proclaim a great and universal message calling those who heard, not to a new Church, or indeed to a new form of belief, but to a new sense of the need for personal regeneration, and a new sense of the nearness of God to man. They proclaimed the universality of the light of the Spirit in the human heart. Their intention seems to have been a mighty revival of 'Primitive Christianity,' and it was only when this vast prospect was brought within practicable limits that many of those who had been caught in the fellowship settled down into little companies of persons drawn together by the same faith and led by it into like practices and conduct. And thus something in the nature of a Church has been built up; but let it not be forgotten that the idea of Quaker association was that of a generous fellowship and not of a Church; it was also to be a fellowship inclusive rather than exclusive, a brotherhood which all might join. And not a few of the misconceptions which now surround us are due to the departure from that ideal, so that we have become partly a Church, in which the sense of fellowship is often weak; partly a family club, in which the sense of family ties is always strong; and almost wholly an exclusive sect, suffering from over much ease and self-complacency It is a loose fellowship,

bound partly by tradition and habit, and only to a comparatively small extent by the living ties of a common consciousness. Almost every range of doctrinal thought, from Calvinism to Unitarianism, is to be found amongst us, and Fox was neither a Unitarian nor a Calvinist. Wild fantastic forms of thought from time to time run riot here and there for lack of a steady central conception. An iron uniformity is neither possible nor desired : but a greater measure of unity of intellectual apprehension, and of affinity with a spiritual ideal is of cardinal moment.

If then, the idea of early association of Friends was a fellowship, may we not well ask : 'What was the ideal and message of the fellowship? What, in a few words, is Quakerism? What was the object of starting such a society, and what is the object of continuing it?'

(After referring the reader to some early sources where a clue may be found, the writer continues) :—"If these sources be studied, it will be found that although there is no creed, no ritual, and comparatively little hard-and-fast doctrinal statement or dogma, there emerges continually one essential thing which is always in the background, one thread running through the core, one supreme thought, *the immanence of the Divine Presence in the human heart*. This was called sometimes 'the Inner Light' or 'the light which lighteth every man,' sometimes 'the seed of God' or 'the seed,' sometimes that of 'God in you' or 'the Witness': but whatever it was called it was the life of Christ in man. This thought was given the supreme place, and from it was derived all that distinguished the practical ethics and principles of the early Quakers.

At one time it carried all before it, it was the comfort of thousands of persecuted men and women, it was their joy in prison and their hope in death. It was the back-bone of their conviction, and they delighted to speak of its truth.

This Light which enlighteneth every man that cometh into the world, and which is the Divine heritage of all races and kindreds and peoples, made men sharers of the Divine, and brought them into a new and living union with their Maker . . . Little wonder that even in those far off days of scattered population two generations of such itinerant preachers with such a message gathered sixty thousand adherents as "Children of the Light." . . . A doctrine and yet not a doctrine, but a fact of human nature and of

human experience : a philosophy, and yet not a philosophy assented to by intellectual faculty or to be dispelled by logic, but an attitude of soul resulting from inward experience, and necessarily affecting the whole conduct of life in every way."

"THE NATURALNESS OF THE QUAKER GERM-THOUGHT AND ITS RESULTS."

"How can it be considered that the inward light is a natural fact? and what are its results expressed in terms of conduct and practice?"

To the former question we have only space to answer briefly. When we consider Nature in so far as we know it, we find it to be all of one piece, 'woven without seam throughout,' and we find that man is a part of Nature, and cannot, biologically, be thought of as separate from Nature. He is the crown of creation and stands at the summit of life upon the Earth.

He is a fruit of the growth of the Earth, a living mystery, moving through the seen to the unseen. He is a microcosm of the life of the world and bears upon himself not only marks of his personal and racial history, but marks, indelible, of past ages and of the travail of that unfathomable abyss where life was first born. He is a product of life and death, of good and evil, of joy and sorrow; and, although but a child of a day, he bears upon his life not the mark of time alone, but of immortality. We say the world was made by God, that He fashioned it and breathed into its frame-work the breath of life, and we believe that its maintenance is in His hands, and that its law and controlling power witnesses to His continued presence. We say that Nature is His garment. We think of Him as omnipresent, and of His Spirit permeating all things—and if so, is man, as part of Nature, without a measure of his presence? Dante Alighieri has uttered for us this splendid thought in the opening words of the *Paradise* :

'The glory of him who moveth everything

Doth penetrate the Universe! . . .

O Power divine,

Lendest thou thyself to me?'

Yes, assuredly, a thousand times yes! *If the Divine Presence be anywhere, it is in man.* If it permeate any part of creation, it leaves not the mind and heart of the universe, the Divine image, without a

witness. All men, everywhere, of whatever race or tongue, of whatever age or clime, have the witness within them. Of many things we are in doubt—'Oh, what a dusty answer gets the soul when hot for certainties in this our life!'—but of one thing we may be sure: If God is at all, he is in some measure in humanity; if there be a Divine element in the world, man has not been left without a witness within himself. And if that be so, as we believe it to be, then that is the basis of our union and communion with the Divine. When the early Friends enunciated that great but simple truth, when they emblazoned it on their banners and made it their battle-cry and their watchword, they went forth conquering and to conquer. In it they saw not only Bible-truth but Nature-truth; by it they became baptized by one Spirit into one body; through it there came to them a new revelation of truth; on it they built not a Church but a fellowship, a fellowship of man with man and of the human with the Divine: for it they laboured and testified and struggled and suffered and died, handing on to us their followers and descendants, the glorious heritage which is ours.

The answer to the second question may also be brief. What were the results of this germ-thought expressed in terms of conduct and practice? The results were a life of inward blessing and of outward service for humanity, the building of a fellowship of kindred spirits, an avoidance of form and ceremony, and an elimination of the ways and fashions of this world in the expression and conveyance of religious truth. Let us remind ourselves of these things one by one:—

1. *No Sacraments*, for Christ was to these men the bread of life, and mystical union with Him was the inevitable result of His indwelling Spirit, and thus the whole life became a Sacrament.

2. *No water baptism*, for such cleansing was not needed, and did not touch the inward parts, the essential baptism was a baptism of the Spirit.

3. *No oaths*, because a man's word should be his bond and true speech his native breath.

4. *No 'respect' of persons*, or as it was quaintly termed 'hat worship' for all were equal; and it was this thought, too, which led to democratic government.

5. *No ecclesiasticism*, with its ordinations and its priests, its

creeds and formularies, its ritual and ceremony, for these things concern not the real life of the kingdom, which is personal, not institutional, which is within you, and which cometh without observation.

6. *Silent worship*, for thereby was obtained opportunity for listening to the still small voice.

7. *The priesthood of believers*, for all men were channels of the Divine Spirit and whoever became that, be he who he may, was called to be 'a priest unto God.'

8. *Simple life*, for anything else only increased temptation, and introduced the world and its spirit.

9. *Testimony against all war and against slavery*, because men were essentially equal in rights and in obligations to each other, and because they belonged to a great brotherhood of man, bound together by the common fatherhood of God.

10. *A religious experience*, actual, experimental, and personal; the revelation of Christ and of His Salvation from the guilt and power of Sin; a life of peace, of obedience, and of brotherhood; the direct guidance of the Holy Spirit without intermediate external aid, permitting nothing to come between their souls and God but Christ.

And so we might continue to explain, in few words, many other characteristics. We might even enter into regions of theology, and observe how the cardinal Quaker tenet worked itself out in a broad and catholic interpretation of man's thoughts of God, and of the meaning of the life and death of Christ.

And yet not one of those ten practices in Quakerism, nor all of them put together, are an adequate record or standard of Quakerism, if they be thought of as apart from the thing itself—the living spiritual worship of our whole lives, that we are, as has been finely said, 'temples of the Holy Ghost.' But in some of these things it was that the root-idea of Quakerism—the real presence of God in man, the conviction that all men have that in them whereby they may come into direct personal communion with the Divine—it was in these things that the root-idea bore fruit, and began to open the flood-gates of the Divine passion which was stirring the minds of men in those Puritan times. It was thus that it made life and religion one thing, and became in spite of all its negations a most positive

ideal. And it is to this glorious heritage that we have been called; not to accept it only, but to understand it, to trust it, and to hand it on to the generations following: not contracted, not narrower, not stereotyped, not trammelled, not hidden under a burden of trifling detail and organisation, but clear, strong, alive, throbbing with the Divine energy and the Divine liberty, that we may, in God's good time and in His strength, make the bounds of our freedom wider yet.

Forms of fellowship have a tendency to become stereotyped and exclusive, whereas true fellowship is a love-bond and inclusive. This is really a matter of great importance, and an essential part of the Quaker ideal. Fellowship with one another is only second to fellowship with the Son of Man: and if it be true, as has been suggested recently, that we must not only utter our message but *live* it, then increase of fellowship within the Society is no small matter. The family feeling in the Society is an asset that must not be lost, and should be extended rather than diminished, for every true Christian Society, from the first century downwards, has had in it something of this 'blood relationship,' and has been founded on some faint conception of the meaning of the Holy Family. The family is the unit of the state. It is more wholesome and more permanent than any organised institution. Never was there a time when it was more important than now to strengthen its bonds. Motherhood and fatherhood, brotherhood and sisterhood, sonship—these are among the greatest things in human affairs. Let us strengthen them, and build on them, inspiring and uplifting them with our religious ideals. Let us be of a universal spirit in respect to them, remembering that Jesus of Nazareth claimed to be the Elder Brother of humanity, and the revelation of the Father. This is the basis of fellowship."

(I will close these extracts with two brief paragraphs from a paper by M. Catherine Albright—being the first of the six papers to which reference has been made at the commencement of this article. The *first* evidences a living apprehension of what constitutes spiritual truth as a basis of human fellowship; and the *second* gives a charming practical illustration of its working out in character.)

"The Society of Friends is face to face to-day in this matter with a new question, and one we cannot solve by any one appeal to precedents and authority; and it would be a strange anomaly if, as Friends,

we were to attempt to decide this twentieth century matter by a mere appeal to the dictum of George Fox, or any others of the so-called 'early Friends.' It was George Fox's glorious specialty to appeal to something beyond the authority of men, to strike out freely into the unknown, to fear nothing but a failure to see the light.

He was one of the greatest innovators the world has ever seen. If we appeal to him he will perhaps reply to us in the words of one of his Friends: "It is not the owning of the light as it shone in the foregoing ages which will now commend any man to God, but the knowing and subjecting to the light of the present age." This new problem of ours we have to solve, then, by the light of to-day.

A well-known and distinguished member of the Church of England once complained to me seriously that since he had been transferred to a new parish he found his work seriously hampered for want of the element of Quakerism, which had been such a help before. His desire and intention in every case was to work harmoniously with all parties alike, but in some cases the attitude of the Non-conformists was such that they would not work alongside or look out for a basis of understanding. In such a case he had been accustomed to rely on the Quaker element to act as a uniting force and bridge the gulf between Church and Dissent. His wife therefore seriously proposed to me to make their vicarage my head-quarters while I set to work to revive the dying cause of Quakerism in the neighbourhood."

In selecting the above extracts I have avoided those parts of the papers quoted having direct reference to the subject which is under serious consideration, but which does not immediately concern those outside. But a brief reference will be of interest. The present membership of the Society in the United Kingdom is about 17,000. During the past three or four decades there has been gradually forming under the Society's ægis, but outside their fellowship, a religious society, under the name and form of "The Friend's Adult Schools," now numbering about 40,000. The question is,—Shall they unreservedly open the doors of fellowship and receive this large body into full membership? There are grave fears if this is done that the old ideals will be lowered, if not swept entirely away. The entire problem reveals in a striking light the decadence of the old ideals, even among the most active and enlightened members of the Society, who are responsible for, and the mainstay of, these excellent adult schools

The problem could not possibly have arisen with George Fox and his early colleagues. *They* would have so permeated all whom they contacted with the cardinal principle of the Inner Light, that the simple elements of association so succinctly put in the above extract would have been unreservedly accepted by these half converts to Quakerism. Intimately related to the above is another question, which from stray passages in these papers appears to be already entering the consciousness of the Quaker leaders. I refer to that wider fellowship which receives on equal terms, not merely those who hail from the various sections of Christendom; but also, the Hindu, the Buddhist, the Mussalman, &c. The logical carrying out of the old Quaker Ideal of the Inner Light must necessarily lead to this issue—without distinction of Creed, Caste or Colour.

W. A. MAYERS.

EQUILIBRIUM.

[Concluded from p. 276.]

NOW when one has found out the highest field of service in which he is fitted to labor, he should center his forces there and not dissipate them by trying to serve in many fields at the same time. Nor need he be disturbed by the criticism of those whose service is otherwise; if he were employed by the day or week to do this kind of work for some one in the business world, his duty would be perfectly clear to him, and there is no less reason for regard toward the Divine Being at the head of human evolution, in the higher ranks of whose service we belong.

But to return to the matter of gaining equilibrium wherever one may stand; if he analyses himself, he will find out which part of his triangle needs adjustment, and will focus his efforts there. Suppose, then, that he is over-energetic; he will find that he fails to preserve harmony in his relations with others, because his excess of vigor over the two other principles makes him a disturbing influence. He may be restless, gesticulatory, loud-spoken, domineering, and inclined to force people and things to cede to him; not necessarily in an

ill-humored manner, but in one that is none the less inharmonious because of the superabundance of energy. To be sure, all this is sometimes characterised by anger, and although one might safely conclude that storms in people, as in nature, clear the atmosphere, yet it would be wiser to try to keep one's auric atmosphere always clear. He needs to tone down along the line of vigor, or, better still, to increase the two other lines to equal proportions, and so harmonize the three. Cultivation of the reflective principle will show him beneficent or agreeable ways of using his force and kindliness—born of the love principle—will teach him to be more considerate of others.

The superabundance of the love principle in a man's nature shows itself rather as weakness of character than otherwise. Such a man will be meek and vacillating where he should be stalwart and determined, be giving in to wrong where he should be sustaining right, sacrificing himself to the selfishness of others when, if he was considering their higher welfare, he would refrain from such sacrifice, that they might learn to be unselfish. His effort should be to cultivate the intellectual principle so that he might discover the wisest way of expressing his love, the most fortifying manner of showing sympathy, the truest as well as the gentlest way of maintaining justice and order. And the principle of vitality must be increased also, so that his love may be healthful in its influence as well as intelligent. He must learn to manifest the robust love counselled by Plato, and for this must bring up the other sides of his triangle to equal measurements with his love principle.

The man who is over-developed intellectually, might be exemplified by an irritable, anæmic student. He will be dreaded by those with whom he is drawn in contact because of his constant assertion of his superior knowledge, his overwhelming evidence as to statistics, data, etc., his dictatorialness and intolerance. He will enjoy being considered an authority, but he will miss the loving confidence and affectionate companionship of comrades who feel themselves repelled by his cold intellectuality. He will have to train himself into the habit of recognizing the value of observations made by others, of being willing to give kindly attention to views different from his own and of frankly accepting them when they are more evidently right than those which he offers. He must seek to draw others out instead of repressing them and to take pleasure in an inter-

change of thought. This will lengthen the short line of the love principle and, by giving rational attention to an increase of vitality, his triangle will send out equal vibrations, and harmony be established.

When one realizes that his apprehension of these principles is only relative, he will learn to equalize the forces within himself in volume as he finds them, without regret or egotism. For instance, instead of being depressed by a lack of strength, he will compare himself with an infant and note that the inability to hold up its back in no way interferes with its joyfulness; or, if he is proud of his strength, he will consider that the now strongest man would feel himself a weakling if a race should develop who could veritably pull down pillars like the symbolical Samson. Nor will his faults or his virtues distress or elate him; he will find that it is just as egotistical to talk of the one as the other, for the relativity of both makes them equally doubtful and non-interesting to others. But to make oneself well balanced and wholesome as a natural product is in accord with law and order; the man who accomplishes this is sure to be a joyful factor in the universe, a pleasure, a benefit and an example to his fellowmen. Free from self-conceit because he has merely adjusted himself to natural law, he will go onward with that law, slowly or quickly as he wills, striving always to show forth the harmony of the part in the harmony of the whole.

True, the difference between theory and practice will face him persistently and demand an explanation, and in trying to link the poetical theory to the obstinate reality, he will undergo many weary tugs of heart and brain and muscle. But the answer is as simple as the question, for if one could reverse his power of vision and see upon the mental plane he would see the poetical theory as the reality advancing towards the physical plane and the obstinate reality of this lower plane slowly retreating before it. The difference between theory and practice, between thought and action, is to be found in the emotions, on the astral plane; it is the middle factor that is the delinquent. When the thought that represents the theory has been clearly defined, unless the corresponding emotion is adapted to it the appropriate action will not ensue. The association of thought and emotion is constantly incongruous, and consequently action does not resemble theory. A striking example of this is the way in which some of the devotees of our modern churches will think of God as

personified peace and will then proceed to disturb the peace of his house by shouting crude words set to rollicking music, as for instance in the Gospel Hymn, "Pull for the shore, sailor." Our methods in the details of our lives are very much the same, we think of righteous plans of procedure, and neglect to train emotion before attempting action. It is evident that there are three factors to be considered, and the missing word between theory and practice must be supplied before the psychology of the case will be apparent. Theory, inclination and practice is a clarifying combination; will would be a more euphonious word in combination with the other two, but its meaning is less generally understood.

As said before, if one could see upon the mental plane, he would see the theory as the reality, for the mental plane is the plane of realities; thought is the creative power, and here causes are set in motion that work out as effects upon the physical plane. The development of the theory will naturally depend upon its harmony with law and its adaptability to existing conditions, for if conditions are adverse, the neutralizing force of these will be too great for immediate success, but in character-building, persistency along a certain line of thought gradually evolves a force that brings a corresponding normal condition into manifestation. Old habits cannot be looked upon as a demonstration of a new theory; these will slowly retreat as new habits form after the mental model modified by the proper emotion.

Naturally the process of gaining equilibrium will require time and patience, but there is no more reason why one should not take just as much interest in developing expertness along lines of character as along lines of mechanical skill, and this without any more sentimental intent than one might impute to a tree that grows up strong, flourishing and well-proportioned. The harmony in nature and the harmony in man are identical in principle: the difference is only in degree of consciousness. When one has learned to rise above detail in the human kingdom, he comes into an appreciation of the Oversoul there and realizes that there is peace pervading and overlying the petty strife, vexation and anguish. We only find the peace of nature by overlooking her lesser incidents and by blending consciousness with her predominating influence. One might very soon upset his estimate of a harmonious day by watching a battle of ants in the grass or the ravaging of birds and beasts in the woods. If he under-

stood the voices of the whirring, chirping things that blend in the general harmony, he might be distressed by their utterances, might find that they were voicing strife instead of peace; it is only when he regards the whole, takes a broad, general view and subjugates detail, that he recognizes the super-existing harmony. And it is by the same method that one finds peace among men, by looking above the individual discord and sensing the unity of the whole.

When one considers the larger scheme of life, the many lives, the re-incarnations, the various forms of the one individual that are strung along the thread of continuing consciousness, he sees that there will be time and opportunity for the success of all apparently frustrated efforts. The material side of things will re-combine again and again, bringing into effect the causes set going by intellect; what form is deprived of to-day, it will gain to-morrow in the great series of earthly images that represent evolving intelligence. Will is the fashioner of these forms, and whether they be symmetrical or misshapen depends upon whether that will has been influenced by good or evil, by union or non-union with the Abiding Law. The crooked forms that deface the thread to-day tell their own story of yesterday's misdoing; the noble impulses strengthening themselves within these cramping forms will produce to-morrow's beauty. The ugly and the beautiful come and go, but the great thread circles on, more vibrant for the experiences that have played upon it through the various receptacles of form.

If one stops in the midst of regrets and present desires to realize how perfectly free he is to select for the future what he will from the treasure-house of Nature, if he weighs well the qualities that will accompany the objects that he chooses, if he considers the responsibilities that will rest upon him in regard to these objects, he will not only hesitate as to a definite choice, but he will begin to see that he does not really know what he wants and then he will settle back into place and go earnestly to work where he is. And the surest way to test the truth of this is by the acquirement of objects, for the heart-hunger does not cease as one after another is gained and held; the longing is still there, the reaching out still continues. And if the soul questions why, the answer comes that this is the incentive to evolution. Just as one mounts a ladder by grasping rung above rung, so consciousness expands by seeking object after object. Desire, gathering to

itself one thing after another, life after life, rises gradually from grosser to subtler forms, but never ceases, for if it ceased, evolution would be at an end, the final object be attained, and of that who shall testify?

It is the realization of absolute freedom that puts an end to the petty longings, the grosser cravings, for when one is convinced that he may have, he begins to doubt the value of that which he desires. When he grasps the fact that he is to-day in every respect the result of his past willings, that he will be again and again, life after life, the expression of his own desires, his mind stretches over the long process as of one already master of it all, and he wearies of indefinite grasping. Then it is that he sees the wisdom of shortening the process by fashioning himself with exactitude by seeking out the law of universal rhythm and making himself a part of it. This then becomes the desire that points his evolution, that condenses space and time and leads him gradually into a knowledge of other dimensions, and into that expansion of consciousness that realizes the Eternal Now.

ANNIE C. MCQUEEN.

MYSTICISM AND SCIENCE.

JUST at the first glance one fails to see much connection between these two subjects, and is forced to the conclusion that it is not the connection between them that has to be considered, but the difference. But further thought shows that there is a connection, and quite a fundamental connection, and having made such a statement it follows that on the writer lies the necessity of giving a demonstration of the truth of it. It requires corroboration.

According to Webster's Dictionary, *Mysticism* is derived from a word meaning veiled or secret; and it is described as follows: In Ecclesiastical History—"The doctrine of the Mystics, who professed a pure, sublime, and wholly disinterested devotion, and maintained that they had direct intercourse with the divine Spirit, and acquired a knowledge of God and of spiritual things unattainable by the natural intellect, and such as cannot be analysed or explained."

In Philosophy—"The doctrine that the ultimate elements or"

principles of knowledge or belief are gained by an act or process akin to feeling or faith."

These statements formulate the difference that exists between Mysticism and Science, which latter is defined as follows: "From *Scire* = to know. (1) Accumulated and established knowledge, which has been systematised and formulated with reference to the discovery of general truths or the operation of general law." (2) "Especially such knowledge when it relates to the physical world and its phenomena." That is why at the first glance one fails to see much connection between Mysticism and Science. But we can take the definitions further. "Science is * * *" says Sir Wm. Hamilton, "a complement of cognitions, having, in point of form, the character of logical perfection, and in point of matter, the character of real truth." That statement formulates the connection between mysticism and science; and it may be strengthened by another extract from the dictionary: "Any branch or department of systematised knowledge considered as a distinct field of investigation or object of study; as the science of astronomy, of chemistry, or of mind. Science is applied or pure. Applied science is a knowledge of facts, events, or phenomena, as explained, accounted for, or produced, by means of powers, causes, or laws. Pure science is the knowledge of these powers, causes, or laws, considered apart, or as pure from all applications. Exact science is knowledge so systematised that prediction and verification, by measurement, experiment, observation, etc., are possible. The mathematical and physical sciences are called the exact sciences."

Let us quote further concerning the scientific methods of Induction and Deduction. "In induction we observe a sufficient number of individual facts, and, on the ground of analogy, extend what is true of them to others of the same class, thus arriving at general principles or laws. This is the kind of reasoning in physical science."

"In deduction we begin with a general truth, which is already proven or assumed (provisionally) and seek to connect it with some particular case by means of a middle term, or class of objects, known to be equally connected with both. Thus we bring down the general into the particular, affirming of the latter the distinctive qualities of the former. This is the syllogistic method."

"By induction Franklin established the identity of lightning and electricity; by deduction he inferred that buildings might be protected by lightning-rods."

Let us now by following these means and methods endeavour to demonstrate the connection between mysticism and science.

Mysticism we found dealt with "direct intercourse with the divine spirit," "a knowledge of spiritual things unattainable by the natural intellect." And we find Dean Swift writing as follows: "If God should please to reveal unto us this great mystery of the Trinity, or some other mysteries in our holy religion, we should not be able to understand them, unless he would bestow on us some new faculties of the mind."

We therefore find that in an investigation of Mysticism we will have to deal with mind, mental states and conditions; with the science of mind, to-day called Psychology. And with what result? With the result that an immense quantity of evidence has been collected, beginning say with Mrs. Crowe's "Night side of Nature," taking in the proceedings of the Psychical Research Society, the hypnotic experiments at Salpêtrière, the Spiritist demonstrations of Messrs. Lodge, Crookes, Russell Wallace, Camille Flammarion and others, to say nothing of the numberless spiritist circles scattered over the globe, the work of Christian and Mental Scientists, Faith Healers and Metaphysicians and last but not least the investigations of the trained Occultists of the Theosophical Society, which, on the basis of induction demonstrate that such new (in the sense of being to-day subject to scientific investigation) faculties of the mind have come into existence, and that it is possible by the exercise of such faculties to come to "a knowledge of spiritual things not attainable by the natural intellect." Thus we demonstrate that Mysticism may be used to denote that extended faculty of the mind by means of which "a knowledge of facts, events or phenomena, may be explained, accounted for, or produced, by means of powers causes, or laws;" thus making of Mysticism "applied science," though not dealing with "the physical world and its phenomena," which argues a great step forward in the evolution of the race. It may even be possible to make of it an exact science, when in due course it becomes "So systematised that prediction and verification, by measurement, experiment,

observation, &c., is possible ;" not necessarily physical measurement &c.—the whole thing is on a higher plane.

But there are phases of mysticism. We know that there is a difference between the untrained mystic and the one who is trained ; therefore we find that the trained mystic is to-day called an Occultist ; and it is to Occultism we must look if we would find the science of mysticism, it is the Occultist who can give that observation and experiment that is necessary to put mysticism upon a scientific basis, and show that some aspect can be " analysed and explained." And if we take again the mystical position as being proven by induction, we may by deduction assert that the mystic then should be able to show forth his connection with God and with spiritual things by various acts of power above that possessed by the ordinary man, and we shall find that it is in Occultism that we may get the middle position or fact by which such power is demonstrated ; thus bringing the general down into the particular.

Thus we find the nexus or connecting link between mysticism and science in Occultism, as in it we find the requirements stated by Sir Wm. Hamilton, " a complement of cognitions, having, in point of form, the character of logical perfection, and in point of matter, the character of real truth." Some may be inclined to dispute this conclusion ; in which case we say with La Place in his " Essay on probabilities " that " any case, however apparently incredible, if it be a recurrent case, is as much entitled to a fair valuation, as if it had been more probable beforehand." The Occultist can, and does, lay before us numberless recurrent cases, and by his investigations into the realm of Psychology is scientifically demonstrating the truth of the mysticism and science of Theosophy.

Many illustrations in support of the argument might be brought forward, and may be found in Theosophical and other literature.

N. S.

WHAT HUMANITY NEEDS.

[Concluded from p. 291.]

WHEN the uninterrupted career of a human faculty receives a rude and unforeseen shock, the result of causes set in motion in the past, perhaps unconsciously, it is very difficult to revive it in its pristine splendour for generations to come. Nature suffers no less than Humanity by such sudden stoppages in her evolutionary work and a fresh start is tedious and disheartening. True is it that in this age the intellect of man has soared very high, and that he has sufficient ground to boast of his rare researches in hitherto unexplored regions of Nature, but it is also no less true that there are dark shadows which mar the brilliance of man's achievements. Separative as intellect is, by its very constitution, it sadly stands, in our time, in need of unity which is the end and aim of man's life on earth ; and the gulf which yawns between wealth and penury, between the learned and ignorant, shows no sign of being bridged by the wondrous feats of the mind. We fling our caps high in the air when we hear of the wireless telegraphy of Signor Marconi, or the unheard-of powers of radium, which promise to revolutionize science, and should we go on at the present speed, who knows but that something will out-radium radium ; but in honest conscience, we venture to ask, do we bring food nearer the mouths of our starving millions, do we pour more of mercy on the deserving poor, do we hear less of strikes and dissatisfaction, of huge conspiracies and well-managed schemes of destruction by bomb and dynamite ? Let us ask ourselves how many crowned heads and presidents have fallen victims to the hand of the assassin within the last quarter-century. Why must there be such volcanic outbursts of ill-will to mar the seeming grandeur of our civilization ? Conscious we are that, under this darkness, there are some bright rays of hope, which are, alas ! too feeble to make way through the thick cloud of evil which envelopes them. The modern civilization of the West has a preponderance of darkness over light, and it is to reverse their respective proportions that the efforts of all lovers of Humanity must be directed, before Nature takes

drastic measures to do away with that which is unsightly; for no evil (the negative pole of evolution) can be allowed to remain long by the side of the eternal good. There will be no dissentient voice in admitting that the present high order of intellect should be maintained at any sacrifice, and there is an ever-increasing opinion that the glimmer of hope which comes to us from a few explorers of the invisible must be made to shine with greater lustre; but before realizing these conditions we must learn to honour the great Law of Righteousness which teaches us that the good of the one is the good of all, and the evil of the one is the evil of all. Let us venerate the Divine Life in each, never allowing ourselves to forget that it is a mighty privilege to be a human being, and still more mighty, to be an alleviator of the sufferings of human beings.

To continue progress in the subtle realms of the mind, we should take warning from the history of the past. Had the Chaldean, Babylonian, Persian, Grecian and Roman intellect been allowed to run a smooth career without interruption, the mind of man would have still grander glories to hold up before us than it does now, and more invigorating aid would have been given to the present as well as the future welfare of the Aryan Race. But the towering mind of man will not forever be permitted to ignore the spiritual aspirations of the heart. It must be taught to look for something higher than itself, which makes its very existence a possibility; it must be extricated from the quagmire of presumption, conceit and defiance into which it fell in former times, when it tried to assume the guidance of mankind without the safety-valve of the Divine Spirit. "Be humble, if thou wouldst attain to Wisdom. Be humbler still, when Wisdom thou hast mastered." Let the West turn its energies towards something higher even than the mind, if she be really solicitous to hand over her intellectual grandeur to the succeeding race untarnished and unimpaired. Civilizations may come and go, mankind may appear and disappear, empires may rise and fall, but there is the One, the Ancient of Days, the Rock of Ages, that has always been the same, that has stood, stands, and shall stand for ever, for whom time cannot sound the knell. They who seek refuge in that Immutable know what evolution is, what mind is, and what the Universe is.

After what has hitherto been done by the mind of man in the West, we hear the question reiterated *ad nauseam*, "What

next?" We answer with the sincerest of hearts, "The next is Theosophy," the one and the only one sheet-anchor of our hopes, our aspirations, the one available and rational solution of the problem of Life, our guide, our asylum, the only set-off against the impending enormities of a godless materialism, and the worship of the golden calf—which have threatened all the noblest and best aspirations of our nature, and which will drive out (if further allowed to take everything in their own hands), or sweep away what little of good is yet left to us. We want to link the best productions of our age with those that are to succeed, that Humanity may rise in an ever-ascending scale without interruption, for when the monads that are now highly developed have disappeared from the globe, the trend of thought must be so directed that it will induce their like, and even better, to take their place, in lieu of those who are unable to take up the thread of their predecessor's work. For this purpose, nothing is more beneficial, more calculated to confer a lasting benefit than to supplement the Science of the West with the Wisdom of the East, the head-learning of the former with the heart-yearning of the latter, the knowledge of the one with the devotion of the other. Never, perhaps, in the former annals of our earth have the East and West come so closely in contact with each other as they have in our own day, the influence of the one over the other being so marked and productive of far-reaching results. Now is the time to profit by the occasion, to make the most of our golden opportunity.

During the last generation, the one great agency of making the East more and more accessible to the West, to hold out to the public her deep-seated aspirations, her highest ideals, and her indefatigable researches in the unseen realm, to exhibit her venerable scriptures as worthy of study and esteem, has been the Theosophical Society. The thinking portion of mankind has come to know that not Christianity alone has had the bulk of God's favour and good-will, but there are other faiths equally good and adorable which have done the same laudable service to their votaries in their days, as this does in our own—on account of its being the religion of those who hold the sovereignty of the world. Through the same agency will dawn a brighter day, which is destined to dispel the darkness which broods over both hemispheres; for when the tone of the West becomes more.

enlightened and elevated in matters spiritual, things will wear a more cheerful aspect in all strata of society than they do now. There will come a mighty change in the Western mind with the sure and unfailing knowledge of healing many woes and alleviating the troubles which afflict Humanity from age to age. With the conviction that the sufferings and enjoyments a man experiences in his earthly career are the harvests of seeds sown by himself, there will be an endeavour to ameliorate the moral aspect of life, and when one is thoroughly grounded in the doctrine that the Maker of the Universe is an embodiment of Justice, and that man himself and none else is the creator of his own fortune and misfortune, by his own thoughts, words and deeds; when, in short, the responsibility of his present situation is placed upon his own shoulders, how great an incentive will spring up in him for self-improvement and self-correction.

The one-life theory has not only stunted the vast vista of the potentialities and powers of man, but has done much to impair the majestic dignity of God who in His compassion and love, infinite and unbounded, wills well by each and every form (and where is the form which does not bear His holy essence within itself?) not to speak of the many complications it gives rise to in the riddle of life. The claw and the tooth are not the solvents of life, but virtue and wisdom are the two wheels on which the Christ entombed in the flesh ever proceeds onwards to His goal to the peaceful bosom of His infinite Father. Spread the two axiomatic truths of Theosophy—Karma and Re-incarnation—mutually dependent on each other, as widely as possible amongst the masses, show them the mechanism and chemistry of these two, but above all, prove to them the Righteousness of the Father of all, that every inch of His cosmos is a mirror of Law and Love, and within a few years our slums will be abodes of content and happiness, drunkenness and immorality will be things of the past, while order and self-respect will take the place of scurrility and distrust. Millions are annually spent for building churches of stone and mortar; why not divert a fraction thereof to build divinity into the minds of children with the spiritual materials of God's Justice and Mercy. Where is the man who burns his finger without contacting fire? Where is the murderer who does not murder his higher self? In your laboratories you move heaven and earth to trace every effect to its cause; why not follow the same

unerring guide in the moral government of the manifested world? You maintain tribunals of justice at heavy cost to punish your criminals; where is the irrationality of thinking that there is a Supreme Judge who awards to each man his just deserts?

Should the present civilization leave a permanent impress of its influence, the remarkable mental efforts of the West, we repeat, must be harmonized by the precious spiritual knowledge of the East. Evolution cannot proceed with matter alone, nor can it do so with spirit unaided by matter; it is neither pure spirit nor pure matter but *Spirit-matter* which is required. Thus we see the indispensability of the one for the existence of the other, so that wherever the one is, the other must, in the very nature of things, be. It is the Life divine that lends its enchantment to the form; it is the form that teaches us of the Life. Let us analyze forms and see the very *esse* which makes their manifestation possible: let us synthesize the Life as pervasive in everything that appears but to disappear. The West worships form at the sacrifice of Life, and the East reverses the situation. Let them not examine the Holy Truth by halves: let them behold the obverse and reverse of the Divine shield and Humanity will gain immensely in its onward march; its steps will be accelerated, and the goal of the journey will loom within easy reach. When the seen is observed as the reflex of the unseen, and when the unseen is considered as the aim and goal of the seen, when the visible and invisible are assigned their proper places in a universe where these two are indissolubly intermixed, there are greater chances of man's rise in mind and spirit than in the one-sided and therefore imperfect vision which revels in one and discards the other.

A heavy task has Theosophy set before itself; it is the teacher, guide, philosopher and friend of man: its mission is world-wide. The study of the various societies that have existed during the last century has proved to us that none of them had the merit of stimulating the activity of the higher Self in man by the suppression of his lower: Theosophy alone has the divine art of sublimating the latter into the former. Man's real growth is always from within: whatever permanent effect we are anxious to leave behind us must be brought about by a harmonious working of our heart and head. Had Theosophy not come to the rescue of the world, had it not sown broadcast the soul-saving doctrines of universal brotherhood, righteousness and

justice as the props of human life, the all-sweeping materialism of the West must have done its worst, by this time, extinguishing the secret and sacred hopes of man who might have been turned into a mere bundle of automatic atoms, to breathe, to eat, to sleep, to die and be heard of no more. The Epicures and Chârvâkas of old have not done more to retard the progress of Evolution than modern materialism with its keen and combative intellect—to talk man out of his divinity. But everything has, except the Holy Spirit, a beginning and an end, and so materialism has had its days of vigor, and will have its old age and decay in course of time.

Should the flame of Theosophy burn on as brightly as it has during the last thirty years, should the successors of its present votaries be as loyal to their cause, and prove to the world by their precept and practice what a blessing this gospel of regeneration has to give to man, there will be bright anticipations of our civilization being endowed with a longer life and a healthier tone than it promised to have heretofore with its spirit-bereft intellect. The gravity of the task is heavier for Theosophists than for western scientists; it is the way in which our future missionaries will lead their lives of sacrifice, altruism and earnest endeavour, now so prominent; the way in which they will handle the great truths entrusted to them, on which the future of Humanity will mainly depend. Should the western mind, so slow of conviction and prone by its inductive method of reasoning to build upon the visible aspect of evolution, come across, in its researches, some proofs of the teachings of Theosophy, the world's gain would be simply immense. Rest assured that when the West veers around to Theosophy, when it throws its sympathies and zeal into the Holy cause of the Guardians of Humanity, it will confer a lasting benefit on the Aryan Race, in the appreciation of Truth and in the vast possibilities and expansion of man's immortal Spirit. We have already seen the yeoman's service the mind of the West has done to Theosophy by its power of organization and inexhaustible energy coupled with an iron will to accomplish its purpose, and there is no doubt that it will do wonders when its interest therein is uninterrupted.

No man is able to estimate the grandeur latent in Theosophy; call it to your aid at any moment and it is ever ready with its unfailing succour. In spheres, physical and metaphysical; in the analysis

of mind and feeling, tracing both to their fountain head; in the scrutiny of the force that moves the mighty universe, according to fixed and immutable laws; in reading the past, present and future destiny of man, how he will rise and how adopt means by which he can do so; in the zealous enquiry into the causes by which sufferings and miseries have come into existence; in the investigations of the unity common to the religions of the world; and last not least, in probing the heart, the treasure-house of man's immortality, Theosophy has wonderful secrets to impart; no man can go to its perennial springs to slake his thirst for knowledge and complain that he came back thirsty as before. When the coöperation of the West is secured to Theosophy, the day of its true glory will dawn; then will begin the much-looked-for millennium for Humanity, and a potent means of warding off the miseries of ignorant millions will have been found. Just as the trees that are meant by Nature to endure take a longer time to mature than the grass which fades as soon as it grows; the oak of Theosophy after weathering many a storm of hostile criticisms will stand nobler and better for having lived through them. Truth exists for all, though there be but few who have the intuition to recognize its merits in the beginning. Its votaries may be counted on one's fingers, but these have in them the power of a host. There never will be a time when Truth can not be found by him who earnestly seeks.

SEEKER.

BALABODHINI.

[Continued from p. 301.]

DOUBT: No one can reject the conception that this world or the universe truly exists, because it is a well-grounded one. The answer follows :

22. The conception that this universe exists in the one Infinite is not a well-grounded one [it being a misconception]. The Physical universe (made up of differentiated elements) created by Brahman, and the subtle universe (made up of undifferentiated elements) created by Brahman have not been so created as to exist for all eternity. Therefore in the state which transcends *Moksha*, where is heterogeneity in the (homogeneous) One that is immutable, formless and devoid of difference ?

Doubt: Even if it be so in the case of *Nishpratiyogika* (or *Nirgunâtîta*) Brahman, it may not be so in the case of the *Sapratyogika* (or *Nirguna*) Brahman; or in other words it is here doubted that the world may exist in the *Nirguna* Brahman. The next two verses clear the doubt.

23, 24. How can there be heterogeneity in that *Chidâtman* called *Sapratyogika* Brahman that is the highest * *Tattva*, secondless and devoid of differences; that is full like the ocean at the end of a *Kalpa*; that is decayless; where such differences as the seer, seen and sight do not exist and wherein merges, like darkness in light, the universe having its origin in the false perception or wherein merges the very false perception itself. It should be understood that in this highest *Tattva*, there is no *sajâtiya-bheda* (or the difference in the species such as between the cow and the sheep), no *Vijâtiya-bheda* (or the difference in the genus such as between a metal and a plant), although there is *Svagata-bheda* (or the difference in the constituents such as between the stem, the branches, the flowers and the fruits of a tree).

The next verse illustrates, by the example of dreamless sleep, that, in the secondless Brahman, there is no difference.

* The *Nishpratiyogika* which is above *Sapratyogika* is said to be *Tattvatîta*.

25. Just as no difference whatever is seen by any one in deep sleep which is bliss only, even so how can heterogeneity or the world of difference exist in the Supreme One that is homogeneous.

Doubt: What is the cause of this heterogeneous Universe and wherein can that cause be merged, i.e., how can it be neutralised. The answer follows :—

26. The cause of heterogeneity is *Chitta* and when that is neutralised there will remain nothing. *Chitta* is never neutralised in dreamless sleep, but only its modifications are dormant. This fact is unfavourable to the *Sushupta-Brahma-Vâdin* (or one who holds that Brahman is that wherein the *Jîva* merges during dreamless sleep). It should be understood that the illustration (of *Jîva* in dreamless sleep) does not hold good, for the additional reason that the practice of that *Samâdhi* is enjoined whereby *Chitta* is merged in the *Paramâtman* who is of the form of *Pratyagâtman* (the SELF in the fourth state of consciousness).

Doubt: Then, after fully knowing (or directly cognising) the *Paramâtman*, will the aspirant be attached to the pleasures of the senses? The answer follows :—

27. After having fully realised that the *Paramâtman* that is undivided Bliss is His own SELF, he would always be tasting the essence of that Bliss in his own SELF both inwardly and outwardly.

The next two verses teach that of the four—Dispassion, knowledge, non-attachment and peace—the previous ones become useless if, by their aid, the succeeding ones are not accomplished by the aspirant.

28, 29. The fruit of dispassion is knowledge, the fruit of knowledge is renunciation and the fruit of renunciation is that PEACE which results from the enjoyment of SELF-Bliss. Of these, if each succeeding one is not accomplished, then each previous one becomes fruitless. The detachment from the senses or the cessation of emotions is the highest contentment, and this Bliss is said to be beyond comparison.

Now the meaning of the great text "THAT THOU ART" is taught by the next three verses.

30-32. The word "THAT" stands for the Supreme *Purusha* that is *Nirguna*, that is Truth, Knowledge and Eternity and that is indirectly denoted by the Lord who is *Saguna*, who is limited.

by *Māyā*, who is the source of the universe, who is possessed of Omniscience and other qualities and who is veiled by invisibility (*i.e.*, not entirely free from impurity).

The word "THOU" stands for *Pratyagātman* that is known as *Kāstha Tūtya Chaitanya* (the divine self or the Light of lights within us, realisable only in the fourth state of consciousness), that is part of *Nirguna* Brahman, that shines forth in the notion conveyed by "I" and its sound, and that is of the form of that KNOWLEDGE which is quite distinct from the ordinary knowledge derived by the aid of the internal organs. The Parabrahman is here aimed at after discarding *Māyā* which limits the supreme Lord of the Universe and after discarding *Avidyā* which limits *Jīva*. In other words: On rejecting *Avidyā* and *Māyā*, the respective limitations of *Jīva* and *Īśvara* (directly denoted by the words "THOU AND THAT"), the aspirant realises the unity of *Pratyagātman* and *Paramātman* (indirectly denoted by the said words "thou and that").

The next three verses describe the nature of the four means—*S'ravana*, *Manana*, *Nididhyāsana* and *Samādhi*.

33-35. Thinking thus over the meanings of the *Vākyas* (or the texts like "THAT THOU ART" and the rest) constitutes *S'ravana* or hearing. Clearly understanding those meanings through logical reasoning is *manana* or contemplation. Holding the *Chitta* intact free from other thoughts after it has been well established, beyond all doubt, in such meanings based on *S'ravana* and *manana* is what is called *Nididhyāsana* or meditation. That state of *Chitta* in which it gradually cognises nothing else but that which is meditated upon, *viz.*, the *Nirguna* Brahman, after discarding the meditator and the meditation, and then remains without any wavering, like the flame of a lamp kept in a place undisturbed by the wind, is alone said to be *Samādhi* or concentrated meditation.

Doubt: If so, where were the modifications of *Chitta* at the time of *Samādhi*? The next verse gives the answer.

36. Even at the time of that *Samādhi* wherein the identity of SELF and Brahman is accomplished, the modifications of *Chitta* remain latent—known only to the SELF but not to others. That they spring out from that latent condition can be inferred from the fact that one who comes out of *Samādhi* recollects his previous thoughts.

Doubt: Then, what is the use of *Samādhi*? The answer follows:

37. By this *Samādhi* are destroyed crores and crores of Karmas (excluding *Prārabdha*) generated by *Jīvas* in this *samsāra* which is said to be beginningless (because no one knows when it began) and by the same *samādhi* is pure *Dharma* (or *Akhandākāra vṛtti*) correspondingly increased.

Then follows the answer to the question—how do the great yogins describe this *samādhi*?

38. The great yogins say that just as the clouds pour down immense quantities of rain, even so does *samādhi* pour down ambrosial rain of *Brahma Dharma* (meaning *Akhandākāra Vṛtti*).

The description of the results of *samādhi* is continued in the next two verses:

39, 40. When, by (constant practice of) this *samādhi*, all the impure *Vāsanās* are fully destroyed, and when thereby the tree of virtuous and vicious karmas is uprooted, then the *mahāvākyas* or the great texts (which he had previously understood in theory only) generate in him that knowledge which is free from the impediments of doubt and misconception, and which is based on direct cognition similar to the *āmalaka* fruit placed in the palm of the hand.

Now the ultimate use of 'dispassion,' 'discrimination' and '*Uparati*' are taught below:

41. When impressions regarding objects worthy of being enjoyed no longer arise in the mind, then is the limit of dispassion reached. When egotism no longer arises, then is discrimination said to have almost reached its end. When latent *Vṛttis* do not rise, then *Uparati* (giving up of obligatory duties in the manner ordained) is said to have reached its end.

The marks of one who has attained Kosmic consciousness (*i.e.*, of one who has become *Brahma Vidvarishtha*) are now stated:

42. The ascetic who always enjoys Bliss, who has merged his SELF in Brahman and who is devoid of modifications and actions, is called a *Sthīla Prajna* or one who is established in spiritual wisdom.

The marks of a *Jivanmukta* are then stated below:

43, 44. When the Undivided *Nirguna* Brahman possessing the privative attributes of *Sat*, *Chit* and *Ānanda*, and the *Kāstha Nirguna* SELF are scrutinised, *i.e.*, when their union is realised by

means of *Samādhi*, there dawns that *Vritti* which is uniform in its nature and free from doubts and which is *Chit* (Absolute Kosmic consciousness) alone. This *Vritti* is called *Prajña* (wisdom or super-consciousness). He who always possesses such *Prajña* is called a *Jīvanmukta*.

Other distinguishing marks of a *Jīvanmukta* are given in the next three verses :

45-47. He is called a *Jīvanmukta* who has neither the thought of "I" in the body and the senses, nor the thought of "this" in other objects such as pot, cloth, etc.; who, on account of his undivided *Prajña* or Kosmic Consciousness, does not know any difference between *Pratyagātman* and Brahman as well as between Brahman and the Universe; and whose attitude is the same even when he is honored by the good or troubled by the vicious.

48. The Brahma-Knower will not be affected by *Samsāra* as before. Were he to be affected, he is not one who has realised the Brahmic state, but only a person (devoid of introspection) with his mind fixed on the phenomenal world.

The next verse answers the question :—How long will *Prārabdha* delay the attainment of *Videhamukti* by a *Jīvanmukta* ?

49. *Prārabdha* is said to operate as long as the enjoyment of pleasures, pains, etc., continues. (This means that he alone is a *Videhamukta* who is devoid of pleasures, pains, etc., even though his body may continue to exist). The fruit or the effect is always preceded by Karma, and there will be no fruit or effect anywhere without the corresponding Karma preceding it.

The question is then asked :—How and by what is the past Karma, called *Sanchita*, neutralized ? The answer follows :

50. The practical knowledge (based on direct cognition) of the text "I am Brahman," destroys even the Karmas generated in crores of *Kalpas*, just as Karmas presented to the mind in the dreaming state disappear on attaining waking consciousness.

It should be understood that what is said in verse 35 is intended for the *Kevala-yogin* who is entitled to *gradual Videha* liberation; and what is said here is intended for the *Sāṅkhya-yogin* who is entitled to *immediate Videha* liberation.

From the example of "the Karmas present in the dreaming

consciousness," it is plain that *Sanchita* Karmas are destroyed only by working them out.

The *Prārabdha* and *Sanchita* Karmas are disposed of as stated above. Now what about the *Āgāmi* or future Karmas ? The answer follows :

51. The ascetic who has practically understood that the nature of his SELF is as unattached and untainted as the ether, will never be effected by future Karmas even to the smallest extent.

Because the knower who has attained Kosmic consciousness has no future birth it should be understood that he has no occasion for generating future Karmas.

Then arises the question :—Even though the SELF of a *Sāṅkhya-yogin* is merged in Brahman, he will enjoy pleasures and pains through the other *Upādhis* such as the senses, the mind, the *Prānas* and the *Vrittis* that are not neutralized. The answer follows :

52. Just as the ether in a toddy pot is not affected by the stench of toddy, even so the SELF of the *Sāṅkhya-yogin* is not affected by the *dharma*s of the *upādhis* with which it is associated.

These points are well discussed in the "*Yogasāra*" (of Appaya-dīkshita-chārya), and the aspirants for liberation will do well to read and digest it.

Now from the view-point of the *Kevala-yogin*, the next two verses teach with examples that *Prārabdha* can be neutralised only by working it out :

53, 54. The Karma generated prior to the dawn of knowledge will not, without producing its effect, be destroyed by knowledge, as for example, the arrow aimed at a target. Just as an arrow shot at a cow under the mistaken notion that it is a tiger, will not stop half way, when the archer finds out the mistake and desires to recall it, but would instantly strike the cow, even so is the effect of this *Prārabdha*.

Then it is taught that *Sāṅkhya-yogin* has no *Prārabdha* :

55. How can *Prārabdha* have any control over him who has himself become that *Ātman* which is attained by the meditation "I am devoid of old age and death ?"

The next verse proceeds to answer the question :—Then when will *Prārabdha* control him ?

56. *Prârabdha* accrues when the *Jîva* identifies himself with the body. The thought that "the body is SELF" is never liked by the knower. Therefore he will reject *Prârabdha*.

The following verses again confirm the idea that there is no *Prârabdha* for him.

57-59. Even to think of this body as *Prârabdha* is an illusion due to *adhyâsa* or superimposition. Will it remain after *adhyâsa* is removed? Will what is not, be born again? Will what is not born die? From non-existence, *Prârabdha* cannot come into being. S'ruti speaks of *Prârabdha* in an external sense only, to satisfy those foolish persons who doubt thus: "If *Jñâna* can destroy all the effects of *ajñâna* (such as body, etc.), then whence is the existence of this body to such a one?"—but not to inculcate to the wise the existence of the body.

[To be continued.]

G. KRISHNAS'ASTRI' (trans.)

THE ANCIENT HINDU IDEAL OF HOSPITALITY AND MODERN LIFE.*

HOSPITALITY is an ancient Aryan Vedic institution. It is called *Atithi pûja*, 'worship of a guest.' In the *Taittiriya Upanishad* it is enjoined that a guest shall be worshipped as a god. *Atithi-dâvo-bhava*—"Thy guests as gods shalt thou treat." In the *Kathopanishad* it is declared that *Îsvara* dwells as guest in the house—*atithirduronasat*.

(i) "As fire a Brâhmaṇa guest comes into houses. To quiet him men make an offering" (Kath. Sec. I., Part I., Verse 7).

"Hopes, expectations, communion with saints, pleasant words, sacrifice and public charity, sons, cattle,—all are taken away from the fool in whose abode a Brâhmaṇa fasting rests (Kath. Sec. I., Verse 8)."

(ii) We find sublime instructions in the *Kathopanishad* on this sentiment of hospitality. The story of Nachiketas and his

* Delivered at the Theosophical Federation held at Tanjore in April 1905, and slightly revised.

conversation with *Yama* and the divine secret of death which he obtained, are all too well known to the students of the *Upanishads* to need a recital here.

(iii) Similarly *Manu* says (Chap. III., Verse 100): "A Brâhmaṇa who stays unhonoured in the house, takes away with him all the spiritual merits even of a man who subsists by *gleaning ears of corn* or offers *oblation in five fires*."

2. Hospitality is one of the five sacrifices (*Panchamahâ-yajña*) which every Brâhmaṇa should daily perform. It is called by *Manu*, *Brahmahuta*, (i.e.,) offering made in the *Vaisvânara Agni*—or digestive fire of a Brâhmaṇa guest. In the *Gîtâ* (Chap. XV., Verse XIV.) S'rî *Krishṇa* says: "I, becoming *Vaisvânara* and entering into the bodies of living creatures and united with *Prâna* and *Apâna*, digest the four kinds of food."

3. Reception and feeding of guests is a duty enjoined upon a *Grihastha* (householder). Saint *Tiruvalluvar* calls it "the ornament that adorns a householder."

"He who prepares food for himself alone, eats nothing but sin (*Manu*, Chap. III., Verse 118)."

"The righteous who eat the remains of the sacrifice are freed from all sins. But the impious, who dress food for their own sakes, they verily eat sin" (*Gîtâ* III., Verse 13).

You thus see how hospitality was held in high esteem by ancient sages and lawgivers.

4. But who is a guest? *Manu* says a Brâhmaṇa who stays one night only is a guest. Etymologically "*Atithi*" means he who stays not for more than a "*Tithi*," i.e., 60 *Nâligais*—or, one who has not come before; but neither a Brâhmaṇa who stays in the same village, nor who is habitually living at other's expense, nor a *Kshatriya* who comes to the house of a Brâhmaṇa, nor a *Vaiśya*, nor a *S'ûdra*, nor a relative, nor the teacher (*Manu*, Chap. III., Verses 102, 103, 110).

Next to a Brâhmaṇa guest, a *Kshatriya*, *Vaiśya*, and *S'ûdra* should be given food. But *Manu* is careful to warn us against indiscriminate hospitality. For he says: "Let him not honour, even by greeting, sectarians having no faith in the *Vedas*; men who follow forbidden occupation; cunning men and thieves, men who are like cats, rogues and herons" (*Manu*, Chap. IV. Verse 30).

"A person who is covetous, who puts on the appearance of .

virtue, who is a hypocrite, who is intent upon deceiving people and injuring them, a detractor from the merits of all men, is known as one who lives like a cat" (Manu, Chap. IV., Verse 195).

"That Brâhmaṇya who with downcast look, of a cruel disposition, is solely intent upon attaining his ends, dishonest and falsely gentle, is one who lives like a heron" (Manu, Chap. IV., Verse 196).

How is the guest to be honoured?

5. "Grass, room for rest, water, a kind word, these never fail in the houses of good men" (Manu, Chap. III., Verse 101).

A guest who comes to a house must not be driven away by the householder. "Even though he comes at inopportune time he must not go without food" (Manu, Chap. III., Verse 105).

No guest must stay in his house without being honoured according to his ability, with a seat, food, couch for sleep, water, roots and fruits. "Even a hermit, *Vānaprastha*, should honour those who come to his hermitage as guests with alms consisting of water, roots and fruits" (Manu, Chap. VI., Verse 7).

6. In the Purāṇas and Itihasas the importance of hospitality is insisted upon with a wealth of stories and illustrations. The above ideas have been adopted into Tamil literature and some of them have been expanded showing a high catholicity and a large-minded philanthropy with a background of pantheistic philosophy.

The following verse from Tirumantiram (rendered into English) shows in what high esteem feeding of holy men is being held in this country:

"If lords of compassion eat food, it is equal to three worlds eating. If food be given them, it is a gift to three worlds, says Nandi."

Parāśara says that after *Vaiṣṇadevam*, food may be given to any guest whatsoever without any distinction.

Saint Tirumūlar also instructs us to the same effect.

"Give food to all. Say not to this man nor to that man, 'If no guest there be, wait and eat.' Don't indulge in accumulation of wealth, O man of desire! do not run into the house to eat food alone. See ye not even a crow calling its tribe to a common meal?"

A king is described in "Puraṇūru" an old Tamil Poem (written about 1500 years ago) thus:

"Should this whole world—the amrita itself of *Indra's* abode—be available to one who eats alone, this king would not eat alone."

Verses can be multiplied without number showing how hospitality is a virtue practised by the people of India.

7. These ideas have permeated the Indian races during all their existence. This large continent, whose people are divided from each other by differences of language and tribal customs; having varieties of climate, and though marked by different ethnical types of people, by men of different grades of culture, presents a unique spectacle of a common basis of spiritual, moral and religious ideals. The man at Benares thinks the same thoughts religiously, morally and spiritually as the man at the other end of India, namely, Rameswaram, though both may differ from each other in language and manners, and in features be as far asunder as the poles. Any one travelling through India will be struck by the common ground of the mental plane, so to say, among the diversified nationalities and races that inhabit this land. In the absence of roads and other facilities of communication and in the absence of all means of postal communications or other facilities for interchange, it is a wonderful phenomenon that there are so many things in common among the peoples of different parts of India. There is a subtle under-current of nationality permeating and ramifying through the peoples of this country. We owe this life-current of nationality to this Vedic institution of *Atithi-pūja* or guest-worship. We owe to this national sentiment the system of *Dharmaśālas*, *satrams* and resting places scattered throughout the length and breadth of this country and more or less concentrated on the main paths to sacred places of pilgrimage; these have been the arteries and veins through which the life-blood of nationality has been flowing uninterruptedly for centuries. Two centres of spiritual and religious importance have been established in this country, namely, Benares and Rameswaram, and the ever-travelling pilgrim population fed, clothed and maintained by the time-honoured hospitality throughout the length and breadth of this land have kept up the circulation of the common ideas of religion and philosophy and have thereby contributed to the upholding of a common nationality.

8. The fifty lacs of *Sādhus* (see the census report) who now live upon the bounty of the country exist by reason of this national sentiment of hospitality. We cannot condemn the *Sādhus* by wholesale. "In India alone we still preserve the forms at least of the four *āśramas*—stages of life. The *Sanyāsa* or the monastic order is still

living though not in as pure a condition as one could wish. But the struggle for existence is now felt and is becoming keener and keener day by day under the materialistic civilisation of the West." Fortunately the Government in India has not yet begun to legislate against mendicancy as in England and other Western Countries. "There are *Sādhus* and *Sādhus*." The false imitate the true and succeed more often. We must discriminate between them and help the true *Sādhu*. Without a paid religious agency like the Christian missionary institutions, Hindu religions and philosophies have thriven and flourished well in this vast country in spite of the many vicissitudes of fortune and foreign oppression so prevalent up to recent times.

9. We must therefore take care to see that the hospitable sentiments are kept alive, but no doubt they are to be made to run in new grooves to suit modern requirements. In the present state of our country individualistic charity or hospitality cannot have much beneficent scope. In ancient times when people lived more in villages than in towns, rather when villages were many and scattered, and towns were few and far between, every householder was bound to perform and did perform the agreeable function of a host, with a cheerful heart.

10. As towns became more numerous and people began to live less in villages than in towns, and places of pilgrimage and *Tīrthas* increased and became better known than before, pilgrimages became more common than formerly; hospitality became more and more organised; the result was, rest-houses and *satrams* on the ways to sacred places. Individualistic hospitality has had its day. Even organised hospitality in the shape of feeding *satrams* has also had its day. Now, owing to greater facilities of communication and owing to the greater ease with which creature comforts can be secured for a few annas in hotels, eating-houses, refreshment rooms, coffee clubs and sweet-meat bazaars which have sprung up in large numbers in all towns, feeding in *satrams* and rest-houses may be gradually abandoned though space accommodation may be continued and even enhanced.

11. We must therefore try to divert the wealth of our people from *satram* charities towards establishment of caste orphanages, poor-houses where the waifs and strays, the maimed, the lame, the blind may be fed and taken care of and can be utilised for turning out some useful work. Each District or Station, should have an orphanage for

housing people of the stamp aforesaid. The Theosophical Society in each city can take up such a beneficent work. "He who is not actively kind is cruel," says Ruskin. Other institutions such as Free Boarding Schools both for boys and girls, Industrial and Agricultural Institutes for vagabonds, and for time-expired convicts may be started if persistent and systematic efforts be made by us Theosophists, to collect funds therefor. These and many more of the kind can claim our service and purse.

12. We should not feel ashamed to beg for such charities. The time-honoured method of collection by means of what is called *fist-rice*, has unfortunately fallen into desuetude. This useful institution can be revived. We can go to villages during harvesting season and collect grains at the threshing floor in aid of such charities. "Famines during marriage, and during harvest were unknown things in this country."* Every ceremony or festivity in a family or in a village or a city is invariably accompanied by feeding of the poor. There are feedings of caste people. This system has in a manner extinguished the *nihilistic* tendency whose bitter and foul blossom and fruit is the assassin of Europe and America. Murder for murder's sake or for self-glorification, is unknown in India. But of late in respectable households feeding the poor during marriages is becoming out of date and out of fashion. This is put forward as a sign of Social Reform in retrenchment of marriage expenses. This is reform in the wrong direction. In India there is no aristocracy of wealth. Rich and poor meet on a footing of equality. The spiritual and intellectual aristocracy whose outer manifestations are the caste systems exist. Common and mass-feeding without difference of 'high' and 'low' tends to solidarity of the people—at least of the castes, and therefore dries up envy and jealousy which cuts 'tall poppies.'

13. There is no use of going to *Madadhipatis* and *Zemindars*, as both have become victimised by litigations, either through their folly or through the cunning of scheming sycophants that are sitting like an incubus upon those unfortunate men; and they have now ceased to be living and useful factors for the amelioration of India. They have become anachronisms—at least in the Southern Districts of this Presidency. Unless they mend their ways to suit the

* From a Tamil Folk-lore text.

present-day requirements, their days will be numbered. Vakils who are thriving under the present Government can help such charities by contributing or collecting a definite sum for each *Vakālatnama* they get. But *S'radha* or persistency of conviction followed by action is expected from every one who cares for the establishment of such charities. If one man there be for each town who will persistently advocate any or all of these benevolent schemes, we can expedite the advent of the better day which will come to us some time in the future. *Mahamai* funds, i.e., periodical contributions for charity, can be collected if we work through influential trade guilds and merchant guilds. For all such things we must try to organise a body of earnest men who have the interest of the country at heart. The Jesuitic enterprise and organisation in the neighbouring District of Trichinopoly is an object-lesson to us. Their unflinching devotion and their many-sided charities, which no doubt aim at conversion of Hindus to Christianity, must inspire us with a spirit of emulation for energetic and systematic action. Passive virtues such as forgiveness, fortitude, patience, &c., we have developed almost to a sin—and they are not of much use [?] in these days of Christianity and aggressive Western materialistic civilisation. We must cultivate active virtues such as fearlessness, steadfastness, courage, boldness, resoluteness, and persistency. The former form the foundation and the latter the superstructure of the Indian nationality of which we have begun to witness evident signs of awakening. May the gods help us in our honest endeavouring.

P. NARAYANA AYER.

THE MENDACITY OF HYPNOTIC SUBJECTS.

AMONG the best modern books on Hypnotism is that of Dr. Fouveau de Courmelles, Laureate of the Academie de Medicine, entitled "L' Hypnotisme." It covers a wide range of subjects and treats all with impartiality and clearness. There are many illustrations which add value to the book. One is surprised, however, to see that the author misses the chance of immensely strengthening his case by citing the awful record of human ignorance and religious cruelty given in the case of witchcraft and sorcery epidemics and the attempts at their suppression, of which a complete exposé may be found in Garinet's "Histoire de la Magie en France" (1818), and a dozen other books of the same class. For the lack of our present-day knowledge of the pathology and psychology of Hypnotism and allied psychic disturbances, tens of thousands of innocent victims were burnt alive, hanged, garroted, and tortured to death by inconceivably cruel methods, for the imaginary crime of conspiracy with an imaginary Devil to upset the "Church of God." In his chapter (X.) on "*Les Dégénérés*" (Degenerates) Dr. de Courmelles affirms, on the strength of his own experience and that of other authorities, that the moral sense is subverted in a certain class of hypnotic sensitives to such a degree that they lie in the most extraordinary way. Rather than not make themselves the subjects of pity and wonder, they will accuse themselves of horrible crimes which have no foundation save in their diseased imaginations. Worse than this, they accuse others who are perfectly innocent. Worst is (p. 145) that this state of mental aberration "*cannot be distinguished externally from the normal condition.*" It is common to both sexes. An exaggerated love for animals (betolatrie) is an eccentricity which proves a disturbance of mental balance. Great geniuses are usually sufferers from some form of this degeneracy. "Hysteriacs," says our Author, "and neuropaths, subjects more or less sensitive to magnetism and hypnotism, crowd our cities, making them in a way great hospitals. Everybody knows their propensity to lie, to attract attention to themselves by every possible means. Their loves and hates are carried to extreme lengths, all without

motive. Their organs, their affections, their intelligence, their tastes, are all disturbed. They would send an innocent person to the scaffold." "The hysterical woman"—says Prof. Dieulafoy—"is exaggerated in everything; she willingly makes a spectacle of herself, and to make herself appear interesting, she invents all sorts of simulations, is capable of the most repugnant actions. Hysteriacs are often malicious, perverse, dissimulative, liars; some lie with a tenacity and effrontery beyond belief; they simulate solely to compel persons to busy themselves with them; they will pretend suicide or arouse the despair of their families by threatening when such a real intention is farthest from their thoughts..." Dr. J. Gerard says: "The nervous woman is without will, but some faculty or other she has as a substitute. She invents, with unheard-of ingenuity, the most wicked falsehoods; she lies through the whole gamut of possible falsification; give her one little grain of fact and she will embroider around it at her will; she comes at last to the point of believing, herself, all that she has imagined, whether it is likely to profit her or make her suffer. *Every hysteriac must have her pedestal.*"

These solemn facts of mental alienation ought to be known by every Theosophist and other student of practical psychology, for thus will they be able to check themselves from giving unmerited pain and shame to innocent colleagues who have been traduced by poor hysteriacs for the sole object of getting themselves notoriety. In the course of our Society's history, how many of the leaders have suffered from this species of baseless malignant calumny. How many half-insane hysteriacs have pretended to be in close relations with our Teachers, to be their revelators and mouthpieces; how many mushroom petty conciliables and sectlets, "Temples" and secret schools, have sprung up, flourished for the moment and died out. One sees painful instances of this unhealthy mentality in what happened among the Secessionists, who left the Society with Mr. Judge and have tried their best in every way to break it up—without success. H. P. B., a neuropath, accused herself of improper actions (*vide* Sinnett's "Incidents," etc.,) and was accused of many more of which she was equally blameless. I, myself, have lost some of my best friends in foreign lands by the circulation of slanders by hysteriacs. Mrs. Besant has been slandered nearly all her life, and so have others of us: I could name them if it were necessary. There is no Society in the world whose

members have greater reason than ours to study Hypnotism, Mesmerism and Spiritualism, practically, if possible, or, if not, then thoroughly well theoretically, for their phenomena largely depend on neurotic disorders. The literature of the subject is now rich and full in several of the chief European languages, while an undipped ocean of truth about it exists in Oriental writings. Let the strongest swimmers dive for the pearls of truth.

The foregoing remarks are reprinted from the *Theosophist* Supplement of December 1899, for the reason that the active circulation of slanders against H. P. B., Mrs. Besant, Mr. Leadbeater and myself has been going on within the past few months, and it is quite as necessary that the above facts should be made known as ever before. It seems as if we should never reach the point where the abominable falsehoods spoken against their colleagues and outsiders by the victims of hysteria, would carry no weight of themselves, but be taken as worthless and the utterances of diseased minds. It just happens that I myself am at present the victim of malicious calumnies, which I could berrin silence as I have so many times heretofore, if they did not soil the reputation of third parties innocent of all cause of blame.

H. S. O.

AMERICAN ACTIVITIES.

THE National Committee of the American Section T. S. sends to the readers of the *Theosophist* cordial greetings and earnest wishes that peace, strength and growth may come to you all in this New Year.

Many of you have some acquaintance with the National Committee but doubtless there are more who do not know it at all. It is really the Propaganda centre of the American Section. Not, to be sure, that all propaganda work is done by it or at its instigation, but it is recognized by the Section as an organization for that purpose. It publishes the official organ of the Section, maintains a lecture bureau for the circulation of lectures among branches and isolated members; has had circulating and also travelling libraries; for this year's special work has a correspondence class; collects a portion of the propaganda fund by means of a pledge system; and by one means or another keeps in touch with all parts of the Section. It has instituted a system of personal correspondence with all lodges in the American Section, trying first one plan and then another as the work grew and conditions changed.

It has a cataloguing and reference Sub-committee that collects and tabulates all references direct and indirect, bearing upon our teachings, also scrap-book departments that are subdivided to best suit the purpose. Its personnel consists of from fifteen to twenty women (we have never been able to keep a man with us very long) among whom the work is divided. On the second Saturday of the month the regular meeting is held and, perhaps it is strange to say, the meetings are beautifully harmonious though there are often many opinions on the same subject.

The Committee now wishes to reach out a bit and will try to get in touch with the centres of other Sections and is essaying this by means of a little letter to you occasionally.

You know distances are great over here and the temper of our people is not so attuned to, let us say subjects not finite, as the mind of the East. We are rushing as hard as we can to make money, and yet there is a sort of lateral interest in things pertaining to the occult, especially if there be manifest evidences. Then too there is a tendency to things psychic or mystic when people have time. But Theosophy makes one so personally responsible for his thoughts and actions, not alone for to-day but for yesterday and to-morrow, that we do not grow rapidly in membership. To be sure we have seventy-odd branches but we have seventy odd millions of people and there are some states of our Union where the soil is not yet ploughed, in fact it is not ready for the ploughing. But this is not at all discouraging, it is rather encouraging to think we have seventy-odd branches where ten years ago we had but two or three. We have a good many isolated members and when they are able they help the cause along in fine fashion. And here is a little story to prove it:—You must remember that in many small cities it has meant almost social ostracism to leave the Christian church for any non-doctrinal association and it takes courage to fight the combined influence of tradition, interest, and affection. To affiliate with what is called a liberal church has been a big step in the lives of many a man and a step that counted many a sore heart in the taking, but the majority drew the line absolutely at Theosophy, really because they did not know what it meant; and so, now that the public press is helping us it is something over which we well may be elated.

In one of the cities of Ohio, we have one member. For a year she has been steadily and quietly working, hoping that an opportunity would come to open the way to the proper presentation of Theosophy to the general public of her city. When the lecture tour of Mr. C. Jinarajadasa was being arranged she invited him to come to her home, fo

here she thought was the opportunity she had craved. The dates settled, then the work began in real earnest. Several hundred folders outlining the lectures, descriptive of Mr. Jinarajadasa, with dates and places of meeting, etc., etc., were printed and sent through the town to the representative people, and directly into the hands of twenty-six of the leading clergymen. These folders were posted on bulletin boards in club rooms and public places all over the city. Then she sent seventy-five special invitations to those whom she thought most interested or who had expressed a desire to hear Mr. Jinarajadasa, to meet him at her home. Every paper in the city published one or more articles before he came, so our brother from Ceylon did not appear unheralded. There were three lectures at the lady's house and one informal talk with about forty present at each meeting. There were two lectures on Sunday in the Universalist Church and a question meeting at a private house. At the two church meetings there were nearly five hundred present. Now these are small numbers to you in India, but try to see that to us they mean as thousands and thousands to you. Now this lone F.T.S. has formed a study class and one of the National Committee goes to her soon to help in the way of classes, question meetings, etc., etc., and soon we hope to have there the nucleus of a strong lodge. This shows what one member did and there have been other stories of the same nature. Not all so successful perhaps in the apparent result, but at least the effort was there and it is in the effort that our progress lies.

The National Committee wishes to call attention to a translation of the "Tao-Teh-Ching" made by an F.T.S., the Rev. C. Spurgeon Medhurst, formerly a missionary to China. It has been published by the Theosophical Book Concern at Chicago, is bound in cloth and sells at two dollars the volume. The book is valuable as a fragment of a lost literature if for no other reason, but in the light of latter days it shines with its own beauty and helpfulness.

It is a winter's moon that is waning here to-night and ere this message reaches you she will be hidden from us to shine upon you in the glory of summer nights and back again to us in snow and ice. But it will be the same moon and so it is the same love and interest that binds us all together and keeps our one heart beating true to first principles.

Again, our affectionate greetings.

K. G.

REVIEWS.

POLITICS AND PREJUDICES.*

One lays down this volume of articles from Mr. Sinnett's magazine *Broad Views* with a sigh for the glory departed—for between "Esoteric Buddhism," "The growth of the Soul," &c., and "Occult Essays" there is a great gulf fixed. It is a pity when a prominent member of the T. S. puts so much of his political feeling as is to be found in several of the essays, into the permanent form of a book. In our magazines personal opinion is provided for by the statement that the Theosophical Society is not responsible for anything not contained in an official document, and I would suggest that the saving clause be printed in the beginning of every book published also. The "enquirer" would thereby have an aid in preventing him from taking for "occultism" or "Theosophy" what is simply a pious opinion of the author. One might enlarge on the contents of the book, both more seriously and also less seriously, but feelings must not be allowed to overcome the sense of gratitude to be entertained towards so prominent a member of the T. S., and one who has done such splendid work in the past. So I refrain. But I make a protest. There is quite a varied list of subjects dealt with in the book, but it is essentially not one to be put into the hands of a young student, or a new member as a "theosophical" book, for the reasons previously given.

F. D.

THE PATH TO THE MASTERS OF WISDOM.

This is a compilation mainly from the writings of Mrs. Besant, and were it compiled by Mrs. Besant herself under the title it would have to be taken as her guide to the path, and would be of very great value. But as it is compiled by the T. P. S. it can only stand as a token of faith, in and devotion to Mrs. Besant on the part of some, to us, unknown disciple. The extracts are none the less extremely well chosen and arranged and reflect credit on the compiler; the goodness and beauty of their nature need not be mentioned, they are from Mrs. Besant's

* Occult Essays, A. P. Sinnett, T. P. S., London, 2/6.

works; and one can only express the hope that to many the little book may prove the entrance to the Path.

F. D.

FLASHLIGHTS ON JAPAN AND THE FAR EAST.

By DR. W. MALONEY, M. P. (MELBOURNE).

This booklet consisting of little more than rough notes of travels, deals with the conviction of an Australian legislator that there is a "yellow peril." As such it is mainly political and therefore somewhat out of the sphere of the *Theosophist*. The Japanese, he maintains, are the head of this peril, and to their presence in Northern Australia he has very decided objections, shared by most Australians.

To the Japanese themselves however he has no objections and speaks in highly eulogistic terms of them. One point we may quote. "The Japs' life is most peculiarly their own. Bright, cheerful, industrious, artistic in every detail, happy beyond our conception. Happy chiefly, I think, because free of any of that ghastly supernatural apprehension which hangs like the shadow of impending doom over the whole of the Christian civilization. The Jap knows nothing of that. Neither Buddhism nor Shintoism inflict it on him. Fables are fables to him, realities realities, and apart from his own domestic ties and actual material duties, the first reality is 'Yamatodamashi', the soul of Japan. He realises in a practical way something of that which Emerson vainly endeavoured to express to the West as the Oversoul. It is in him and he in it. It is his religion, his God, his faith, his hope, his inspiring purpose."

The book gives one to understand that it is not from any hatred to Asiatics that Australia, in common with Canada and the United States declares them to be undesirable immigrants, and it is well to understand that.

F. D.

DIRECTIONS AND DIRECTING.*

By H. S. GREEN.

This is No. V. of the Astrological Manuals and follows "The Horoscope in Detail," with which the reader is supposed to be acquainted. It is claimed that "fuller information will be found in these pages, concerning the various methods of prognostication described, than is contained in any other work of the same size and price yet

* 9, Lyncroft Gardens, West Hampstead, N. W., London. Price 1 shilling.

published." Alan Leo says in his interesting Foreword to this Manual, referring to Freewill and Necessity : " Every man is a free agent to make his future destiny. But over the past weaving he has little, and in some cases no control."

Astrologers will no doubt find this work useful, but we do not feel competent to decide upon its merits.

W. A. E.

HINDUISM, ANCIENT AND MODERN.

The new Edition—Revised and Enlarged—of this excellent book is now before us. It is a masterly exposition of Hinduism as taught in original sources and illustrated in practical life, by Rai Bahadur Lala Baij Nath, B.A., Officiating District and Sessions Judge, Gazipur, United Provinces, and Fellow of the University of Allahabad. A most powerful and learned introduction of 8 pages from the pen of His Holiness Swami Rama Tirtha Maharaja, M. A., is also added. To the introductory chapter has been added papers on " What is Hinduism ? " the " Hindu idea of Time " and " Chief Sources of the Hindu Religious Literature." In the portion " Social and Personal " the papers on Caste, the Samskârâs, and the Âs'ramas, have all been revised and greatly enlarged with reference to the statistics of the last census, the progress of reform in the various reform bodies in the country and the popular views on the subject.

In the paper on the " Life of the Hindus in the past as well as the present " some additional information has been given regarding the ways of the Hindus and the causes of decay of their civilization.

The Chapters on S'râddha and Reforms Necessary are very instructive. Part II. devoted to Religions deals with the following subjects :—

- i. The religious beliefs in ancient, mediæval and modern India ;
- ii. Popular Hinduism in the present day ;
- iii. Hinduism illustrated in practical life in times past and present ; and
- iv. The ideal to aim at.

Part III. devoted to Philosophy, deals with :—

- i. Indian Philosophy : its sources, aims and objects ;
- ii. The world, the individual soul,—God ;
- iii. The Law of Karma, Freewill and Liberty ;
- iv. The *Summum Bonum*, and how to attain it.

Part IV. is devoted to Life after death. The last portion called " Miscellaneous " deals with :—

- i. Truthfulness in Modern Hindu Society.
- ii. Reform Movements in India.
- iii. The Indian Sâdhu.
- iv. Badari Kâs'rama.
- v. Practical, Religious and Social Reform.

The concluding lines of the author's Preface to this edition are very significant. He says : " May the book be a means of rousing the Indians to study their ancient religion in a spirit of love and reverence and reform their institutions, in accordance with the ideals of the past adapted to present needs, and foreigners approach Hinduism in a spirit of sympathy, is the wish of the author, and if these pages conduce towards that end, in however small a manner, his labours will be amply rewarded."

Towards the close of his chapter on " Reform Movements in India " the author, refers (p. 310) to the work of the Theosophical Society as follows :—"The Theosophical Society and the Arya Samaj of Lahore have colleges which command the sympathy of not only their own followers, but of outsiders also. They have, moreover, been largely instrumental in turning the current of Indian thought towards, and not away from, India, besides bringing much of our old literature and philosophy within the easier comprehension of readers both in the East and West. They also discuss important questions of social reform, and Mrs. Besant's 'Ancient Ideals in Modern Life,' has placed the whole question of reform in the most practical shape possible."

Touching the question of reform generally he says (p. 311), " Our religion and philosophy are now being more largely studied in the West than in the East, and the influence they are exercising on the thought of Western countries is very considerable. But in the West they know what is good in our past and what is not : what is practicable and what otherwise. We shall have to do the same. Our past is great, but the greatness of the past will not make us great, unless we resolve to be like those whose purity of life and steadiness of aims and loftiness of ideals made them achieve it. Not to move at all and merely sit, admiring the past, means death ; to rush headlong into change in disregard of the past, means ruin. To choose the mean between these two extremes, means regeneration for India, and this ought to be the direction in which all reform ought to move."

This book of 840 pages of closely printed matter (demi-octavo size)—contains quite a mine of useful information and deserves to be in the hands of every student of Hindu religion and sociology. It is moderately priced (boards Rs. 2-8-0 and cloth Rs. 3) and can be had of the Manager, *Theosophist* Office, Adyar.

G. K.

THE HATHA-YOGA AND THE RÂJA-YOGA IN INDIA.

A highly interesting lecture * on this subject was given by Mrs. Annie Besant to a society of French scholars, at the "Siège Social de l'Institut Général Psychologique" of Paris, on the 16th of June of the past year. Mrs. Besant began by describing to her hearers the theory of the six kos'as or veils of the soul (jīva) and the different planes corresponding to them; which, she said, supplied in her opinion the only possible explanation of the phenomena in question. To him who accepts this doctrine, the idea of Yoga is that it consists in endeavouring, by means of some very old corporeal and spiritual exercises, "to withdraw by degrees the consciousness from the plane of grossest matter so as to enable it to act quite at one's ease in a vehicle of a more subtle matter; he (the Yogin) tries to connect one vehicle with the other up to the most subtle vehicle, without ever losing his consciousness." There are two kinds of Yoga, different in method and purpose: the Hatha-Yoga or "violent union" and the Râja-Yoga or "royal union." The Hatha-Yogin uses two instruments to attain his ends: (1) the *prāṇāyāma* or "control of all the powers of life (*prāṇa*) in and even beyond the body," and (2) the *dhāraṇa* or "perfect concentration of the attention and will to one portion of the body;" and he may strive for one of two purposes (or both): (1) The perfect health of the body with a very considerable prolongation of his present life, and (2) to subjugate those beings of the other planes who are inferior to him ("elementals"), in order to make them his helpers. The followers of the Râja-Yoga have only the purpose of liberating the soul from the body. Like the Hatha-Yogins they employ the *prāṇāyāma*, but *dhāraṇa* is replaced in this system by *Pratyāhāra*, which consists in a complete inhibition of the senses and at the same time a "perfect concentration not in some part of the body, but in an idea." When the complete insensibility as to the exterior and the perfect consciousness of the interior are reached, then the Yogin may leave his body and look at it as at some cast-off garment; then he may rise from one world to the others. Most Yogins, however, are not Râja-, but Hatha-Yogins. Of

* Published in the *Bulletin de l'Institut Général Psychologique*, July-August 1905.

Mrs. Besant's personal experiences with these, as told by her in the course of her lecture, one of the most astounding is the following: An almost naked Yogin made to appear in his uplifted hands, without moving from his place, a wet handkerchief containing the four watches of some persons of Mrs. Besant's party, which Mrs. Besant had thrown, at the Yogin's request, into a well distant about fifty yards from where he stood.

O. S.

THE MASTERY OF DEATH.*

BY A. OSBORNE EAVES.

Death is no joke; it is a serious matter. But the conclusions of the writer regarding his subject remind one irresistibly of Mr. Harris in Dickens's book, of whom it was said, "which there aint no sich pusson." The Mastery of Death is impossible, says the author. But it makes a very catching title for a book; and there are quite enough practical and interesting facts in this one to justify the use of an attractive title. It belongs more or less to the New Thought movement, and there are many valuable hints in it in the way of gaining and keeping good health that should be valuable to invalids, and to healthy people who are interested in health questions; even though they may not wish or be able to prove the question involved in its title.

F. D.

The following pamphlets are received, with thanks:—

"Light on the Path" and "Bhagavad Gītā," both being Italian versions and issued under Theosophical auspices at Rome; the Gītā having been rendered into Italian by C. Jinaraja Dasa and M. L. Kirby; "The Story of the Ramayana," a paper read before the Transvaal T. S. at Johannesburg, by J. L. P. Erasmus.

"An Open Letter to the Kandyan Chiefs," by Ananda K. Coomaraswamy; "I Wants, and Wants Me," a book of Affirmations, by K. T. Anderson. "A Gigantic Hoax: Mr. G. E. Sutcliffe, member of the Leeds Astronomical Society, tells "how the great French Astronomer, La Place, has perpetrated a tremendous hoax on the whole of nineteenth century scientists." Address the author, at the Hermitage, Kurla, Bombay. Price one shilling.

* Philip Wellby, London, Price 2s. 6d., net.

ment, and deals with matters relating to science, philosophy, religion, psychology and metaphysics.

Notes and Queries treats of history, folklore, mathematics, literature, science, art, arcane societies, etc.

The Light of Reason, commences a new volume with the January number. Its articles are brief and bear directly upon brotherhood and the practice of virtue.

Received with thanks: *Theosophy in India*, *Theosophic Messenger*, *The Vahan*, *Teosofisk Tidskrift*, *De Gulden Keten*, *Theosofisch Maandblad*, *Fragments*, *The Balance* (a new magazine published in Denver, Colorado), *The Theist*, *Light*, *Banner of Light*, *Harbinger of Light*.

Broad Views: Mr. Sinnett's January number comes out in a new cover, a great improvement over the old one, and with the imprint of a new publishing firm, Messrs. Gay and Bird, 22, Bedford St., Strand, W.C. The contents of the number are of unusual interest to Theosophists. In his own article, "Former Lives of Living People," he gives us an important chapter in the series of his explorations into the annals of the past with the help of his self-evolved clairvoyants. Undoubtedly these chapters when published in book form will be among the most popular volumes of our whole theosophical literature. In one instance a life lived 21,000 years ago in Chaldea by a friend now living gives Mr. Sinnett the chance of conveying some very interesting information about the state of the psychical and physical sciences in that country and that epoch. He says, "the Chaldean astrologers of the period with which I am dealing most certainly knew of the existence of Neptune and of the distribution of the other planets through the solar system. At the time of our friend's Chaldean life, that system was represented by a gigantic model stretching over a vast area of country. A religious temple, devoted to the profoundly enlightened and philosophically religious system, clumsily referred to by modern theologians as 'Sun worship,' occupied a certain place near the city. I do not think at the time it was clearly made out which Chaldean city of the period was in question, but that matters little. At distances corresponding, on of course a reduced scale, to the planetary distances from the sun, smaller temples were established in the country, each representing one of the planets, and even the orbit of the asteroids was represented by a group of irregular stones. The model, as I have said, included Uranus and Neptune, and also quite near home, the suspected though still undiscovered intra-mercurial planet Vulcan." On reading this one may well wonder whether • Wirtz, the eccentric Belgian artist, was not a reincarnation from his

very Chaldean period, for as all travellers who have visited Belgium and have seen his garden and studio will recall, he had a grass plat laid out so as to represent Belgium in its geographical outlines and the emplacement of its chief cities, thus enabling one to get at a single glance a very fair idea of the geography of the country. A mystical article by Leila Boustead, "How Cicely kept her Tryst," vividly reminds me of an incident in her personal experience told me by H. P. B. Once she was sent to a Tunisian town to buy a certain house and garden then owned and occupied by an old Jew. In the garden, under a large pear tree, had been buried an immense treasure by a chief of the bloodthirsty Algerine corsairs, which it was very necessary to keep buried for a certain number of years until the terrible karma connected with it should have been in a measure removed. The bargain was made, the money paid over to the Jew against his simple receipt, with the understanding that a proper title-deed should be given the next day. During the night, however, the Jew died; but the next morning H. P. B. got the deed properly signed by the dead man's hand, for it was executed after his decease. The story in Mr. Sinnett's magazine, which relates to the signing of a will, is on somewhat similar lines, and is most interesting.

East and West: The January number gives still another proof of the great editorial capacity of Mr. B. M. Malabari. All the articles are worth reading, but among them probably the one that will most interest Theosophists is that by the Reverend Father Hull, S.J., on "Miracles in Fact and Theory." The writer is evidently a well-read man, heavily handicapped by the necessity of accepting as true the biblical narrative about the life and "miracles" of Jesus. Granting that point, his argument is more or less consistent. But by what proportion of present-day students of psychology is that granted?

Révue Théosophique: Translations from Mrs. Besant, Madame Blavatsky and Mr. Sinnett fill up a good part of the number for December, but, to the great profit of its readers, there is a long instalment from the "L'Etre Subconscient" of Docteur Pascal. It is of great interest to our movement in France that this honourable, learned and devoted colleague may be spared for many years yet to continue his work. M. Courmes, in a note on the approaching International Theosophical Congress at Paris, says that at the time of writing, the programme has not yet been settled. The only certain facts were that Colonel Olcott would preside and that Mr. Leadbeater, "the eminent Theosophical Teacher," after completing his long wanderings from

England through the United States, New Zealand, Australia and India, would be present. Besides numerous discourses and the presentation of papers, there would be musical soirées, social gatherings, and a small art exhibition confined to members of the French Section, in which each subject, painting, sculpture, engraving, etc., should have a spiritual character. The expenses are to be covered by admission tickets to all the sessions at five francs each and by voluntary contributions.

Bulletin Théosophique: In the December issue Dr. Pascal gives the names and addresses of the members of the General Committee and of the sub-committees on Essays, Travelling and Hotel Accommodation, Reception, Art, Music and The Press. All applications for information about the Congress should be addressed to Mlle.—Weyer, Secretary of the Organising Committee, 59, Avenue de La Bourdonnais, Paris, VII. A list of lectures and meetings at the Society's headquarters is given, from which I am pleased to know that my good friend M. Voyoud, has shown himself to be a very finished speaker. It is rather sad to read that the secretaries of Branches are getting very lax in forwarding reports of their activities and that if this is not changed, the General Secretary fears that he will have to suspend the publication of the *Bulletin* for lack of matter about the Branches to publish. This is not a very bright augury for the success of the forthcoming Congress.

Sophia (Madrid): Among the interesting contributions in the December number is a short leader on the "Karma of Spain," in which the author makes a fervent appeal to his compatriots to open their eyes to the things which are happening about them and which show day by day that there are great hidden forces at work which offer opportunities for men of that nation to take part in the work of resurrecting the past grandeur of the race and of giving Spain again a commanding position among nations. A translation is given of Dr. Schröder's essay on "Buddha, the Atheist," which appeared in the October number of the *Theosophist*. There is also a notice of a curious article recently published by M. Georges Claretie in *Figaro* on that most impressive character in Dumas' "Count of Monte Christo," the Abbé Faria. He affirms that this was a real character, a native of Goa, renowned for his learning and for his commanding position among the men of science who studied mesmerism at the time of Mesmer. He was also a strong man among theologians and transmitted to Europe some of the teaching which he got from the Brahmins of India as a result of his friendly relations with them.

CUTTINGS AND COMMENTS.

"Thoughts like the pollen of flowers, leave one brain and fasten to another."

Rev. L. P. Jacks, M.A., presents in the *Hibbert Journal* some ideas on this subject which will no doubt set many Christian people thinking. He says: "Unless a man felt that he was ethically better for his belief, he would not—he could not—believe at all."

Implicit, therefore, in the fact of our being Christians at all, is the conviction that there is no other religion which produces higher character or better men." He also quotes a few sentences from the Bishop of Ripon, in support of his point, and then submits the following:

How would the general status of Christianity be affected by the appearance in the world of a religion which should stand the test better than herself? Or, slightly varying the terms of the problem, let us suppose that a race of non-Christian men should appear who, when judged by accepted standards of character, should be at once pronounced the moral superiors of the Christian races. I am far from asserting that such a thing has happened. I offer the question in a strictly hypothetical form—how would Christianity stand affected if it were to happen? The answer is that the whole edifice would be shaken to its very foundations. Not the united zeal and ingenuity of all the doctors of Christendom could secure her against the shock of the discovery that another religion produced better nations and better men. That we should all hasten to become adherents of this other religion does not follow but we should at once be compelled to re-examine and perhaps reform our own. All differences among ourselves would be merged in a common insignificance. As the wild creatures of the prairie suspend their war when they scent the fumes of the oncoming fire, as the pursuer forgets his chase and the victim his flight, as the panther and hart seek a common hiding-place from destruction—so would it be with us and with our controversies in the day when this thing should come to pass. Reason and Authority, Christian evidence, dogma and apology, Catholic and Protestant, Churchman and Dissenter—of what consequence would these distinctions be in face of the advent of another religion which produced better men? The defence and propagation of Christianity would alike come to a dead stop. The church could no longer chant her favourite text about the gates of hell for she would be stricken utterly dumb.

But—be it said in passing, this dismay would have a short duration. Soon the question would be asked: what has Christ himself to say to these new conditions, and how does he bid us greet their appearance? Then for the first time in history would flash upon the Church the meaning of these long-neglected words—"neither in this mountain nor yet, at Jerusalem." It would be seen that the coming of this new religion was nothing other than a second advent of the Universal Christ himself. Fears would give place to rejoicing; frowns to looks of welcome; the faithful would resume their labours; the spirit of exclusiveness would vanish, and a Christian Religion, worthy of its name—a genuine open Brotherhood of the children of the Spirit—might at last appear in the world.

Hard as the effort will seem to many, it has now become the plain duty of Christendom to realise that her hold on the moral supremacy of the world is not so secure as many of us imagine. There is room, nay, opportunity, for a rival candidate. That the Christian ideal of moral excellence is splendid, even unsurpassed, no one doubts. But no less certain, no less striking is the failure of the West to justify that ideal, both in national and private life. The sense of dissatisfaction which this failure has produced has entered deep into the moral consciousness of Christians all the world over; and if the impression has been in the case of those who profess and call themselves Christians, it has been yet deeper with the multitudes who have turned their backs on the Church. I rate this feeling among the greatest of the forces now moving the minds of men. Other things may create a louder noise, but this works revolutions. The question of theological standard is being merged into that of the moral, and we are being summoned as never before, to find the correspondence between our professions and our lives. Such a state of things exposes

Christendom to a rival challenge, and marks the fitting moment for another claimant to appear on the scene. If outside the pale of Christendom there should arise the example of a saner, nobler, more rational, more joyous, more humane, more self-controlled way of life than the West has so far achieved, the minds of men are prepared to greet its appearance as no act of presumption, but as a divine fulfilment of the urgent needs of mankind.

If any reader of this paper should conclude from what has been said that I regard the rise of Japan as the most important event in religious history since the call of the Gentiles, he will so far correctly understand my drift. But if he takes this as a prophecy that Christianity will fall and Buddhism will rise into its place, he will do violence both to the letter and the spirit of the argument. I make no prediction whatever. The contention is that a serious challenge to the moral hegemony of Christendom is not, a priori, impossible; that such a challenge has actually been offered; that Buddhism, represented for the moment by Japan, is even now in the field as a claimant for that position which the vast majority of Christians regard as the indisputable birthright of their own religion. What verdict history will finally pass upon this claim no one can tell, no one should try to tell. Enough for the present that the claim has arisen, that it lacks no element of seriousness, that it has been forced on the attention of the world in a fact-language which admits of no mistake.

On the 9th of September last, Royappa Peter, a poor beggar who had been suffering for several years from paralysis of the lower limbs, visited, by request, the T. S. Branch Hall at Secunderabad, and made a statement to the Secretary of the Branch, Mr. N. Srinivas Aiyar, giving particulars concerning his family history and past life, and of his recent instantaneous and wonderful restoration to health, in answer to prayer—as he avers. We have not space for all the details contained in the MS. which was kindly sent us, but will give the leading facts in the case.

The man is 41 years old and, before his illness, was a butler, and well known—the names of prominent people in Secunderabad, with whom he was formerly acquainted or by whom employed, are stated. He speaks Tamil, Telugu, Urdu, and a little English. About twelve years ago the man had a severe abscess on his neck and received treatment at the hospital, but ere he had fully recovered he took a severe cold, owing to exposure in a storm of rain. Fever supervened, and finally paralysis,—complete in the legs, but only partial in the hands and arms. After a course of treatment by a native physician he recovered the full use of his hands and arms and could assume a sitting posture, but his legs remained paralysed. His wife found it very difficult to care for him in his helpless condition and bring up their three children, and finally left him and took two of the children with her. The other one was then placed in a Mission School. After this the man took to begging and by this means was barely able to keep soul and body together. His relatives would also, at rare intervals, furnish him with a meal. But even begging had to be abandoned, for the authorities of the city commenced to strictly enforce the rule that no begging should be permitted in the streets. In this miserable condition he knew not what to do. Being a Christian by birth and faith, he “prayed to God fervently, devotedly and regularly,” either to take him away from this world or restore to him the use of his legs.

In this dilemma he applied to his “ever kind and generous S. P. G. Minister, Rev. Israel,” who, in response to his appeal, gladly furnished him food and shelter. He was deeply touched by this kindness, and continued to pray more fervently than ever, either for the use of his legs or for death, and his prayer was soon answered. He says:

On Wednesday the 31st May 1905, after I took my *khana* (food), about 12 noon, I

retired to the small room kindly given me by my pastor, shut the door and fell fast asleep. . . . All of a sudden I felt that a hand gently touched my back, and a voice said, “Get up! get up!” and, with the impulse of the moment I got up and stood. I did not know whether I was awake or asleep, . . . but opened the door, when lo! I found no one in the room. Soon some people came and saw me perspiring profusely and standing on my legs. They brought me water and I drank it, and to my own great surprise I was able to walk. The news of my recovery soon spread like wildfire. Many were the persons who came to see me, and I am glad to tell you that I am now doing well.

On being asked if he thought his cure to be the result of his fervent prayer, he said, “Yes, without the least doubt.” After this his pastor, the Rev. Israel, preached a sermon in reference to this event, in his church, “to a large audience, and exhorted his hearers to think evil of none, and to pray to God, acknowledging His goodness and fostering care.”

As this seems to be a fitting opportunity for uncovering a fragment of family history, I here place it on record.

The foregoing statement reminds me of how the life of my wife, since deceased, was once saved by some unseen power. One day in the later years of her girlhood, she was going to visit her aunt and a snow-storm came on, so blinding that she lost her way. At first she felt intensely cold, then began to feel warmer and sleepy, and finally threw herself down on the snow and soon sank into a half-frozen sleep utterly benumbed by cold. She was roused by hearing a mighty voice which seemed loud enough to fill the Universe, and which called her by name and said “Get up!” She heard the voice but could not obey, being in a dazed condition. Again the command was repeated accompanied by an electric shock which brought her to a sitting posture. She looked round for the source of the mighty voice but no human being was near. Again the voice of command sounded like thunder in her ears accompanied by another shock which brought her to her feet and enabled her to resume her journey. She was about to throw herself into the snow again, not knowing where to go, and feeling sleepy, when it seemed as though a veil was lifted from her eyes, and she saw, a little distance away, her aunt’s house; but when the door was opened and the warm air reached her lungs, she fell in a swoon. She had a long illness and did not regain her normal consciousness for several weeks—the flesh falling from the bones in places where it had been most severely frozen; three of her ribs being laid bare.

W. A. E.

Mrs. Besant’s intense interest in general educational movements in India is shown by her letter to Babu Hirendra Nath Datta, M.A., which appeared in the *Indian Mirror* of January 10th, which contains wise suggestions. We quote therefrom the following paragraphs:—

The needs of India are, among others, the development of a national spirit; an education formed on Indian ideals, and enriched, not dominated, by the thought and culture of the West. This education, on its literary side, should include the teaching of Indian literature as primary and of foreign literature as secondary, the teaching of Indian history as primary and of foreign history as secondary, the teaching of Indian philosophy as primary and of foreign philosophy as secondary; on its scientific side, it should include the science of the West, but should also encourage and teach much of the science, especially in psychology and medicine, of the East; on its technical side, it

should embrace all the provision for the industrial life of the country—industrial chemistry, agriculture, crafts of every kind, engineering and mineralogy, &c.; on its commercial side, sound training in commercial correspondence, shorthand, typewriting, book-keeping; &c. It should establish professorships and fellowships for the encouragement of Sanskrit and Arabic learning, and should give to these the position held in European Universities by Latin and Greek. It should have its chairs of Theology—Hindu, Mussalman, Parsi and even Christian, since there are in India a few long-established Christian communities.

Universities, based on these ideas, should be established in India: to begin with, the limits of the five present Provinces might be accepted, and one University might be formed in one and then another in a second, and so on; later, if need arise, a larger number may be established. These Universities should each have a Senate, composed of all its graduates of a certain rank and a Syndicate for administrative purposes. They should affiliate colleges, denominational and undenominational. The scale of fees should be moderate and universal; there should be no age limit for matriculation: each University examination should represent a definite standard, the same in each University, and students should pass freely from one to another. Great freedom for experiment should be allowed to recognised schools and affiliated colleges, and variety in details with unity in essentials should be sought.

The sending of picked students abroad should be one of the duties of the Universities, and these students should be bound to serve under the orders of the University for at least 15 years after their return. Meanwhile, the scientific side of the affiliated colleges should be in the hands of foreign professors, except where first-class Indians, trained abroad are available. Japan might possibly be drawn upon in this respect.

This is a very bold outline, but sufficient to show you my purpose. As you know, I am in favour of denominational colleges, but I would have the Universities Indian, affiliating all without distinction of religions, and thus preparing their graduates and under-graduates for the life of the world in which men of all faiths should co-operate for public ends.

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Education in Ceylon. My "doxy" and your "doxy."

The four Catholic Bishops of Ceylon have issued a joint pastoral letter to the laity of the island deprecating the action of Catholic parents who send their children to non-Catholic and unsectarian schools, and prohibiting the practice under severe ecclesiastical penalties. They plead that while a non-sectarian school may not in principle exercise more than a passive influence against the Catholic faith, yet in practice the non-Catholic class-master uses very active efforts which must result in indifference or apathy. The parents of such children are warned that their action is a grievous sin and that they will be denied the Sacraments.

It seems quite natural that parents should wish their children educated in schools where no influences will be brought to bear upon their plastic minds to prejudice them against their ancestral faith; preference of course being given to schools under their own denominational control; and it is a pity that Catholics and other Christians cannot see that the same principle which they value so highly, should be applied to the Buddhist community, in the matter of educating their children.

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Mrs. Besant's Calcutta Lecture on Hinduism.

From an Editorial in the *Indian Mirror* of 17th January we clip the following paragraphs: The lecture delivered by Mrs. Besant, the other day, in the Grand Theatre, on Hinduism, was heard by the audience with rapt attention and deep interest, and, let us hope, with much profit to themselves. It was a marvellous exposition of the higher truths of Hinduism,—truths which are not to be met with in any other system of philosophy extant in the world, and which are being gradually demonstrated by the most advanced scientific researches and investigation of the West.

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Theosophy which, in its early days, used to be ridiculed and scoffed, is gradually influencing the advanced thought of Europe and America, and Theosophy has drawn its inspiration from Hinduism which is the fountain-head, nay the mother of all religions. Hinduism will not only elevate the descendants of the mighty Aryans of old, but is destined to shape and mould the thought of the rest of the world.

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The Hindus are deeply grateful to Mrs. Besant for thus defending Hinduism from the attacks and vilification of ignorant and interested persons. The manner of her defence was admirable, nay unique. Her exposition of the abstract truths of the Hindu religion was such as left nothing to be desired. Her words went straight home to the minds of the audience, and her reasoning was convincing to a degree. We simply wondered at her comprehensive grasp of the subtle truths, and her marvellous power of explaining them in a style as clear as noon-day light. We doubt very much whether even the most learned Hindu pandits who have spent their whole lives in the study of the Shastras, can rival her in her wonderful exposition of the higher truths of Hinduism.

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It is claimed that a discovery—certainly remarkable if true—has been made by Professor Martini, a celebrated oculist of the University of Rome. Instead of finding the image of the murderer in the eye of his victim, he has found the image of the victim in the eye of the murderer. An exchange summarises the discovery as follows:

A young man named Casale was accused of having assaulted a lawyer named Bianchi at Perouse. The alleged murderer, a member of a good family, denied all knowledge of the crime. Professor Martini proceeded instantly to the President of the Perouse Tribunal and asked permission to examine the eyes of the accused murderer. His request being granted, the professor went to the prison and asked Casale to allow him to look at his eyes.

Directly he placed his ophthalmoscope in position to examine the left eye of Casale the professor saw on the retina the profile of a man's face with a white beard. In the right eye he could distinguish nothing. He examined the face for a long time and finally photographed it. He then said to Casale:

"Confess that you killed Signor Bianchi. The face of the murdered man is visible on the retina of your left eye and I will show you a photograph of it."

Casale confessed immediately.

"Now," added the professor, "tell me, do you see here the phantom of Signor Bianchi?"

"Yes," replied the accused; "I see it always."

"With which eye do you see it?"

"With my left eye."

"In what position do you see the phantom?"

"Always in profile."

The face of Signor Bianchi, according to Professor Martini, continued to be visible in the retina of the eye.

This may have been a somewhat exceptional case but, no doubt, further light will yet be thrown upon the subject by eager investigators.

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In commenting on a recent work entitled, "Shakerism, * its Meaning and Message," a reviewer in the *Banner of Light* gives us, after discussing the superior mechanical get-up and excellent literary style of the book, the following historical, philosophical and critical notes, that our readers may find interesting:—

Shakerism was founded by Mother Ann Lee, daughter of a blacksmith in England before the days of our Revolution. This girl, ignorant, untutored and with no education

* By Anna White and Leila S. Taylor. Published by Fred. J. Heer, Columbus, Ohio

(she could scarcely read) was a medium. Learning something from Quakerism, hating the husband to whose embraces her family had condemned her, always of a strong religious tendency, like Joan of Arc, she was led by her visions through persecutions almost unbelievable, to found in the New York wilderness, before the absurdities of King George drove his American colonies to revolt, a church unlike any the world had ever seen. That little handful of fanatics, lunatics they must have seemed and did seem to the people of that day, were guided constantly and in every detail by spirit guides and messages. Their first abiding place in the New York wilderness was selected by these visions, and although it appeared the worst possible choice, it was instantly occupied without hesitation or doubt. Long before Spiritualism was known by that name, as early as 1751, all its phenomena were familiar to the Shakers, practised daily, followed always implicitly, and have been, down to the present day, and now are, although the manifestations are rarer and in many forms withdrawn. But before 1840, the Shakers had experienced clairvoyance, clairaudience, levitation, inspirational speaking, trance, both conscious and unconscious, materialization, automatic writing, table tipping, rappings and telepathy, as well as mental and spiritual healing. These were all known to them as "gifts" and when for any purpose a Shaker desired to be controlled—to use our term—he prayed for a "gift" appropriate to the need of the hour.

The reviewer criticises at some length two of the leading features of Shakerism—communism and celibacy. We give space for a few of her criticisms on the latter.

It were as wise to refuse all food and to die of inanition because most people eat too much, eat for enjoyment instead of mere nutritive purposes, as to propose celibacy as a cure for lust. To speak of "purity" as applying only to celibacy is to be a prude, and to deride God's handiwork. He gives us sex passions hard to control. To call the normal following of God's purpose impurity is but blasphemy, and bespeaks a lowness of mind and an innate lubricity of thoughts which control the mind to the extent that it cannot distinguish between the clean and the unclean.

Oh, the folly and the wrong of stamping with the mark of impurity that process of which the result is the 'little children' of whom Christ Jesus said, 'Of such is the kingdom of heaven.'

Oh, the barren dreariness of the home where these are banished except as the waifs of others' love, washed upon a motherless shore.—

MIME INNESS.

*Shakerism
from within.
A reply.*

The author of the book above noticed replies at considerable length in a later issue of the *Banner*, from which we quote a few sentences. Referring to child-bearing, 'Sister Leila' says :—

"The animal function passes with a few brief years; the rest of life may witness the unfoldment of the spiritual man or woman.

It remains true that a large class of men and women are not and never will be fathers and mothers. The reasons and causes are as numerous and complex as are the conditions of modern society; not always, by any means, because of their greater spirituality; not nucleus has ever existed of the spiritually-minded seekers after truth, who, finding the first law of reproduction and earth-replenishment to interfere with the inner, spiritual law of their being, have renounced the former, to seek in continence and renunciation a knowledge of and oneness with God, and among such have been some of the greatest benefactors of their race."

She quotes St. Paul, to the effect that the unmarried care for the things of the Lord; the married, for the things of the world and to please their partners; also Jesus, that those who have forsaken earthly things and relations for his sake "shall receive an hundred fold and shall inherit everlasting life."

She adds that,

"In all times and among all races such men and women have been found. It is idle, unjust, to charge modern Shakers with the crime of 'cowardly sneaking away from the responsibility God has placed upon us.'"

"The charge applies equally to all, Jesus included, who have sought, through purity and self-conquest the freedom of the spirit. That, in human economy, provision should be made for this class, is but common sense and a wise conservation of mental and spiritual force.....By all such, as well as by those living sweetly and purely in the family relation, is the evolution of the spiritual man being accomplished."

She says that in Shakerism, those who live under the law of "Love thy neighbour as thyself, have the spiritual hunger of their souls satisfied, and the longed-for universal brotherhood of man..... and sisterhood of woman finds nucleus and starting-point."

It seems then that there is no "shirking of responsibilities in child-training," for many children from the outer world—orphans, stray waifs and "uncontrollables"—are sent to find homes among the Shakers, and such receive a good education and loving care.

'Sister Leila' says, further, that visitors will find no 'barren dreariness,' no 'terrible chill, loneliness and heart-hunger,' but a "community of cultured men and women living in peace and loving, one another, alive to social conditions, intensely interested in reform," and "a band of happy, well-trained youth and children who are loved and cared for as are few, even in the happy homes of our America." She invites correspondence with true-hearted souls who are "willing to work for the uplifting of humanity." Her address is, Leila S. Taylor, North Family of Shakers, Mount Lebanon, N. Y., U. S. A.

*Abraham
Lincoln and
Church
Membership.*

Mr. Lincoln gave to the Hon. W. C. Deming on one occasion his reason for never having joined a church, in these words :—
I have never united myself to any church because I have found difficulty in giving my assent, without mental reservation, to the long and complicated statements of Christian doctrine which characterize their articles of belief and confessions of faith.

When any church will inscribe over its altar, as its sole qualification for Membership, the Saviour's condensed statement of law and gospel, "Thou shalt love the Lord, and thy neighbor as thyself," that church will I join with all my heart and soul.

The *Boston Evening Transcript*, the *Springfield Republican*, and the *New York Sun*, American papers all three of them enjoying a wide circulation and corresponding influence, have recently published articles relating to an experiment in telepathy between England and America, undertaken by Professor Hyslop; of which, as we learn from *Constancia*, of Buenos Aires, the following are the particulars :—"Mrs. Piper, who is so well known to all as a medium with whom the Society for Psychical Research in England has experimentalized, arranged for an experiment in telepathy. At a moment mutually

agreed upon Mrs. Piper undertook to send a few words telepathically to the English medium. The message consisted of four words only, which were not decided upon until the very moment of the experiment; and were selected as being uncommon words. The mental message thus sent was received in England precisely at the instant of its transmission—and here comes in the important part—it was transmitted in English and received in Latin. There are two important considerations arising out of this case; the first strikes us in an especial manner, the second is positively fatal to the materialistic explanation of telepathy. The first is that journals like the *Sun*, the *Republican* and the *Transcript* should occupy themselves with the subject, and it is another example to show what new fields the study of Spiritualism is invading. The second consideration is of great importance; for so vast is its significance, that the only wonder is, it has not excited the enthusiasm which it ought to do. It is certainly the heaviest and severest blow which has been inflicted upon the materialistic theories of telepathy which they have sustained for some years past.

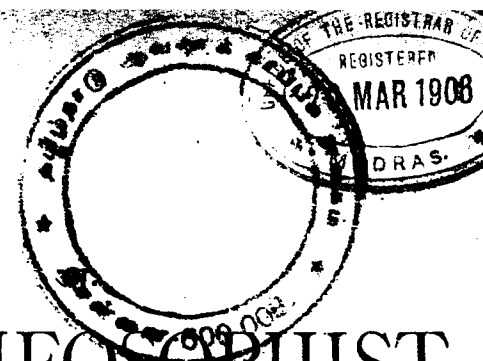
"The telepathic school of Hudson maintains that telepathy and not the spirits is the cause of all spiritual phenomena; that the communication between the two worlds is easily explained by the statement that a simple intelligence reads the thoughts of the people of the earth; and that the mechanism by which this is effected, on the part of the reader of these thoughts is, in short, the operation of the brain of the sender of the message, which sets in motion certain vibrations of the ether that impinge upon the brain of the receiver, who reproduces the transmitted idea. It is a species of telephone without threads, the brain or nerve centres of the two persons communicating being equivalent to a couple of telephonic apparatuses (!)

"Yet in the new experiment now spoken of, we have four English words transformed on their passage into four Latin words of a corresponding meaning. Surely the vibrations of the ether cannot translate English into Latin. Neither of the two communicants understood a word of the latter language, and the Latin phrases did not appear in the written document. The Latin translation was a complete surprise to every person engaged in the experiment. Consequently some intelligent force must have intervened between Mrs. Piper and the English medium—a force, because it executed a mental act; intelligent, because it had turned English into Latin; and it intervened between those two persons because neither of them understands Latin, and therefore it could not be in the mind of either, whether objectively or subjectively.

"And it is perfectly certain that the vibrations of the ether, without some other force, and that force an intelligent one, could not possibly translate English into Latin.

"What then, becomes of the materialistic explanation? For this occurrence lies completely outside of the theory by which that school professes to explain the phenomenon."

[We copy the foregoing from the *Harbinger of Light* of May last. The materialists can now bring their hammers.]



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"THERE IS NO RELIGION HIGHER THAN TRUTH."

[Family Motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

SIXTH SERIES, CHAPTER XV.

(Year 1897.)

THE 13th, 14th and 15th of October were occupied in the sea voyage from Auckland to Sydney, which town we reached at midnight on the 16th. There was a Council meeting on the afternoon of the 17th and in the evening I lectured at our Hall on "The Common-sense of Theosophy" to a crowded audience.

Our faces being now turned towards India we had to economise time at the different stations visited. On the 18th, 19th, 20th and 21st there were receptions, some public, others for the benefit of inquirers; I gave two more lectures, on the evenings of the 20th and 21st, and on the 22nd left by train for Bathurst, in fulfilment of the promise made to Mr. H. Wiedersehen when last in Sydney. The weather at Bathurst was very fine and I profited by it to walk about

* Five volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and three of the volumes are available in book form. Prices: Vol. I., cloth, illustrated, Rs. 3-12-0, or paper, Rs. 2-8-0. Vol. II., beautifully illustrated with views of the Headquarters, Adyar, cloth, Rs. 5, paper, Rs. 3-8-0. Vol. III., covering the period of the Society's history from 1883 to 1887, is sold at the same price as Vol. II. It is uniform with Vols. I. and II. and illustrated with many portraits. It will have a special interest in that it introduces to the reader's notice other Mahatmas than those already known. Apply to the Manager, *Theosophist*, or to any Theosophical Book Agency throughout the world.

and see the town. I lectured in the evening, had a bit of supper afterwards to fortify my strength and, at 10 P.M., left in a buggy for Rockleigh, a thirty-five mile stretch, got there at 1 A.M. behind a pair of those wonderful Australian horses which we know in India as "Walers" (derived from New South Wales) and which in their own climate are gifted with marvelous endurance. In the hot climate of India they are liable to sunstroke and heat apoplexy and have to be coddled with pith sun-bonnets and carefully handled, but in the colonies they sometimes make a journey of a hundred miles a day. In the present case they covered the ground between Bathurst and Rockleigh in a steady trot at the rate of about twelve miles an hour. The driver told me that the price paid for the team had been £30.

After breakfast the next morning I was driven to Mount David, a gold-mining camp, reached there at noon and was put up at the house of the Superintendent, Mr. Wiedersehen. He had a room cleared for me and at 3 P.M. I gave a Theosophical lecture to an audience of sixty, virtually the whole population of the camp. The weather was so fine and the air was so perfumed with the balmy odours of the forest trees that I felt very happy and entered with zest into the exposition of Theosophy to those rough-clad miners. At the close there was much friendly handshaking and exchange of courtesies. The result was that on that same evening I formed the Mount David Branch T. S. My new friends very kindly showed me the next day the mine and the battery of stamps at work. At 1 P.M. I left by carriage for Bathurst on my return journey, stopped there at the hotel until 10 P.M. when I took train for Sydney, which I reached at 6 o'clock the next morning. I found Miss Edger at the house of Mrs. Page; we lunched at the headquarters and spent the rest of the day there. The same thing happened the next day, but in the evening there was a farewell public meeting at Protestant Hall where a good audience listened to Miss Edger's lecture on "The building of a World." I presided and closed with a farewell speech. Mrs. Moore Jones, a fine artist and a sweet, sympathetic woman, but sadly crippled, gave Miss Edger and myself a reception at her studio. In the evening we attended a medical lecture to the ladies' class for the Civil Ambulance Brigade, at which I presided and, by request, addressed the class at the close of the lesson. There was a conference the next morning between us and the Matron of the nursing staff of the brigade. I paid

a visit to Mrs. Moore-Jones, lunched at our rooms, received visitors, and with Miss Edger dined at Dr. Le Freemann's, and in the evening attended a farewell meeting of the Sydney T. S. at which there were speeches by Mr. George Peell, the assiduous and excellent President of the Sydney Branch, since unhappily deceased, Miss Edger, Mr. Kolleström, Dr. Stordeur, Ph.D., a German mystic and an F. T. S., myself and others. Our pleasant and profitable visit to Sydney ended on the 30th. Messrs. Scott and Wilson accompanied us to the Orient Steamer, "Oruba," in which we were to sail for Colombo *via* Melbourne. There were many friends to see us off, many sweet flowers given us and many affectionate words of farewell.

The weather was very cold at sea, the ship very large, the table very plain and the service only passable. We reached Melbourne on the morning of the 1st November, lunched at the Society's rooms, and I made a farewell call on my friend Mr. Terry. In the evening I left by train for Adelaide, Mr. Knox having sent me the money for the railway ticket so that I might visit the Branch and give a lecture. Miss Edger remained on board the ship. I had a very cold night and broken sleep on the train, but all troubles eventually come to an end and I reached Adelaide at 10 the next morning. Mr. Knox, President of the Branch and a most useful member, and other friends met me. I lunched in town and in the afternoon Mr. Knox drove me to "Burnside," his country seat, where Mrs. Knox gave me a most gracious welcome. The next morning at a reception at the Society's rooms in town I had the pleasure of meeting two charming French lady members, sisters, and both artists, by names Mme. Mouchette and Mlle. Lion, who attended the Convention at Benares in 1904 and made the tour of India. There being many Spiritualists in Adelaide my first lecture was, by request, on the subject of "Spiritualism and Theosophy," the one on the following evening on "Healing," and that on the 5th (November) on "The Theosophical Society and Theosophy,"—my last in Australia. During the tour throughout the colonies of Australia, Tasmania and New Zealand, I had given sixty-three lectures and addresses.

Miss Edger arrived on the "Oruba" on the 8th November and in the evening of the same day, lectured at the Society's rooms on "The building of a World." On the next evening, her last in Austra-

lia she discussed the question of "How to help the World." The next morning we took the train for Port Adelaide and embarked on the "Oruba," which sailed at 1-30 P.M.

A run of three days brought us to Albany, our last Australian port, from which it is a voyage of eleven days to Colombo. I had there the pleasure of making the personal acquaintance of that good man, Wilton Hack, who had driven six hundred miles, from the mining town of Coolgardie to Albany to see me; a proof of devotion to the Society hard to beat. Among other amusements to relieve the tedium of the voyage there was a fancy dress ball on the evening of the 27th November which Miss Lilian Edger, M.A., etc., attended in the character of "Night." Her black dress besprinkled with stars and a crescent moon on her head, together with the excitement of the ball made her look very well from the human point of view if not from that of the university graduate. I confess that I was very pleased with her dissipation for it showed that there was the usual quota of human nature beneath the shell of collegiate enamel.

We reached Colombo on the 24th, glad enough to get ashore. Miss Edger was taken to Mrs. Higgins' school and I to Sangamitta School. I lunched that day with the Marquis Mahayotha of Siam and in the afternoon received many visitors, among them the Prince-Priest Jinawarawansa. In the evening there was a meeting of Hope Lodge T. S. at the Musaeus-School, at which I admitted a Mr. Sinclair, a member of a Highland regiment then garrisoned at Colombo, whose brother, Mr. G. Sinclair of Ibis Lodge T. S., Melbourne, made the exquisitely engrossed address of the Australasian Section to me on my 70th birthday, which has been so admired by all visitors to my office at Adyar. On the next day my enemy the gout attacked me, but with the aid of a pair of crutches I was able to get through the routine of my daily engagements. Our people were all pleased with Miss Edger so far as they could see her, and she with them. We embarked on the steamer "Coromandel" for Madras on the first of December. After a stretch of fine weather we landed at the latter port at nine o'clock on the fifth of the month. Miss E. and I received garlands and addresses on disembarking, and then we had a hot drive to Adyar along the Beach road. Naturally enough, Miss Edger was charmed with the appearance of Adyar and with her welcome.

During the next few days the state of my gouty feet prevented my getting about much, even on crutches, but after a few days the trouble disappeared and I had my hands full of work. Wishing to make Miss Edger known to the leaders of the Indian community of Madras, I arranged a reception for her at Adyar, and on the 19th of the month, in the tastefully decorated hall, several hundred leading men headed by our respected Judge, Sir S. Subramania Aiyer, gave her a most cordial welcome. To my introductory speech she responded so admirably as to win the suffrages of her own audience.

It will be remembered that Mrs. Besant was at that time making a long and most important tour in the United States and that it would be impossible for her to return to address the Adyar Convention and, until I met Miss Edger in Australia, no possible substitute was suggested to my mind. But when I saw her qualifications as a lecturer on Theosophical subjects exemplified in her discourses throughout my Australasian tour, I determined to persuade her, if possible, to return with me to India and give the Convention lectures. When we came to discuss suitable topics I told her that what was pre-eminently necessary now was to drive home upon the minds of our members the fact that they could have no chance of spiritual progress unless they put into practice the rules of life which had been so splendidly defined by Mrs. Besant and others of our speakers: I therefore begged her to accept that idea as a guide for her discourses, which she very readily acceded to. She chose the general title of "Theosophy Applied" and in her four lectures applied its teachings to Religion; the Home; to Society, and to the State. Having reported to the General Secretary of the Indian Section the scheme and having received his concurrence, I accordingly got Miss Edger to resign her position of General Secretary of the New Zealand Section, got Dr. Sanders elected in her place, made all necessary arrangements and brought her to India as temporary substitute for Mrs. Besant. With this explanation made, my narrative may proceed.

On the second day after the reception we had the extreme pleasure of welcoming as a delegate Dr. Arthur Richardson, that most respected colleague who came on from Bombay where he had been fighting the plague during the preceding half-year, exposing his life daily in the hospitals and working without remuneration. The delegates to the Convention now began pouring in, a group from Ceylon

being composed of Mrs. Higgins, Miss Gmeiner, Miss Rodda, Mr. Peter d'Abrew and the Prince-Priest Jinawarawansa. Mr. K. Narayanaswami Iyer and Mr. J. Srinivas Row, of Gooty, whose services at every Convention, in the matter of the feeding of the delegates, are invaluable, also arrived. On the 25th, Babu Upendra-nath Basu, General Secretary of the Indian Section, and Mr. A. Mahādeva S'āstrī, Director of the Mysore Government Oriental Library, and many other delegates came and crowded our house. In the evening Miss Edger held a conversation meeting and answered questions.

The first of her course of four lectures was given at 8 A.M. on the 27th, the title being "Theosophy applied to Religion." The note in my diary is that "all liked her plain, clear exposition of the practical application of Theosophy to religion," and the *Hindu* of the 28th contained one of those admirable critiques for which that influential journal has always been noted. My commentaries on each of the discourses are equally favourable, and at the close of the fourth, Judge S. Subramania Aiyer, on behalf of the Indian Public, gave a terse and eloquent expression of thanks. She was enthusiastically applauded at the close of each of the lectures and the language used by a Tasmanian paper about one of her lectures at Hobart is thoroughly applicable to the effect of those at Adyar: ". . . As Miss Edger proceeded, her audience was drawn nearer to her and she seemed to communicate to them some of her own depth of earnestness when she strove to impress on their minds that, as religion was of the greatest moment to everyone, they should strive to make their religion purer and broader, and that this was what Theosophy sought to do. Theosophy was not opposed to the churches but it tried to remove narrow dogmatism. Theosophy was the very essence of every spiritual religion. With a clear and well modulated voice and wonderfully sustained earnestness, she impressed her hearers with the sincerity of her convictions as she went on to show how Theosophy had sought to give birth to a true Brotherhood of man, the teaching of social righteousness and the rooting out of social evils." This "drawing nearer" of her audiences to herself was clearly manifested in her Adyar lectures. Perhaps one reason was that she was more didactic than oratorical; she aimed to instruct, not to dazzle, in which she showed good judgment, for we must never forget that

our Indian audiences are not being addressed in their own vernaculars, in which they would understand any possible synonyms used by the lecturer and every subtle handling of phrases; whereas if they are listening to an English discourse it goes without saying that the subtler sense of many words must escape them. As an orator Miss Edger could never be compared with Mrs. Besant—how many could?—but one of the most eminent of our educated Madras-sees said that every one of her audience had understood what she said.

The attendance at the Convention that year (the 22nd) was large, and a feeling of buoyancy and perfect confidence in the future of the Society pervaded the meetings. The reports from all our Sections were optimistic and the centering of these various lines of thought among us created a most harmonious atmosphere. From the President's Address the following few points are summarised:

The educational movement in Ceylon was very encouraging; 105 schools, with some 17,000 children, had been established. My Australian tour covered a distance of about 17,000 miles and had resulted in creating strong personal ties of friendship between the members in Queensland, New South Wales, Victoria, Tasmania, New Zealand and South Australia, and myself: previously I had been to them only a name and a title. And now, in this connection, let me mention a curious coincidence which I had forgotten to include in my narrative of the tour. I made it, as mentioned, at my own initiative, without consultation with anybody and because I was much dissatisfied with the state of things Theosophical out there—the result of secret machinations of the conspirators before the Secession. Of course there had been no fund set aside for the expenses, so I had advanced the money myself. During the tour there had been gifts from private individuals, from Branches, and the novel "silver coin collection at the door." As usual on my return, I regulated my accounts with the Treasurer of the Society, and we found that my expenses (including Miss Edger's) had been covered, all but five shillings. By the next mail or the following one there came from Dr. Sanders, General Secretary of the New Zealand Section, a *Postal Money Order for five shillings, the delayed payment of a subscription of that amount by some friend in that colony.*

What sort of a "coincidence" would the reader call this?

One need not be surprised to find a sort of spirit of restlessness

and combativeness showing itself occasionally in Branches whose members have acquired but a faint conception of the federal character of our Society and the enormous moral strength which it derives from the cultivation of a brotherly spirit among its members, a spirit which obliterates political, sectarian and racial antagonisms. Though the two Colonial Sections were, as a rule, on the best of terms with Headquarters, yet I found, in a very few instances, the signs of incipient antagonism which, if not removed at the very outset, might, in the course of time, create evil results. As the imperative necessity for the general understanding of the constitution of our Society is evident, it will be well for me to quote from the Presidential Address to the 22nd Annual Convention the following remarks :—

“I was sorry to see a tendency in certain very few Branches towards the assertion of a corporate importance and autonomy which, if carried far, might resemble that which bore such bitter fruits in the American Section two years ago. This heresy of individual sovereignty was the cause of the great Slaveholders' Rebellion of 1861-5, in America. No world-covering, practical movement can possibly be carried on without perfect loyalty to the principle of federal combination of autonomous units for the common good. Our Theosophical Society is, I think, as perfect an example of a maximum of centralised moral strength with a minimum of invasion of local independence as the world can show. Until I formed distant Branches into autonomous Sections, all was drifting into confusion because there were not hours enough in a day nor working strength enough in my body to keep me (unaided, almost, as I was) in touch with them. The Sections of Australia and New Zealand are but organised Central Committees, which act for all their Branches, derive their power from them, and serve as their agency to keep alive the bond between them and the President-Founder, the Society's central executive. I hope that this view may become clear to every Branch throughout the world, and that it may realise that it is but one out of four hundred similar groups of students, and that no one Section is of any more importance to me than any other, but is equally important as any other in the whole Society. A Section cannot do its whole duty to the Society or the Branches which compose it, unless every Branch and every member loyally and unreservedly supports its lawful measures. As Sections are parts of the Society, so Branches are parts of the Sections, and any

disunity between a Branch and its Section is as deplorable and dangerous as disunity between a Section and the Headquarters. We need go no farther than the Judge Secession for proof of this.”

One day, riding in a tramcar in Auckland, a Salvation Army man sitting next to me showed me a subscription list and asked me to contribute something to their Self-denial Week Fund, at the same time explaining to me this admirable plan of General Booth's to raise money. When writing my Address this fact recurred to me and I ventured to make to the Convention the following suggestions :

“ORGANIZED SELF-DENIAL.”

“I feel it my duty to call your attention to the splendid example of self-denial for a religious and philanthropic cause, which is shown the world by the Salvation Army. While I was in New Zealand the ‘Self-denial Week’ of the Army occurred, and the astounding fact is that the sum of £25,000 was put into its treasury as the result of this self-sacrifice. What can we, Theosophists, show of this sort that is worth mentioning, by comparison? Here are we who profess to be spreading the most noble of all truths throughout the world and to teach the highest morality and purest altruism. Who among us has practised the self-denial of these eccentric religious sensationalists; what have we to boast of in this direction? I solemnly adjure you, my brethren, to begin this year to earn the respect of your own consciences by setting aside some fixed percentage of your respective incomes as a great fund for the benefit of the Society. Why should we not select the week in which our White Lotus Day occurs to do this generous thing that H. P. B. would have approved, and that Annie Besant and Constance Wachtmeister habitually practise? This should be a general, not a Sectional fund, and should be kept at Headquarters, for distribution as the exigencies of our work in the Sections and otherwise throughout the world shall demand. The cutting off of our mere luxuries for one week of each year would give us enough for all our pressing needs.”

• There were other important matters worth recalling in the Report for that year, but as we have reached the limits of my space they may be put over until the next chapter.

H. S. OLCOTT.

it is interesting to note that this same Solovyoff, who now denies that H. P. B. was possessed of any occult power, published in the *Rebus*, a Russian scientific journal, of July 1st, 1884, an account of a most remarkable instance of the manifestation of such power, as witnessed by quite a number of people, and as to which he himself testified that "the circumstances under which the phenomenon occurred, in its smallest details, carefully checked by myself, do not leave in me the smallest doubt as to its genuineness and reality. Deception or fraud, in this particular case, are *entirely out of the question*" (quoted in "Incidents in the life of Madame Blavatsky," p. 273). Yet, in the face of this emphatic declaration, M. Solovyoff, in "A Modern Priestess," published eight years later (pp. 42-5), endeavours to persuade us that, even at the time, he was by no means satisfied as to its genuineness, whilst elsewhere (p. 212) he says: "I believed from the first that she was tricking and deceiving." Again, he makes great capital out of an alleged confession by H.P.B., although, *long afterwards* in writing to her, he says (p. 289): "I can say positively that I convinced Richet of the reality of your personal power and of the phenomena which proceed from you;" whilst, upon the publication of the Report of the S.P.R., he openly ridicules its conclusions, writing also of the astral appearance of H.P.B., at a time when she herself was in India (p. 302). Finally, this very unreliable witness, a romancer by profession, by the way, though quoting freely from private letters, alleged to have been written by H.P.B., yet, with one or two trifling exceptions, omits to give any dates, thus making it a matter of extreme difficulty to disprove their authenticity.

Now, before considering the Report of the S.P.R., which is usually regarded as by far the most formidable of these several indictments, it would be well, perhaps, to deal with the statements of M. and Mme. Coulomb, who supplied the material for the foundation upon which Mr. Hodgson built all his conclusions, the following details being gleaned from the *Theosophist* (vol. vi., pp. 2, 48 and 70), the "Report of an Investigation, by a Special Committee of the T. S., into the charges brought against Madame Blavatsky" (published in Madras in 1885), and a pamphlet, by Madame Coulomb, entitled "Some Account of My Association with Madame Blavatsky." From the *Theosophist* we learn that H.P.B. first met the Coulombs in Egypt, in 1872, when, by reason of a shipwreck, she was obliged

to take shelter in their house, and, therefore, on being appealed to, some few years later, in India, for help and protection, she was glad to repay their former service to herself by placing them in charge of the house at Headquarters. Later on, after their notorious attack, it was alleged by the Coulombs that H.P.B. was heavily in their debt for money advanced to her in Egypt, but this is completely disproved by a letter, written by Mme. Coulomb from Ceylon, on June 10th, 1879—that is, a few months only before their arrival in India—in which she begs H.P.B. to lend her the sum of Rs. 200, even urging that, if need be, it should be borrowed for the purpose, giving an assurance that it should be repaid in two months' time, and offering meanwhile to give a promissory note for the amount (see Report of Investigation, p. 132). In February, 1884, when the Coulombs had been established at Headquarters for a few years, H.P.B. left Adyar for Europe, and, immediately after her departure, Mme. Coulomb began to circulate vague charges of fraud against her, but, upon this becoming known to the members of the "Board of Control," a Committee of Inquiry was at once appointed. Finally, after a most exhaustive investigation, during which it was conclusively shown that Madame Coulomb had long been endeavouring to extort money from various members; that, on H.P.B.'s departure for Europe, she had openly sworn to be revenged upon that lady for having, as was alleged, prevented one Harisinghi from giving her Rs. 2,000; and that, on many occasions, she had declared the T.S. to be designed to overthrow British Rule in India and the Christian Religion, etc., etc., and after the failure of every effort to induce Mme. Coulomb to produce evidence in support of her charges, she and her husband were formally expelled from Headquarters and from the Society, no mention whatever being then made of the letters, which were afterwards declared to have been in her possession all the time. Meantime, shortly before their expulsion, and when H.P.B. and Colonel Olcott had been informed by letter of the many complaints that were being made in regard to their conduct, Mme. Coulomb, in reply to a letter of remonstrance from H.P.B., wrote: "I may have said something in my rage, but I swear by all that is sacred *for me* that I never said *fraud*, secret passages, traps, nor that my husband had helped you in any way. If my mouth has uttered these words, I pray to the Almighty to shower on my head the worst maledictions in nature" (Report, p. 131).

CONCERNING H. P. B.

AN EXAMINATION INTO THE SO-CALLED PROOFS OF FRAUD ON THE
PART OF MADAME BLAVATSKY.*

IN view of the fact that, from time to time, we find ourselves again confronted with the statement that H.P.B. has been shown to have resorted to fraud and deception, in connection with the production of certain phenomena, in the earlier history of the Theosophical movement; and in view, also, of the further fact that many members of a later date, having little or no personal knowledge of the matter, are frequently at a loss for a suitable reply to such allegations, it would appear that a brief consideration of some of the more important of these so-called proofs of fraud may prove of service.

Personally, I may say that some fifteen years ago, that is, long before joining the Society, I satisfied myself not only that the evidence adduced was, in many ways, of a very unsatisfactory nature, but also that it was so utterly inadequate and insufficient, as proof of fraud, that no impartial investigator could possibly arrive at a less favourable conclusion than that of "not-proven." Whilst further knowledge, acquired during many years' membership in the Society, together with a clearer and more definite understanding of the meaning and the purpose of this great movement, to the welfare of which H. P. B. was so whole-heartedly and unselfishly devoted, has led to the firm and unalterable conviction that these alleged practices of trickery and deceit were utterly and completely foreign to her whole nature. For the purpose of this discussion, however, I have again gone carefully through the whole of the evidence recorded against her, as also the replies called forth from those best qualified, by personal knowledge and experience, to testify both to the sterling worth of her life and character, and to the genuineness of the phenomena in question; this further examination having served but to confirm, and to add strength to, my previous convictions.

* Being the substance of an address delivered by S. Studd to the MELBOURNE BRANCH T. S., on October 7th, 1903, in reply to a reiteration of the original charges, and printed by request. Now reprinted from Mr. Studd's pamphlet with thanks to the author.

Now, the charges of fraud made against H. P. B. are based mainly upon the statements of Monsieur and Madame Coulomb, supported by the Blavatsky-Coulomb letters, as they are called, and upon the report, largely founded thereon, of the Society for Psychical Research, or, to be more accurate, upon that of Mr. Hodgson, which the Society somewhat hastily, if not unwarrantably, adopted; and, to a less degree, upon the statements of Solovyoff contained in "A Modern Priestess of Isis," a work published after the death of H.P.B., when, of course, an efficient reply was no longer possible. It is necessary, therefore, that we should consider the question of the credibility and the trustworthiness of these people, as witnesses against her, as well as that of the qualifications of Mr. Hodgson for the thorough and impartial conduct of his investigations. Now, in regard to all these charges, there is one most important and remarkable fact which cannot fail to impress every honest inquirer, and that is, that the whole of the evidence against H.P.B. comes from foul and tainted sources, not one honest man or woman bearing witness against her. Although hundreds of phenomena were produced at various times, in various places, and in the presence of a great many different people, yet, in spite of every effort to secure adverse evidence, not a single person with clean hands could be found to testify against her. As to Solovyoff, of whom the Editor of *Borderland* speaks as an "ungrateful rascal on his own showing" (vol. ii., p. 175), I might almost be content with a brief quotation from a review of his work, written by Miss Freer, better known as X., who, though admittedly greatly prejudiced against H.P.B., says (*Borderland*, vol. ii., p. 175): "Truth to tell, M. Solovyoff's testimony does not inspire the reader with entire confidence in his personality, our feeling that even H.P.B. may not be so black as he paints her, is in proportion to our perception of the extent to which, in so doing, the artist blackens himself." Again she says that he is shown to be "a false friend" . . . "a man who has not even the schoolboy's code of honour, 'tell a lie and stick to it'" . . . "a biographer so conscious of his duty, 'nought to extenuate,' that one occasionally feels, in sharing his information, like a receiver of stolen goods;" adding that "if the testimony produced against Madame Blavatsky rested solely on M. Solovyoff, one would feel inclined to say, from *internal evidence*, that the book, entertaining as it is, should never have been published." However

However, after trying in vain to persuade H.P.B. to intervene on their behalf, they appear to have determined upon a method of revenge, and so, some two months after their expulsion, there appeared, in the *Madras Christian College Magazine*, of September and October, 1884, a series of private letters, purporting to have been written by H.P.B., for the most part, to Mme. Coulomb, by whom they had been sold to the missionary proprietors of the magazine. According to these letters, some of which, if genuine, could only have been obtained by theft, H.P.B., with the connivance and the assistance of M. and Mme. Coulomb, had been, for years, engaged in the fraudulent production of phenomena of various kinds, by means of sliding panels, trap doors and puppets of bladders and muslin; and so a great outcry arose in the press, it being freely reported, by some of the newspapers, that H.P.B. had been shown up as an unprincipled fraud. As one of the honourable exceptions, however, the *Madras Mail* of September 14th, 1884, made some exceptionally severe comments on the conduct of the missionaries, in publishing the private correspondence, even if authentic, of a lady in her absence, without her permission, and at the instigation of an avowed enemy; adding that "even if genuine" the publication of these letters "involves an inexcusable breach of confidence," and asking what if after all they prove to be spurious? Whilst the *Indian Mirror* of September 20th, 1884, in the course of a lengthy article, remarks that "the letters published were so transparent that we wonder that any man of common sense could not see through their more than questionable genuineness," and further refers to them as "a correspondence more than suspected to be spurious."

On reading these letters, one is at once struck by the very vulgar style in which most of them are written, this being in marked contrast with that of H.P.B.; then, as with those of Solovyoff, with one or two unimportant exceptions, they are neither dated nor addressed, and thus give no clue as to when, or where, they may have been written. This fact alone, tending, as it undoubtedly does, to make it exceedingly difficult to disprove any statement contained in such letters, is of great significance, and of itself sufficient to cast grave doubt upon their genuineness. Apparently the correspondence consists of a few genuine letters of no significance, together with a number of forgeries, in which, here and there, genuine phrases are thrown in

to give verisimilitude to the whole, which would thus appear to be, as H.P.B. declared, "in large part fabrications" ("Incidents," p. 312).

Upon investigation, it was found that Monsieur Coulomb's ordinary handwriting was very similar to that of H.P.B., thus indicating the probability of his having been the actual writer of the letters, and so giving point to Madame Coulomb's most emphatic denial that *she* had ever "forged H.P.B.'s name," or "traced genuine letters and so made interpolations" (see preface to her pamphlet), for we have no similar denial on behalf of her husband.

As to the contents of the letters, in which French and English words and phrases are intermingled in a most absurd and meaningless manner, many statements therein have been shown to be distinctly contrary to the facts, as testified to by quite a number of witnesses; one letter being definitely pronounced a forgery by Major-General Morgan and three other people, who had formerly perused the original. Then H.P.B. is made to refer to an Indian potentate, who had no existence; to make mistakes with the names and initials of intimate friends; to boast of having dined with the Governor when, as a matter of fact, she had declined an invitation received; and, when writing of a close friend, well known to Madame Coulomb and seen by her almost every day, to describe him in detail, giving his full title and office, just as though she were referring to an utter stranger. In the case of one phenomenon referred to, the statements now made by Madame Coulomb are quite at variance with the account she herself wrote at the time of its occurrence (Pamphlet, pp. 54-9, and Report, pp. 121-4); whilst many of the alleged statements of fact in the letters are quite irreconcilable with the circumstances under which the phenomena in question actually took place.

It is also worth noting that the missionaries positively refused to allow an inspection of some of the more important of these letters. Then again, according to the Coulombs, all the various phenomena connected with the so-called shrine, an ordinary cupboard hanging upon a wall, at Headquarters, were produced through their agency, by means of a sliding panel in the back of the cupboard, a hole in the wall behind and sliding doors on the other side of the wall; but the evidence of many independent witnesses shows conclusively that this hole could not have been made earlier than in January, 1884,

because the wall was newly papered in December, 1883, and the hole had been broken through the paper, leaving a jagged edge, and, even then, only going part way through the wall; whilst the phenomena in question were all produced prior to November, 1883 (Report, pp. 97-103). It was further said that, if the shrine had been removed, the hole in the wall would have been seen, and that, for this reason, even Colonel Olcott was not allowed to make an inspection; but the Colonel himself tells us that, on two separate occasions, he had the shrine removed altogether from the wall, which was found quite solid and intact; the testimony of numbers of visitors also shows that repeated examinations were made from time to time.

Dr. Hartmann declares that, in December, 1883, the shrine had a solid immovable back, with a sound plastered wall behind; whilst Mr. Gribble, the expert employed by the missionaries, states that the two sliding doors and panels outside the room were made "without the slightest attempt at concealment," the sliding panel opening and closing "with some difficulty," being "evidently of recent construction;" that, "in its present state, it would be difficult to carry out any phenomena by its means," and that neither of these appliances communicated with the shrine. The Editor of the *Philosophic Inquirer* also declares that, in April, 1883, he inspected the shrine and the wall behind it, and found that there was no opening of any kind, but that, on September 14th, 1884, after the so-called exposure, he found a sliding door and an opening in the wall, which, however, did not go right through to the back of the shrine, the work, he remarks, being clearly unfinished. But enough of the Coulombs.

S. STUDD.

[To be concluded.]

PHRENOLOGY.

"THIS IS TRUTH THOUGH OPPOSED TO THE PHILOSOPHY OF AGES."

IT is desired in this paper to give some of the more important facts of that system of mental philosophy known as Phrenology, and at the same time to sketch, though briefly and inadequately, the life of its illustrious founder.*

Francois Joseph Gall was born in a village of the Grand Duchy of Baden on the 9th March 1758. His father was a merchant and a Roman Catholic. Gall was originally intended for the Church, but was impelled by his natural desires to relinquish such a vocation. In 1781 Gall went to Vienna to study medicine. From his boyhood he was a devoted student of human nature and studied incessantly the peculiarities and varying dispositions of his companions. From these observations he drew the conclusion that faculties are innate and vary in intensity in individuals. In later years he observed that people with a talent for learning by heart had prominent eyes, and recollected that his school-fellows with that capacity had the same formation. From this he suspected an important relation between the two. After reflection he conceived that if one faculty was indicated by an external sign, other faculties might be shown by other external indications. Thus the process went on. He noticed individuals with curious formation of heads in connection with some striking manifestation of mind. In every case, however, he recognised the skull as only the indication of some peculiar and corresponding brain development. Referring to the opinions of the physiologists and metaphysicians, he found a most singular diversity of ideas as to the location of the faculties of the mind—that the moral sentiments had been consigned to the heart and bowels; whilst Pythagoras, Plato, Galen, Haller, and others placed the intellect in the brain, Aristotle located it in the heart, Van Helmont in the stomach, Descartes in the pineal gland, and Drelincourt in the cerebellum. A prevalent opinion at that time and held by many philosophers was that all men were born with equal faculties and that any difference was due to environment and to accidental

* Chiefly from his life in the English Edition of his work.

circumstances. This theory, however, he found fallacious for he considered that whilst his brothers and sisters had received much the same education, they each one unfolded different degrees of the same faculties. In practice, this system was not much recognised by their masters. Another great stumbling-block was the non-recognition of separate faculties by the metaphysicians who spoke merely of judgment, perception, conception, memory, imagination. Dr. Gall was induced by all these considerations to abandon all theories and devote himself entirely and unreservedly to the study of facts. As physician in a Lunatic Asylum he had exceptional opportunities for observation. He made continual visits to prisons and to schools, was introduced to Royalty and to the seats of Justice, and on no occasion did he lose an opening whereby he might study an individual's head who was noted for some endowment or deficiency. In this way he was forced to the conclusion "that particular mental powers are indicated by particular configurations of the head." From observations he became convinced that the structure of the brain was different to what was then generally supposed. By ceaseless examinations he found that at death the brain in most cases presented the same form as the skull had shown in life. It was by these steps, slowly and laboriously achieved, that Gall eventually discovered the seat of various mental powers.

The first written notice of his researches appeared in a letter to Baron Retzer published in the *Deutschen Mercur* in December 1798. In this letter the important principles of physiology of the brain appear and these at a time far back in the early history of that subject. Being highly interesting it may be briefly referred to. Part I : (1) Gall argues that the faculties and their relative developments are innate. (2) That the faculties and propensities have their seat in the brain as their material organs and that size is a measure of power. (3) That the faculties of Intellect and those of the Propensities are again divisible into separate divisions. (4) He shows this by examples in nature. (5) Of the difference in the brains of carnivorous, frugivorous, and omnivorous animals. (6) "From the totality and the development of determinate organs results a determinate form, either of the whole brain or of its parts as separate regions." (7) He holds that from earliest infancy till late in life the skull is moulded and shaped by the brain within and that the external surface of the skull agrees with the

internal or at least varies within known limits. Part II. : (1) "On the Establishment and Determination of the faculties and propensities existing of themselves," by the following means. (2) By the discovery that with certain strong mental qualities there exist certain elevations and depressions of the skull. (3) By "a collection of models in plaster." (4) By "a collection of skulls." (5) By "the phenomena of diseases and lesions of the brain." (6) By studying the relation of various parts of different brains with the manifestation of different faculties. (7) By studying the scale of progressive development from the lowest to the highest. The Second Section of Part II. contains : (1) "Matter about National heads." (2) "Of the difference between the heads of men and women." (3) Of Physiognomy.

Referring to his discoveries Dr. Gall protests against premature judgment, good or bad, on his researches, saying that he himself had not yet commenced to make them form one whole speculative study, but was keeping rigidly to facts.

In 1796 Gall commenced lecturing in Vienna. On the 9th of January 1802 the Austrian Government issued an injunction forbidding Gall to lecture, on the ground that his teachings were dangerous to religion—*e. g.*, that the brain is the organ of the mind and that it is composed of many sub-organs. The lectures ceased but the doctrines were studied with greater zeal than before, public interest being aroused. In 1800 Spurzheim joined Gall. Of himself he said that till 1804 he "was simply a hearer." In 1805 Gall and Spurzheim quitted Vienna and visited Berlin, Potsdam, Leipzig, Dresden, Halle, Jena, Weimar, Göttingen, Braunschweig, Copenhagen, Kiel, Hamburg, Bremen, Münster, Amsterdam, Leyden, Düsseldorf, Frankfurt, Würzburg, Marburg, Stuttgart, Carlshue, Lastall, Freiburg-im-Breisgau, Donaueschingen, Heidelberg, Mannheim, Munich, Augsburg, Ulm, Zürich, Berne, Basel, Mühlhausen, Paris. Gall received a most flattering reception—"Sovereigns, ministers, philosophers, legislators, artists,* seconded my design on all occasions, augmenting my collection, and furnishing me everywhere with new observations." Invitations were received from most of the Universities. On the journey innumerable observations were made in prisons, courts, schools, asylums, even at executions, and researches were multiplied on suicides, idiots, and madmen.*

* See the 6th volume of the English Edition of his work.

After November 1807 Gall took up his residence in Paris. At this time he commenced with Dr. Spurzheim his first course of lectures in Paris; "Supported," says Chenevix, "by a numerous collection of skulls, heads, casts; by a multiplicity of anatomical and physiological facts." So great was the enthusiasm of the Parisians that "an eager candidate was delighted to inscribe himself for a breakfast, distant only three months and a half; at which he sat, a wondering guest!"*

In 1808 a joint memoir was presented to the French Institute on the "Anatomy of the Brain." M. Cuvier was the chief of the Anatomical Department. He first received them well and listened with much attention and expressed his approbation, but owing to the indignation of Napoleon that Frenchmen were allowing themselves to be taught Anatomy by a German he altered his language. The result was a most unfair, unjust and prejudiced report on the discoveries. So unsatisfactory was it that the authors published an answer in which they accused the Committee of not having [correctly?] reported their experiments.

Napoleon's attitude was highly characteristic. He was strongly opposed to Gall's doctrine because if he had admitted it he himself would have, by his own admission, thrown open his own nature to observation and criticism. It was altogether repugnant to him to recognise a system whereby men's motives could be so probed and investigated. "Nature," said he, "does not reveal herself by external forms." On his return to Paris Bonaparte scolded sharply those members of the Institute who had praised Gall's researches. At once all the discoveries became "reveries, charlatanism, and absurdities." In spite of this, Cuvier in the Annual Report said that their "Memoir was by far the most important which had occupied the attention of the class." In reality it appears that Cuvier was a Phrenologist, for to Gall on his death-bed Cuvier sent a cranium "which," he said, "appeared to him to confirm his doctrine of the physiology of the brain." "Carry it back," said the dying Gall, "and tell Cuvier that my collection only wants one head more, my own, which will soon be placed there as a complete proof of my doctrine." In 1809 Gall and Spurzheim commenced publishing their great work, "The Anatomy and Physiology of the Nervous System in general and

* Article in the *Foreign Quarterly*.

the Brain in particular—" 4 volumes, folio, with an atlas of 100 plates (price 1000 francs).

It was finished by Gall in 1819. In that year Gall lectured by request of the Minister of the Interior for the Medical Students of Paris. These lectures were eagerly attended. In March 1828, at the conclusion of a lecture, Gall was seized with a paralytic attack and passed away on 22nd August 1828, aged 72. There was a great concourse at his grave and eulogies were pronounced by eminent men. His death "gave rise to a succession of eulogiums and attacks in the French newspapers that had scarcely ever been paralleled, and public sentiment was warmly and loudly expressed in his favour." Said a Frenchman: . . . "the death of Dr. Gall . . . is an immense loss to science . . . it must be acknowledged that he has made an immense stride in the sciences of medicine and of man. . . . Nothing was wanting to his glory; not even the abuse and calumnies of our 'devots de gazette.'" It is of interest to read the opinions of some eminent contemporaries to show what was Gall's status as an anatomist and physiologist and to contrast them with the ignorance and prejudice of the average medical man and physiologist of the present day.

Dr. Hufeland, Physician to the King of Prussia, says: "It is only necessary to have eyes and to open them to be convinced of what Gall demonstrated . . . He ought to be regarded as one of the most remarkable phenomena of the 18th century." Loder wrote: "I have had an opportunity of listening and of dissecting with him in company of Reil . . . nine human brains. The discoveries made by Gall are of the highest importance. These discoveries alone would be sufficient to make the name of Gall immortal. I am ashamed for having, like others, cut up some hundreds of brains as we slice cheese. The best thing we can do is to listen and learn what we are ignorant of." Flourens says of him: " . . . The profound observer whose genius has opened for us the study of the anatomy and physiology of the brain. I shall never forget the impression I received the first time I saw Gall dissect a brain. It seemed as if I had never seen this organ." Geoffrey St. Hilaire says: "I shall always remember our astonishment, our sensations, our enthusiasm on seeing Gall for the first time demonstrate his anatomical discoveries." The word 'brain' will always call up to the mind

the name of Gall." Sir Astley Cooper declared that he knew nothing of the brain before reading the work of Spurzheim, Gall's collaborateur. Sir Samuel Wilkes said that, "It was agreed that Gall dissected and unravelled the brain with a significance which had never been before accomplished." In 1820 a gold medal was presented to him—"To the Founder of the Physiology of the Brain." Now that a large work has been published by a medical man giving the facts of the discoveries of Gall, it is to be hoped that anatomists and physiologists will in future editions of their treatises acknowledge them and render tardy justice to the great scientist.

Gall's methods of research may be now more closely examined and for this purpose a special faculty may be taken and the exact history of its localization in a particular organ sketched. Let us consider Parental Love. Through the comparison of a great number of heads Dr. Gall observed that in the head of the female, the skull projects more in the occipital region, above and on each side of the occipital spine, than in that of the male. Having already made localizations through similar facts he naturally concluded that this greater development might be the material cause of a quality manifesting itself in a greater degree in woman than in man. For many years Gall was at a loss to explain this condition. Finally he observed that the crania of monkeys in relation to this prominence have a singular analogy with those of women—from this arose the conclusion that this portion of the occipital lobe was the organ of a quality common to women and monkeys. At length in the midst of a lecture to students he was struck with the extreme love these animals have for their young. "Impatient of comparing instantaneously the crania of male animals with those of female," he begged his class to disperse and found that in very truth the same difference exists in the male and female of animals as in human beings. This doctrine was borne out by scores of examples of the brains and skulls in animals from mice to elephants, male and female, and it was proved that it is a matter of easy accomplishment to distinguish between the sexes of the lower animals by this method. Women with a flattening and deficiency of this region possess little of the parental instinct, whereas when in the man it is highly developed, causing the occiput to project in a marked manner, he will be found to be a devoted father. This, as in Gall's day, being the result of innumerable observations, still holds good.

In 29 cases of women who had committed infanticide this portion of the cerebrum was poorly developed. In the hospital of Vienna Gall saw a woman who was suffering from the delusion that she was soon to be a mother of six children. He begged the physician to send him her head in the event of her death. He did so. "What was my joy," says Gall, "in seeing an extraordinary development of this region. The posterior lobes not only encroached more than is usual, but were rounded and voluminous. In the case of a man suffering from similar delusions the same large development was present. This faculty is given as an illustration of the evidence, which is not in this particular case by any means exhaustive, for there is a mass of parallel cases. The organ of language is an admirable case of how modern Physiologists have almost entirely ignored Gall who located it in the third frontal lobe years before Broca. * There is no shadow of doubt that Broca rediscovered this centre for articulate speech.

The celebrated George Combe, reformer and Phrenologist, was the first to introduce Phrenology into Scotland. At first, a determined opponent, he ridiculed the doctrines of Gall and Spurzheim. He was, however, induced to attend a meeting and, struck by the immensely superior methods of brain dissection, commenced to study and eventually became the most prominent reformer and philanthropist in Scotland. It is not possible here to deal with his great achievements, his courageous, enthusiastic propagation of Phrenology, his continual campaign against crude Calvinism, his vigorous and tireless efforts for ameliorating social conditions through accurate knowledge of human nature. No man did more than he for the welfare of his country, though the results of his teachings are not confined to Scotland. His work, "The Constitution of Man," whose groundwork is Phrenology and observation of Nature, has had a sale of a million copies. Violently and vindictively assailed at first by the clergy of Scotland, it is now recognised in its teachings by every educated and enlightened person, and is, with the phrenological doctrines, received by the Roman Catholic Church, which placed Fossati's translation of the Elements of Phrenology on the Index. Through Combe's influence Phrenology spread far and wide; large numbers of medical men were members of the Edinburgh Phrenological Society, and in

* See the Great Atlas and works.

January 1846 a Chair of Phrenology was founded in Glasgow at the Andersonian University, with Dr. William Weir, physician and clinical lecturer as Professor. The grant was withdrawn after two sessions, owing to non-support, though at first 20 teachers joined the class. The singular progress that the science was making at Combe's death compared with its position from that time, 1858, up till within the last 15 years, shows how, when the first exponents of a new truth pass away, determined opposition on the part of a bigoted and partial section of the Medical Profession can influence public opinion so as to retard and arrest progress for a considerable period. This, however, is now passing. Dr. Alfred Russell Wallace in the *Wonderful Century* concludes an article thus: "In the coming century Phrenology will surely attain general acceptance. It will prove itself the true science of the mind. . . . and its persistent neglect and obloquy during these last sixty years will be referred to as an example of the almost incredible narrowness and prejudice which prevailed amongst men of science." In 1870 Dr. Ferrier, by means of galvanic currents, stimulated various areas of monkeys' brains and obtained movements of various parts of the body strikingly expressive of various faculties whose organs exist in these parts, showing in fact the "natural language" of the faculties in activity. Dr. Bernard Holländer read a paper on these highly interesting results before the Anthropological Institute in 1899. In 1888 the British Phrenological Society was formed, and in 1899 it obtained a Charter of Incorporation. It has been and is the chief factor in the propagation of Phrenology in Great Britain. Its present President is Dr. W. Withinshaw of Edinburgh. The Society holds regular meetings, gives demonstrations on the dissection of the brain, teaches and grants diplomas for proficiency in the Anatomy and Physiology of that organ. Its Headquarters are at 64 Chancery Lane. Undoubtedly the most important event in the recent history of Phrenology was the publication of the "Mental Function of the Brain" by Dr. Bernard Holländer, Nerve and Brain Specialist. This work, published in 1901, the result of 15 years' research, brings forward an overwhelming mass of evidence—anatomical, physiological, pathological, historical, etc. etc.,—showing that the conclusions of Phrenologists of the last century were in the main all correct, that the intellectual faculties have their organs in the frontal and pre-frontal, the propensities in the temporal, the affections in the

occipital regions, and that the higher and religious sentiments are located in the upper lobes of the brain. So important and comprehensive is this work that it would require far more than space permits to do it justice. Let it suffice to say that no person, medical man or otherwise, can have the right to set forth his ideas on Phrenology without having mastered the contents of this invaluable work. Its publication caused much interest and comment, and doubtless the future will see it in its proper position as the most able work on the subject since the publication of Combe's "System of Phrenology." It may be said that at the present time the science has more friends and is gaining more general acceptance than at any previous period since the time of the first British exponents. The author of the "Mental Functions of the Brain" is entirely fearless and speaks with the utmost candour, showing with what unfairness, prejudice, and rancour a large section of the medical profession attacked with every weapon at their command the eminent founders of the science of the brain. How when argument and facts failed them some descended to coarse abuse and virulent invective. What Gall and Spurzheim experienced, Combe and his followers underwent, and up to the present time there are not wanting men in high position, of undoubted scientific acumen and attainment who, entirely ignorant of the history of the science, with the smallest conceivable knowledge of the truly inductive methods of Phrenologists, do not shrink from falling into gross errors and obvious misstatements by sneering at and attempting to belittle a subject, profound and comprehensive, striking at the very root of action and character, and promising with no uncertain voice to be the means of ameliorating social conditions of every description, by the rational education of the young, by a more accurate classification of the insane, and by a method of criminal procedure founded on a sound knowledge of human nature. History repeats itself and the time approaches when Phrenology will receive its final vindication and the very names of those who slandered it and its pioneers will sink into oblivion.

JOHN KEITH MURRAY.

NOTES ON THE SCIENCE OF THE SOUL

OR

THE NEW PSYCHOLOGY.

IN defining psychology as the 'Science of the Soul,' I can conceive that the query may be raised, 'Is there such a science, and if so is it possible for us to study and know it?' I think I may with a measure of assurance, answer both these questions in the affirmative.

But the ignorant skepticism which exists regarding this all-important subject is appalling. Yet notwithstanding the clouds of ignorance which surround it with the majority, I am happy in stating that during the last three decades, there have been constantly increasing streams of light thrown on it from the inner realms of Being, so that the diligent student of to-day has many aids which were unobtainable in what is termed the Occident, or Western world, during the early period of my life.

Although from my youth up I have been a seeker after truth, I was approaching my 60th year before the light, on this important question, dawned upon me. Of anything beyond the idea given by St. Paul, of the three-fold division of man, consisting of body, soul, and spirit, I knew nothing, although I had been seriously engaged in seeking to know and understand the mystery for many a year. The above division of St. Paul, when understood furnishes a clew to the mystery and indicates the line of research we should take. Man is here viewed as a trinity, the physical body, the composite soul and the ensouling life or spirit. There are many other ways in which our composite nature has been divided. The above is satisfactory so far as it goes, and from the point of view of our lower vision we may accept it as correct, but I wish to take it on the present occasion in conjunction with another view.

As a preliminary, let us think of man as composed of a series of concentric circles—to be precise perhaps I should say, ovals, as the occultist who has developed the powers of the inner vision teaches us. Think of yourself as a sphere with an interplay of radiations and vibrations, which ever find their centre within their own particular encircling radius. Let us remember that man, with the varied parts

and powers of his complex nature, is a living homogeneous organism, constituting an individual, a unity. We may think of him also as including within his unity, a Trinity, a Quaternary, a Septenary, and possibly still higher aggregates of aspects and qualities. A higher ten-fold aggregate is the central idea in the great occult work, or series of works, the Jewish Kabbala. Those who are acquainted with it will remember the ten Sephiroth, who sum up within themselves the World-soul in all its fulness.

We may consider these powers or qualities of super-nature as focussed in man and as containing the potentiality of infinite progress; as having the capacity and power of infinite extension; as laying hold of and being allied to the immensities of the Divine Power and the eternities of Creative fulness.

I invite you therefore to think of yourself as a sphere or series of circles or ovals; think of your physical body as only a part of yourself; as the outer rind of coarse material, a necessary adjunct for life in a material world. Think of your soul also as material, but the material being of a more refined character; think of it also as composite in nature; as consisting of shell within shell, or sheath within sheath, hiding your real self, your true life behind its many veils. For a moment carry your thought beyond this composite soul to the spirit or life, which while interpenetrating every section of the soul is a principle of life distinct from it. Think of this life as the hidden centre of your being, as an inscrutable mystery, which will ever be unveiling and revealing itself and yet can never be fully known.

Before passing we must glance for a moment at the worlds we live in. There is the home of the body, this earth, the physical world, with all its infinite variety of life; and in the moral sphere, its good and evil, with all that this fact implies. Now carry your thought to the varied inner worlds which are the homes of the Soul, or perhaps I should say, which are the homes of the sheaths or bodies that constitute the amazingly composite thing we call the Soul. Think of the first of these intangible divisions of the Soul as functioning in a world of its own, like unto itself. A mixed world, where good and evil exist as on earth. This world is sometimes called, but I think improperly—for lack of terms in our English tongue—the spirit-world. Now try and carry thought into the several higher and inner worlds, where function the several higher and inner principles of the Soul; into

which homes of the blessed no evil thing can enter. With this general sketch we pass to a closer study of the 'Science of the Soul.'

As the term Psychology implies, we might rightly name our present subject 'The science of the Soul.' We are standing at the opening of a new, a highly favoured era, when the study of the super-physical, the super-sensual, and the purely spiritual nature of the Universe and of man is being pursued from a variety of standpoints, and in many of their aspects of which the immediately preceding generations were almost totally ignorant. We say, 'almost,' for such as Swedenborg in the 18th century were as the 'voice of one crying in the wilderness.' It may truly be said of the rising generation, "many prophets and righteous men have desired to see the things which ye see and have not seen them ; and to hear the things which ye hear, and have not heard them." As our privileges are great, so also are our responsibilities.

I am somewhat ignorant of the nomenclature, the terminology and *modus operandi* used by the learned Professors of Psychology ...so, I must confine myself to the treatment of that tiny section of an immense subject which I have been able to grasp and, in some small measure, to comprehend.

I am aware that there are many fields for research and exploration, of particular interest, besides that already referred to ; many, which again, I have to confess myself incompetent to deal with ; such as the interesting subjects of dreams, trances, &c. ; of spiritualistic phenomena, telepathy, clairvoyance, subliminal consciousness, and various allied states and conditions, psychical and mental, not forgetting the higher intuitional and spiritual ; all of which we must on the present occasion, pass by without further notice.

Let us come back to our starting point, the Science of the Soul, What is soul ? If you reply, that in which sensation inheres, this implies and suggests that it is the vehicle of consciousness. From this statement arises the query : What is consciousness, or in other words what is life ? We have body and soul ; we have matter and spirit ; we have the physical universe and we have the ensouling life of the universe ; also the Macrocosm and the Microcosm ; the great world and man. We shall so far as possible confine our attention to man ; to the *psyché* behind and within the man we see with our physical eyes.

We note that while the soul is a very important part of man—as compared with the body, of almost infinite importance—yet, it is by no means the whole of man ; he possesses something far transcending it in value, and that something is the real man—is Spirit, or Life. The two are one and yet not. There can be no soul without spirit, which is beyond and transcends soul. In a sense, the soul—the world soul—is eternal ; but perhaps I should say rather that it is the essences of the soul that are eternal.

I have said there can be no soul without spirit or life ; for, I repeat with emphasis, Spirit is above, beyond and before soul. The body, the physical universe, exists for the sake of the soul ; and the soul—the world-soul—exists for the sake of Spirit which informs it, and whose servant it is, from whom it came, and into whom its purified essence will return. This statement applies to both body and soul ; also with equal truth to the Macrocosm and the Microcosm, to the world and man.

Confining ourselves to the microcosm, let us now examine the soul part by part, with the several qualities pertaining to its parts. There is a natural order in these various parts or sheaths of which the soul is composed. Before proceeding further it is necessary that we again refer briefly to two other facts. (1) The soul is composed of matter of various grades of density and diverse quality, as really and truly as the body is composed of matter. (2) These varied grades and qualities of super-matter exist in abundance in the universe all around us, as really as within us. Just as our physical bodies are composed of and draw their requirements from the abundant supply of physical matter, so likewise the varied qualities and sheaths of which our soul is composed live and draw their supplies from the super-matter of the several planes of the super-sensual world or worlds. Hence the symbolic references in the scriptures, such as the "Marriage supper of the Lamb," &c., also of the "Tree of life" and the "River of life in the Holy City," &c.

We are informed that on the inner portal of the temples of antiquity, the aphorism, "Man know Thyself," was engraved. Of this we may be assured, that when the time has arrived that we have a true and full knowledge of our own nature, we shall also know all things. The entire Universe, the illimitable Cosmos will be spread out before our wondrous vision as an open book. We shall in fact

have become gods, as intimated in the ancient fable of Adam in Paradise.

One marked phase of the New Psychology is, that it is a revolt from the position of the doctrinaire and the dogmatist, whether in the field of religion, science or philosophical research, and an appeal to experience and the inward intuitional sense.

On the varied religious aspects of the New Psychology, Prof. William James' Gifford Lectures, entitled "Varieties of Religious Experience, or Study in Human Nature," is a most illuminative work. Everybody interested in any phase of religion, or the religious life—and who is not—should study it.

The work is illustrated and illuminated by an immense variety of quotations from collected and published experiences of widely differing classes of people of every phase of religious belief and of no belief in particular. It is a mine of wealth, containing succinct statements of all classes of religious phenomena and of the psychological conditions which produce them. With this reference and these general remarks we must pass by this inviting field of study and research.

The first step necessary in order to obtain a clear conception of Psychology, of the Science of the Soul, is to distinguish between the 'I' and the 'Not-I.' Although we constantly make this distinction in all our ordinary conversation, I fear that few of us grasp the true significance of our own utterances. We speak of 'my hands,' 'my feet,' 'my head,' and so on; and again, of 'my feelings,' as in the phrase 'some one hurt my feelings.' Of 'my desires,' 'my intellect,' my mind, as in the statement, 'I will give you a bit of my mind.' And again, of 'my soul' as, in the agony of Christ in the garden, "My soul is exceeding sorrowful even unto death;" of 'my spirit,' as in the Magnificat, "My spirit doth rejoice in God my Saviour." As to what is this mysterious 'my' or 'I,' and what its relation to the 'Not-I'—the head, hands, feet, intellect, mind, soul, spirit, &c.,—we cannot wait to pursue the enquiry on the present occasion, all important as it is to have some clear conception of the same. But ere passing to our more immediate study, allow me to particularly press on you the vast compass, the wide range of idea which is covered by the all-inclusive 'I' and 'Not-I.' They are the most comprehensive terms imaginable; they cover all manifestation and non-manifestation; all categories of thought and all modes of consciousness. As the two

postulates of Being and Non-being—of *Being*, by the inherent light of Infinity and Immortality, and of Non-being, as representative of *all* that cannot strictly claim these attributes—they are inseparable. They are forever distinct and yet One; the link attaching them, in inseparableness making the mystic Trinity in Unity in its highest thinkable Oneness having neither circumference nor Centre.

The true Science of Psychology carries within itself the knowledge of what we term God and Man. For the purpose of the highest thought we may reduce this duality to a Unity; each being represented in the all-inclusive 'I'; and for the purpose of manifestation in the 'Not-I.' Hence the representative Man, the Christ, says: "I came forth from the Father and I return whence I came, into the bosom of the Father." And the same royal descent, and the privilege it entails is ours.

Psychology therefore is the science of God and the Universe, the summation of all knowledge, and its study leads into the open secret of all the mysteries.

I have long felt and thought that we must go to the Mystics for our last and deepest thought on the mystery of life, being and consciousness; therefore in this connection I cannot forbear a few quotations from this source regarding this inscrutable 'I.' You will note that the following quotations are from Christian Mystics. The fountain-head of Christian Mysticism is Dionysius the Areopagite (an assumed name by a fifth century writer). He describes the 'I' the absolute truth, by negatives only.

"The cause of all things is neither soul nor intellect; nor has it imagination, opinion, or reason, or intelligence; nor is it spoken or thought. It is neither number, nor order, nor magnitude, nor littleness, nor equality, nor inequality, nor similarity, nor dissimilarity. It neither stands, nor moves, nor rests It is neither essence, nor eternity, nor time. Even intellectual contact does not belong to it. It is neither science nor truth. It is not either royalty or wisdom, not one, not unity, not divinity nor goodness nor even spirit as we know it."

But these qualifications are denied by Dionysius, not because the truth (the 'I') falls short of them, but because it so infinitely excels them. It is above them. It is *super-lucent*, *super-splendent*, *super-essential*, *super-sublime*, *super-everything* that can be named.

As when Eckhart tells of the still desert of the Godhead, "where never was seen difference, neither Father, Son, nor Holy Ghost, where there is no one at home, yet where the spark of the soul is more at peace than in itself." As when Boehme writes of the Primal Love, that "it may fitly be compared to Nothing, for it is deeper than any Thing, and is as nothing with respect to all things, for as much as it is not comprehensible by any of them. And because *it* is nothing respectively it is free from all things, and is that only *good* which a man cannot express or utter . . . there being nothing to which it can be compared to express it by." Again "the treasure of treasures, for the soul is where she goeth out of the somewhat into that Nothing, out of which all things were made."

Such is the Mystery of the 'I' in relation to the 'Not-I.' We all know that sublime note of adoration which is so frequently repeated in the Anglican Church Service: "Glory be to the Father, to the Son and to the Holy Ghost." Have you ever tried to comprehend its significance, to sense its origin and its relation to yourself? Or, that other statement in 1. John: "There are three that bear record in heaven, the Father, the Son and the Holy Ghost, and these three are One." It is that mysterious *One* in which the Trinity is rooted, that is our root also; the root, the principle, the abode of this soul of ours!

But it is not the 'I' but the *psyché* which pertains to the 'Not-I' that is our present object of study. What we have to recognize is their distinction; and this we must do with a definite and clear precision. While there is an intimate relation between 'my' head, 'my' body, 'my' feelings, 'my' soul, and *myself*, the "I am I," they are also distinct and separate conceptions which it is necessary that we recognize as a first step in all our psychological studies. Until this fact in Nature is in some faint measure apprehended, our thinking will be running in a vicious circle, there will be a haziness in all our conceptions; and we shall be unable to make any true progress in the all-important knowledge of the 'I' the 'self'; of 'myself' and 'thyself.'

This leads to our next step which is the recognition of the relation which exists between 'my body,' 'my feelings,' 'my intellect,' 'my soul' and all *other* bodies, intellects, souls. Again we must remember that these *other* bodies, intellects, souls, &c., are not the 'I' either separately, or united in one great whole, but several parts of the

'Not-I,' of which we also form an infinitesimal part. There it is necessary that we for a moment extend our conception of this mysterious, all-inclusive, and yet not all-inclusive 'not I', of which, in a secondary sense, we can truly say that in '*it*' we live and move and have our being; within its embrace are all mankind, all creatures, the solid earth, the air, the ether, the spirit—or as I prefer, the astral—world and the heavens above it; the Planets, the Sun, our solar system and all other solar systems; inter-stellar space and Old Time itself. All these 'garments of God' are included in the 'Not-I.'

From this cursory flight in the immensities of time and space we come back to a further consideration of our own small universe; this mysterious soul which each of us possesses, this tiny section of the 'Not-I' of which it forms a fragmentary part. To give a summary or outline, therefore, our physical body belongs to, is a part of, the physical world-stuff; our feelings and desires, our likes and dislikes, to what I will term the astral world-stuff; our intelligence, mentality, intellect, to the mental world-stuff. Further than this we need not carry our thought on the present occasion. These together constitute the individual, and the world-soul. It is within this ample field that our study of the New Psychology must be carried on.

Let us try and reduce this mighty chaos of infinities comprising the 'my-soul' and the 'world-soul' to a somewhat orderly conception.

1. There is the physical body, which is composed of the solids, liquids, gases and ethers of the earth, the physical world-body. This our body is the outer garment of the soul; the house with nine doors, as an eastern would say—the eyes, the ears, the nostrils, the mouth and the excretory organs. Taken in its entirety it composes the outer encasement and instrument of that mysterious 'I,' the 'I am I,' the One Life, which also permeates and flows through all physical Nature; which constitutes the Universe and is the outward expression of Deity.

2. There is what I have termed the astral or desire body of man; the home, the very essence of our desires—is in fact our desire, our *kâmic* nature, which moves our throbbing heart, agitates our sensations, constantly acting upon the physical body through its various senses. This desire nature of ours is the home of sensation, it is that restless force which fills the world with its tragedies. This

our astral or desire nature is also composed of matter—super-physical matter—matter of the astral section of the world-soul. Matter which those who are sufficiently developed can perceive and define. It is matter in that stage of evolution which furnished the 'risen' body of Jesus, and also that by means of which angels, so-called, have in the past, and still, occasionally, appear, and manifest themselves to favoured ones among mankind.

What I have named the astral plane some call the spirit world, but I think this term is too general and indefinite, and does not mark it off with sufficient precision from the heaven-world, which is altogether another and higher plane in super-nature where the matter of which the astral or desire world or plane cannot enter—being of a too holy and spiritual nature for the coarser vibrations of the lower plane to affect it. Of course there is a sense in which all these planes interpenetrate each other. Perhaps it will help us to consider them as varying states of consciousness. If a glorious being from a higher world were to manifest in this room, while we might all experience an exalted condition of consciousness, by the near proximity of such an exalted personage, none of us would be able, neither would it be possible for us, to be raised to His glorious height of consciousness. Our consciousness would be according to our measure. Yet I think it *may* be possible—I speak with hesitation and reserve—I say I think it may be a possibility even for such as we, to be in the higher spirit or heaven-world while functioning in the physical body. We have an instance in the old Seer of Patmos, who writes, 'I was in the spirit on the Lord's day,' and then proceeds to give us some faint pictures of the glorious *Visions of God* with which he was favoured, which I think fully justify his claim.

Again of course the Heaven-world is the plane, the home, the world wherein the egos who have passed on find, for the present, the consummation of their desires, but it is best to think of it as *above* that intermediate state which I have named the astral plane. Perhaps the Buddhist Nirvāṇa best represents the pure spirit world—but that is too high a theme for us to enter upon.

If we think of the various sections of the soul as sheaths of the One Consciousness which is reflected in them, as semi-centres of its activity, it is easy to conceive that it will assume various aspects, a diversity of colouring in passing through these channels of manifesta-

tion, thus partaking of the qualities and limitations of its vehicles; of their measure of purity or impurity; 'for as a man thinketh so is he,' and so will he reveal himself. I think the following quotation from Prof. James will assist us in realising the idea I wish to press on your attention. In writing of his own observations on certain psychological experiences, he says: "One conclusion was forced upon my mind at the time, and my impression of its truth has ever since remained unshaken. It is that our normal waking consciousness, rational consciousness as we call it, is but one special type of consciousness, whilst all about it, parted from it by the filmiest of screens, there lie potential forms of consciousness entirely different. We may go through life without suspecting their existence; but apply the requisite stimulus, and at a touch they are there in all their completeness, definite types of mentality, which probably somewhere have their field of application and adaptation."

No account of the universe in its totality can be final which leaves these other forms of consciousness quite disregarded. . . . Looking back on my own experiences they all converge towards a kind of insight to which I cannot help ascribing some metaphysical significance. The keynote of it is invariably a reconciliation. It is as if the opposites of the world, whose contradictoriness and conflict make all our difficulties and troubles, were melted into unity. Not only do they as contrasted species belong to one and the same genus, *but one of the species, the nobler and better one, is itself the genus, and so soaks up and absorbs its opposite into itself* . . . This is a dark saying I know . . . but those who have ears to hear let them hear . . . The One remains, the many pass and change; and each and every one of us is the one that remains.

Another interesting and important phase of our subject is the number of varied *thought currents* which are constantly playing through the 'mind-stuff,' the thought atmosphere of the *world-soul*. Our feelings, our desires, our thoughts of every kind and quality, form centres of attraction for these varied thought currents, which we thus attract or repel according to the nature or quality of our desires and thoughts: which again reflect the nature and characteristics of our individual development. Are we gross, coarse, impure; are we earthy and material, frivolous, selfish; or do we love parity, refinement

and spirituality ; are we ready to serve, selfless and altruistic ; whatever the nature and character of our development, such will be the nature and character of the *thought-currents* which will be attracted to our aura.

In this way we weave our own cocoons, we construct our own living houses, we create our own environment, nature supplying the material. By these means the process of evolution is retarded or accelerated ; and by an understanding of these subtle activities and psychological operations the serious aspects of life are revealed and realised.

In drawing to a conclusion I wish to impress the above considered ideas upon you, namely, that these varied planes of Nature are composed of *Mind-Stuff* in varied degrees of density and refinement, from that of the most delicately refined spiritual conception or thought, down to that of the coarsest material of the physical world-plane ; and also that the entire range of this *Mind-Stuff* is potentially present in the composition of each one of us.

I know of nothing within the scope of imagination, so awe-inspiring as this God-revealed idea !

Potentially, I repeat, the true 'I,' the Crucified God within us, is verily present and functions in the very densest forms of matter ; in the rock-crystal, the mineral, and vegetable, in the animal and in the human form. This human stage has already occupied many a hundred millenniums, and will continue many more, ere the highest human perfection is attained by us all ; and the crucifixion, the resurrection and the ascension is consummated in a glorified humanity—a humanity become a perfect vehicle of that mysterious 'I,' which is already latent in the background of our consciousness ; and which is the great factor in the psychological evolution of the Soul, as its instrument in the wondrous world process of which we form a part.

I have dealt inadequately and all too briefly with a great subject ; a theme of absorbing interest to myself and of all-commanding importance to each one of us. A subject regarding which the Western world has been sleeping for ages, under the soporific influence of a spurious theology. I know of no theme in the entire range of intellectual studies, of super-physical and spiritual truth, that can compare with it. The never failing interest which each has in it, is of profound import to every one of us. I would that I could awake within

the deepest recesses of your nature, the hunger and thirst for the Divine Knowledge and Wisdom it enshrines ; that you might from this moment commence that search, which shall continue for ages ! That that fulness of knowledge may be ours, which while it satisfies can never surfeit, is my wish and highest ambition. For I am assured it is the true elixir of life, the very tree of life itself, whose leaves shall be for the healing of the nations. The antidote of sin and misery, of sorrow and death ; the Pearl of great price ; the Treasure hidden in the great Field of our common humanity, to which each of us by our royal birthright are heirs, and of which none—but ourselves—can cheat or disinherit us.

W. A. MAYERS.

"CONSTRAINETH US."

[To A. W.]

Pushkarasâdi, Brâhmana of fame,
Dwelling in warlike Kosala of old,
Heard rumour of the Blessed One who taught
At Shrâvasti (for now the monsoon blew).
Not yet all-perfected, his soul was vexed
Within him by the swelling tide of praise
That bore the lightest sayings of the Lord
Like fringe of pearly foam upon its crest.
"Go thou," he cried, "Appriya, best-beloved
Of all my loved disciples : eagerest thou
To find high truths, sternest to live them, found ;
Keenest to see the mote, the slips, the flaw
That damns false doctrine. Go thou—hear this Sage ;
Shoot thy keen shafts through all his subtleties,
And bring me hither word again with speed."

"Master, I go, fear not," Appriya said,
With due obeisances ; "Whom Thou hast trained
Appearances befool not—windy laud
Of uninstructed multitudes. Who knows
The Place of Peace within, where passions die,

What cares he for the billow and the gale
That roar without? Fear not the issue; swift
I go, unmoved I listen, swift return."

Swift went Appriya. Swift returned, so far
Made good his boast; but not unmoved he sat
At feet of whom the whole world honours—nay!
Nay, for the wondrous beauty of the Lord
The matchless wisdom, the entrancing flow
Of nobly rhythmised speech wrought all his being
To one reserveless worship; and the joy,
The love, the wonder, and the gratitude—
He poured it all, a torrent of wild words,
In his shocked Master's ear. "Come, come, O come,"
Breathless he ended; "Come Thou too and hear;
Sure never Voice spake thus on earth before!"

Pushkarasâdi, not yet perfected,
Shamed thus by his most trusted, best-beloved,
Deserted for the people's idol, fell.
Shot into sudden life the lingering germs
Of pride, self-love, and hatred; on a gush
Of mere blind earthly passion borne, he clutched
What weapon lay to hand, his shoe, and rusht
Savagely on Appriya, who, in pain
Of heart to see his Guru sin, forgot
The little hurt of blows. The sudden gush
Spent itself, and the Sage, withdrawn once more
To the serener height of reason, cried:
"Appriya fails me—crumbles Earth indeed!
Appriya fails me! I myself will go!"

In Jeta-Vana sat the Blessed One
Awaiting him who came. O well He knew
The greatness and the littleness that strove
In Pushkarasâdi's Soul; and lovingly
Received He him, and gently He dispelled
The hostile, self-born mood till the real man
Shone through the thinning veils of Earth: and then,

Keying His discourse higher, long the Lord
Spake of the Mystery of Things which He had learned
Under the Bodhi tree. And that great Soul,
Purged of all stain, drank in the Dharma pure—
As drinks well-washed cloth the gorgeous dye—
Saw the truth, formed and well approved the truth;
Mastered truthfully the whole depth of truth;
Plumbed, crossed beyond uncertainty, dispelled
All doubt, saw of his own Soul's proper sight—
No more as in a glass another holds—
Saw the inevitable, shakeless Fact
Of facts, the final Formula of All,
Though the Lord's words. Then rising, very glad,
He threw his raiment back, and with clasped hands
Worshipping he cried: "O glorious, glorious Lord,
In Thee I take my refuge, in Thy Law
And in Thine Order; make me of Thy band;
Henceforth while life lasts, Thine, Thine, Thine am I."

MAITRA.

SPIRITS AND SPIRIT WORSHIP IN MALABAR.

"Then shall the dust return to the earth as it was, and the Spirit shall return unto God who gave it."

ECCLESIASTES, XII., 7.

MALABAR has been compared by competent critics with Italy. For attractive physical features and congenial climate this "Italy of other lands" is declared to be more than a match for the elongated peninsula of the Western continent. But if the conformation and topography of Parasurama's Kerala be considered in connection with the influence of environment on the development of human character and social organisation, including religious faith, and corresponding practice, countries such as Greece might afford a large number of similarities. The indented nature of the whole coast and the mountainous aspect of the interior taught the Greek people self-reliance with its attendant virtues of a well-organised and deeply-

thought-out educational system developing the physical, moral, intellectual and philosophical sides of human nature. Although Malabar cannot boast of so many bays and gulfs, the hilly character of the country, its practical isolation by the Western Ghats on the east and the Arabian Sea on the west has made it a peculiarly hopeful tract for the encouragement of self-reliance.

The situation of a family house in a valley separated from the next by lofty hillocks on one side and deep rushing torrents on the other makes it difficult of access. Hence the people of the valley—consisting of a powerful chief with his dependents—have to take upon themselves the four-fold task of production, distribution, protection and salvation. These four form the fundamental basis of every sane society. By production is implied the skilful cultivation of the soil so as to obtain the highest annual yield by the manipulation of manure and cereals, and by irrigation and drainage. Arrangements for preserving the agricultural products until the time when they are actually needed, and disbursing the necessities of life partly in kind and partly in articles obtained by exchange, comprise the function of distribution. Protecting the life and property of a chief with retainers and dependents against the numerous attacks of neighbouring people constitute the function of protection. Notwithstanding the attainment of a high status with regard to these first three functions of society, the still unsatisfied craving of the human mind towards things higher and nobler gives occasion for the fourth and most important duty of men—Salvation. So long as Malayalis were men they were under the pressing necessity of contriving systematic methods of fulfilling, to the best of their understanding, the above four functions. Leaving out of question the first three modes of human activity, for future consideration, it may be mentioned, in passing, that Kerala was the motherland of Śrī S'ankara Āchārya Poojya Pāda, whose unrivalled intellect, and unanswerable arguments establishing Suddha Advaita at a time when everything religious was trembling at the feet of a widely misunderstood Buddhism, is at present respectfully studied and fervently contemplated by eminent thinkers all the world over, from Calcutta to Chicago and from Vladivostock to Melbourne. Philosophy and religion form no mean part of a people's history, and Malayalis in this respect occupy no mean position. Temples in grand or simple style afford standing evidence of the religious fervour of generations gone

by. Gauging by this easily practicable test, it is found that as temples of Madonna abound in every street and corner of Venice, so do temples dedicated to the patron gods and saints of each present and past village, in this country. Large pagodas of classical fame that find honourable mention in the *Kerala smṛiti* are naturally the centres of religious culture and pious devotion. But these pious seats of psychic force exercising a sometimes unrecognised sway over wide areas of the mental world, form part of a consideration of pure religion, as opposed to mixed or applied religion, under whose auspices people try to wage both offensive and defensive warfare to the total destruction of both parties.

It is under the head of applied or mixed religion that spirits and Spirit-worship come in with much emphasis, although their formal origin may be due to a purely religious sentiment of honouring those to whom honour is due.

Here it may be well to add a few words explaining the terms "pure" and "mixed" or "applied" used in connection with religion. Religion has no meaning when the term is applied to those who have no faith in the immortality of the soul, the doctrine of *Karma* and the liberation of the soul by union with the universal *Ātma*. That single-minded devotion to the service of the Divine soul without one shadow of thought for any matter not directly concerned with a pious consecration of the Self at the feet of God is Pure Religion. Poets have described this feeling in various forms :—

*Pālayava pātālē śhāpayava sakalaloka sāmṛājyē,
Mālas tava padayugalam nāham munchāmi naiva munchāmi :*

Drop me downright into Hellish Pātāla.

Or set me upright on united Sāmṛājya.

Never, never would I, Mother !

My heart from thy feet sever.

This is pure religion. It becomes applied or mixed religion when the devotee in the course of his pious worship puts in a prayer for some gift. This gift sometimes partakes of the nature of a league for defensive as well as offensive purposes. As religion is intended for all kinds of men and as it is almost impracticable to separate human nature from the emotion of desire, the Rishis of old have provided ways and means for the submission of such prayers and ensuring their being granted, of course under prescribed conditions and

circumstances, always advising in the first place that the gratification of a desire is not an object worthy of being sought for from the divine presence.

Every reader of theosophical books is now pretty familiar with the fact that the various operations of natural law are under the supervision of gods whose functions are ordained with a view to a harmonious and co-ordinated result in the end. These gods functioning in various spheres of God's work are approached by some devotees according to their taste and mental calibre. By the conjoint effort of a body of men assembled in sacred communion for consecrating a temple, the divine psychic influence in a special sphere of function is focussed in an image and by unremitting worship and prayer punctually and fervently conducted, this focus is maintained in full working order for generations. Classical temples of Malabar being consecrated by Mahârshis of remarkable soul-power retain their psychic energy ever so long, and this in turn works on the surrounding human religious sense which again contributes by added worship and piety to the enhancement of the original force. With the exception of large pagodas, temples that greet the eyes at almost every corner of streets, *taras*,* and *chawls* in Malabar are generally those dedicated to the patron saints of each village, associated with the gods whom they, while living, served with astonishing piety. These temples are called "*Kâvus*." A few of the *Kâvus* enshrine male forms of the gods called *Ayyappan*, while the generality of *Kâvus* are dedicated to the female form called *Bhagavati*, *Kâli*, or *Thamburâtti*. These village shrines play a very important part in the social economy of the Malayâlî people. Every child, a few months after its birth, should be brought to the *Kâvu* where offerings of a prescribed nature and value are made. Every marriage must be sanctified by a visit to the *Bhagavati*. Annual festivals comprising dances in front of the *Kâvu* should be participated in by all the members constituting the *tara* of which the *Kâvu* in question is the centre. *Nairs* form the ruling section of the Society of a *tara*, but all castes below carpenters, *Izhuvans*, &c., up to but excluding *cherumas* have separate and appropriate functions allotted for each. All boys between the ages of five and twenty are to attend a *camp* of *volunteers*, so to speak, where they are trained in the art of dancing round in front of the *Kâli*.

* Streets where non-Brahmins live.

This training consists of anointing the body with oil, jumping and dancing with graceful movements of the hands and finally shampooing the whole body to facilitate rapid and systematic movements. This is probably a vestige of the old warlike exercise that made each *abhyâsi* an expert in the manipulation of the sword and the shield, rendered ineffectual in modern warfare by long-range and deadly accurate weapons.

It is now seen that the village shrine or chapel is in many ways a centre of attraction and diffusion of knowledge. The daily worship of the temple is conducted generally by an *Embrandiri*, a Brahmin belonging to the Southern Taluks of South Canara. All offerings to the deity made by the members of the community are prepared by this Brahmin and after consecration given back to the offerers. But this does not finish the offering as a whole. The deity represented in the temple as the Guardian Angel of the locality has had former devotees who had left their mortal coil and who have therefore been represented by stones or images placed in some corner within the temple quadrangle but outside the "*sanctum sanctorum*." The worship of such forms an integral part of the ceremony. This is done by the offerers themselves or their men; because it involves the cooking of fowl and other substances never to be brought near the *Srî Kovil*. Here commences the Spirit-worship properly so called.

Whether Malayâlîs, as Âryas, brought a kind of ancestral worship with them from the banks of the *Indus* or whether they incorporated this mode of Hero Worship from aboriginals about whom not much is known at present, is an interesting anthropological question that deserves to be broadly discussed in the light of contemporary literature and comparative observation. It may be stated here as a provisional hypothesis that the Nairs being always associated with Brahmins imbibed the reverent sentiment of the latter towards their ancestors. The venerable scholar Max Müller (translated into Sanskrit by the revered Târa Nâtha Tarka Vâchâspati as *Moksha Moola*, *Root of Salvation*) in one of his later essays, after commenting on the *Pitriyajnas* of Brahmins comprised in the *Shannavati S'râdhas* (96 *S'râdhas*) bemoans the absence of similar arrangements for duly honouring the dead. To be associated with a

class that is expected to perform 96 S'râdhas in a year and not to be touched by a sympathetic feeling sufficient to inaugurate a practice is probably a psychological impossibility. The worship of distinguished devotees canonised and perpetuated in images round the temples of their gods is a matter of common occurrence even among savages. The method and object of this kind of worship has to be described in some detail in order to exhibit the mixed nature of the religion that prompts such devotion to departed spirits. A particular example would afford a good opportunity of seeing how the matter has gained ground in the minds of the numerous worshippers.

The famous *Kandattâr Kâvu* may be selected as a typical instance.

The temple is dedicated to Bhagavatî—a female conception of the destructive energy of the Universe, *Srî Rudrâni*—known as *Pârvatî*, *Durga*, *Parameswari*, and so on. There was of old a Nair family called “Kandat Vîdu,” still represented by a few living members. According to local traditions, this Kandat house had a *kâranavan* at one time who was a zealous *Bhakta* of the *Bhagavatî*. This Kandat Nair was so far versed in the practice of the art of Black Magic that he was dreaded in the neighbourhood as the *Bakâsura* of old by the people of *Ekachakranagart*. Kandat Nair was by no means a harmless individual and his merciless cruelties and apparent immunities exasperated the people so much against him that they almost offered a reward for his head. So, while he was off his guard, his head was chopped off one midnight. By virtue of the various embodiments of psychic energy that he had identified himself with during his life, this severed head was enabled to rush violently through the air, for asking the favour of three-feet of ground to lay itself to rest. This request was graciously granted by the then and present masters of the *Bhagavatî Temple* whose name is now altered into *Kandattâr Kâva* instead of the former name of *Bhagavatî Kshetra*. The Spirit, after the destruction of the body in this murderous way, seems to have realised the idea of *mine* and *thine* a little better than before and thus obtained a formal permission to live in the vicinity of his devoted god. But the tendency to harm others was retained intact and even now the numerous visitors to the temple are votaries at the feet of Kandat Nair. A head in stone was hewed out and placed in a corner of the outer quadrangle of the temple. The magnetism centred in this image is exhibited on all Fridays by the unconscious spirit dances

of a person called the *Velichchapâd*—literally the enlightened.*—This person by habit having identified himself with the spirit of the *Kandat Nair*—abbreviated into *Kandattâr*—speaks for the spirit and acts in its behalf. A personal enquiry with the present holder of this exalted office would persuade every enquirer that work conducted under the auspices of the *Kandattâr* is more of an offensive than of a defensive nature.

A woman loses the good graces of her husband at the instigation of a sister-in-law. The former goes straight to the *Kandattâr* and prefers her complaint which includes, as an inseparable compliment, the payment of some pecuniary fee besides offerings. The “Enlightened” accepts the gifts and listening to the name and *Nakshatra*—the star under which the accused is born—dismisses the complainant with instructions to come another day. It is said that the accused is, soon after the lodging of this complaint, thrown into some helpless form of disease, generally diarrhoea or apoplexy, and finding no means of getting a respite from the pangs, consults an astrologer who reveals the secret of the *Kandattâr's* influence and straight on comes a second fee and prayer for an abatement of proceedings. The “Enlightened” appropriates both the fees, and advises both parties to pay a visit of reverence at least once a year making certain offerings of fees and food each time. Thus two permanent clients are established. It is said that every breach of this rule ordaining an annual visit is relentlessly punished by a repetition of the old untold-of maladies, for fear of which none evade the yearly payment. Such visitors are said to come from a great distance. Even Cannanore and Tellicherry send their representatives to this spirit, owning unquestioned sway over a large population. A rough estimate of the number of such devotees may be made from the fact that the present ‘Enlightened’ who is about 45 years of age has, according to the calculation of those who know, amassed a wealth of about thirty thousand rupees in lands, travels always with a servant in spring carriages, owns a valuable house in a large compound and behaves himself in every way as gentleman landlord.

In order to exemplify the connection with the owners of the *Bhagavatî Kshetra*, it is said that if an injunction order, in a bit of

* This is here used in the sense of possession by an astral entity of a low grade—the enlightenment being merely from the astral light of the lowest plane.

cadjan, is obtained from the temple owners and dropped at the feet of the *Kandattâr* image, all offensive operations are at once stopped, in due recognition of overlordship. This summary measure is several times adopted by the aggrieved parties when all other means have been employed in vain.

This *Kâvu* is situated on the side of the road leading from Tattamangalam to Mankara in the village of Kottâi within the Palghat Taluk. This is not a solitary instance of such a seat of composite worship. Almost every village has such a temple and it is a common saying among the illiterate that if an aggrieved party is not recompensed by the real offender, there is nothing for it but endure the dire consequences of a complaint to the local *Kâvus* accompanied by immediate criminal proceedings of an unappealable nature as stated above. People who fail hopelessly in litigation and are left without the means of making fresh attempts at effectively seeking relief in Law Courts, are said to wreak their vengeance on the wrongful gainer by propitiating the local spirit and inducing a psychic current of excruciating pain to proceed towards the offender. With or without proper reason, any client approaching the feet of such spirits through the professional "Enlightened" is believed to have a chance of hurting, to his heart's content, any one he fancies to be his enemy. Such places of worship have therefore no claim for the respect of the noble and wise who in season and out of season decry the practice.

Nevertheless the fact exists and exists to an extent not thought of by the learned authorities—Âchâryas (Gurus) responsible for the spiritual and philosophical well-being of the country. The wise people know that an evil thought once projected into the Universe comes back with terrible force to the projectors, and that resort to such methods of fallacious redress and vengeance is only self-destructive. However, like the "*Sitting Dharna*" in Gujarat, and committing suicide in an enemy's well in China, the appeal to the spirit is a favourite among the illiterate and irreligious population forming the masses. Even school-boys in pial schools are heard to remark despairingly on the loss of a *book* or *slate*: I shall at once buy a half-anna worth of chillies and anoint the old *Rakkappan* (another spirit symbolised by a stone in a village called Elappulli, seven miles east of Palghat and placed in a corner of the quadrangle of a temple

devoted to *Mambili Bhagavatt*) and see how the thief of my book agonises in cholera or diarrhoea."

Men of position and knowledge never seek relief in such temples and always keep themselves aloof. Spirit worship of this kind practised with the object of injuring others is merely analogous to the manufacture of new guns for decimating explosives containing germs of deadly diseases, contrary to the unwritten laws of civilised warfare, a practice resorted to under pressure—an art of war rather than a contrivance of peace.

Naturally when a spirit is held to wield such destroying power, the conception of a spirit with such powers but favouring its devotees by a non-exhibition of this perilous prowess necessarily follows. This conception is shared by all and gradually a worship of propitiation for good, prevails.

GURUCHARANA.

[To be concluded.]

SAMÂDHÂNA.

I HAVE just read in November's *Theosophist* the two articles "Theosophical Propaganda" and "The Way Up," and, aroused by the spirit of the former, encouraged by the example of the latter, and determined not to let "over-cautiousness, if not the prevalence of the Tamasic guna" hold me back, I am trying if I too cannot do some little thing for my beloved T. S., to repay some small fraction of that immense debt of gratitude which I owe it, which a whole lifetime of service could not fully discharge.

The writer of "The Way Up" has told us of the difficulty that we beginners experience in doing what we think and know to be right, in making the lower self do what the Higher Self wants it to do, for, like St. Paul of old, we find "another law in our members, warring against the law of our mind, and bringing us into captivity to the law of sin which is in our members."

Another great stumbling-block which I believe many beginners find in their way when they set out definitely to try and acquire the 'qualifications,' is the necessity for Samâdhâna, which is interpreted to

mean balance, equilibrium, poise ; we are told that the disciple must always be calm and immovable, no matter what turmoils may be raging in the worlds exterior or interior ; he must learn to move amid mental troubles of every kind undisturbed ; he must be indifferent to praise and blame ; he must let nothing affect his state of Buddhist calm and peace, but must go on his way through this world of *Mâyâ*, imperturbable, unshaken, unmoved as a rock by the wind. But to people brought up as we Westerns have been this seems a very hard saying, and at first we cannot see its necessity, or its purpose ; it seems so hard and unfeeling, and a cold shiver runs down our backs as we form a mental image of the disciple schooling himself not only to hide all his feelings and emotions, but to suppress them altogether, until finally he becomes little better than a cold, hard statue of stone.

It is not so difficult to understand that we must cease to feel things for *ourselves* ; it is intelligible that we must let no emotion or feeling, caused by our own petty joys or sorrows, carry us off our balance, so that for the time we are so occupied with our own personal feelings we have little or no attention left for those of any one else ; we can understand that we must obey the Law of Sacrifice and willingly give up all that our personalities want, in favour of our fellow-men ; it is clear too, that if we wish to carry out the ideal of Service, as our books tell us over and over again, we must know that the less we are occupied and distracted by our own pleasures and pains, the more time and attention we have to bestow on those of other people. All this is easy to grasp mentally ; its necessity is fairly apparent ; and so we begin to try to put these principles into practice, not minding so much the pain that they cause, because it only affects ourselves and brings no hurt to others.

But when we come to deal with our relations to others, how can we reconcile this doctrine of unfeeling immovability with that of love for all living things ? Are we to feel the sufferings and the joys of others as little as we feel our own ? No, we know this is not to be so, for are we not told that we must be like the mango fruit, as hard as the stone towards ourselves, and as soft as the pulp towards others ? But if we thus feel for and with others, if we are to rejoice when they rejoice, to sorrow when they sorrow, how are we still to remain calm, unmoved, how shall we keep our *Samâdhâna* firm and level ? This is

a difficulty that we find at the outset ; and yet all the time we feel that the difficulty must somehow or other be due to our own ignorance only ; for do we not know that the Holy Ones remain ever calm, unmoved by the surgings and the turmoil of the struggling world of men ? Are they not as little affected by the passions of mankind as the *Himâla* by the hissing of a serpent ? And yet, too, every moment of their lives is devoted to the loving service of their younger and frailer brethren, and how could this be unless they felt, and felt deeply, for the sorrows and sufferings of those younger brethren ?

Now, as we saw before, the attainment of *Samâdhâna*, as far as things which affect ourselves only are concerned, is comparatively easy—remembering always of course that we need not attain perfection in any of these ‘qualifications,’ as yet. We ‘withdraw ourselves from the objects of sense ;’ we seek happiness within and not without ; we do nothing for our own enjoyment, but all to bring pleasure to others ; we lay all as a sacrifice at the feet of our Lord ; we remind ourselves that all is *Mâyâ*, illusion, and that it is not the real us, the Higher Self, that does anything, but that it is only ‘the *gunas* moving among the *gunas* ;’ all these thoughts help us to keep our *Samâdhâna* as far as things affect ourselves only ; but what should we do in regard to the lives of others ? Should we not apply these principles to their joys and sorrows equally with our own ? their experiences are just as unreal, are just as much *Mâyâ* as our own, and so, if we would be true to our principles, we should not let ourselves feel the pleasures or pains of others any more than we should our own. But against this our whole nature cries out. If we live like this shall we not become less than human ? shall we not be sacrificing our humanity for our principles ?

How then are we to reconcile these apparently conflicting demands of head and heart ? Perhaps the key is to be found in the thought that although it is impossible for us, in the light of our newly-acquired knowledge, to share the actual sorrows of others, yet we may nevertheless feel for those that sorrow, with the whole depth of our nature, without at the same time losing our *Samâdhâna* by again falling under the spell of *Mâyâ*. Thus, when the child cries out because its efforts to clutch the moon are fruitless, we cannot grieve at the infant’s inability to reach the shining object on which it has set its heart, because we know that it is attempting an impossibility ; but

nevertheless we can and do feel for the child in its disappointment, and we show our feeling by giving it something within its reach, something bright and as nearly like the moon as we can find ; and then, if the child can understand, we try and explain to it how the moon, though apparently very beautiful and desirable, is yet really not worth reaching after: for even grown men cannot reach it, and have long ago given up trying, turning their attention instead to objects which are more real and lasting and which are within their reach. With the help of this analogy, perhaps we can see how a man, though himself without attraction or aversion for the objects of sense, may yet feel for and sympathise with others when they suffer from the non-gratification of their desires for these things, without at the same time losing his control and peace of mind. Such a man in fact may really suffer more deeply than the sufferers themselves, for he knows that all this suffering is really transitory and unreal, and that the moment it is regarded in this light it becomes unnecessary and can be avoided. He knows the way of release, for he has travelled along it himself and is now free from, and unable to be moved by, these pains that others still suffer from ; and so his heart goes out to his brothers who are still painfully clutching at the moon, and he longs to help them to see how unavailing their efforts are and always will be until they give up trying to find happiness in the external world of *Mâyâ*, and seek it instead in the inner world of their own soul and so he does all he can to help his struggling brothers to find the way of release from the bonds of desire ; but only too often they laugh at him—nay, if he is not very careful and tactful they are only too ready to call him hard-hearted and unfeeling, and this of course but adds to their own sorrow, and his too. Until the beginner has learnt how to be patient and how to have faith in the ultimate good of all things, this is a very painful experience that he must pass through. He has an infallible and sure salve for the wounds and woes of men, which he freely offers them, but they scorn him and his remedies, and he falls back discouraged and disappointed and sore at heart.

There is a story that once when a great famine was raging in a certain part of India, a large supply of food was sent by rail to the seat of the distress ; but none of the starving people would take this food that was offered them free, because the grain required cooking a little differently to the way they had been accustomed

to cook their own grain. It was of no use for the authorities to plead with them, and to show them how simple and easy it was to cook the food ; no, they preferred to die by the thousand rather than learn how to cook this strange food. I think that as those in charge of this food-supply must have felt, when they tried to induce the starving people to take it and so save their own lives, so the disciple often feels when he sees others suffer, and when they refuse to take the remedy he willingly and gladly offers them, the remedy which he knows will heal them as it has healed himself.

But here again another difficulty meets the beginner ; this idea of regarding other people as younger brothers seems so unnatural, so self-complacent, so conceited ; for he feels, "Who am I that I should thus look down on other people's joys and sorrows, as though they were but little children ? Why should I think that I am more advanced than they ? Why should I imagine that my way of looking at things is superior to theirs ?" This feeling, however, is one that should very soon be outgrown ; these 'ways of looking at things' are not matters of opinion, but of fact ; they are the logical outcome of knowledge and experience ; there should be no feeling of false modesty ; one should not think that one is setting up one's own private opinions as superior to those of everybody else ; although we must never forget that every soul has its own line of development, that its own Dharma is always better than the Dharma of another, yet nevertheless we should never be afraid of offering to another the results of our own knowledge and experience, when we see that other in pain, dissatisfied with his own conception of life, or in need of comfort and help. No doubt at first, while these new ideas are still to us little more than mere intellectual concepts, and have not yet been actualized, tested, and proved in our own lives, we may well hesitate in offering them to another ; but when we have proved them for ourselves, when we have found their vivid reality and know that they are facts and not mere theories, then we err, indeed, if we hold back from another what we know to be the truth, from selfish fears of what may be thought of us, of being put down as self-opinionated and as too fond of forcing our own views on other people.

And so we see that to possess Samādhāna is not to become stony-hearted, cold, and indifferent to the sorrows of others, although this is a very real danger that the beginner has to guard against ; we have all

heard of 'the hardness of the occultist;' but no true occultist can ever be hard, rather must he be tenderness itself; and we know, though he is unmoved and unshaken by those joys and sorrows of the world that sway other men as reeds before the wind, yet inwardly his heart bleeds and his soul is ever open, is ever longing and striving to show men the way to cast off the toils of desire, and so to free themselves for ever from pain and sorrow, and to find their home in that inward calm and peace which nought can disturb, that peace of God which passeth understanding. We shall never run the risk of becoming callous and indifferent to the sufferings of other men—transitory and unreal though we know them to be—if we remember that we must ever wed Bhakti to Jñāna, that we must ever unite knowledge with the boundless ocean of love.

A. E. POWELL,
(Another Beginner).

BĀLABODHINĪ.

[Continued from p. 370.]

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exterr. Question.—In the work called "Yogasāra" the tenets of the own systems known as *Kevala-sāṅkhya*, *Kevala-yoga* and *Sāṅkhya-yoga* are discussed at length and then it is established that the doctrine of the *Kevala-sāṅkhya* or the *Suddhādvaita* system is not in the least supported by such authorities as *śrutis* (or the 108 Upanishads), etc. This is not right; because, after stating the doctrine of the *Kevala-yoga* system in verses 41 and 44, it is certainly the doctrine of the *Kevala-sāṅkhya* system that is established in verses 55 to 59. Without resorting to the two theories, viz., that of creation (*Ārambhavāda*) and of evolution (*Parināma-vāda*), the *Vivarta-vāda*, known as the theory of illusion or superimposition or ignorance or nescience is alone established. It must, therefore, be concluded that it is the *Sāṅkhya-yoga* system that is not supported by *śrutis* and other authorities. In the said five verses even the "beginning of the body" is not accepted. When such is the case, is the comment—"after adhyāsa is removed"—found therein, justifiable? Hence it must be decided that liberation is gained by the mere knowledge that the body,

etc., and the universe are false as taught by the *Suddhādvaita* or the *Kevala-sāṅkhya* system and that it is unnecessary to remove the misconception regarding the body, etc., and the universe, as taught by the *Anubhāvādvaita* or the *Sāṅkhya-yoga* system, and that the practice of *Samādhi*, etc., for that purpose is useless.

Answer.—Even though the neutralization of the body, etc., and the universe, is not mentioned here, yet it is clearly taught in the *Varāḥopaniṣad* (vide ch. II.), to wit—"By neutralizing the superimposed universe, *Chitta* becomes one with (or takes the form of) the Self. After slaying the six great enemies (desire, anger, etc.) he, by their destruction, becomes one without a second, like an elephant in rut." Thus the *Vilāpana* or neutralization of the superimposed universe is taught in the above quotation. This cannot be said to apply to the *Kevala-yogin*; because, it is said "one without a second, like an elephant in rut." As the *Kevala-yogin* with his *prārabdha* is subject to duality, the reference here is not to him. As it is a general rule that every *śruti* must necessarily be consistent with the other *śrutis*, the doctrine of the *Anubhāvādvaita* alone will prevail. Without the *Ārambhavāda* nowhere can the *vivarta-vāda* be established (i.e., *Vivarta* presupposes *ārambha*). There are three factors in superimposition:

1. The rope on which the serpent is superimposed;
2. The person who is the author of superimposition and
3. The true serpent which is superimposed upon and which had been previously seen by that person.

The *Vivarta-vāda* or the theory of superimposition itself came into play because the three factors—1, the *Nirguna Brahman*, 2, the *Jīva* and 3, the universe created by *Brahmā* and formerly perceived by *Jīva*—had previously existed like the three factors, the rope, the person and the serpent, in the above analogy. Until this superimposition is removed, one will never gain liberation. Without the practice of *Samādhi*, superimposition too can never be removed by means of mere knowledge. Therefore it can certainly be said that *Kevala-sāṅkhya* has not even the slightest authority of the *śrutis*, etc., on his side.

Now the nature of *Brahman* that should be known and directly cognised is taught by the next five verses:—

60-64. *Brahman* is: OUTWARDLY all-full; devoid of beginning

and end ; immeasurable ; devoid of modifications ; concentrated Sat-chit-ananda ; immutable ; the unique essence of *Pratyagâtman* ; and INWARDLY all-full ; endless ; all pervading ; devoid of worldly pains, etc., that are to be rejected ; also devoid of worldly pleasures, etc., that are to be accepted ; incapable of being placed in another object ; that which is not directly the support of the universe which has its support in *Saguna* Brahman ; devoid of the attributes of *Mâyâ* and *Vidyâ* although possessing its own (privative) attributes sat, chit and ananda ; devoid of the act of having thought, etc., of the world and *samsâra*, although possessing the act of having thought, etc., of *Jîva* and *Îsvara* ; capable of being seen by the subtle intellect ; devoid of doubts and stains ; incapable of being described by impure words ; incapable of being grasped by impure mind and words (although capable of being grasped by the *Upanishads* which are pure words and by the minds conversant with meditations and *Samâdhis*) ; full of Sat only ; self-existent ; decidedly different from all modifications ; superior to all kinds of knowledge ; incomparable (even the similes such as ether, etc., being only partial) ; One alone, and non-dual, being devoid of *Sajâtîya* and *Vijâtîya* differences (but having the *Svagata* differences such as sat, chit and ananda).

He alone is *siddha-purusha* who, after having known his own undivided *Âtman* as the Brahman of the above description, remains comfortably, with self-experience, in that *Nirvikalpa* Self ; but the one possessing *anima* and other *siddhis* is certainly the least of a *siddha*.

Now the self-experience of the *Sânkhya-yogin* who practises *Sahaja-samâdhi* is stated :

65. Where is the world now seen by my naked eyes, gone ? Who has carried it away ? Where is it merged ? Is not this a great wonder ?

Question :—There will be no occasion for one who is established in *Nirvikalpasamâdhi* to think of the world in this manner and to speak out so. Are not *Brahmanishtha* and the seeing of the world conflicting with each other ? Therefore this verse is not correct.

Answer :—They will, no doubt, be conflicting with each other in the case of a *Kevala-yogin*. But in the case of a *Sânkhya-yogi-varishtha* who is a *Sadyo-vidaha-mukta* (i.e., he who has attained immediate bodiless liberation) they will not be conflicting with each other. Even in this world we have examples of men who think

and talk about the doings of others that they had previously seen, but not thereafter. Therefore this verse is a fit illustration for *Sahaja-bodha*.

Again, the nature of the experience of the *Sânkhya-yogin* in his *samâdhi*, is given in the next two verses :

66-67. In the great ocean of Brahman, which is undivided, blissful, ambrosial and partless, what to reject ? What to accept ? What is separate ? What is incongruous ? In this undivided *Brahmanishtha* I see nothing, hear nothing, know nothing. With the distinguishing features of my own Self, I remain always in the form of Bliss pertaining to my own Self.

Question.—The meanings now given out being some of those great secrets that are taught in the "*Yogasara*," it is not right to mention them in this *Bālabodhinī* which is only a primer of the *Sânkhya-yoga* system.

Answer.—True. Even then, it is necessary that children who are fit only to hear the exoteric meanings, should also be taught a little of the esoteric meanings, bit by bit. In this primer also, such esoteric meanings are only taught very sparingly. If such mention too is not now and again made, then the greater secrets that will have to be learnt afterwards, will never by any means enter the mind without such preparation. It is, therefore, right to state these meanings here.

How to perform *Stabdānirvuddha-samâdhi* which is taught in the *Sarasvatī-rahasyopaniṣad* based on the Yajurveda text "I am Brahman," is now taught in the next two verses :

68-69. I am unattached to *Avyakta*, *Mahat*, *Ahankāra*, the subtle elements and their modifications ; I am devoid of corporal limbs, and the marks, masculine, feminine and neuter. I am Hari the Vishnu (the all-pervading), I am, besides, very peaceful ; endless ; all-full ; eternal ; free from acts ; free from enjoyments ; free from the six modifications of the body and free from decay. I am, besides, of the nature of pure knowledge, because I am unconnected with *Mâyâ*, *Avidyâ* and other principles. I am unique. I am *Sadāśiva* (the ever blissful).

Question.—That which is unattached to the modifications called *Avyakta*, etc., is the *Arûpa* Brahman alone which is *Nishpratiyogika*, and not the *Chidrûpa* Brahman which is *Sapratyogika*. That which

is capable of being realised by *S'abdānuviddha-samādhi* can only be the *Chidrūpa* Brahman, and not the *Arūpa* Brahman.

The following are a few of the flaws that may be pointed out in this connection :—

1. If the *Chidrūpa* Brahman be unattached to *Avyakta*, then the modifications beginning from it and proceeding downwards, will be devoid of support.

2. If the *Jīva* would meditate on Vishnu as "I am Hari the Vishnu" then,—according to the accepted principle that one would get a form corresponding to his thought—he will get the form of Vishnu possessing the Conch, Disc, etc., and be joined to Lakshmī; if he would meditate on Sadāśiva, he will get that form. It is therefore improper for a Vedāntin to say so.

3. It is said that, by *Īkshana* or thought, the *Chidrūpa* Brahman created the *Jīva* who came out of It like spark from fire. Because this Brahman has the aforesaid *Kāma* and the enjoyment of Self-Bliss, it is wrong to say that It is "free from acts and enjoyments."

As there are many such flaws, the doctrine of the *Amibharādhaitin* or *Samkhya-yogin* is also wrong.

Answer.—1. Even though the lump of gold is mixed up with mud it will not be affected by the latter. This illustration remedies the so-called first flaw.

2. It is decided by the Vedānta Sūtras of the great Sage, Vyāsachārya, that the devotee who is entitled to *Sāyujya* mukti, even though he may have meditated upon Mahā Vishnu with Lakshmī or Sadāśiva with Pārvatī, will only obtain all other enjoyments without Lakshmī or Pārvatī and without the power of preserving or destroying the universe.

Notwithstanding this, the words Vishnu and Sadāśiva are here used to denote the formless *Nirviśesha* Brahman. Thus there being no impropriety in the statement, the so-called second flaw too is remedied.

3. The undivided *Chidrūpa* Brahman, on account of the delight that dawns within of its own accord—like that of the great fire at the time of final destruction of the universe—does the work of creating the *Jīvas*, like sparks from fire, by the action of its inherent Energy called *Chit* (or *Chichchhakti*). This work of creation and enjoyment

of Self-bliss are unlike the works and enjoyments of the *Jīva* and *Īvara*. This remedies the so-called third flaw.

It should therefore be understood that the doctrine of the *Amibharādhaitin* alone is correct.

Now, after giving out the line of teachers of this *Adhyātmopaniṣad*, it is brought to a close.

This Science of Self was given to the well-known Vishnu called Avāntaratama (although the name of the teacher by whom it was given is not here mentioned, it should be decided that it was given by Dakshināmūrti—the supreme S'iva). Avāntaratama gave it to the four-faced Brahmā. Brahmā gave it to Ghorāngiras, who gave it to Raikva, who gave it to Rāma, who gave it to all the worlds. Thus (came out) this law of liberation called *Nirvāna*. The repetition in the end is to show that the Upanishad is finished.

Doubt.—By publishing the comments on the Upanishads in the Vernacular languages, the *S'ūdras* too are allowed access to them. This is wrong, because it amounts to granting a privilege which is opposed to the restriction laid down by Bhagavān Vyāsachārya and other great Rishis.

Answer.—From the Sūta-samhita and other Purānas we understand that Bhagavān Vyāsa and all other *Rishis* have said that the meanings of the Vedas can be taught through the medium of other languages to those of the fourth Caste who aspire for liberation. It is therefore not at all wrong to give out the teachings of the Upanishads to all the *Vārṇas*.

Thus ends the first chapter of Bālabodhinī, entitled "*Tattva-Nirṇaya prakarana*."

G. KRISHNA S'ĀSTRĪ (trans.).

[To be continued]

TRANSFER OF COLONEL OLCOTT'S PROPERTY TO THE SOCIETY.

In the annual Report of the President-Founder, made at the last Convention at Adyar, and in the paragraph devoted to the "Incorporation," it is stated that having disembarassed himself of all connection with the pecuniary interests of the Society—its real estate and personal property—a transfer had been executed on the 17th December giving all his own private property to the Society, "on terms which were laid before the General Council at a meeting held during the present Convention and unanimously accepted." The terms in question were very simple. It was simply intended that the net earnings of the estate should be kept apart from the general fund of the Society and used exclusively for the support of the President of the Society for the time being, so as to spare him as far as might be the mortification of being compelled, if he were a poor man, to receive a salary in compensation for his services; the *Theosophist* magazine, the bookshop and publication agency connected with it to be kept on as a going concern, and all reasonable help by the members to be invited to keep up the interest in and success of the same.

Thanks to the interest in Theosophical literature, the earnings of the office in the past have been sufficient to support the two Founders (H. P. B. until her residence was permanently transferred to Europe) and enable them to give a large sum in the aggregate towards the Society's expenses. Of late there has been more competition in the Theosophical literary world in the way of magazines and book agencies, which has naturally caused a great reduction of income. It will be seen, then, that whatever help can be given by the members to make the *Theosophist* more interesting and prosperous and the book business more profitable, will go directly towards the support of the President of the Society for the time being.

For the information of those interested, the text of the deed of gift is hereunto appended.

H. S. OLCOTT.

[COPY.]

Stamp Rs. 70.

THIS INDENTURE is made the seventeenth day of December 1905 BETWEEN COLONEL HENRY STEEL OLCOTT living at Adyar (hereinafter called the GRANTOR) of the one part and THE THEOSOPHICAL SOCIETY incorporated under Societies' Registration Act XXI. of 1860 in the office of the Registrar of Joint Stock Companies Madras on the third day of April 1905 (hereinafter called the DONEE) OF THE OTHER PART.

WHEREAS the grantor is absolutely entitled to and is the beneficial owner of the properties hereunder more particularly specified and is freely and voluntarily desirous of making a gift of the same to the said donee as hereunder mentioned.

NOW THIS INDENTURE WITNESSETH as follows.

1. That the grantor hereby *assigns* to the donee *all that* piece of immovable property known as "Gulistan" of the estimated value of * * * and measuring two acres and thirty-one cents or thereabouts and bearing Revenue Survey Numbers C. 83, C. 86 and C. 98, situate at Ootacamund in the District and Registration District of the Nilgiris and particularly described in the schedule hereto, *together* with the dwelling house and its furniture therein and garden with the stables and out-buildings belonging thereto *and* together with all rights of way, wood, water and grazing if any, and other rights, easements, advantages and appurtenances whatsoever to the said premises appertaining or with the same held or enjoyed or reputed as part thereof or appurtenant thereto TO HOLD the same absolutely *subject* to the obligation that during the lifetime of the grantor the donee shall allow the property to be in the grantor's use and occupation and under his direction *and* after the grantor's death to be in the use and occupation and under the direction of the President of the said Society for the time being.

2. That the grantor *assigns* unto the donee all his right, title and interest in the monthly Magazine called "The Theosophist" published by him at Adyar *as well as* in the business of bookseller and publisher carried on by him at Adyar the estimated value of both being * * * *together* with the benefits of all contracts entered into with the grantor in respect of the said magazine and business *and* all book debts now owing in respect thereof *and* all the books and furniture and other stock in trade in his possession in connection therewith, TO

HOLD the same absolutely on terms and conditions hereinafter-mentioned : *to wit*, that during the life-time of the grantor the donee shall allow the said grantor to have sole control and direction of the conduct and management of the magazine and the said business without any liability to account, *and* that after the death of the grantor the President of the said Society for the time being shall have the sole control and direction of the conduct and management of the magazine and the said business *and* that the net profits remaining after the payment of all expenses incidental to the conduct and management of the magazine and the business shall be used by the President for his personal maintenance or otherwise disposed of at his pleasure, *and* that publication of "The Theosophist" shall not be stopped nor the carrying on of the business discontinued except with the express consent and advice of as many members of the General Council of the said Society as are determined from time to time to be sufficient under the rules of the Society to make, alter or repeal its rules

8. That the gift aforesaid *shall be* duly accepted by the General Council of the said Theosophical Society. *

IN WITNESS WHEREOF the parties hereto have respectively set their hands and seals this seventeenth day of December, 1905.

Signed, sealed and delivered in the presence of

V. C. SESHACHARRI.
G. SOOBIAH CHETTY. }

H. S. OLCOTT.

Presented in the Office of the Registrar of Madras—Chingleput—
at 2 P.M. on the 7th February, 1906, by

H. S. OLCOTT.

Execution admitted by

H. S. OLCOTT, *President-Founder*,

Theosophical Society,

Adyar.

* At the meeting of the General Council of the T. S. held on December 28th, 1905, it was "proposed by Mrs. Besant, seconded by Dr. Edal Behram, and resolved unanimously, that the General Council on behalf of the Society, most gratefully accept the gift from the President-Founder, of all his property under the terms of the deed of gift submitted."

H. S. O.

Personally known to the Registrar.

7th February, 1906. } J. SUNDARARAM IYER,
Registrar.

Registered as No. 134 of Book I. Vol. 477, pages 390 to 392.

Fee Paid Rs. 20-8-0.

7th February, 1906. } J. SUNDARARAM IYER,
Registrar.

Seal of the
Registrar
of Madras
Chingleput
Dist.

LIFE AFTER DEATH.

We copy from the *Madras Mail* the following brief summary of Mr. Leadbeater's lecture at Victoria Hall on December 31st.

The Chairman, Colonel Olcott, in opening the proceedings, said that this was the first meeting held under the auspices of the Society, at which a fee was levied for the attendance. He explained that it was due to Police Regulations, as the Hall could not contain more than 650 persons, and consequently there was not even one-fourth the audience that they usually had. He then asked Mr. Leadbeater to address the audience on the subject of "Life after Death."

Mr. Leadbeater in the course of his lecture said that the subject was one which could not but be of interest to them all because the future was very largely veiled from them although they were certain that one day they must die. But very many people shrank from finding out what their future would be and they lived practically as though they were immortal upon this plane in this manifestation of life. There should be no man in India who feared death, because they had very definite teachings in their religion with regard to that matter. But most of them did not believe those statements and remained quite indifferent without ascertaining what their future would be. The lecturer however exhorted them to make a study of what their future would be, because it was an exceedingly interesting subject. If they were unwilling to study the subject, he had nothing to say but that they should not ridicule those who had made a study of it and who made certain statements as regards life beyond death. Those of them who wanted to find out the truth should investigate it

by means of modern scientific methods. If they had truth given to them in their wonderful old religious books how did they suppose that the writers of those books obtained knowledge of that truth. They must have developed their faculties of observation to find out the conditions of matter which lay a long way off their present powers of recognition. But this much they could do. They could collect evidence which would prove to them that there was life beyond death. That could only be seen by the development of the finer senses of men's faculties. The tendency of the people in the present day was to consider all strange apparitions as being supernatural. But he (the speaker) would attribute that to their ignorance. If they studied science they would find 62 vibrations, but only two vibrations which they were able to perceive, namely, those that carried light and sound. If they found the other vibrations there could be no question that they would discover a great deal of information about the world around them. It was possible for men to make themselves quite sensitive to those vibrations. The speaker then referred to the powers of telepathy, mesmerism and clairvoyance. All this meant the development of sensibility in man so that he might respond more to the vibrations, and in that way he could learn very much more about the world than most men. If they read the evidence collected by men who made a careful study of the subject then they would be in a position to see that a man did not die, but left this form for another vehicle which was finer and subtler than that of the flesh and body which covered the soul. Man had a soul and possessed this body and also some other vehicles. This was not an unfamiliar idea to those who were Hindus and who had studied their sacred Scriptures, where it was stated that man's soul had different sheaths. Even in the Christian Scriptures, in the very beautiful chapter which was generally read in the Burial Service, the apostle Paul spoke of the spiritual body which existed as well as the natural body. His classifications were four in number. They were spirit, soul, spiritual body and natural body. The Hindus had a five fold classification, and in Theosophy there was a seven fold classification. All were equally right but the distinctions made by some of them were finer and subtler than the others. He advised them to disabuse their minds of the idea that a man by his good deeds became an angel. On the contrary a man, a few days after death, was precisely the same as before his death. If he were a highly spiritual man, if his intellect were greatly developed and if all his emotions were noble and pure, then he remained just as great a man as he was before death although the process of death had taken away his physical body; but if it should unfortunately be that the man was not highly developed in his intellect, and that the emotions were not developed, then once more the man was not changed, because he had lost only the outer vehicle: he was no more changed than they who after they returned home took off their outer garments. He finally advised them all to collect evidence, to investigate the subject by a close study of the modern science, if they did that they would be able to see that they did not lose those whom they loved, that they need entertain no fear whatever

in connection with death, neither for themselves nor for those whom they loved. They and those whom they loved were quite as safe on that side of death as on this side, because both were equally in the hands of the Divine Father of all.

AMERICAN ACTIVITIES.

We glean the following encouraging items from a private letter written by the General Secretary, Mr. Fullerton:

"There is nothing special to report from the Section, though everything seems to be going along prosperously. The success of the Press work is noticeable. One of our Chicago members is on the staff of an important daily, and is permitted to introduce very much Theosophical matter, this being used by a syndicate and spread over an enormous territory. New Orleans has hitherto been inaccessible to Theosophy, the papers refusing to give any notice whatever of Mr. Hotchner's lectures there. But in consequence of the attitude of the Chicago paper, they have taken the matter up and are publishing articles repeatedly. One article by A. B. was given, another by myself."

The following extracts are from a report sent to Mr. Fullerton by an energetic and self-sacrificing worker in Oakland, California:

"Mr. Knudsen went with me on Christmas day on my rounds to the jails, and spoke at the country jail and at the police prison. He expressed himself as surprised at the response in such places, and heartily advised me to go on. His interest was aroused to the extent of promising to send me a hundred or two of some pamphlets we both decided on as being desirable and appropriate for my work, namely, "Theosophy from Analogy" and "A Brief Outline of Theosophy." . . . It was his voluntary offer, which I gladly accepted. I am grateful for the literature you ordered sent me, and have been using it economically. Anyway, it is not best to distribute these things too freely—that cheapens anything. I take a few and leave them, and wait for the demand to be shown in some way before I take any more. The demand has come every time, so far. Not only for the free literature, but I have loaned a number of books, and sold a few. I have two classes started studying regularly, one in "Man's Place in the Universe," and one in "The Astral Plane." The questions continue to pour in, both written and verbal, and they are surprisingly intelligent and pertinent ones. It seems almost incredible to me that there are so many men of this class who are ready and willing to listen to these profound truths and that quite a number of them are eager to study."

On New Year's day I went to Alcatraz Island, the military prison, again, and talked for half an hour, when my first boat returned to S. F. I said I must go or wait three hours, but that if there were enough who wished me to remain and talk with them I would do so. Several men arose and said if I had the time to spare and would be willing to stay over they would like to have me. That is not easy for a man, you know, under such circumstances. Some of his fellows are sure to

poke fun at him for it, and he knows that. That dread of being "guyed", as they call it, keeps many a one silent who would like to ask questions or express himself. I did stay that day, and they kept me talking for nearly two hours and a half. Several times I reminded them that any who wished to get up and go out were at perfect liberty to do so—I did not wish to tire any one. A few did so, but a large majority stayed to the end, and a score or so of them crowded up about the table when I finally "ran down", asking personal questions, or offering comments, or applying for the books. Does not that sound as though these men wanted Theosophy? I found a few over there tolerably well versed in some lines of our study, and one Tingley devotee, as you will see by copy of his letter, which I append."

Some extracts from letters received at the prisons.

"I have read the little book, 'Outline of Theosophy,' twice, the second time with greater interest and better understanding than the first. . . . May I ask you to purchase a copy of this book for me, for which please find enclosed the price as advertised."

"Theosophy answers one need (not one alone, however) which I have always felt—the *rational* exchange of ideas. One need not conform to the narrow, bigoted lines of conventionalism; in other words, one need not conceal one's real thoughts when addressing a fellow-being."

"I thank you for Mrs. Besant's book on Psychology. This cell seems smaller than ever to me now. In reading this and Mr. Leadbeater's 'Man Visible and Invisible' my mind has gone out, out, out into the realms of thought until that "where-am-I-at" feeling has brought me back."

"I have gone over your written instructions very carefully, three times in fact, and I have been forced to accept every argument as the truth; not that I was looking for flaws, but, as you yourself have remarked, I am a reasoning man, and I *will* not accept dogmatism. Thank you for writing out the replies to my questions so lucidly and with so much care."

"Some fellow prisoners have asked me some questions which I was unable to answer (don't smile), and for your convenience, if you care to discuss the conversation to-day, I have placed it on a separate sheet of paper."

"We thank you again, and wish you the season's best joys, and a prosperous and satisfactory journey through the coming year, in reference to your work among us, above all else."

"Thank you for the 'Outline'. I wanted this little book to send to a distant friend, but before mailing it I read it once more, as I wished to mark the particularly illuminating passages. I fear the recipient will think me conceited, as I marked about ninety-nine and one-half per cent. of the reading matter."

Samples of the questions . . .

"How does Theosophy account for or explain dreams?"

"Why were miracles, such as are set forth in the Bible, performed? or were they performed at all?"

"What is the Theosophical attitude in respect to the Millennium?"

"Does Theosophy teach that this world will have an end?"

"If so, then what becomes of the undeveloped souls at that time?"

"Does Darwin's theory of the origin of species conform in any way with Theosophy?"

"On page 52 of 'The Outline' I find . . . 'The innate qualities with which the child is born'. Will you explain this?"

"I was pleased to hear you refer to some of the virtues of the Emperor of Japan and the Dowager Empress of China. . . . Would you kindly expound as clearly as you can in so brief a time, as to Gautama, the Buddhist?"

Part of note handed me at Alcatraz Island.

"I am very glad that at last one of the Universal Brotherhood kindly thought of coming to Alcatraz to spread a little light on Theosophy. I have spoken to many of the men here of Theosophy and found them ignorant, not only of teachings, but of the word itself. They laughed at me and nick-named me 'The Philosopher'. I have been almost on the point of writing to the Headquarters at Point Loma (!!) to ascertain the address of some one in S. F. who would not mind coming over once in a while to speak to us here. The men confined here are not very wicked or vicious, serving sentences for merely military offences, most of them. And a great many are boys just coming into manhood. The reading material of the prison is limited, and I hope you will bring something more on Theosophy on your next trip. Wishing you much success in your work here I am etc."

Do not the specimens indicate a demand for the Light that shall lighten the whole world?

REVIEWS.

HEALTH BUILDING*

OR

HEALTH WITHOUT FADS.

By JOSEPH RALPH.

The strong commonsense which the author has woven into the text of this little work cannot fail to awaken the interest of the earnest health-seeker; and when the fundamental ideas which are here set forth are thoroughly comprehended the pathway to health will seem comparatively easy. On page first the author says: "The principle to be grasped in this connection is that there are thousands of *symptoms* of disease, but they mostly spring from a few simple roots. These *symptoms* will take care of themselves if the underlying *causes* are removed, and these underlying causes will invariably be found to result from some persistent violation of natural laws."

The action of drugs in modifying symptoms is clearly explained, but we are told that "unless the wrong conditions which produced the abnormality are removed, there is nothing to prevent a recurrence of the original trouble with its consequent demand for similar measures." Faith in the drug, by arousing mental and psychic action, will often assist nature to restore health: "providing, of course, that, either through design or accident, the necessary laws of nature have been conformed with."

Faith, or active mentation, is an indispensable requisite in health processes, but this must be supplemented, "either through accident or design," by obedience to the simple laws of our being: and it is

* London: L. N. Fowler and Co. Price 1s.

only by conforming to the established laws of hygiene, mental and physical, that health can be maintained, by avoiding the causes of disease. "The road to health is by the path of right living, and there are no short cuts." The following brief analogy is also worth quoting: "An exalted mentation, without attention to hygienic requirements, is like blowing a fire and neglecting to place fuel on it; while to attend to the laws of hygiene, and yet allow the mentation to gravitate to a depressed condition, is like placing an abundance of fuel on the grate and shutting off the draught."

The author deals briefly with popular fads, with the microbe craze, and with the patent medicine man, who resorts to a "wilful prostitution of every sense of moral ethics." The chapters on "The Power of Mentation on the Body;" "Metabolism;" and "Breathing," are especially useful. We can cordially commend the main ideas advanced in this book—ideas based on the immutable and just laws of man's physical and mental being. We hope it will have the wide circulation which it merits.

W. A. E.

AN ITALIAN TRANSLATION OF THE BHAGAVAD GĪTĀ.

At last Italy too has its first-hand translation of the Gītā! The elegant little volume is issued by the Società Teosofica Editrice of Rome, the translators being C. Jinārjadāsa and M. L. Kirby. The translation is in prose and so carefully done that it must be reckoned among the best now existing. As to commentaries, those of S'ankara and of Rāmānuja together with those of Nīlakantha (on the Mahābhārata) and of S'ridhara and Madhusūdana have been used. A useful introduction (29 pages) deals with (1) the context of the Gītā with the events told in the Mahābhārata, (2) the purpose of the book (reconciliation of the Sāmkhya, Yoga and the ethics of the Vedas), (3) the date of the Gītā, (4) the Sanskrit texts employed in the translation, (5) the Commentaries employed, and (6) the Italian translations of the Gītā. Concerning the second and the third points, however, we do not quite agree with the translators. As far as we know, there is not a single passage in the whole Indian literature which could be quoted in proof of the supposed original enmity of the Yoga against the Sāmkhya.* On the contrary, we find the Yoga always claiming to be in complete harmony with the Sāmkhya, and, although the Yoga practices (Hatha Yoga) are, of course, much older than Sāmkhya, Yoga as a philosophical

* "Ognuna di queste teorie repudiava quasi completamente le altre."

system has, in all probability, from its very beginning never meant to be any other thing but the necessary mystical complement to the rationalistic Sāmkhya—a relation very well expressed by the words of old Bhishma,

Pratyaksha-hetavo yogāh sāmkyāh s'āstra-viniś'cayāh

U'bhe c'aite mate tattve mama tāta Yudhishtira.

(Mahābh. XII, 801, 7) (800, 7) :

"Intuition* is the instrument of the Yogas, while the Sāmkhyas demand scientific determination. Both these tenets are truths to me, dear Yudhishtira!"

Sāmkhya teaches the logical discrimination (viveka) of Purusha and Prakriti, Yoga the practical temporary "isolation" (kaivalya) of Purusha from Prakriti. This original Yoga was quite as "atheistic" (nirīśvara) and indifferent to ethics as the original Sāmkhya. But it gradually underwent a total transformation through the influence of the Bhāgavata religion, the important part of which in the Gītā too has been wholly omitted by the Italian translators. It was this influence which induced the Yogas to believe no longer in the one and only Purusha, but in the transcendental reality of numberless individual Purushas and one "special" or "highest" Purusha (purusha-vis'eshā, purushōttama) differing only by grade from the lower ones; to teach no longer the "isolation" of the One Self from impermanent Nature, but the "union" (Yoga)† of the individual to the highest soul; ‡ to put on the side of mystical concentration a kriyā-yoga calling for purity of life and devotion to God. The Sāmkhya participated in this influence of the Bhāgavata-mata only the very first time. Then, after having adopted concerning the Purushas about the view of Patañjali (comp. last note), it abolished the personal highest Purusha, declaring him superfluous and contradictory to the Law of Karma, and so only kept the many individual and yet absolute souls—a contradiction only explicable, as seems to us, by our above hypothesis of its origin. Even this Sāmkhya, however, has never been combated by the Yogas.

Another mistake is that "the cult of Krishna did not [yet] exist in the fifth century B.C.," because "it is not mentioned in any Buddhist work." For this *argumentum ex silentio* is not yet sufficiently estab-

* For this sense of *pratyaksha* comp. Brihadār. Up. III, 4, 1: Yat idānīd āparokṣād Brahma ya ātmā sarvāntaras tam me vyākṣhva iti.

† This meaning of *Yoga* is comparatively modern, the older one being "yoking, straining" (i.e., the senses); comp. Lat. *jugum*, Greek, *zygon*, Engl. *yoke*.

‡ Not yet quite this doctrine, but a most curious transition state is represented by the Yoga Sūtras of Patañjali: God helps the souls (being just as uncreated as He) to attain to their absoluteness (kaivalya)!

lished and would only prove that at a certain time in a certain region of India, Krishnaism did not belong to the common creeds. That Krishnaism is considerably *older* than Buddhism is proved, apart from several other reasons, by the fact that "Krishna Devakiputra" is mentioned by one of the two oldest Upanishads, viz., Chhândogya Upanishad (III. 17, 6) which must have existed already in the eighth century B.C.

As to the supposed *Christian influence on the Gîtâ*, this theory is no longer, as our Italian translators believe, to be regarded as a serious one. It has been shown by several scholars (Barth, Telang, Hopkins, Garbe) that the visit at S'vetadvîpa narrated in the twelfth book of the Mahâbhârata (Adhy. 337-338) has nothing to do with any historical fact; and we know from Pânini (IV., 3, 95 and 98) that *bhakti* in the usual sense was a characteristic of the followers of Vasudeva already in his time, i.e., the fourth century B. C. * That Krishnaism has influenced Christendom, is probable by many parallels, e.g., the fact that Krishna had grown up among herdsmen, whereas these are suspicions and do not occur anywhere in the New Testament but in the birth story.

O. S.

A WOMAN'S VERSION OF GENESIS II., 18-25.†

BY ELLEN GASKELL.

This little book of 248 pages is devoted to woman's place and position in the world, from the "beginning" to the present day.

There are many good ideas in it though they are not new, but some old truths need repeating many times to impress them upon the mind of the world. The author seems to put rather too much blame upon men in general, for though *some* are ignorant and even cruel in their treatment of women, *all* are not. It is true that *neither* sex alone can rule the world and make the world what it should be; that each has a work which the other cannot do; each should honor and respect the other. We find here good wholesome truths about society and the trouble and sorrow which come by men's greediness for gold and worldly possessions, and the lack of truthfulness and honesty and the general selfishness of humanity. This book may do good to many by bringing certain truths home to them, and showing how those who call themselves "Christians" often do not live up to the true teachings of

* Garbe, Die Bhagavad Gîtâ, pp. 33, 34.

† The Advance Press, 132, Upper Richmond Road, East Sheen, Surrey, England.

their religion, but rather follow the promptings of their own lower natures instead.

A WOMAN.

THE DEMONISM OF THE AGES: SPIRIT OBSESSIONS.

VACCINATION A CURSE.

BY DR. J. M. PEEBLES.

Judging by these books, when Dr. Peebles speaks it is with no uncertain sound, and he writes with no idea of leaving the reader in any uncertainty as to his views. They are both very forcible expressions of his opinions on the subjects dealt with.

To the Theosophical Student there is in the first nothing particularly new in the general nature of the contents; spirit obsession seems undoubtedly to be a fact in nature, a deplorable one, but still a reality; yet many of the stories told by the author are new and are of interest. That some were obtained through "mediums" need not detract from their interest, nor from their value. The Doctor's chief point is that those obsessed by evil "demons" may be relieved by outside influence and he claims that he himself has relieved many. "When in India the second time, I spent much of my time for months in 'Casting out devils,' that is, in demagnetising the victim, and removing the obsessing demon. My success was almost marvelous to myself * * * I command—I speak the 'Word' in the name of Christ." That is his particular method of doing it; other strong willed people may do it in the name of other teachers, or their own. To this Dr. Peebles would not object, as he says "Saviours are Soul rescuers," and "Christ then, much like the Buddha, is the Sun of Righteousness and the Saviour of the world." But outside help should only be called if the one obsessed fails to relieve himself, and on this point the author says "avoid all promiscuous spirit circles." His advice on the whole is not in the direction of idealism—"converse with them," he says, "kindly, candidly, just as though they were clothed in their fleshly garments. Tell them they are not wanted." And "those believing themselves troubled, obsessed by these spirits of moral darkness, should rectify their daily habits in regard to hygiene, associations and trains of thought." The book is really of more interest to spiritists and spiritualists.

When we come to deal with "Vaccination" we are on debatable ground. Many theosophists, "advanced" enough on religious matters, are still orthodox with regard to many social and political matters, and the belief in "Vaccination" is, with many, an orthodox belief; and in most

countries Vaccination is compulsory. Dr. Peebles is heterodox with enthusiasm ; and in support of his contentions he quotes Dr. Alexander Wilder, Dr. Alfred Russell Wallace, Dr. George Wyld and many others. As it is now optional in Switzerland and Great Britain, and certainly in the British Colonies, the law is not rigidly enforced. It is evident that the belief in it is weakening, and attacks on it such as these of Dr. Peebles are becoming more and more frequent. But it is purely a matter for the individual to decide for himself, and the columns of a Theosophical journal need not therefore be greatly made use of for the purpose of ventilating the subject. The reviewer has made up his mind on the matter and can therefore thank Dr. Peebles and wish "more power to him." To those in doubt or to those who have not considered the matter the book may be recommended, together with the idea that Vaccination may in some cases act as a kind of forerunner of spirit obsession.

F. D.

THE SCIENCE OF THE LARGER LIFE, *

By URSULA N. GESTEFELD.

MENTAL HEALING, †

By L. E. WHIPPLE.

The increasing number of readers of "Metaphysical" books, the increasing number of followers of the various schools of healing (it seems to be as much a matter of physics as of metaphysics) bear evidence that there must be much in them to attract attention and to reward examination, to many minds. The movements are successful ; and all theosophists should be sympathetic, not on account of their success, but because of their relationship to our own movement. There is a relationship ; they are part of the great forward and upward step that is now being taken by humanity, and one can only wish them more success. "The Science of the Larger Life" is described as a "series of essays" from the author's works. Not being acquainted with them I cannot say if the selection is a good one or not, but the essays themselves are sufficiently varied, and, on the whole, deal much more with the "larger life" than with the conditions of the body, either healthy or unhealthy. Mrs. Gestefeld belongs apparently to a larger school ; and apparently the source of her knowledge is quite within herself. Therein she may claim a superiority over many theoso-

* London. Philip Wellby. Price 3/6.

† New York. The Metaphysical Publishing Co.

phists who are only students, more or less humble. The same remark applies to Mr. Whipple. A quotation from his book may be *a' propos*. "What is Mental or Metaphysical Healing? Metaphysical Healing is a mental method of establishing health through knowledge of the principles of Metaphysics. The principles of Metaphysics are the permanent laws of the universe, therefore they are the underlying laws of human existence." "In what sense is it properly Metaphysical? It is metaphysical in the sense that every step in its practice is taken in exact accordance with some definite fundamental principle of the living activities of Being. Being is the active, conscious reality of the universe."

"What knowledge is the basis of the theory? The theory is based upon knowledge of those laws which are fundamental to human life, and which in repeated tests prove to be the same for all individuals, varying only in degree of intensity, never failing or becoming imperative while life remains."

The theory then is apparently based, solely, upon experiment ; and may therefore be classed as empirical ; and the whole "Science" may be said to be empirical physico-psychology. In this connection it is well to remember that Mr. E. D. Fawcett in his "Riddle of the Universe" has placed the greatest credit he can give to the work of theosophists to *psychological-empirical* activity* ; and he refers to their "somewhat crude Metaphysic."

The weak point in the work of Mental Healing is apparently in the line of surgical cases. Mr. Whipple (p. 88.) admits :—"It is not yet within the scope of mental action to set a bone of important size * * * a competent surgeon is required to properly reduce the fracture, and to splint and ligate, so that the bones cannot leave their natural position ; otherwise nature has no power to repair the injury." But that is due to merely "mechanical" knowledge ; but I am inclined to think that a little more of the mechanical knowledge and training would considerably increase the value and beneficial results of the work of the mental healer. As it is, I have known of some marvellous removals of diseased conditions, followed by equally marvellous disastrous consequences.

Other features of the school there are. In the preface the author claims that—"The science of the system goes beyond mere money-getting (one of the sordid phases of it)—it reaches to health-building. The philosophy extends above theory-structure ; it embraces soul-

* "Riddle of the Universe." Preface, p. vii.

culture and uplifts the mind until it recognises its own powers which have their root in spiritual energy. * * * It is a character-builder ; a developer of the understanding ; a force producer ; a civilizer of the sense-nature and a spiritualizing influence to the mind." And there let us leave it.

F. D.

THEOSOPHICAL BOOKS IN BULGARIA.

A series of Bulgarian translations of theosophical books has begun to appear at Sofia under the name of "Theosophical Library (Bibliothèque Théosophique)." The first two volumes, nicely bound and printed, are Mr. Leadbeater's "An Outline of Theosophy" and "Clairvoyance." Together with them a Bulgarian book on "Reincarnation" is sent to us, being a compilation by Mr. Nickoff, mainly based on Mrs. Besant's book on the subject. The next book in preparation for the series is Mr. Leadbeater's "The Other Side of Death." As we hear, the interest in Theosophy is spreading rapidly in Bulgaria.

O. S.

A Gujarati translation, by Mr. Dulerai M. Oza, of Mr. Warrington's excellent descriptive summary of "Theosophy and Occultism" has been published in pamphlet form by the Bhavnar Branch and is for sale at The *Theosophist* Office. Single copies one anna ; per hundred, Rs. 5.

"THE CONGRESS AND CONFERENCES OF 1905." *

This is a collection in pamphlet form of all the papers read at and submitted to the Industrial Conference at Benares, and the presidential addresses delivered at the Benares sessions of the Congress, the Social Conference, the All-India Temperance Conference ; with various other addresses.

"GOD IS CONSCIOUSNESS : " a pamphlet by A. Justin Townsend, of Lynn, Mass., U. S. A.

* G. A. Natesan & Co., Madras. Price rupee one, Free to subscribers of the *Indian Review*.

MAGAZINES.

The Theosophical Review, February : After the conclusion of "The Mountains of Lebanon," by Amada, we note "The Strange Story of a Hidden Book," by Bhagavân Dâs. The second part of this article touches briefly upon the history of Pandit Dhanrâj, a blind person who "is scarcely twenty years old ; yet it is calculated that he carries in his memory a mass of Sanskrit literature equal to about thirty *Mahabharatas* in bulk." During a period of about fourteen years it is stated that "he has been doing nothing else than 'committing to memory' at an average rate of about 1,000 shlokas every day." A list of books forming a complete "Encyclopædia of Sanskrit learning," as furnished by this marvellous memorising Pandit, is reproduced, and covers about a page and a half of the *Theosophical Review*. As the writer says—"what hopes of lengthened chases through the mazes of Sanskrit literature" this awakens. The article is to be continued. "The Birth of a Little Light-Ship" is a beautiful allegorical fairy story, for little readers, by Erinys. Mr. Mead gives us, as near as can be ascertained, the views of "Origen on Reincarnation," and in summing up the evidence, Mr. Mead says :—

It therefore follows that those who have claimed Origen as a believer in reincarnation—and many have done so, confounding reincarnation with pre-existence—have been mistaken. Origen himself answers in no uncertain tones, and stigmatises the belief as a false doctrine, utterly opposed to Scripture and the teaching of the Church.

It is to be hoped, therefore, that members of the Theosophical Society at any rate will in future be on their guard against making loose statements on this subject."

Miss A.L.B. Hardcastle writes on "Jesus the Messiah, and Enoch the Nazarene ;" and Mrs. Cooper-Oakley gives the first instalment of "The Goliardi or Jongleurs : Their Origin and Connection with Freemasonry," Fio Hara contributes a very interesting paper on "The Advance of Science towards Occult Teachings," and says, aptly, in the opening sentence :

Daily in our reading of the gatherings of this learned society or of that, we cannot fail to be struck by the immense strides that science is making towards the long-guarded areas of occult knowledge.

The writer of the article wisely cautions us, however, against taking as "absolute fact" all that we "read in a scientific or a Theosophic journal." Dr. J. A. Goodchild writes very appreciatively of his friend, the late Dr. William Sharpe, a talented author and poet, who in former years wrote over the pseudonym of Fiona Macleod.

Theosofisch Maandblad (January). There is a continued translation of "Man's Place in Nature" and Chapter VII. of "States after Death."

an editorial note on the Old and New years, which is followed by translations from Dr. Pascal, H. P. Blavatsky, A. P. Sinnett and Annie Besant, and an original article on "Supermundane Man" by Lob-Nor. In the Paragraph department there is a translated note from the scientific journal, *La Lumière*, telling us that there has been discovered on the island Gran Comore a species of coffee closely allied in botany to the *Coffea Arabica*, which does not contain even a trace of the alkaloid, Caffeine, the alleged source of all the evil effects of coffee upon the human system. Let us all heartily pray that this may be true and that the non-noxious berry may have the same delicious aroma as its familiar congener.

A Javanese Theosophist Magazine: We have to acknowledge with thanks the receipt of five numbers of a new magazine started in Java under the title *Pewarta Theosophie*. It is destined for the whole Dutch India and therefore written in the Malay language.

Theosophia, for January, contains the following articles: "Truth," by M. W. M.; "Enoch," by Mrs. A. S. Obreen; "Influence," by X.; "Ruusbroec, the Mystic," by G. Henvelman; "Pythagoras and his School," by Mary Cutberton; "Theosophical Language," by H. J. van Ginkel.

Omatunlo, for January has the following table of contents: "Omatunlo in the year 1906"; "The Tower of Babylon"; "In the search for Reality"; "The Sexual Problem in the light of Theosophy"; "Theosophy in Questions and Answers: I. —The Theosophical Movement"; "Theosophy—a Moment's Pleasure"; "Iris—a Summer Fancy"; "Theosophy in Canada"; "Letter to the Editor"; "Some words on behalf of the Red Book (the work on the sexual question);" "Is Divine Wisdom One-sided."

The Theosophic Gleaner, for February, continues Mr. Sutcliffe's important paper on "Theosophy and Modern Science"; also Mr. Masâni's series of articles on "Persian Mysticism," Mr. Mâhluxmi-vâlâ's "Wave of Dissent among the Parsis," and Mr. N. K. Ramasami Aiyâ's "Logic of Religion." "The Rationale of Psychic Faculties" notes the death of Dr. Slade, 'the medium,' and reprints certain articles relating to the accusation brought against him and the persecutions which he suffered at the hands of the ignorant as well as the over wise; and also extracts from a paper read by Sir Oliver Lodge before the Society for Psychical Research, bearing upon psychic phenomena in general. Under the heading, "Lest we Forget," the

Editor publishes an old letter on "Reincarnation," which Mrs. Besant wrote to the Editor of the *Indian Mirror* some time ago.

The Dawn, January, outlines a scheme of "National Collegiate Education" for the proposed National University in Bengal and tells "How to start Industries with small Capital," giving practical instructions in "Match Manufacture."

The N. Z. Theosophical Magazine, January. The chief articles which we note are, "The Evidence for Theosophy," by L. W. Rogers; "Welcome Progress," by C. W. Leadbeater; "Do We Return to Earth?" by Agnes E. Davidson; "Time," by C. E. Smith; and, "Wanted—a Master Mind," by L. B. de L.

Modern Astrology, February. Among the mass of interesting reading in this number is "The Story of the Edelweiss," a beautiful legend, by Bessie Leo.

Theosophy in Australasia, January. The main articles are—"The Devas of Colour and Sound," "Character and Destiny," "The Burden of Creeds," and "Theosophy as a Guide in Life."

Central Hindu College Magazine, February. Among the numerous articles in this issue we notice one by the Editor—"In Defense of Hiuduism," and an illustrated paper on Japanese life.

The Brahmavaddin. The December number, which has just appeared, is a good one. "Ideals of Hindu Households," is especially noteworthy.

ALSO RECEIVED:—*The Theosophic Messenger*, *Theosophy in India*, both doing excellent work in their respective Sections, *Light*, *The Harbinger of Light*, *Banner of Light*, *The Grail*, *Indian Review*, *The Arya*, which has interesting reading matter, *Mind*, *The Arena*, *Phrenological Journal*, *Notes and Queries*, *The Light of Reason*, etc., *The Vahan*, *The Maha-Bodhi Journal*, and *East and West*, the latter of which we have not space to review.

CUTTINGS AND COMMENTS.

"Thoughts like the pollen of flowers, leave one brain and fasten to another."

There is an interesting article on this subject in the "Trial by *Madras Mail*, from which we take a few particulars. ordeal in India." "This practice has died out almost entirely in modern India, but it is very clear that, at one time, not so very long ago, it had quite as much vogue in this country as it has in Africa at the present, or it had in Europe in the middle ages. The most authoritative texts relating to ordeals are to be found in about two dozen *slokas* occurring in the 'Divyaprakaraṇa'

A translation of "Nature's Mysteries" which deals with the use and abuse of Spiritism; one of a portion of Mr. Leadbeater's "Glimpses of Occultism"; and one of Dr. Steiner's "How is Consciousness on the Higher Planes Obtained?" follow.

Theosophische Bewegung (February). This number is mainly occupied with a discussion—with the arguments *pro* and *con*—of the proposal to put up a building in Amsterdam to be used as the Dutch headquarters of our Society and to bear the honoured name of the late P. C. Meuleman.

De Gulden Keten (January) is an interesting number, being full of stories for children, all calculated to awaken their moral perceptions and a perception of the realities in the hidden side of nature.

Broad Views (February): It would almost seem that Mr. Sinnett's magazine had derived added strength and interest by the change of publishers and external appearance. The leading article in the February number, taking the late General Election for its text, arraigns with biting sarcasm the existing conditions in elections in the matter of the holding of meetings, the system of canvassing for votes and the free hand given to the scum of the population to insult and maltreat candidates for Parliamentary honours, however, noble they may be in their record of public service, their intellectual culture and their moral characters. The next article, entitled "How do you Know?" deals with the challenge almost invariably given to witnesses to occult phenomena by those who have never entered upon that field of research. The tone of the article is dignified and the exposition worthy of respect. A story called "The Lady of the Manor," also by Mr. Sinnett, is extremely interesting, especially to such as are familiar with occult literature. A dishonest guardian, a junior partner with her father in a great colliery which she had now inherited from her father and which constituted her great wealth, finding that the heroine could be easily controlled by mental suggestion, in what is called the "willing game," had forced her, unconsciously to herself, to sign her name to a document in which she bound herself to make over to the guardian her whole right, title and interest in the colliery, in case she should marry any one save himself. In course of time she became engaged to the hero of the story and then received a lawyer's letter demanding her to fulfil her promise thus dishonorably obtained. When the thing culminated in a lawsuit and the parties were present, the plaintiff's attorney stated his case and handed up to the Judge the document which formed the basis of the whole claim. The Judge,

looking at it, said there must be a mistake, for this was but a sheet of blank paper! The paper was the same but *every trace of writing had disappeared*. The plaintiff's claim was, of course, immediately dismissed. This recalls a story told me by H. P. B. herself, in which a young student, technically guilty of forgery but really innocent, was saved from prison by the disappearance of the alleged forged signature from the back of a certain cheque when it was handed for identification to a certain witness versed in occult science who was in court under examination. It also brings to mind the somewhat similar story about Apollonius of Tyana being arraigned before the tyrant, Nero, but who was perforce acquitted when it was found that the indictment against him had also mysteriously disappeared from the paper on which it was written.

Revue Théosophique (January): An admirable lecture by Dr. Pascal, given at our Paris headquarters on the first Sunday in December, opens the table of contents of this number and shows, like all things which emanate from this distinguished author, the combination of high scholarship and clear insight into Theosophical questions.

Bulletin Théosophique: The January number of the *Bulletin* devotes itself to Society news in its own and some other Sections. One of the features of the forthcoming Federation Congress will be a musical demonstration under the charge of that highly competent musician, M. Edmond Bailly, to whom members of the Society who wish to have their compositions considered, are to send in their manuscripts by a fixed date.

Théosophie (January): This pretty little organ of the Belgian Branches of our Society presents its readers with a Frontispiece representing an angel bringing in its arms the baby New Year.

Sophia (January): This is an interesting number of our Spanish contemporary. It opens with a stimulating editorial article upon the New Year, under the title of "Sobre La Piedra Blanca" (Concerning the White Stone). The number is largely occupied by the concluding portion of an essay on "The Persistence of Error," by Abuhamid-Mohamed-Algazel, besides which there are translations of articles by Mrs. Besant and Mrs. Marion Judson.

La Verdad (January): Since the fat, naked goddess disappeared from the cover of this interesting South American periodical (presumably to go into her bathroom!) we feel disposed on receipt of each succeeding number to thank our friend, Commandant Fernandez, the Editor, for his kind intervention. The number before us begins with

(or chapter dealing with oaths and ordeals) of Yagnavalkya's 'Smriti,' and these verses are elaborated in Vignanesvara's Commentary, called the 'Mitakshara,' which is the chief text-book of Hindu Law in all the Provinces of India except Bengal."

"More than one foreigner of note, writing in the distant past, has described some of the ordeals existing in ancient India. Ktesias, the Greek traveller, mentions in his *Indika* that the water of a particular well which he came upon in the course of his travels in this country had the peculiar property, when drawn out, of congealing to the thickness of cheese. If a small quantity of this was made into a powder and administered in water to a person accused of any crime, he confessed all his transgressions. The Chinese pilgrim, Fa-Hian, relates something very similar which he observed in a country called Udyana, lying to the north of Peshawar and west of the Indus. Pliny had much earlier reported something similar of an Indian plant. Persons suspected of any offence were made to swallow pills made from its roots and administered in wine, and, if they were guilty, they were tormented by visions, and lost no time in confessing. Although the origin of the drink mentioned by Ktesias may be incorrect, it can hardly be doubted that it was used for judicial purposes. In Northern India, the magic circle was used both as an ordeal and as a means of compelling payment of a debt. Thus we read in Marco Polo:—"If a debtor has been several times asked by his creditor for payment and shall have put him off day by day with promises, then if the creditor once meet the debtor and succeed in drawing a circle round him, the latter shall not pass out of the circle until he shall have satisfied the claim or given security for its discharge. If he in any other case pass this circle, he is punished with death as a transgressor against right and justice." The most authoritative sources from which we can obtain accurate and exhaustive knowledge of the ordeals used by the Hindus are the 'Smriti' and the Commentary thereon mentioned already."

"The curious reader who is precluded from referring to the original authorities will peruse with interest and advantage a paper on 'The Trial by Ordeal among the Hindus' contributed to the Asiatic Society by Warren Hastings, and compiled by Ali Ibrahim Khan, who was Chief Magistrate of Benares a hundred and twenty years ago ('Asiatic Researches,' Vol. I, p. 389.) I can here attempt merely to indicate the different forms of ordeal in the barest outline. 'The balance, fire, water, poison and the holy image—these are the ordeals used to test innocence when the accusations are heavy and the accuser is willing to hazard a mulct.' So runs the text of Yagnavalkya, but the Commentary adds four other ordeals, three of which, however, are simply modifications of the ordeal by fire. A record of more than one trial by ordeal which took place at a more recent date is preserved in the paper of Ali Ibrahim Khan's to which I have referred, and it is interesting to note that the Mahomedan Magistrate presided in person over some of these ceremonies, though with reluctance."

"The practice of ordeals is frequently mentioned in Indian legends and folk-tales. Lieutenant Colonel R. C. Temple, *Bart., C.I.E.*, than whom there is no greater authority on these matters, refers to the ordeals described in the legends current in the Punjab."

"I have not left myself much space to describe any of the ordeals which figure prominently in Indian literature, but I cannot conclude without making a reference to the best known of them, the one narrated with such touching simplicity in the *Râmâyana*. When Lanka had been captured and the Rakshasas vanquished, Râma assembled his warriors around him and caused his wife, Sita, who had just been released from captivity, to be brought to his presence. He then addressed to her a most cruel and insulting speech:—"I have suspected thy character," he said, "I shall have nothing to do with thee. Thou wert seated on Ravana's lap and looked at by him with lustful eyes. Live with whomsoever thou listeth, with the Rakshasa, Bibhishana, or any of my brothers, Lakshmana, Bhârata, or Satrugna." When these words smote their ears, the entire assembly were melted to tears, and Sita, 'trembling like a creeper torn by the trunk of an elephant,' made a piteous appeal to her husband which was all sweet reasonableness. But finding that it was entirely lost upon Râma she requested Lakshmana to prepare a funeral pyre, which he did with a heavy heart. Then the pure and gentle lady reverently circumambulated her lord and, invoking the gods and the Brahmins, leapt into the flames. Thereupon, from all sides, there arose the lamentations of the Rakshasas and the monkeys; and the gods, with Brahma, Siva, Yama and Varuna at their head, arrived on the scene. They set about appeasing the hero's wrath with sundry subtle praises, and a great miracle happened. The god of fire, Vibhavasû, rose up from the burning pyre, with Sita seated on his lap and delivered her to Râma saying:—"Here is thy Vaidehi, O Râma. No sin hath polluted her; neither by word, deed nor understanding hath she swerved from loyalty to thee. Do not speak or think otherwise—I do command thee." Thus addressed, the delighted husband explained to the great assembly the reason for his strange behaviour which had so pained and puzzled them all. 'If I had taken back the daughter of Janaka without testing her purity, people might say that I was lustful and ignorant of morality. Sita is mine,' he said proudly, 'and has always been mine only, as the rays belong to the sun,' and he drew her lovingly towards him."

* * *

<i>Alcohol :</i> <i>should it be</i> <i>classed as a</i> <i>poison ?</i>	<i>The Friend of India</i> (15th June) gives the opinions of certain noted men, soldiers and scientists, concerning the properties of alcohol, with comments thereon. We quote from its columns :
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Sir Frederick Treves is now to be added to the large number of distinguished medical men who condemn even what is popularly called the moderate use of alcohol. Speaking at a Church of England Temperance Society meeting in London last month he said that alcohol was strictly a poison, and the limitation of its use should be as strict as that of any other kind of poison. Referring to his experience in South Africa, Sir Frederick said that on the march to Ladysmith the soldiers who were drinkers fell out as though they were labelled. But if the British soldier has not by this time learned that alcohol is his worst enemy, it has not been from want of telling. Many years ago Lord Wolseley declared that 90 per cent. of the crime in the Army was due to drink, that when the supply of spirits was stopped on active service the improvement in the health of the men

was as marked as that in their conduct. Lord Roberts' saying has often been quoted that the work of the Army Temperance Association is equivalent to the addition of a couple of brigades to the forces.

There is hardly a sportsman in India who would not say that this principle is equally applicable to his favourite pursuit : that for a long tramp in the sun and a steady aim total abstinence is the prime necessity.

Perhaps the part of Sir Frederick Treves's speech that should be most emphasized in India is his confident assertion that the use of alcohol is diminishing in a very noticeable way in hospital practice in England, and among professional men who do hard work during the day. In this respect public opinion in the East is somewhat behind the time, and the idea dies hard that in a tropical climate an alcoholic stimulant is almost a necessity. One of the first living authorities on Pharmacy, Professor Whitta of Belfast, in one of his works on that subject, points out that 'stimulant' is a misnomer when applied to alcohol. A stimulant, strictly speaking, is something that adds to the working power of the bodily organism or some of its constituent parts. Thus the group of drugs known as heart stimulants actually increase the muscular force which the heart brings to its work. But alcohol has no such action. It belongs to the group of narcotics, and its supposed stimulating effects are just the first stage of intoxication. There is an old story told of Sir Charles Napier in his Indian days. One day he was one of a group of forty men who were all knocked over with sunstroke. He was the only one who recovered, and this he attributed to the fact that he was a total abstainer.

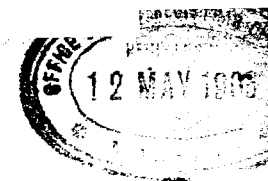
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AN EXCHANGE HAS THE FOLLOWING :—

Field Marshal Oyama. "Oyama knows his officers, and how to place them where they can do the most effective work. Under him the army is like a perfect pyramid, with Marshal Oyama at the top, the generals under him, the officers and non-commissioned officers in their several grades, and lastly the base of the common soldiers.

His edicts are the army's law. On the walls of the barracks and on the sides of the tents, at the foot of every cot of the soldier, he has directed that a printed copy of the seven Japanese moral principals shall be hung, in order that the last thing the soldier sees on retiring for the night and the very first thing that greets him on awakening in the morning shall be these precepts.

Every morning after roll-call the captain of each company reads these precepts aloud to his men. He then makes the men recite them in a body, and afterwards calls upon the soldiers individually to recite them. Any man making a mistake is sent at once to the guard-room. It is also part of the officer's duties to give lectures to their men on the great soldiers of all times and nations, from Alexander downwards.'



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THE THEOSOPHIST.

(FOUNDED IN 1879.)

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"THERE IS NO RELIGION HIGHER THAN TRUTH."

[Family Motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

SIXTH SERIES, CHAPTER XVI.

(Year 1897.)

WE resume our notice of the Convention of 1897 which was begun in the last chapter. The tone of the Annual Report is that of a breezy optimism, as will appear from the following extract from the Presidential Address : " Never before, since the Society's foundation, have its prospects been brighter, its sky more unclouded. Storm may come again, nay we may be sure they will, and fresh obstacles present themselves, but one such exciting and exhilarating year as 1897 braces up one's courage to stand the worst shocks and surmount the most obstructive difficulties that can be found in our forward path. It is not merely from one quarter that good fortune is flowing towards this centre, but from all sides ; not only from America but from Europe,

* Five volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and three of the volumes are available in book form. Prices : Vol. I., cloth, Rs. 3-12-0, or paper, Rs. 2-8-0. Vol. II., beautifully illustrated with views of the Headquarters, Adyar, cloth, Rs. 5, paper, Rs. 3-8-0. Vol. III., covering the period of the Society's history from 1883 to 1887, is sold at the same price as Vol. II. It is uniform with Vols. I. and II. and illustrated with many portraits. It will have a special interest in that it introduces to the reader's notice other Mahatmas than those already known. Apply to the Manager, *Theosophist*, or to any Theosophical Book Agency throughout the world.

India and the Australasian colonies come to us the proofs that our Theosophical movement rides on the crest of a wave of spiritual influx that is circulating around the globe."

One of the most important events of the year as affecting the interests of the whole Society was the long tour made by Mrs. Besant, accompanied by the Countess Wachtmeister, throughout the United States. At the outset, in New York, the leaders of the Secession party were engaged in a campaign of slander and hatred against Mrs. Besant for the part she took in the exposure of Judge's guilt; baseless slanders were circulated against her, her motives calumniated, and all she had done, out of the abundance of her sisterly love for him and his Section, was absolutely forgotten and her benevolence repaid by criminal ingratitude. For a time during the tour her audiences were small and her expenses exceeded her receipts. But the power behind her was irresistible, and perfect success crowned the latter half of her tour. Here is what Mr. Fullerton said in his Official Report of that year:

The great event of the year has been the six months' tour of Mrs. Annie Besant. Of course no estimate is possible of the thousands to whom came, directly or indirectly, a knowledge of Theosophy through her public lectures, receptions, and interviews, with the widespread newspaper notices thereof, or of the countless thought-forces set in motion by labors of such length. Nor is it possible to gauge the instruction, the cheer, the enlightenment, the inspiration given by her in private intercourse, nor yet the gratitude felt by those thus helped. As a mere matter of numerical statistics it may be stated that Mrs. Annie Besant formed twenty-three new branches, and that her recommendatory signature appears on two hundred and twenty-one applications for membership.

One element of indescribable value in the results of Mrs. Besant's tour is the rescue of Theosophy from popular opprobrium as a system of clap-trap, cheap marvel, and sensationalism, and its restoration to its real plane of dignified religious philosophy. The general contempt brought upon Theosophy by recent travesties of it has been greatly abated through her magnificent expositions of it. At this time Mrs. Besant's portrayal of the real "Ancient Wisdom" has an importance exceptionally great, one which will be more and more discerned as years unroll. That her tour was enjoined and supervised can readily be perceived by all familiar with its bearings.

Mr. Fullerton speaks appreciatively of the long-continued labours of the Countess Wachtmeister, who, from May of 1896 up to the time of his writing, had formed fourteen new Branches, travelled over a large part of the North and West and was to do a tour through the

South during the coming winter. Anything that can be said in praise of the self-sacrificing labours of this patrician lady would be well deserved, for since she joined the Society and helped and consoled H. P. B. in Europe, she has thrown herself with tireless energy into the helping on of the movement: her time, her strength and her money have been ungrudgingly given, and despite her age and growing infirmities she has travelled over many countries of the world.

Three important systems of Sectional work were devised and aided by Mrs. Besant,—a committee from each group of arranged States, with a correspondent in each State, for giving information as to hopeful points and for labour therein; a committee to whom questions as to doctrine or duty or truth might be sent for consideration and response; a Lending Library plan, by which Branches might enjoy for a time the use of standard works: moreover, under Mrs. Besant's auspices, a committee was appointed by that year's Convention to issue successive *Outlines of Branch Study*, and the Chicago Branch published a carefully-analysed Syllabus, very helpful to Branches and private students, and as an aid to propaganda a member of the Section contributed 50,000 copies of Mrs. Besant's pamphlet, "What Theosophy Is."

The European Section reports among its important events of 1897, the publication of Vol. III. of "The Secret Doctrine," Mrs. Besant's "Ancient Wisdom" and Mr. Leadbeater's manual on "The Devachanic Plane;" H. P. B.'s magazine, *Lucifer*, changed its name to *The Theosophical Review*, increased in size and improved in form. A very comprehensive programme of visits to Branches and of public lectures was carried through within the Section and Mrs. Cooper-Oakley visited France, Italy, Germany, Austria and Russia, while Mr. Mead travelled through Sweden and Holland.

The newly-formed Dutch Section made a most encouraging report for the fraction of a year which had transpired from the date of the granting of its charter, May 14th, to the date of the report; Mr. Fricke also introduced a brief historical retrospect. It appears that when the first charter was issued to a Dutch Branch in 1891 there were only three of the members who understood English and no Theosophical literature in the Dutch language had as yet appeared. But at the time of the General Secretary's Report in 1897, all the Lodges, with one exception, possessed Lending Libraries containing

all Dutch publications and the standard English Theosophical works ; all of them held weekly meetings and devoted at least one evening in the month to public lectures ; study classes and question meetings for the benefit of enquirers were being held as well as classes in English and Samskrit, mathematics in the Amsterdam Lodge and in the other Amsterdam Lodge, the Vâhana, a weekly class for theoretical and practical geometry. The change in public sentiment towards us is also noted : at the beginning the newspapers would have nothing to do with our members and refused all articles sent in, but things had already so changed at the date of the Report that editors were not only willingly accepting articles on our subjects but also were giving very fair reports of our public lectures. Sectarians had begun to write against us, especially the Roman Catholic papers which had been devoting much time and space to attempts to prove our ideas fallacious. In short, the prospects of the Netherlands Section were bright and encouraging.

The phenomenal growth of our Society during the year 1897 had no parallel in our previous history. Sixty-four new Branches were added to the list and distributed as follows : Indian Section fifteen, European Section eight, American Section thirty-seven, Scandinavian Section one, Australasian Section two, New Zealand Section one. Deducting Branches seceded we had 402 living charters and recognised Centres remaining. It was in that year that the Dutch Branches were grouped into the Netherlands Section, making the seventh of the grand divisions of our Society, the sequence of their ages being : 1. The American ; 2. The European ; 3. The Indian ; 4. The Australasian ; 5. The Scandinavian ; 6. The New Zealand ; 7. The Netherlands. I am glad that, in noticing the organisation of the Netherlands Section, I recorded the following prophecy : " Once let them become convinced of the merits of the Theosophical teaching, there is no sacrifice they are not capable of making, no obstacles they will not try to surmount to put our movement on a sure footing. In this, they resemble the Scotch." The outcome of the movement in Holland bears out this prophecy to the very letter : as for Scotland, she is not yet awakened ; her tremendous latent strength in this direction will be developed in the future.

The General Secretary of the Indian Section, Babu Upendranath Basu carried an optimistic tone throughout his report. There is a

record of great activity on the part of all the workers. New members had been admitted into 49 Branches, 15 new charters had been issued, 6 old Branches revived and 355 members had joined the Section. The Reports of the Australasian and New Zealand Sections, of course, make much mention of the joint tour of Miss Edger and myself and notice the encouraging fact that the sale of our literature is constantly increasing. A very healthy state of things was reported by the General Secretary of the Scandinavian Section, which to me is always a most interesting item in our yearly report of activities. How impressive is a fact like the following : " A new Lodge was founded on the 16th October under the name of Bäfrast, in Lulea, a Swedish town, situated in the Polar regions. It already has sixteen members, with Mr. S. R. Sven-Nilson as President." The Report of Mr. Buültjens, General Manager of Buddhist Schools (Ceylon), shows that at the close of 1897 there were in the Colombo Circuit 13,910 children under instruction in 64 schools ; the number in the Galle Circuit is not given, but in the Kandy Circuit there were 2,884.

As usual the Anniversary of the Society was publicly celebrated on the 28th December at Victoria Public Hall, Madras : the usual crowd were present and the usual enthusiasm prevailed. The addresses of the year were by the President-Founder ; Dr. A. Richardson ; H.R.H. the Prince-Priest Jinawarawansa ; Mr. Roshan Lal, of Allahabad ; Mr. Harry Banbery ; Mr. Knudsen of Hawaii, and Miss Edger. The Prince's address was in the form of an Open Letter, which was read for him by myself, and from which it will be worth while to copy some extracts as showing how the views of a royal Prince, ex-diplomatist and man of the world, can change when he turns his back on the worldly career and takes up the life of a religious mendicant. Such an act of renunciation as this naturally appealed in a striking degree to the imaginations of the Indian audience in the history of whose ancestors are found many similar instances. The Prince said :

I am extremely reluctant to come on the platform at this meeting, as requested and give my views on questions engaging the attention of the Theosophists.

In my present retired life, which is that of a Buddhist Monk who is yet in his first stage of the priesthood—that of learning and acquiring knowledge and experience,—to take the position of a speaker on a public platform would not be consistent with my aims, or the rules of my order, and certainly contrary to my naturally retiring disposition.

I would, therefore, crave your kind indulgence to allow me to remain as an attentive listener and receive the teaching and suggestions of those more ripened in experience and who are qualified to teach on subjects so abstract and philosophical as well as practical. As a listener and a student I shall fulfil the desire I have so long indulged in, to come to India and learn her ancient wisdom.

I confess, my dear Colonel, I shudder to reflect on the modern calamities of which we have already had the experience, and the possibility of a European war is more frightful still, amidst religious activity and societies for all kinds of works for the alleviation of the sufferings of humanity.

Is it not anomalous, that such should be the state of things in the world of to-day?

The truth is, I venture to suggest, that men have become too learned and knowledge is a drug in the market

The beauties of morals and religion are taught and acquired as any other knowledge is taught and acquired, and for the same object, but neither the teacher nor the learner practises them after they have learnt. Hence knowledge becomes a dangerous weapon, as very clearly pointed out by Miss Edger this morning.

If Theosophy would undertake, in addition to the work of bringing men together into one Universal Brotherhood, the duty of leading men by example and practice, and training them instead of merely teaching them in religious truth, by their exemplary life, so that they might be either true Christians or Hindus, or Buddhists, &c., whatever be their religion, and not hypocrites as they now appear to be, it would be conferring the greatest of all the boons of the century. The one work that is needed now, I believe, is example and practice and not mere theories.

Personally, and as far as I have yet learnt, I think that all the elements necessary for the basis of a Universal Religion are found in Buddhism. For there you find the Truth that no man can deny and no science can disprove. In its purest form as originally taught by its "Finder" (Buddha was not a founder but a finder, so was Christ, &c.) there is no superstition or dogma. It is therefore the religion of nobody, the religion for everybody, and to regard it as of Buddha alone and call it Buddhism is extremely misleading. Buddha was a finder of truth concerning existence and eternity. This religion of truth is always here in the Universe and it is found out by any one who seeks it and brings it to light when the world has need of it in the course of its eternal evolution, for its spiritual requirement.

The key-note to Buddhism, and its idea of salvation, which is purely philosophical, is that it is neither "you" nor "I" nor anybody else that suffers misery or enjoys happiness or attains to Nirvâna. It is the "Pancak-khandha" or the five component elements of being that does this.

The secret of misery and happiness is to be found in selfhood and where there is self there can be no truth, for self is an illusion. The moment one for-

gets one's self, pleasure and pain and all other sensations disappear, and the Truth of Buddhism is seen, and Nirvâna gained.

As thought is the seat of the delusion of self, it is in thought that either happiness or misery is found. Hence the whole of the Buddhist metaphysic or psychological science is summed up in these four words of very deep meanings and capable of great expansion: *Cittam, Cetasikam, Rûpam, Nibbânam*, or Thought, Perception, Sight and Nirvâna.

From this, deep and earnest contemplation on the Four Noble Truths brings the conviction as a sequence, that misery or happiness depends on thought and conception; right thought and conception bring happiness; erroneous thought and conception bring misery; for the one makes you see things in the cosmos as they really are in their abstract truth, and the other as they appear to be in relative truth.

Hence Nirvâna depends upon the three elements of Thought, Conception and Sight.

The whole of their religion, as you have already stated in your Catechism, is summed up in the celebrated verse:

To cease from all wrong doing,

To get virtue,

To cleanse one's own heart—

This is the religion of Buddha.

And a more beautiful doctrine and a greater truth has never been told in any religion in the world.

This reminds me again that we are really spiritually retrograding, and need radical reform in our educational methods for bringing up our children and for the Buddhists of Ceylon in providing them with education based on the plan of bringing up the Buddhists in their own religion. This system, before your time, practically did not exist, and the universal praise that has been bestowed on you by the Sinhalese for the blessings which they now enjoy, must be a source of pleasure and happiness to you.

May you and your Society, such as I to-day conceive it to be, be protected by the Triple Gem which is Truth, and be successful in all right efforts.

H. S. OLCOTT.

SELF-CULTURE

OF

THE YOGA OF PATANJALI.

THE Yoga has been discussed often and from many a point of view. It appears to me, however, that a full and complete discussion of this splendid ancient philosophy has not yet been attempted. It is my object to show in these papers that the Yoga of Patanjali is the sublimest exposition of the Science of Self-culture—individual and national.

The primary object of the Yoga philosophy is to expound the laws of the culture of thought. But before these laws can be fully understood, it is necessary to understand well the present constitution of the human mind. This further necessitates an inquiry into the nature of the objects of thought, and into the highest possible state of mental culture. There is hardly any subject of human interest which Patanjali has not mentioned as a necessary study for the culture of the human mind.

Patanjali was a Sāṅkhya philosopher and it is that system of philosophy which he has incorporated in his treatise, in order to illustrate the laws of thought he propounds. The Yoga proper, that is, a study of the laws of mental culture, might be made to fit in with any system of philosophy, ancient or modern. But when we are studying Patanjali, we must take his own philosophy—the Sāṅkhya—as the basis.

The Sāṅkhya Yoga philosophy is the most splendid, original and unique of all the systems of philosophy bequeathed by the ancients to the modern world.

The Sāṅkhya system is attributed to Kapila, and the Yoga to Patanjali. In point of fact the philosophy of both Kapila and Patanjali is the same. The only difference is that Patanjali recognizes the existence of *Īśvara*, while Kapila entirely does away with such an entity. It is for this reason that the system of Kapila has been called Atheistic (*Nirīśvara*), and that of Patanjali Theistic (*Ses'vara*). But these words, while applied to the systems of Kapila and Patanjali

must be understood in a peculiar sense. For the *Īśvara* of Patanjali is by no means the *Īśvara* of Nyaya or the ordinary God of some religions. This difference will become clearer as we proceed further. The only point here is that but for this there is no difference between the two systems. And indeed if we recognize the interpretation put by Vijñānes'vara on Kapila's position with regard to God, we might say that there is no difference whatever between Patanjali and Kapila.

The twenty-five principles of the Sāṅkhya philosophy are common to the teaching of Kapila and Patanjali, and exactly the same functions are assigned to them by both philosophers. The definition of Yoga given by Kapila is word for word the same as that given by Patanjali. Some of the aphorisms are common to both writers as their books have come down to us.

The Yoga of Patanjali does not mean conjunction with the supreme soul. It is a system of education which proposes for its investigation the laws of the conscious evolution of the human race to the highest possible state of happiness, which from one point of view may be called conjunction with the supreme soul. But that point of view Patanjali has not taken. The definition of the highest state of happiness is common to both the philosophers. The study of philosophy is one of the highest means of culture; and thus, while investigating the laws of mental culture, Patanjali, as it were, by way of illustration, propounds the entire system of philosophy which otherwise bears the name of Kapila.

I believe that all that is to be really attributed to the founders of these two schools of philosophy, is the method of treatment. As to the facts of their philosophy, these appear to have been taken by both philosophers from some common source. In other words, it appears that both Kapila and Patanjali belonged to a common school of philosophy, and it is the teachings of that school which both authors have put forth in a light which under the circumstances seemed the best to either.

Kapila was the older of the two philosophers. He it was who first thought out the complete system of the Sāṅkhya philosophy. He was the greatest of the *Siddhas*—those who forestall perfect humanity by the force of their penance. The Lord Krishna in the Bhagavad Gītā says—"of the *Siddhas* I am the thinker, Kapila." He was a man of mighty intellect. His analytical and synthetical powers

were of the highest order. He has analyzed the universe into twenty-five *tattvas*, and has established the sequence of their manifestation by inferential reasoning, for the benefit of those who have not like him developed the powers of Yoga.

It is here that Patanjali's work begins. He takes up the human mind as it is, discusses the methods of bringing out its latent powers, and marks out the stages of its progress, at the same time pointing out the objects which lend themselves to direct, as compared with inferential, knowledge at the different stages of mental progress. We are introduced to a system of education which takes, in one comprehensive grasp, the intellectual, moral and spiritual educations of the human race, and gives us a view of the possibilities of human nature, before which any modern conceptions of human life dwindle almost into nothingness. Kapila and Patanjali thus teach but one philosophy. Both these systems are really one. As the Lord Śrī Krishna says :

"He only sees, who sees the Sāṅkhya and Yōga to be one."

The importance of the study of the Sāṅkhya Yoga philosophy can hardly be overrated. At a time when problems of religion and spiritual philosophy are forcing themselves upon the minds of all classes and denominations of people all the world over, the presentation of a system of philosophy at once comprehensive and unique, must be interesting and instructive at once. Not only to the religionist but also to the social and political student the study of this philosophy is equally important. It presents a consistent view of all the phases of human life in all its departments. The laws it formulates apply with equal force to individuals and their various aggregates—to the classes and the masses, to the state and its subjects. The study of these laws must be of the greatest importance, just now, when the basis of the social and religious government of the various nations of the world is being more and more studied. The entire social system of the Hindus has had from time immemorial the Sāṅkhya Yoga philosophy for its basis. The great law-giver, Manu, was a Sāṅkhya Yoga philosopher. The theses of this great seer of antiquity on all subjects of human interest find their readiest explanation in the teachings of this philosophy.

To the student of Hindu society this study is of equal importance. Those who would fain discover the true causes of the

degeneration of the Hindu race, must first apply themselves diligently to the study of the Sāṅkhya philosophy, because in its most palmy days Hindu society was governed by laws formulated by Sāṅkhya Yoga seers, and because it is the misapplication and misunderstanding of these laws, which has caused the present degeneration. The Lord Śrī Krishna while preaching to his friend and disciple on the field of Kurukshetra, has said that his teachings consisted of the same Yoga which he had formerly preached to Manu's father, Vivasvan, and which had been forgotten by lapse of time. It is the same Yoga which he taught as Kapila. That Yoga has again been forgotten since the time of the *Mahābhārata*, and the result is the pigmy race which now brings disgrace to the land in which Kapila and Patanjali moved and taught. If Hindu society is to be reformed and brought round, its working must be brought into consonance with the teachings of the Sāṅkhya Yoga philosophy. Not only the individual, but the national mind should be cultivated according to the principles of that philosophy. The cultivation of the human mind is the sole object of the Yoga philosophy. But mental culture means, to the Yoga philosopher, very much more than it might mean to the ordinary reader of modern days. I use the word mind for the technical *Chitta* of Patanjali. The *Chitta* is the subtle, active principle in the universe, which evolves and unfolds higher and higher life on all the planes of universal and individual life. In man it is the human mind, using the word in a very much more extended sense than its ordinary signification at the present time. The possibilities of its development are infinite. What is there which the human mind cannot achieve. Some of the attainments which mark the stages of mental progress, and the evolution of the *Chitta* to the state of the perfect happiness of *kaivalya*, are given by Patanjali as follows :

The attainment of physical beauty, and an adamant constitution (*kāya sampat*) (III. 44, 45), motion through air and water (III. 39, 41), hardihood and power of endurance without flinching, firmness (III. 30), absence of hunger and thirst, whenever necessary (III. 29), the attainment of the powers of fellow-feeling, and sympathy with those in trouble (*karuṇa*), the feeling of joy and satisfaction at seeing those who are happy (*maṭtri*), the feeling of bliss at seeing those who are virtuous (III. 22), the knowledge of languages and inarticulate animal

sounds (III. 17), the knowledge of the systems of the body (III. 29), the knowledge of astronomy (III. 26, 27), the knowledge of the *lokas*, the three or seven worlds (III. 25). These attainments, I cull for the sake of illustration. There are many higher ones but of them further on. It will be seen from this list of attainments, that individuals or nations must be great even in what is ordinarily called a worldly sense, before they can lay claims to entry into the higher regions of life, or even dream of them with success.

The proper education of a nation or an individual has for its object physical beauty of the highest order, an adamant constitution which will be up to all sorts of hardships wherever they may have to be suffered in the life of a soldier, or a student, or a saint; the attainment of the means of motion, even though it be through air and water, to say nothing of solid earth. Every one must learn to disregard hunger and thirst, in the pursuit after higher and nobler things. We must lead a life of hardihood and simplicity if we would be great, and walk safely on the road of highest happiness; we must be firm in our undertakings, we must learn to love our fellow-beings; we must sympathize with them in their troubles, we must be glad with them in their joys; we must learn to be proud of their virtues; we must not look down upon them for their vices (*upeksha*), but must do our best to make them good and happy. We must try to study languages and sciences, physical and mental. What man in the world is great who has done nothing of these? What nation of the world has ever become great which has not striven to attain and retain these noble *siddhīs*?

The mind turns naturally towards the Hindus to begin with. With the splendid heritage of a philosophy, which has so exactly marked the stages of human progress, they have not retained even the minor *siddhīs*. They do not stand even on the lower rungs of the ladder of human progress, and they dream but weakly of ultimate happiness, quietly forgetting, in their ignorance, that the lower *siddhīs* must be attained before they are fit for the higher ones and that the *puruṣa* must pass through all the experiences of *prakṛiti* (*bhoga*) before he can attain the highest state of *apavarga* or *kaivalya*. The laws of nature cannot be violated. The great teachers of the Sāṅkhya Yoga philosophy have laid it down long ago that man must first live the lower life, then he must conquer the desire for that, for desire is but an

overgrowth and abundance, and then pass on to the higher, and so on along the graduated ladder of progress. One must live the life and know its attractions before there can be any merit in the renunciation, before renunciation can even be thought of, and however rapid may be the progress which one might make it possible for himself to make, he must rise rung by rung. A weak physical body is a constant drag upon intellectual and spiritual work. A man of undeveloped intellect will be but a sorry spiritualist. And what is true of an individual is equally true of a nation. It therefore becomes of the supremest importance to find out the true laws which govern the attainment and retention of physical vigour and beauty; so that the development of the higher principles may become possible, and with a sound and strong physical body, we should set ourselves to find and work out the laws of intellectual progress, so that it may become possible for us to rise to the higher point of the spiritual world. It is the ignorance of these laws which leads us to pitfalls. When in our ignorance we do intellectual work, and while doing it ignore the physical side of our nature, we are dragged down. The body suffers, the desire for intellectual happiness in that condition becomes an additional source of trouble, and the experiment has to be repeated several times and for several lives before our eyes open to the necessity of discovering and working out the laws of physical life. This troublesome work may be shortened if we teach ourselves to profit by the recorded experience of seers. Similarly does spiritual work and a desire for spiritual happiness become troublesome to a man of weak intellect. The removal of the three descriptions of pain set forth by the Sāṅkhya philosophy as its object must be gradual, and the removal of pain on the objective plane means the attainment of a *siddhi* on the subjective. The cessation of physical pain means, in other words, physical beauty and an adamant constitution, and the same law holds on the planes of intellect and spirit.

This seems to be the present state of the Hindu nation: In the past they reached very high on the ladder of intellectual and spiritual progress. The desire for intellectual and spiritual progress became very keen. National physique was neglected. They were dragged down from their heights, and now we see the sorry spectacle of a nation with large capacities for intellectual and spiritual life, but with no nerve to take up either with any hope of success. Our brightest jewels are forced out of

a physical life by national karma, without being able to do much either for themselves or for the nation. What a sorry spectacle this—a nation of weaklings with high aspirations, but with no power to take up work earnestly and persistently. The other nations are differently situated. They have not fallen down. They are now soaring up, and with a systematic vigour which appears to be impossible to the Hindus. Take for illustration the work of the Theosophical Society. Western theosophists are studying the laws of karma and reincarnation with a vigour of thought, and a depth of grasp which besides being highly creditable to themselves, is without doubt calculated to confer benefit upon humanity at large. But among Hindus, while every man, woman and child talks of these doctrines, how many are there outside the Theosophical Society, who understand these doctrines or can even dream of teaching them. As to those within the Theosophical Society, I have no doubt whatever that their knowledge is due to their contact with and the influence of Western brothers. Vigour of the Western is due to his sound national physique and to his fresh intellect and new science. The weakness of the Hindu is due to his fall from the heights of the past, due to the neglect of the laws of the lower planes of life.

It is always the same until the lesson is thoroughly learnt. If the Western nations do not benefit by the experience of the Hindus, they will rise for some time in the domains of intellect and spirit, and then become another example in their fall—like the Hindus—to future humanity.

To my mind the value of the Theosophical Society consists, among others, in this very important factor of its work. By trying to promote the comparative study of Eastern thought and Western science, it imparts vigour to the Hindus and holds out a warning to the Western. Both can profit in this way by its splendid work. Both can learn that the teachings of the Sāṅkhya Yoga philosophers of ancient India when rightly understood and applied to human society will lead to physical, intellectual and spiritual happiness. The view of human life which these seers take extends both ways into infinity, and it is this view which can help modern man to guide his conduct, and govern his life much better and to greater purpose than any other partial view of life.

For illustration of the way in which the principles of the Sāṅkhya

Yoga were applied to Indian society in the beginning, and how the society became degenerated when those principles were forgotten, and how the Hindus and modern nations might be benefited by a study of those principles, I shall discuss the *Varṇa* system of the Hindus. I shall here state, for the purposes of this paper, some of the principles of the Sāṅkhya Yoga philosophy, reserving their discussion for some future occasion.

One most important principle taught by this philosophy is the principle of the evolution (*pariṇāma*) of the *Chitta*. Not only on the plane of animal life, but lower down in minerals and vegetables and higher up in the realm of morality, intellect, and spirit, it is this entity which evolves consistently from the lower to the higher.

The other principle is that, although life is bound to rise ultimately in the scale of evolution, it is subjected while on its forward march to the action of three *guṇas*,—the *sattva*, the *rajas*, and the *tamas*. I shall discuss these *guṇas* later. Suffice it to say here that in connection with this branch of the subject, the higher stage is always represented by the *sattva guṇa*, that effort to rise is always due to the *rajas*, but that the reactional force of the *tamas* always asserts itself. It is a cessation of further activity, which is very necessary for digesting the results of past activity, but which is constantly prone, if not checked, to drag the rising life of an individual or a nation down the current and back again into the lower manifestation of life from which it was striving to rise. This is always a most terrible period of suffering, as the higher energy which has woven itself into life becomes an additional source of trouble. But this suffering is useful. The *Chitta* becomes prepared against the possibility of further fall, and ultimately establishes itself permanently in the higher stage, thence to try to rise to still higher stages.

That the rise and fall are regulated by the law of *Karma*, the actions which lead to the higher plane, being in accordance with the *dharma* of the higher plane, are considered good. Those that lead back or chain the *Chitta* to the lower stage are considered bad. It is for this reason that the virtuous in their fall suffer more than those who have not yet risen at all. If by the study of the Sāṅkhya Yoga philosophy they see that their own weakness has brought about their fall, if the sense of shame thus brought about intensifies the keenness

of their suffering, they are led to correct their mistakes, and thus rise sooner out of the mire.

We shall now study the *Varṇa* system in the light of these principles. That the law of social evolution is at the root of this ordered division of political society, the least thought will make clear. All human societies tend to throw themselves into four great classes. Four great functions must be performed before a society can be maintained in progress.

The first of these classes consists of the performers of manual labour. This is the distinguishing characteristic of this class. The second great class consists of capitalists. Capital is the characteristic of this class. The third great class represents those who maintain the performance of their various duties. This is the first two classes in the performance of their various duties. This is in modern societies represented by the State. Administration is the characteristic of this class. The fourth great class is represented by the teachers of humanity, who think out the laws of progress, who discover scientific truths, and teach and instruct every class in the performance of their various duties, with a view to higher and higher development. Thought is the characteristic of this class.

In ancient India these four classes were named the *Sādhas*, *Vais̥yas*, *Kshatriyas* and *Brāhmanas*. The functions assigned to these various classes show this plainly. Thus, Manu says that the duties of *Brāhmanas* are stated to be Reading, Teaching, the performance of *yajnas* themselves, and the making of others to perform *yajnas*, giving and accepting of charities. And if we refer to Chapter IV. of the *Bhagavad Gītā*, we find the sacrifices (*yajnas*) counted there. As the performance of these *yajnas* is conducive equally to individual and national greatness, and as all these *yajnas* are put down as important practices of *Yogas* by Patanjali, and as it is necessary to study these *yajnas* for the complete understanding of the duties which the four classes of society have to perform with a view to social greatness, it will perhaps be well to discuss these *yajnas* here in detail. As, however, this paper has already become rather long for a single issue of the *Theosophist*, I shall continue the subject in my next.

[To be continued.]

RAMA PRASAD.

"THY WILL BE DONE."

FROM how many pulpits in the world and from how many pews must the holy aspiration of the human heart, "O Lord, Thy will be done," be going forth in space; how many thousands, on a Sunday, may be uttering it more with their lips than with their hearts, without the least consideration that in giving expression to it they are expected to honour the great Law of Righteousness which wakes and works for the good of all, for bringing them a step nearer to the goal of Life. If one were to study his own heart and probe it, down to the very seat of his earthly hopes, with their ever-to-be-realized anticipations, gloomy often, but brilliant by fits and starts, with scarcely anything in them to support and strengthen the soul, he will hardly have the boldness to say that he has a real conception of a sentence so fraught with bliss and so pregnant in meaning of the highest import, to him whose inner eye is open to the gravity of correspondence between the within and without of man. On the lower plane of life, where most of the interests of a man are centred in self-aggrandizement, where he thinks that he is the only one for whom Nature and Nature's God exist, there is very little hope that he will earnestly pray that the will of God, however unerring and righteous, may have precedence over his own self-seeking desire. So absorbing are the concerns of individuals during a single passage of life on earth, that their minds are monopolized by a feverish anxiety to make the most of the body, without the slightest consideration of their mighty possibilities, to actualize which they are here for but a short time as helpers and associates of the Law of Evolution. All religions infallibly teach that the will of God is the holy appanage of the manifested world, which works for the good and growth of everything, movable and immovable, that exists; it is established to achieve the weal of all, and it persists, in the infinite providence of the Great Being, to impart self-consciousness to evolving Jivas. But as the will of God is not intended for separate entities, nor meant to function in a limited area, the element of personality, under the garb of voluble resignation, ever rises in rebellion against it. The isolation of single desires and the futile

effort to prevent the body from its inevitable decay, make the Divine will, though destined to conquer all opposition in the long run, lose in pointedness and energy what it might gain by co-operation and harmony. The will of God and the wish of man are poles apart, and though man and his wishes are but veritable reflections of God and His will, the infinite wishes of an infinite number of men, incoherent, disjointed, and, above all, adulterated with the animal self, fail to achieve their object against the one mighty aimful will wherein the idea of self is wholly expurgated. Had that one will not its overpowering force, it might have succumbed to its rivals. Ignorance of the higher states of consciousness in which man appears quite different from what he thinks himself to be, tends much to hide his connection with the higher planes and lulls him into the belief that the subtle workings of his thoughts and emotions have no reality of their own, and unperceived as they are they have no purpose of his own to serve, in his development.

A great step in advance is possible when the conviction dawns, however slowly, that there is comparatively greater persistence of life and energy in our mind than in the physical cells of our body, and that thoughts live longer than they. The momentum imparted to all sorts of activities by our mind is a secret which very few care to know, and those few who do know it, very often fail to realize the gravity and importance of thought-economy in the domain of human life. There may be thousands in this world, who may have a certain amount of pious desire in them to possess resignation to their hard lot in life, but they are not aware that when they give utterance to the words, "Thy will be done," they falsify their hearts by their lips, when the heart is not responsive fully to what the mouth expresses. This pious prayer, to put the Lord's will above all our personal wishes, tends to hypocrisy and is not likely to promote our spiritual progress. It is only when the sneaking purposes of the lower self sleep to wake no more, when the motives for continued isolation cease to operate, that a man can be said to effectively use this mantram of yielding to the Divine Will, which rests on justice, equity and righteousness, and works for ever and ever for the good and well-being of all. In fact, he who has attuned his heart to his head, or, rather, his head to his heart; who has taken refuge in the Eternal by sacrificing his impermanent self, he alone can pronounce it with a

telling force to lift himself and others from the mire of *Mâyâ*. Man, by the inherent gift of divinity inherited from his Father in Heaven, always tries to mould the world by the expression of his own views, with ever an eye to his own interests in preference to those of others, and such a procedure is a strong deterrent to the will of the Holy Lord, who having nothing to gain in the three worlds, protects the universe, in order to teach us to grow like unto Himself, by crucifying Himself in matter for æonian periods.

The unalloyed purity with which the words go out is the measure of a man's high position in evolution, how much he is able to live for others, or, in the words of the late Professor Drummond, how much of "other-ism" he has developed within himself.

Now we shall proceed to examine in how many different ways a man tries to assert his own will at the expense of the all-embracing and all-protecting will of the Omnipotent. To take a common instance—the weather, with thousands, is a source of dissatisfaction and discomfort. Should a morning open with frost, or should it commence with a gloomy aspect of the heavens, how many murmurs and half-uttered growls will go up expressing dislike with the surroundings, for the rest of the day. Concerned as each man is with his own affairs, he only takes thought of the effect of bad weather upon his own limited circle, but not so the mighty Law which worketh for Righteousness; it sweeps through space *for all*, and there is hardly a particle of matter which can stand unaffected by it. Each man, as a rule, seems to think that the forces of Nature stand for him alone, and he, therefore, cares only to judge of their effects so far as his own interests are concerned.

Again, for a moment, consider that when death or separation takes place in a family, with what feelings do we generally receive it. Hundreds and thousands in such cases are apt to express discontent, if not positive dislike, for the order of things as it exists in the government of the world; and the removal of a physical encasement is found fault with, because the party afflicted thinks that it should not have been treated with the deprivation it did not, in his fancy, deserve. At such a time, that humble and patient resignation which gives in to the rulings of Heaven, whose wisdom is beyond cavil and criticism, and whose modes of governing the universe are based on the solid rock of justice, is really a rare thing. Our personal predilections count for

little in a sphere where all are taken care of with impartial justice and minute accuracy of love. We may consider it a burden beyond our shoulders to bear when we have a family of half-a-dozen to look after and support ; but there is the all-protecting Father of us all—the great Human Family—who never has swerved from His great responsibility of maintaining it for infinite periods of time in perfect righteousness and plenteous mercy. Can we accuse Him who is whole and indivisible for not going out of His way by stooping to the selfishness of a few ? What would become of our body, if the Life within would only attend to a few cells composing it, leaving the rest to take care of themselves ? Would not dissolution follow in the wake of such a procedure, and would not the nurse be the grave-digger by such a short-sightedness ?

In our daily transactions through which we whirl automatically, whether they be intellectual, social, commercial, domestic, or political, we keep ourselves so prominently in the front that we hardly have time or inclination to think that there are many like us in the same walks of life whose rights have to be served, whose aspirations have to be answered, and who hold in the mind of the Great Being the same place that we crave for ourselves. In these days of debasing and brutal competition, how very, very few there be, who do not wish that their rivals in the race of life, their own brothers, sons of the one Father, were not in the way, or were in some uncongenial regions in which they themselves would never, for a moment, like to be. How many tradesmen, artisans, and professionals of all kinds, would like that those who follow their own occupations should thrive and be better off than they ? Individuals unite to make nations, and nations combine to build Humanity, and hence the thoughts of the former are the guiding-stars of the latter. In our heart of hearts many of us breathe the wish that we alone may prosper, and yet, our lips, from the pew, with shameless hypocrisy, give out that the Lord's will, which lives for all, may come to pass. We carry the knife in our sleeves to cut the throats of others, but in our palm, we show the olive branch to wish well by the world. We falsify our hearts by the spoken prayer that the Kingdom of Heaven may be our own.

Go a little further, and see if, in our attempt to approach God, in our daily prayers, we are any the less selfish than we are in our mundane matters. In fact, the bulk of human thought when

it tries to reach the Supreme, is also adulterated with a yearning to get something for the personality. The feeling of exclusiveness is so rudely violent that hardly one in a million can breathe forth the unselfish prayer, "O Lord, Thy will be done," that I, a part of the Whole, may also be blessed when Thy will is done for the Whole. We voluntarily shut out ourselves from the infinite mercies of the Divine Being by craving His attention all to ourselves. Immense would be the gain of Humanity, if all the units composing it would combine to imitate the example of the Father in Heaven, who in His all-embracing love, gathers everything that exists, and every manifested form, in His boundless bosom. The will Divine which has chalked out Its evolutionary plans, from the dawn of a Manvantara, cannot be frustrated, It must gain Its end, for It is whole-hearted and unselfish, but the difficulties It meets with in the human kingdom, on account of non-union with that very will, puts off indefinitely the much longed-for millennium which is to usher in the day of peace and rest for the Son of Man. How stupendous is the task which the Great Being has set before Himself, to develop in each unit that exists, that appears at first nothing but a bundle of strife, discord, confusion and isolation, a perfection wherein all these vanish and give way to harmony, peace and unity—the wages of the toils and troubles of the soul, once benumbed in the frost of ignorance and illusion.

When we live for the body, we cannot obey the omnipotent will of God ; but when, conscious of the aim of human life, we live in the immortal spirit, *for all and in all*, we come to grasp the meaning of rearing the tree from the tiny seed. The desires for earthly acquisitions, which rule the thoughts of most men, do not permit them to look into the treasures concealed in their own hearts, and every desire cherished and attained prepares them for endless experiences, till the mortal becomes more mortal, without realizing the object of evolution, *viz.*, the shaking away of painful limitations, inseparable from the phenomenal life. Every desire nursed for the separate self means running counter to the Law of God, a struggle to catch the shadow at the expense of the substance, an ever-widening gulf between God and man, between the Infinite and finite, between Him who wills us to be God, and him who delights to be the worm. The insuperable barrier between these two is due to their diametrically opposite natures ; the

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one is undivided and indiscrete, the other would persist, even when warned and taught, in imperfection and littleness.

The chief reason which prevents a man from attuning his will to that of the Author of the Universe, is due to his being composed of the perishable and imperishable, the lower and higher, which build him in "the human form divine," and because his normal activities are associated with the lower and perishable, he considers that it will be to his own interest to ally himself with them. His frailties take possession of him for the greatest period of his sojourn here below, and guided, as a rule, by nothing higher than sleep, hunger, fear and enjoyment, he misses the grandest opportunity which Nature has put in the way of human forms, to sink matter and bring spirit on the surface. The feeble wish of man and the powerful will of God sprout from the self-same seed; the one gives the Dead Sea apples, full of dust and ashes, the other yields the blissful fruits of immortality, tasting which a man gets the vision of the heights he has fallen from, and to which he is, ever and anon, beckoned to rise. Every human being shows his activities in three different ways—by his thoughts, words and deeds—and in each of these three, he, in the incipient stage of his progress, never attempts to subordinate his own concerns to those of others. In his thoughts, pre-eminently, he is furthest from wishing God-speed to entities other than himself, and it is here that the contrast between man and his Maker is the most glaring, since the one is partial and stinted, while the other is all-reaching and full. The basic activity of a man lies in his thoughts which are the master-builders of his Karmas. Nature is much hampered in her work by the complicated machinery of a man's mind, for in him there is a world within a world, where there are definite plans laid out and organized, where everything is, more or less, meant for the self, and where self-centralization is the order of the day. Though she meets so much turbulence at his hands, it is from man and man alone, that she gets the greatest help when he becomes her colleague and partner. Nothing turns the wheel of evolution at a faster speed than his thoughts, when they are diverted into the channel of Spirit for which they were originally intended. When the unruly becomes tractable, when the enemy turns into a friend, when the winter of selfishness turns into the sunshine of altruism, the dawn of spirituality joins man to heaven where there is peace eternal for all that live, move and have their being

in the One without a second. Well may a man speak of himself, in the words of the poet, when he has identified all his interests with his God :

I was a wandering sheep,
I would not be controlled ;
But now I love my Shepherd's voice,
I love, I love the fold.
I was a wayward child,
I once preferred to roam ;
But now I love my Father's voice,
I love, I love His name.

When he breaks the narrow groove in which he is accustomed to move, and when he becomes as liberal and widespread in his motives for actions, as the elements themselves, free as air, all-pervading as fire, all-embracing as ether, then alone he can produce the magical effect of blessing Humanity and himself by giving utterance to the most potent spell of human life, "Thy will, O Lord ! be done," or, "Thy will, O Lord ! is my will." He soars to the zenith of his spiritual powers, he becomes one with his Father in Heaven, or is like the sun raying forth the influence of his love on all and everything whose part and parcel he himself is. The word "alien" must be expunged from his dictionary, and he must reflect himself in everything and everything must be reflected in him. A grand and glorious task this ; it is the goal of the weary journey homewards, through rugged and sole-blistering paths : the more we free ourselves from the impediments of the carnal life, the easier it is to our feet. There is an ineffable delight, unrealizable in the beginning, in living for others, in the service of God and His children. In doing good, the human heart expands ceaselessly, till its volume grows unmanageable, and its owner is dazed at his own undreamt-of potentialities turned into actual powers. Since God is endless and spaceless, the heart that follows and does His will must, also, be endless and spaceless, till it comes to know the bliss of giving and living, of dying and living. Let us in our heart of hearts pray to the Great Being that His will be done, and let us, in our thoughts, words and deeds, actualize this prayer for those myriads who have not their eyes opened yet to its potent charms, so that when their time comes, they may, in their turn, swell the chorus of benedictions for the uplifting of the human race, for the glory of the Infinite who wills and exists that His finites may one day become Infinite

like unto Himself. To serve Humanity is to serve God, and on the temple of Wisdom the first injunction that He has written with His holy hand tells us, "Come unto Me, by serving My children first." Let us serve man first that his Father in Heaven be served. Do good to the visible that the Invisible may be made visible. His will is that man shall be served before Him, for the little good we do unto our fellows shall be repaid by the Divine Presence felt in our hearts, for God felt therein is the apotheosis of man, his immortality and the one mission of his life on earth.

SEEKER.

CONCERNING H. P. B.

AN EXAMINATION INTO THE SO-CALLED PROOFS OF FRAUD ON THE PART OF MADAME BLAVATSKY.*

AND now as to Mr. (afterwards Dr.) Hodgson,† a young man, at this time, with unbounded confidence in his own abilities, but otherwise without any particular qualifications for the investigation of occult phenomena. This gentleman, visiting India on behalf of the Society for Psychical Research, in November, 1884, spent three months inquiring into the nature of the various occult phenomena produced by, or through, the agency of H.P.B., during several of the preceding years. Having himself seen no single one of these phenomena, Mr. Hodgson's report is, of course, based, not upon his own observations, but entirely upon the evidence of others, and thus consists, to a large extent, of inferences drawn by him from such evidence, these inferences appearing, in many cases, to be built upon very shadowy and unsubstantial foundations. Unfortunately, the report is rendered practically valueless, to the unprejudiced investigator, by the fact that, at a very early stage of his inquiry, Mr. Hodgson fell

* Being the substance of an address delivered by S. Studd to the MELBOURNE BRANCH T. S., on October 7th, 1903, in reply to a reiteration of the original charges, and printed by request. Now reprinted from Mr. Studd's pamphlet with thanks to the author.

† Since the publication of the first instalment of this reprint, in the *Theosophist*, we have received news of the death of Dr. Hodgson—see notice in *Theosophist* Supplement, March number.

1906.]

CONCERNING H. P. B.

under the influence of the Coulombs, and thus accepting their statements as to the genuineness of the Blavatsky-Coulomb letters and the production of phenomena by means of trap-doors, etc., he at once abandoned the role of the free and unbiassed seeker after truth, adopting instead that of the pledged advocate, seeking only for evidence in support of his preconceived ideas; and so, when later he allows himself to sit in judgment upon the charges he has, from the first, adopted, it is but natural that he should find these charges proven. However, on receipt of his report, the Society for Psychical Research, as Mr. Sinnett points out in "Occult World Phenomena and the S.P.R.," proceeded to pass judgment on Mr. Hodgson's accusations without even calling for, let alone hearing, the defence, even refusing to allow H.P.B. to see certain of the above letters, then held by the Society, and which she had already declared to be "in large part fabrications." Mr. Sinnett goes on to say, "We have all heard of cases in which the judges think it unnecessary to call upon the defence, but these have generally been cases in which the judges have decided against the theory of the prosecution," but "the committee of the S.P.R. furnish us with what is probably an unprecedented example of a judicial refusal to hear a defence, on the ground that the *ex parte* statement of the prosecutor has been convincing by itself" (p. 7). Now, the whole case made out by Mr. Hodgson rests, in reality, upon the, for the most part, unsupported evidence of the Coulombs, two persons who, in the words of Mr. Sinnett, "endeavour to blacken H.P.B.'s character, by first exhibiting themselves as engaged in fraud and deception, and by then accusing her of having been base enough to make such people as themselves her confederates" (p. 8). In order to give some support to this theory of conscious imposture and vulgar trickery on the part of one who, on the face of things, has, at great sacrifice, devoted her life to a philanthropic idea, Mr. Hodgson suggests, and the Committee of the S.P.R. accepts and endorses, the long exploded idea that H.P.B. may be a Russian political agent, working in India to encourage disloyalty to the British Government: and this notwithstanding the fact that the Government of India had itself, some years earlier, conceived the same idea, but, after thorough inquiry, had abandoned all suspicion of her motives. Moreover, as to the reliability and truthfulness of the Coulombs, the Committee itself says

that where persons like the Coulombs have been concerned, their unsupported assertions cannot be taken as evidence (p. 204 of Report); thus, as Mr. Sinnett says, the members of this Committee "say such and such evidence must not be taken, and then they proceed to take it and to put it forward, and, as a careful examination of the Report will show, to build conclusions upon it, and to use bricks made out of M. and Mdme. Coulomb's statements as the foundation for the fantastic edifice they rear above." For, if every reference to the Coulombs and their statements were eliminated from his Report, every one of Mr. Hodgson's elaborate theories and assumptions must of necessity fall to the ground; and yet even Mr. Hodgson only accepts their evidence when it suits him, for, finding the testimony of Damodar, an Indian Chèla, too much against his accepted theory, he declares him to be an accomplice in the alleged frauds (p. 210), and this in face of the statement of the Coulombs "that, in order to save Madame's (H. P. B.'s) reputation, I (Monsieur) did my best to the last; and it was only on the morning of the 16th May, 1884, that I confessed to Mr. Damodar the existence of the trap-doors, as can be seen by his affidavit, and this confidentially, with the object of sparing Madame's honour, and at the moment when I saw there was no alternative before me" (p. 92 of Mdme. Coulomb's pamphlet). Again, in one of the letters previously referred to, and which Mr. Hodgson assures us are certainly genuine, Mdme. Coulomb is instructed to let Damodar receive a message in a "miraculous way" (p. 44 of above pamphlet), which, were he the accomplice we are asked to believe, would be palpably ridiculous. Mr. Hodgson admits that the sole evidence for the existence of a sliding panel at the back of the shrine is the uncorroborated statement of the Coulombs (p. 222 of his Report), and yet proceeds to build a series of elaborate arguments upon the supposition that this statement is demonstrably a true one, whilst, at the same time, assuring us that he has not "trusted to any unverified statements of the Coulombs" (p. 210). Now in regard to the numerous messages from the Masters, received, from time to time, by many different persons, all of which, with two exceptions, are declared by Mr. Hodgson to have been written by H.P.B.; when specimens were first submitted by him to two experts in handwriting, they were both convinced that the "K.H. writing" was *not* the work of H.P.B.

(pp. 282-3 of Report), but Mr. Hodgson insisted that it was, and, having thus shown what conclusion he desired, he again submitted the original, and some additional specimens, with the result that the experts then agreed with his own conclusion. As to the value of this expert testimony, I need only say that Netherclift, the particular expert upon whose detailed examination of the documents Mr. Hodgson chiefly relies, is the same one who was afterwards so wofully deceived and discredited by the notorious Pigott forgeries concerning the late C. S. Parnell and the *Times*, and of whom the eminent Q. C., Mr. Montague Williams, speaks in "His Leaves from a Life" (p. 263), where he tells us that Netherclift and another expert swore positively to a writing as that of a certain man, though it was afterwards proved to be by quite another one, adding that their evidence from handwriting is quite worthless. "In fact," he says, "in my opinion, they are utterly unreliable." Moreover, in attributing the K.H. letters to H.P.B., Mr. Hodgson ignores the fact that many of these were received quite independently of H.P.B., and even during her absence from India; in fact, he goes so far as to deny the very existence of the Masters (pp. 209-10), although, as to this, there is overwhelming evidence, in the shape of the testimony of a large number of persons, who have seen the Masters on many occasions, both in and out of the physical body. Now, of course, Mr. Hodgson recognises that if Mr. Sinnett's record of occult phenomena, as detailed in the "Occult World," holds good, then his own general theory must fall to the ground, and therefore he devotes much time and effort to an attempt to discredit Mr. Sinnett's testimony. In the above work, referring to a message received by him inside a closed note of his own, Mr. Sinnett says, "she (H.P.B.) put it in her pocket, went into her own room, which opened out of the drawing room, and came out again *almost instantly*, certainly she had not been away thirty seconds;" whilst, in a statement made before two members of the Committee of the S. P. R., he is reported to have said "she was out of my sight but for an instant of time—I will undertake to say she was not out of my sight for ten seconds." Thus, seizing hold of this slight difference in the mode of expressing a very brief period of time, which, obviously, was not accurately measured, but only roughly estimated at the time, Mr. Hodgson builds up a laboured argument to show that Mr. Sinnett's evidence is quite unreliable, and that he must therefore be regarded

as an inaccurate and untrustworthy witness, as one in whom it is impossible to have confidence. And yet Mr. Hodgson, this very critical investigator, makes some wofully absurd mistakes himself. For instance, in connection with another incident recorded in the "Occult World," Mr. Sinnett receives a telegram from one of the Masters, at a time when H.P.B. is many miles away from both the place of the receipt and that of the despatch of the telegram, and, it having been suggested that H.P.B. may herself have been the author of the letters purporting to come from the Masters, Mr. Sinnett, through the courtesy of a telegraph official, is given an opportunity of comparing the original telegram with a letter received through H.P.B. from the same Master, and is thus able to satisfy himself as to the genuineness of the letter. Now Mr. Hodgson, on the strength of a slip of paper, given to him, as he believes, unintentionally enclosed in some other papers, and which, therefore, he has no moral right to use, endeavours to show how this evidence, as to the genuineness of the letter referred to, was in reality obtained by means of a number of confederates, but, unfortunately for Mr. Hodgson's reputation for accuracy, he omits to notice that the words written on the slip of paper refer to a telegram from a different Master, the original of this latter telegram having been sent to Mr. Sinnett through a third party without reference to any occult phenomena whatever (pp. 33-7, O.W.P., and the S.P.R.). Then, again, with reference to an incident concerning the hearing of two voices, at one and the same time, by Mr. Mohini, Mr. Hodgson says (pp. 357-8 of Report): "I need only remind the reader of the hollow in the wall which was near the corner of Madame Blavatsky's room. The confederate may have been Babula, previously instructed in the reply and with a mango leaf in his mouth to disguise his voice;" to which Mr. Mohini replies: "In my turn, I need only remind the reader that this incident did not take place at Madras, where Mr. Hodgson examined Madame Blavatsky's room, but at Darjiling in the Himâlayas, months before the house at Madras was bought or occupied. What light is thrown on Mr. Hodgson's conclusions by this inaccuracy, after all his patient and searching inquiry, in which great attention is always professed to have been paid to facts, I leave others to determine" (see p. 47, O.W.P., and the S.P.R.).

In a similar manner, taking Mr. Sinnett's records of occult

phenomena one by one, Mr. Hodgson proceeds to suggest all sorts of ways in which these tricks, as he calls them, may have been worked, and, whenever his suggested method appears difficult to reconcile with the facts as recorded, he returns to the affair of the ten and thirty seconds, reminding his readers how impossible it is to rely upon Mr. Sinnett's accuracy. But nothing, perhaps, tends more to show Mr. Hodgson's lack of capacity to judge the real value of the evidence placed before him, than the fact that he lays great stress upon the differences as to detail, in the accounts of the same phenomenon, given by different persons, such variations pointing, at least so he alleges, to the untruthfulness of many, if not of all, of the witnesses; whereas the most elementary experience in a judicial capacity would have shown that, on the contrary, these very differences bear the strongest testimony to their truthfulness. In fact, it is a matter of common knowledge that, amongst people of average capacity, no two observers of any particular phenomenon are ever fully agreed as to its every detail, and for this reason, in a Court of Law, too close an agreement upon matters of detail is invariably regarded as affording strong presumptive evidence of collusion on the part of the witnesses. As further showing the very slight value of Mr. (now Dr.) Hodgson's criticism, I would remind you that when, in I think 1895, this same gentleman similarly criticised certain experiments made by a number of scientists with the medium Eusapia Paladino, offering somewhat similar suggestions as to how each particular incident might have been brought about, Professor Oliver Lodge, the well-known electrician, one of the investigators and one of the leading scientists of to-day, said in reply (see *Borderland*, vol. ii., p. 101): "I really do not see how Dr. Hodgson can get over these statements, on any of his hypotheses, without attributing to us definite and deliberate falsehood;" these words, I would add, being equally applicable to his criticism of Mr. Sinnett's work. Finally, it is worthy of note that, some years later, after having himself witnessed a number of phenomena under the mediumship of Mrs. Piper, Dr. Hodgson publicly announces his belief in their genuineness with a great blowing of trumpets, as it were, as though to say, "Now that I, one of the greatest and most exacting of critics, am at last satisfied, no one else can possibly fail to be convinced,"—and this notwithstanding his own previous derision

and rejection of the testimony of all other investigators. And now let us consider the other side of the question, let us look to the testimony of those who knew H.P.B. from personal experience, from having lived in the same house for months, nay, in some cases for years, together, and we all know how truly we learn one another's real character when coming into daily contact under the same roof. The Countess Wachtmeister, writing in 1886 ("Incidents," pp. 317-18), says: "I had been told a great deal against her, and I can honestly say that I was prejudiced in her disfavour" . . . but "I have now spent a few months with Madame Blavatsky. I have shared her room, and been with her morning, noon, and night" . . . "and I now openly and honestly declare that I am ashamed of myself for having ever suspected her, for I believe her to be an honest and true woman, faithful to death to her Masters and to the cause for which she has sacrificed position, fortune and health." Why! even a newspaper writer, in an article published shortly after her death (*Birmingham Gazette* of May 12th, 1891), testifies that "in Madame Blavatsky's life there is no black spot to be detected by the microscope of the critic. She did good deeds; she preached purity and self-denial; she taught that virtue was excellent for virtue's sake. Her philanthropy was well known." . . . "So far as personal example could testify, she was a woman worthy of admiration" ("In Memoriam," pp. 88-9). Then Mrs. Cooper-Oakely ("In Memoriam," p. 17) says of her: "In all the years I have known our teacher and friend, I have never known her utter one ungenerous word of her greatest enemy; she was the practical personification of charity and forgiveness, and was always ready to give another chance of doing better to anyone who had failed her." . . . "It is a striking fact that the more closely and intimately we were united to H.P.B. in everyday life, the more did we learn to respect, nay, to reverence her." Whilst Herbert Burrows (p. 37) says: "Quickly I learned that the so-called charlatan and trickster was a noble soul, whose every day was spent in unselfish work, whose whole life was pure and simple as a child's, who counted never the cost of pain or toil, if these could advance the great cause to which her every energy was consecrated." Again, Bertram Keightley, now General Secretary of the British Section T. S. (p. 90), says: "From the time when I first looked into her eyes, there sprang up within me a feeling of

perfect trust and confidence, as in an old and long-tried friend, which never changed or weakened, but rather grew stronger, more vivid, and more imperious, as close association taught me to know the outer H. P. Blavatsky better." . . . "However puzzled," at times, to understand her motives and actions, "I could never look into her eyes without feeling sure that 'it was all right somehow,' and again and again the feeling was justified—often, months, or even years, afterwards." Then in 1891, speaking in the Hall of Science, London ("Fragments of Autobiography—1875 to 1891"), Mrs. Besant said: "I know that in this hall there will not be many who will share the view that I take of Madame Blavatsky; I knew her, you did not—and in that may lie the difference of our opinion. You talk of her as 'fraud,' and fling about the word as carelessly, of one with whom you disagree, as Christians and others threw against me the epithet of 'harlot,' in the days gone by, and with as much truth. I read the evidence that was said to be against her. I read the great proofs of the 'fraud.'" . . . "I read most carefully the evidence against her, because I had so much to lose. I read it; I judged it false on the reading; I knew it to be false when I came to know her." And again, in her "Autobiography" (pp. 343-4, Library Edition), Mrs. Besant tells us that, when inquiring about the Theosophical Society, H.P.B. asked whether she had read the Report of the S.P.R., and that, on replying in the negative, she was told to "go and read it, and if, after reading it, you come back—well," and nothing more would H.P.B. say on the subject. Mrs. Besant goes on: "I borrowed a copy of the Report, read and re-read it. Quickly I saw how slender was the foundation on which the imposing structure was built. The continued assumptions on which conclusions were based; the incredible character of the allegation; and—most damning fact of all—the foul source from which the evidence was derived. Everything turned on the veracity of the Coulombs, and they were self-stamped as partners in the alleged frauds. Could I put such against the frank, fearless nature that I had caught a glimpse of, against the proud, fiery truthfulness that shone at me from the clear, blue eyes, honest and fearless as those of a noble child? Was the writer of the 'Secret Doctrine' this miserable impostor, this accomplice of tricksters, this foul and loathsome deceiver, this conjurer with trap-doors and sliding panels? I laughed aloud at the absurdity, and flung the Report aside with the

righteous scorn of an honest nature that knew its own kin when it met them, and shrank from the foulness and the baseness of a lie." . . . "My faith in her has never wavered, my trust in her has never been shaken. I gave her my faith on an imperious intuition, I proved her true, day after day, in closest intimacy, living by her side; and I speak of her with the reverence due from a pupil to a teacher who never failed her."

And here I cannot do better than conclude by quoting from *Lucifer* of May, 1895 (vol. 16, pp. 180-1), in which Mrs. Besant says: "Brothers mine in all lands, who have learned from H.P.B. profound truths which have made the spiritual life a reality; let us stand steadily in her defence, not claiming for her infallibility, not demanding acceptance of her as an 'authority'—any further than the inner consciousness of each sees the truth of what she says—but maintaining the reality of her knowledge, the fact of her connection with the Masters, the splendid self-sacrifice of her life, the inestimable service that she did to the cause of spirituality in the World. When all these attacks are forgotten, these deathless titles to the gratitude of posterity will remain."

N.B.—Since writing the above, there has appeared in the "Theosophical Review," (vol. 34, p. 130), under the same title, an article by G. R. S. Mead, which students and inquirers are strongly recommended to read.

SPIRITS AND SPIRIT WORSHIP IN MALABAR.

[Concluded from p. 447.]

THE members of the *Nair Taravads* * have a solemn feeling for their departed ancestors. Wealthy *Taravads* have golden images made to represent their ancestors. Others get their *karnavans* † images made of silver or bronze or even wood, according to their means. These images are held sacred. They are kept in a room set apart for sacred and religious purposes. This room is called *Patinnhatti*, a room facing towards the east. No members are allowed to enter this room or even the verandah leading to this room, when they are not pure. The gods of the family also have a place in this *Patinnhatti* room. No husband and wife are allowed to sleep here under any circumstances. These images are worshipped every new moon, during the night. In case of poor families only an annual worship is held. This spirit worship is specially provided for in *Karárs*—agreements entered into by the members of a *Taravad* for the management (better than hitherto) of their *Taravad* affairs and estates—by setting apart sufficient property to cover the expenses of this ancestral worship and the worship of the serpents called *Visham*, *Vishathumkavu*, &c.

This does not complete all varieties of worship of ancestors as now observed by Malayálees. A regular *S'râddha* ceremony—feeding some Brahmins at a suitable place at the worshipper's expense—is also added by all well-to-do families. This *S'râddha* is not connected with the image. The image is not only held sacred but even secret. Once placed there, it is never taken out of the *Patinnhatti* unless when the room undergoes substantial repairs or is being dismantled.

Thus three forms of spirit worship are observed in Malabar. First is the worship of canonised saints by devotees, for earthly purposes; second is the worship of gold, silver or other images representing departed ancestors, and the third the almost harmless worship by the *S'râddha*. Whereas the first is resorted to by all who have a gift to pray for, the second and third forms are adopted by the descendants of the deceased and not by others.

* Families.

† Senior male members.

There is yet a fourth method of spirit worship to be described in the sequel. In the meanwhile it is but fair to stop and see what is to be understood by the word spirit. What is its status in the economy of the universe, and what is its correlation with the other manifestations of the *Uncaused Cause*?

We have to proceed on the principle that there is a real substratum of an immovable and unchangeable entity whose manifestations, past, present and future, constitute what is known as the Kosmos. There is no limit either to the number or to the manner of the manifestations. Now it has been given to man to understand a certain number of ways in which these external manifestations occur. He knows, for instance, that two parts of hydrogen and one part of oxygen would put in a conjoined appearance in the shape of water. He calls this chemical affinity. But beyond this terminology none can go. Why should there be a chemical affinity between H^2 and O ? How does this new power, "*affinity*," act? . . . And so, everywhere, when one is brought face to face with simple fundamental facts, the *Absolute Reality* recedes from every step taken onwards except the last and final jump into the beatific perception. So far as science at present goes and looking back to the history of the advancement of experimental science in its popular aspect, it cannot be assumed, without fear of contradiction, that the tiniest form in which force or life can exist and be stored up is electricity any more than it could have been assumed in an early age that steam was the only possible means of locomotion. At that time Marconi and Tesla would have been burned to death if they had ever ventured to publish their discoveries and inventions a century in advance. The name of Galileo need only be mentioned in order to remind impartial thinkers that popular or scientific or conventional acceptance or rejection is not an unanswerable test of the truth or otherwise of a fact or a theory.

Tangibility or perceptibility is a general test of perception but not of existence *per se*. Two opposite currents of electricity might run on around you along wires without your knowing anything about the force and nature of the currents. When circumstances contribute towards a meeting of the two, there is a flash or an explosion and electricity is perceivable. But before this manifestation, is it correct to say that the currents did not exist? It may be that a man has no occasion to wait for a development of events effecting a contact and an explosion. Is

he to be deprived of the true knowledge that currents were running all round him? Would this knowledge injure him? Now the Cauvery Power Scheme flashes out many thousands of horse power across miles of country. Supposing a country cultivator knows how to convert electricity into mechanical power which can be used for raising water from his wells, would it not be of immense benefit for him? He would be left behind by progress if he complacently denies the magic and unseen powers of the wires overhead and sticks to his *picotta*, while others are digging out nuggets of gold.

The philosophy of evolution now universally accepted teaches us how creation follows environment and how environment acts upon individuals and species. Aristotle found that every inch of the universe bristles with possibilities of life. It has been lately proved by a Bengali savant that even dead stones and rocks have a way of responding to electric shocks, thus showing that there is life of its own kind in it. The forms that life assumes under various circumstances are innumerable. The caterpillar and the butterfly, how dissimilar! and how unbelievable to the first hearer that they are identical. But this transformation is known to every school-boy because he is taught how it is.

The creation of the world is not so easily learnt. But everyone is amenable to analogy. As declared by Aristotle, every part of the universe teems with life. Earth has animals and vegetables. Water supports creatures suitable to its conditions. Every leaf in the forest is full of life in invisible forms. The very death-dealing diseases, cholera, anthrax, bubonic plague, &c., are found to be due to *Living* and not *Dead* forms of life. If *life* can exist even in the form of *death*, is it monstrous or foolish or childish to recognise life in forms *finer* than the *protoplasm*?

The theory of "protective" colouring in Ornithology explains the fact that some birds are not distinguishable from their surroundings. If surroundings can give a shape to the individual, even in the physical world, why not allow a similar operation in the finer spheres?

Taj Mahal is not the immediate result of the engineer's thought. The Mahal must have existed in the Emperor's mind for a long time before it reached the engineer's brain. There it was being worked out, and brought out on paper and the plan was followed in detail by the

workmen. The form in which the Mahal existed before it was an accomplished fact is not known to all visitors of the building. Yet the mental forms were there. Thus the world of men engineered by the *Grand Worshipful Master Mason* has had and is having its existence in forms leading to the *apparent embodiment*. So each life has its own *pre-mundane* and *post-mundane* forms that are identical with it in reality and different in shape and tendencies like the caterpillar and the butterfly. The latter can be kept under the microscope and watched and verified. But how to verify the human butterfly? The microscope to verify this fact has not been yet advertised. True, but as the lenses of the ordinary microscope have to be cleaned before they are used, the human thinking machine has to be washed by an energetic and superlatively cleansing moral atmosphere before anything pertaining to pre or post-earthly fact or relationship can be appreciated. This has been so for ever, and can never be otherwise. Moral laws are no less exact and unchangeable than natural laws such as gravity, &c., which are ultimately aspects of but one state of relationship.

Now to deny verification to a large number of enquirers is certainly unscientific. But to insist that a sound should be tested by the eye and a taste should be tested by the ear is also equally wrong. Facts should be tested by suitable methods. There is no initial improbability in holding that life after leaving the body subsists in the form of air or ether until it gets an opportunity to embody itself in the usual course. That there are souls roaming round the graveyards and vicinities of places where suicides were committed is believed by many. Novels also contain several instances of belief in the power of such spirits to disturb or even destroy affected persons. "Isis Unveiled," Vol. I., gives several authentic instances.

Theosophy teaches that the more a man is attached to worldly so-called comforts, the heavier does his spirit become and in consequence unable to pursue its onward course. Men that die with a keen feeling of reluctance on leaving their millions, thousands, hundreds or even tens, become attached to the earth for a longer time after their death than is otherwise necessary. Such spirits become *Pretas*.

"Siwa Virahitatayā dukkhitāṣ san paretāṣ ;" or becoming *Preta* on account of sorrow at separation from one's worldly connections

Such spirits are believed to haunt the places where their property is situated and constantly tease those who benefit thereby and eventually squeeze out from them an expiatory rite that saves them from the helpless state of a *Preta*. In order to free themselves from the attacks of this invisible enemy, people have recourse to various religious ceremonies in which the worship of the spirit forms a chief part. An image dedicated to the spirit is made and consecrated. This image is finally lodged in the precincts of a village *Bhagavati* temple where such images are generally accommodated. It is supposed that this *Preta* is then under the guardianship of the *Divine Agency* who would see that no violence is committed by any spirit committed to its fostering care, and finally promote the spirit to a higher sphere as a reward for good conduct while under incarceration.

In execution of civil decrees non-paying debtors are sent to jail at the expense of creditors. Similarly those who lodge such spirit images in village *kavoo*s have to contribute towards their maintenance in proper order. This contribution merely amounts to an annual offering. Sometimes this is capitalised at a fair rate of interest and handed over to the manager of the *kavoo* once for all. This kind of spirit worship may be taken as a fourth variety.

There is yet another form of appeasing the anger of the offended spirit. In certain families there is a custom of giving a sumptuous banquet to Brahmins, once at a stated period of the year. When one enquires about the origin of the feast, some say it is simply a *Samara-dhana*, a worship of Brahmins. But the truth lies deeper. The elderly members of the family and the neighbourhood remember the origin. It was this: A Brahmin formerly had a wife in that particular family. He happened to possess some substantial property which was at his death—which might have happened perhaps artificially—appropriated by the members of the wife's family. [The fire that burns to ashes the whole universe (at the end of a kalpa) cannot (with immunity) eat up charitable endowments assigned for Brahmins—vide *Tunchat Eluttaachchan's Bhāgavata*.] Thereafter some female member of the *Taravad*, generally the most handsome and graceful young damsel of the house, is attacked by falling sickness, or some unnamable malady. To prevent the attack becoming

prevalent among all the individuals of the *Taravad* the only remedy available was to give an ungrudging feast to Brahmins. Hence the banquet. In certain cases, a manifestation of the spirit appears on the occasion in the person of one of the members and expresses its satisfaction or otherwise on the celebration of the anniversary.

Now these are facts as they exist in the social and religious world of Malabar. To deny *in toto* their existence is unscientific. This state of things has existed from time immemorial. Great authors have described the nature of *Pisachas*—which are akin to spirits in form (Chapter 94. *Brihad Yoga Vāsishtha*).

The nature of *Pretas* is described in the Puranas and Tantras. The fact that a student of a Chemistry primer cannot see his way to find out the manifestation of a spirit, can but go a little way towards denying its existence. How many of the lay population can believe that some of the most beautiful paints in all shades of colours, and some attractive scents, are made out of coal tar? Yet they are so made in Germany. And Professor Dewar, as President of the British Association, spoke about it as a wonder that the first discovery of the principle in England should happen to be neglected there and followed up with immense profit in other lands.

One's belief is a test not of the subject-matter of the belief, but of the mental equipment of the believer. All is *conditioned*.

As the end of the article is being reached, it is submitted that this is intended merely as a suggestive, as opposed to an exhaustive one—in point of description, enumeration or discussion.

If Malayalee representatives would come to help an investigation, committees may be appointed to investigate on the spot the operations going on in the name of spirit worship. The following questions may engage the committee's attention:—

1. Name and situation of all such temples.
2. Property owned by such temple, *devasvams* and *vellich-chapāds*.
3. Number and description of cases dealt with by each.
4. Similar temples not associated with spirits.

GURUCHARANA.

"PHYSICS AND METAPHYSICS."

MEMBERS of the Theosophical Society are sometimes at a loss as to what to place before a public audience, and also as to the way to do it. One cannot please everybody, one cannot appeal to everybody; and many times people are confused or in some cases offended by what they have heard, either from the platform, or during the course of a discussion. The subject matter has been either too deep or too shallow; scientific views may have been put forward in the one case, and proved too strong for a weak intellect; or in the other, some particular aspect of religion may have been treated with what the listener considered to be want of reverence. And it is just possible that the scientific views put forward may have been considered not sufficiently skilfully advanced, and the religious aspect may have seemed merely pietistic twaddle.

Well, the open discussion allowed helps the case in one sense; it is open for any one to discuss the matter in hand, and in case of non-understanding, to ask questions. And that, it appears to me, is one of the most valuable aspects of our public meetings; one of the greatest objects of the Theosophical Society is to stimulate thought and enquiry; and that cannot be done in a better way than by bringing forward new ideas; ideas presenting entirely different aspects of life from what have been current before, and also new ideas regarding old beliefs and systems of thought. They are certain of course to rouse a certain amount of antagonism; there is a class of minds that objects to anything new being brought forward to rouse it from its death-in-life existence.

Again a certain class of minds is always in opposition and is always looking out for something to combat; and I am afraid that nothing can be done with them, they must just fight it out until they get tired of fighting, in some respects they too are fighting for the Truth and will eventually get it.

Not being able then to please everybody, it follows that individually we must just each go our own way and do our best to place that before our audience which we see or feel to be true, and so give

out something that has been of benefit to us, and which therefore, all of us being human, may strike a chord in the mind perhaps of one or two and prove of use to them.

The liberty of the Theosophical platform allows for that ; on it we have what our forefathers longed and struggled for, and now we reap the fruit of their exertions in the great liberty of speech that is permitted. And for the most part that liberty is not abused, and one may listen to discussions on religious subjects carried on with equal freedom and toleration, a proof that liberty is not necessarily license, and that the free man does not become an anarchist, but a law-abiding and conscientious citizen, ready to give due weight to the other man's opinion.

Now what is the best use we can make of this liberty ? We are free ; but all men are not free ; what then is the logical conclusion ? I should say then that the first duty of the free man is to help others to obtain the same freedom, and that is what we as Theosophists are trying to do, and that also is the great object of our Society. Now wherein is the highest freedom ? Necessarily in our thoughts. But for the most part the thought power of man is not free ; it is shackled and bound ; "cribb'd, cabin'd and confined ;" it is the slave of old ideas and ways, it is the bond-servant of tradition and environment ; and the greatest sign that it is so is that mankind does not know it and dreams that it possesses freedom of thought, while at the same time it knows next to nothing of thought processes or the great creative power that is inherent in thought. To understand and obtain that freedom of thought is the work of the Theosophist ; and, as he does so, to pass his knowledge on as far as he can and so help his fellow-men who would also be free and understand. It is a following out of the old precept "know thyself !" It is an appreciation of the saying that "The proper study of mankind is man," and that "on earth there is nothing great but man, and in man there is nothing great but mind." It is part of the search for truth which, as Jesus of Nazareth said, "will make you free." Now although it would be going a great way to say that the proper study of mankind is *only* man, yet it appears to me that there is much truth in the saying that man is the universe in miniature, and if that be so it follows that by studying man in all his parts we shall arrive at a pretty fair idea of the nature and constitution of the universe ; and if we follow up the idea of the great-

est thing in man being mind we must logically admit that the greatest thing in the universe is also mind. To understand man we must understand his mind, and if we can thoroughly understand the mind of man, we shall have an approximate idea of the nature of the universal mind, commonly called God, and at least an aspect of God. And how can we get to understand the mind of man ? Just as we have it stated that man is the microcosm, or miniature of the universe, so we may say that an individual man is a representative of the mass, so we may get at the human mind, and so at the universal mind, by studying the individual who is most available, one whom we have always with us, our self. Whether we like it or not we are always studying and trying to understand ourselves ; and we may take it as one of nature's methods (or of God's, if so you like it,) of carrying on the process of evolution, for it is necessary that all conditions in any given stage must be understood before we can pass on to a higher one.

But I take it that we have passed beyond the stage of going blindly forward with the slow processes of nature ; we *want to know* and understand the why and the wherefore ; we most of us want to aid in improving our own conditions and those of our fellowmen, and consequently we begin an intelligent study of things. So we reach the point again of trying to understand the universe through the mind of man, and the mind of man through our own.

But it seems to be a very difficult thing to get men to see that the goal of truth can be reached in that way ; we are so sunk in matter, incarnated in physical bodies and cognising the physical universe through the avenues of the senses, that it is again "to the Jews a stumbling block and to the Greeks foolishness." Yet so we are taught by all the religious teachers, even by the most material of them, as witness the book of Jewish teaching—Deuteronomy. "This commandment which I command thee this day, is not hidden from thee, nor is it far off. It is not in the heavens, that thou should'st say, 'who will go up for us to the heavens, and bring it to us, that we may hear it, and do it ?' Nor is it beyond the sea, that thou should'st say, 'Who will go over the sea for us, and bring it to us, that we may hear it, and do it ? But the word is very nigh to thee, in thy mouth, and in thy heart, that thou mayest do it.'" No wonder they said that "hearing we could not hear, and could not

understand ;" our tendency always is to " look before and after, and sigh for what is not." Are not our astronomers at this day searching for it in the heavens, and our physicists going over the sea and under the sea looking for it, and are they finding it? Not any of them in the way they expect; for at every point they are being driven back upon internal and hidden things.

Now there are three main ways by which thinking men have attempted to solve the problem of existence: By Science, by Philosophy, and by Religion, and these three it appears to me, are one. Because though it is well said, "All our knowledge begins with perception," something more than perception is needed, and that is understanding of the thing perceived; and in order that the understanding may come about, it would seem that it should not be viewed as a thing apart from us, but as being a part of us; thus the Religious method is through the realisation of unity; the Philosophical by the understanding of the necessity for unity; and the Scientific by the perception of the various aspects of unity, and their investigation. And in viewing these three main divisions, it would seem that the necessary scientific perception and investigation was dependent on the intellect, the thinking principle; the philosophical partly dependent on the intellect and partly independent of it as dealing with the relations between the thinker and the thing thought of; while the religious is wholly independent of the intellect, as it deals with the Thinker himself (or Itself) and is a state of unity far beyond all intellectual perception.

Let us examine the first of these ways, the scientific, dealing with the perception and the investigation of things, and see if we can discover where it has led us, or how far it leads us. And the first thing to be noted is that this view of things as being "dependent on" or "independent of" the intellect, leads to a primary division into Physics and Metaphysics; the methods are said to be empirical and transcendental; the scientific method is empirical and deals with Physics, while Philosophy and Religion are transcendental and deal with Metaphysics. Physics, again, may be divided into two; matters of outer experience and of inner experience. Dr. Paul Deussen, of the University of Kiel, in Germany, in his "Elements of Metaphysics," gives a very good synopsis of all the general sciences, which is as follows: "Outer experience deals first with Time and Space, by

Mathematics, Geometry and Arithmetic" (the realm of the abstract); second, with the concrete, the material world and the 'natural' sciences. The natural sciences he subdivides into Morphology, dealing with Form, subdivided again into Inorganic, the sciences of Mineralogy and Geology; and Organic, the sciences of Botany, Zoology, and Anatomy; and in addition to Morphology, Etiology which deals with the changes and the cause of changes in the Forms, and these he subdivides into non-essential: Physics (in its narrower sense, treating of the properties of bodies as bodies, and the action on them of heat and all other forces), and Astronomy; essential: as Chemistry; and organic: Physiology, of plants, and of animals. And in these sciences dealing with the material world we have the working tools, as it were, by which the scientist endeavours to open the mysteries of the Universe, by the methods of perception and investigation of the things which are seen and impermanent—phenomena; and the general conclusion at which he had arrived was that everything that is, is due to the existence of two agents, Matter and Force; and that owing to the nature of these two agents they are both indestructible and must therefore exist for ever, and must therefore have existed from ever. But if we press for any explanation of the inherent nature of matter or of force, the scientist can give us no answer. Huxley says, In "perfect strictness it is true that chemical investigations can tell us . . . *nothing directly* of the composition of living matter, and . . . it is also in strictness true that *we know nothing* about the composition of *any (material) body whatever as it is*. If we further enquire, 'What then is energy?' we are told that 'it can only be known to us by its effects'; that the molecules of all bodies are 'under the influence of two contrary forces, one of which tends to bring them together, the other to separate them.....The first is molecular attraction, the second force is due to *vis viva* or moving force' (Ganot's Physics). But when we ask again, 'What is this moving force?', Mr. Huxley replies: 'It is an empty shadow of my imagination' (Physical Basis of Life). And Professor Tyndall himself confesses that the intellect 'retires in bewilderment from the contemplation of the problem involved in the first marshalling of the atoms.'*"

On every hand indeed the physical scientist appears to have been lost in bewilderment; forced to take refuge in theories and in

* "Evolution according to Theosophy: "

hypotheses. Thus the chemist, bewildered in his subdivision of matter into finer and finer particles, still retaining life and form, postulates an "ultimate atom" of the nature of which he knows nothing, except that its existence appears to be a logical necessity. The physicist, bewildered by the play of forces protean in their activity, postulates a 'something,' calling it ether; but when we ask, "What is Ether?" he answers: "Ether is not absolutely known to us by any test of which our senses can take cognisance, but it is a sort of mathematical substance which we are compelled to assume in order to account for the phenomena of light and heat." *

"If we go to astronomy and geology in search of 'exact science' we are no better off. The question of the temperature of the sun, for instance, has been settled with perfect confidence by many scientists, from Newton down, but we find in their very varied estimates a difference of nearly six million degrees!" † To account for the existence of the suns and stars of space we have the nebular and other hypotheses; but that simply drives us back upon the questions concerning the nature of Force and Matter. "If we ask the probable age of the earth—since its solidification, that is—Sir W. Thompson gives it us in one place as ten millions, and in another as one hundred million years; Buffon was satisfied with ten millions, and Huxley is disposed to demand a thousand! ‡ In fact Darwin himself said that he 'looked upon the geological record as a history of the world imperfectly kept and written in a changing dialect; of this history we possess the last volume alone, relating only to two or three countries. Of this volume only a short chapter here and there has been preserved, and of each page only here and there a few lines.'" †

Turning now to those sciences which may be classed under the head of Biology—the science of life—what do we find? We find one grand theory brought forward in the Darwinian law of evolution, that life and form begin in an original substance, and by a series of changes evolve more and more complex forms, culminating in man; but the sequence is not complete, there are many "missing links" in the chain. Nor does the Weissmann theory of the continued existence of the original cell throw much more light upon the matter; for, on

* Laing's "Modern Science and Modern Thought."

† Evolution (quoting S. D. I. 484 (o. e.).

‡ S. D. II. 694 (o. e.).

enquiring about the origin of the cell, we are once more thrown back on the problems of matter and of force, and the original marshalling of the atoms, from which, according to Professor Tyndall, the "intellect retires in bewilderment." * No wonder then that the scientists, as they are to-day, are turning more and more to our second division of the wider Physics, the "Inner experience" and are beginning to study those phenomena which may be grouped under the heading of Psychology.

But it does not follow from this that nothing can be learned from the study of natural laws and forces. The Book of Nature lies open for us to read, and contains many lessons, if only we can understand them; but not by taking natural phenomena as the be-all and the end-all of existence. For there is not a process of nature, in man, in animal, in plant, or mineral, in natural features of tides or winds, in sea or sky, or in the movements of the heavenly bodies, which is not analogous to, or a correspondence or reflection of, some spiritual process in the world of noumena; the infinitely great is reflected in the infinitely little; as things are above, so are they below; and the universe is mirrored in the atom. "However strictly," Dr. Deussen says, "the empirical sciences deal with matters of fact, they yet, according to their nature, overlook one fact which of all facts is the first and most certain." That fact is that in addition to matter and force as natural agents in the production of phenomena, there is also consciousness or understanding or intelligence. And it is this study of consciousness, in mental phenomena, which is forming the connecting link between science and philosophy. Hitherto it has been regarded as a purely philosophical question; and though from the very nature of our constitutional constitution they (the scientists) had to resort to the mental processes of memory and reasoning in order to arrive at their conclusions and their hypotheses, it was still, they concluded, but another phase of the interaction of force and matter; and though from a certain deep philosophical standpoint there may be an analogy between that view and certain spiritual facts, from their own standpoint it is necessary to take the fact of consciousness into consideration, and this they

* This paper was written about seven years ago and deals with the scientific world of some time previous, when science was almost purely materialistic. Since that time Tyndall's dictum that "in matter is to be found the promise and potency of all forms of life" has been reversed by Sir Wm. Crookes, and science has made great strides. But materialism is still strong.

are now doing in the study of hypnotism and other phenomena. But the materialistic scientist maintains that thought is a function of the brain; "the brain secretes thought," says Carl Vogt,* "as the liver secretes bile."

"It is a neat phrase," says Mrs. Besant, in one of her pamphlets,† "but what does it mean?" And she continues: "In every other bodily activity, organ and function are on the same plane. The liver has form, colour, resistance, it is an object to the senses; its secretion approves itself to those same senses, as part of the Object World; the cells of the liver come in contact with the blood, take from it some substances, reject others, recombine those they have selected, pour them out as bile. "It is all very wonderful, very beautiful; but the sequence is unbroken; matter is acted upon, analysed, synthesised afresh; it can be subjected at every step to mechanical processes, inspected, weighed; it is matter at the beginning, matter all through, matter at the end; we never leave the objective plane. But 'the brain secretes thought?' We study the nerve-cells of the brain; we are still in the object world, amid form, colour, resistance, motion. Suddenly there is a *Thought*, and all is changed. We have passed into a new world, the subject world; the thought is formless, colourless, intangible, imponderable; it is neither moving nor motionless; it occupies no space, it has no limits; no processes of the object world can touch it, no instrument can inspect it. It can be analysed—but only by thought; it can be measured, weighed, tested, but only by its own peers in its own world. Between the Motion and the Thought, between the Object and the Subject, lies an unspanned gulf, and Vogt's words but darken counsel; they are misleading, a false analogy, pretending likeness where likeness there is none."

F. DAVIDSON.

[To be concluded.]

* And others!

† "Why I became a Theosophist," pp. 8, 9.

BĀLABODHINĪ.*

CHAPTER II.

THE ORIGIN OF JĪVAS.

IN order to show that several *śrutis* are opposed to the doctrine of the *Viśiṣṭādvaitins* and the *Suddhādvaitins* who hold that the *Jīva* has no origin, this second topic is now begun.

From the *Chhândogya*, *Aitareya* and several other *Upanishads* we come to know that, prior to the origin (of beings) there existed one alone which is termed *Sat*, *Brahman* or *Ātman*. It cannot be said that the origin of the worlds alone and not that of the *Jīvas* is meant here. From the word "beings" used in the *Taittirīya* text—"That from whence these beings† are born," &c., we understand that the origin of *Jīvas* alone is meant. It is clear from the words of the author of the (*Vedānta*) *sātras* that the word "beings" (*bhūtas*) does not refer to the worlds. As the first *sātra* (*viz.*, "Then therefore the enquiry into *Brahman*") refers to *Brahman* which is the *Prameya* or the measured, and as the third *sātra* (*viz.*, "Because scripture is the source") refers to *Śāstra* which is the *Pramāṇa* or the measure, it is but just and reasonable that the second *sātra* (*viz.*, "From which the origin, etc., of this") should refer to *Jīva* who is the *Pramāta* or the measurer. It is, therefore, clear that the *Anubhāvādvaitin's* doctrine of the origin of *Jīva* is supported by authority.‡

Then again in the *Mundakopaniṣad* we see that the origin of *Jīva* is mentioned, but inasmuch as the *Jīva* that originates 'like spark from fire' is therein said to be subject to destruction, one should not doubt that it is entitled to liberation. Because such

* (Continued from p. 457.)

† *S'ri Sankarāchārya* explains the word "beings" as referring to all animated beings from *Brahmā* down to a blade of grass; see his commentary on the *Taittirīya Upanishad* [third (*Bhṛigv*) *Valli*, first *anuvākā*].

‡ See also "*Dakṣiṇāmūrti vṛitti*" (on the *Brahma sūtras* 1 to 4) contained in the *Tattvasārdayana*, Book I., "*Jñānakāṇḍa* (Telugu Edition), *Pāda* 2, Chapter 2; and the well-known *Appaya Dikṣita's* commentary thereon, called *Adhikaranakāṇchuka*.

destruction is said to be no other than being merged into *Brahman* its source, it is not opposed to liberation. Besides this, if the origin of *Jīva* is not admitted, then the *Satkāryavāda** will not stand. The doctrine of the identity of *Jīva* and *Brahman* based on the text, "That thou art (going to be)"† becomes meaningless if it is not established that *Jīva* the PART is the effect of the cause—*Brahman* the WHOLE. Therefore it necessarily follows that the aspirants for liberation should, from all points of view, accept the doctrine of the origin of *Jīvas*.

Doubt. It is the *Avyakta* and other limitations that are compared to sparks and not the *Jīvas*, because the *Jīvas* are never different from *Brahman*.

Answer. The sparks belong to the same genus as the fire. They (spark and fire) do not belong to different species. If it were so, then one could say that the sparks refer to *Avyakta* and other limitations. Therefore it is certain that the *S'ruti* refers only to the origin of *Jīvas* who are parts of *Chit* or the Universal Super-Consciousness.

Doubt. The statement that "*Jīva* is part of *Brahman*" is only of secondary importance, because in his commentary on the *Vedānta sūtras* (II., 3, 43)‡ and in the *Bhagavad Gītā* (Chapter XV., 7)§ the rigorous monist has said thus,—by 'part' we mean 'a part as it were.'

Answer. The author of the *Vedānta sūtras* has not used the expression 'as it were.' It would not at all have been difficult for him to have used such an expression if he had wanted to do so. The said commentary|| is therefore inconsistent.

Doubt. If so (i.e., if *Jīvas* are parts or units of *Chit* or Universal Super-Consciousness), where did the *Jīva* who originated from *Brahman* like 'spark from fire' dwell prior to the origin of the physical universe?

* The doctrine that everything is an effect of *Brahman*—the *Sat* or One Existence.
† *Audulomi*, one of the oldest āchāryas, interprets '*asi*' in the future tense and holds that '*Tattvamasi*' means "Thou art going to be That." See also *Bhāmati* and *Rāmānubhāṣya*, I., 4, 21.

‡ "(The soul is) a part, on account of the declarations of difference and otherwise; some also record (that *Brahman* is of) the nature of slaves, fishermen, and so on."

§ "An eternal part of Me becomes the individual soul in the world of life."
|| "... The soul must be considered a part of the Lord, just as a spark is a part of the fire. By 'part' we mean 'a part as it were,' since it being not composed of parts cannot have parts in the literal sense,"

Answer. It should be understood that, prior to the origin of the subtle universe, the *Jīva* dwelt in *Para-Brahman*, and that, prior to the origin of the physical universe, it dwelt in the *Māyā* which limits *Parames'vara*.

We will now take up for our consideration some very important points connected with *Adhyāsa* or superimposition, and because we have already dealt with that subject in the previous pages, it should not be taken for repetition. It is decidedly maintained by the rigorous monists, that the visible world is superimposed, like the serpent in a rope.

Question 1. This illustration is not a suitable one. There are three factors in it, viz., (1) the rope, (2) the serpent, (3) the man who superimposes the serpent in the rope. The only factor present in that which is illustrated by this example is *Para-Brahman* alone. If the other two factors that are absent had existed side by side, then the doctrine of the non-dual nature of *Brahman*—which is well established by all the *S'āstras*—cannot stand. If it be contended that the *Jīva* who created the world is *not* a separate entity, but is that very *Brahman* itself which created the Universe from out of itself with its own thought—then it will give rise to several flaws like, (1) the necessity for admitting the duality of the world and *Brahman*; (2) the *Brahman* being subject to delusion; and so on. Therefore the contention of the rigorous monists that the world is false, according to the illustration of the serpent in the rope, based on the THEORY OF SUPERIMPOSITION, is not correct. If it be said that the origin, preservation and destruction of the universe as taught by the *Viśiṣṭādvaitin* agreeably to the THEORY OF EVOLUTION illustrated by such examples as the earth and the pot, the gold and the pendent, etc., and the THEORY OF CREATION illustrated by such examples as the spider and the web, the father and the son, etc., is correct, then we answer that it is incorrect because there is no place for the theory of superimposition in the *Viśiṣṭādvaita* system. Besides this, the rigorous monists hold that the *Karmas* (pure and impure) of the *Jīvas* are beginningless like the seed and the sprout (which again becomes the tree that produces the seed and so on in endless succession, so that no one can say whether the seed or the tree was the first).

Question 2. Even though the *Karmas* performed by *Jīva* in

a previous birth serve as the seed and sprout, where is the *Karma* which would serve as the seed for his very first birth? Although it is impossible to say when it was that the *Jīva* first came into existence, it is necessary that the origin of *Jīva*, at some time or other, should be admitted, because the *S'ruti* says that he originated like 'spark from fire.' The rigorous monists, in answer to such objections, would say that *Karmas* (pure and impure) are false, which, indeed, is very unreasonable. Let us see what the *Viśiṣṭādvaitins* say on these points:—They assert that *Karmas* are without beginning and that *Jīvas*, being eternal, have no origin. Both Schools of Monism (the rigorous and the qualified) maintain that the *S'ruti* which teaches the origin 'like sparks,' refers to the origin of the elements and their modifications. This is unreasonable. Why? Because, just as spark is a part of fire, even so should *Jīva* be a part of *Brahman* and it is unreasonable to suppose that he is an aggregate of the modifications of the inert elements (devoid of consciousness). There are, therefore, no means of tracing out the first *Karma* of the *Jīva* from the said two schools of *Vedānta*. There are also, likewise, no means of tracing it out from the *Dvaita* and other well-known schools.

The *Anubhāvādvaitin* now proceeds to answer these questions in the light of his system as follows:

Answer 1. The theory of creation, preservation and destruction of the worlds, as propounded by the *Viśiṣṭādvaitins*, is, without doubt, correct. But, then, they have committed a great fault in not having properly enumerated and classified the causes and effects. If we are asked to enumerate and classify them properly we will do it thus: The worlds, which are effects, are of three classes, viz., the gross, the subtle and the causal. Of these three, the first is the physical universe—composed of gross bodies—made up of the quintuplicated elements. The second is the subtle universe—composed of subtle bodies—made up of those elements that are not quintuplicated. The third is the universe of pure elements. These three classes of effects have their corresponding causes in the three aspects of *Brahman*. They are:—(1) the four-faced *Brahmā*, (2) the *Prakṛti-Purusha*, (3) *Chic'chakti-Brahman*. Although the last-named aspect (*Chidrāpa*) becomes the third when considered from the standpoint of *Pralaya* (final destruction) or liberation, it stands as the first at the time of origin (or creation). The objection, that because

Chidrāpa possesses the energy called *Chit*, the *Nirguṇa* devoid of energy is not reached, will undoubtedly hold good. But then such *Nirguṇa* is the very last principle that would remain after the final destruction of all the worlds, and not the very first principle which was before the prime creation. Why? Because, if that *Nirguṇa* (which is termed *Arāpa*) was in the very beginning, then creation itself would have been impossible (for want of energy); if the other *Chidrāpa* would be the very last (i.e., if it would remain after final destruction), then the liberated souls will not be free from future births. Therefore it must be admitted that *Chidrāpa* alone was before the first and foremost creation; and that *Arāpa* alone will remain after the final destruction. If it be objected that this doctrine is opposed to several *S'rutis* that teach that one and the same aspect of *Brahman* is the cause of creation and destruction of the universe, we answer that the said *S'rutis* only refer to the periods of intermediate, local and casual creations and destructions, and not to the first and foremost universal creation and the ultimate universal destruction. If asked whether authorities could be cited from the *S'ruti*, etc., to the effect that there are, as stated above, four aspects of *Brahman*, we say yes. For instance:—the *Mahānārāyaṇa Upanishad* refers to the four feet (or the aforesaid four aspects) AS *BRAHMAN* and the fifth AS THE ONE TRANSCENDING ALL. The four out of these five aspects of *Brahman* are those which are taught by the meanings of the four great texts (or the *Mahāvākyas*) of the four *Vedas*, *Rk*, etc., and the fifth is that which is meant by that *S'ruti* which says that 'even the four great texts cannot approach it.' Of the aforesaid three aspects of *Brahman*, viz., *Māyā-sabalita* (or that informed by *Māyā*,*) *Prakṛti-sabalita* (or that informed by *Prakṛti*,†) and *Chic'chakti-sabalita* (or that informed by *Chit* or universal super-consciousness), although the first (*Māyā-sabalita*) is the cause of the origin of the physical universe, yet the second (or the aspect called *Prakṛti-Purusha*) is the cause of its *laya* or destruction. If so, are the other universes such as the subtle, etc., without their respective centres of *laya*? No, they have also their centres and we will state them. Because *Prakṛti* has three *guṇas* or kinds of vibrations called *Sattva* (harmonious), *Rajas* (active) and *Tamas*

* *Māyā* is a part of *Prakṛti* marked out by harmonious vibrations.

† *Prakṛti* is a part of *Chit* possessing the primary vibrations—*Sattva*, *Rajas* and *Tamas*—in equilibrium.

(inert), the physical universe undergoes *laya* in the *Tāmasa-Purusha* (or *Purusha* informed by *Tamogūṇa Prakṛti*), the subtle universe undergoes *laya* in the *Rājasa-Purusha* (or *Purusha* informed by *Rajogūṇa*) and the causal universe undergoes *laya* in the *Sāttvika-Purusha* (or *Purusha* informed by *Sāttvagūṇa Prakṛti*). After these three universes have thus undergone *laya* in their respective centres, the *Turīya-Prapancha* or the universe in the fourth state would then undergo *laya* in the fourth aspect called *Chidrūpa-Brahman*. Subsequent to the *laya* of the fourth universe, the *Chidrūpa-Brahman* too undergoes *laya* within itself (*i.e.*, becomes pacified) just as the fire having no more fuel to feed it becomes extinct. Thereafter the fifth aspect called the *Arūpa-Brahman* alone will remain.

If so, which is the *Turīya* or the fourth universe? The five pure elements were said to constitute the causal universe. It must, therefore, be understood that the *Avyakta*, *Mahat* and *Ahankāra*—which are above the causal—constitute the *Turīya* universe. Agreeably to this theory of creation, the *Jīva* who had seen the very first physical universe created by the four-faced *Brahmā* of the first *Brahma Kalpa*, must have the record of that impression in his mind. It is perfectly justifiable to hold that the periodical physical universes, created by other *Brahmās* during the succeeding *Kalpas*, should, therefore, appear like the 'serpent in the rope' to that *Jīva* who has the record of the aforesaid impression in his mind. If it be objected that the universe is superimposed on the universe only, but not on *Brahman*, we say that the objection is not valid, because the real physical universe rests in the *Māyā-śabalita Brahman* called *Brahmā*, the four-faced; and because the physical universe, due to the previous mental impression, rests in the *Avidyā-śabalita Brahman* called *Jīva*. The *Jīva* can therefore attain forthwith the immediate liberation called *Jīvanmukti*, by the mere neutralisation or *laya* of the universe which depends on his own mental impression, without ever having to wait for the destruction of the real universe.

The first question is thus disposed of. Regarding the second question the *Anubhāvādvaitin* gives the following:—

Answer 2. The seed of all (subsequent) *Karmas* (pure and impure) of the *Jīva* is that very first original *Karma* which brought about his origin in the beginning. Although the author of that first *Karma* was no other than *Brahman* itself whose part *Jīva* is, yet, the

same *Brahman*,—out of compassion for the sufferings of the *Jīvas* who, as a consequence of Its first playful *Karma*, became immersed in the sorrowful waters of this ocean of *Samsāra*—has pointed out the way to liberation by proclaiming the supreme science of *SELF* through the medium of the 108 Upanishads which teach the effective ways and means by which that *Brahman*, the ocean of supreme Bliss, is attained.

If objection is now raised to the effect that because *Brahman* is devoid of bodies and their organs It can neither think nor create, we say it is not valid. Because, the five *sagūṇa* aspects of *Brahman*, known as *Brahmā*, *Vishṇu*, *Rudra*, *Īśvara* and *Sadāśiva* who respectively own (or inhere in) the five aspects already referred to (and taught by the *Mahāvārayana Upanishad*, *viz.*, the four *Pādas* and the fifth one transcending them) do possess bodies and organs, it is not wrong to say so by applying the principle of *ajahallakṣhaṇa*.

Without knowing that the *Jīva* has, in the manner aforesaid, infinitely multiplied his *Karmas* (pure and impure), it is not just and reasonable to hold either that they are unreal or that they are beginningless. If the *Jīvas* and *Karmas* are beginningless, then it must be granted that they too are eternal like *Brahman*. Then the consequence will be, that the doctrine of emancipation and that of non-duality would become worthless. Therefore, the theory of the *Suddhādvaitins* who hold that the *Jīvas* are eternal without being different from *Brahman*, and that of the *Viśiṣṭādvaitins* who hold that they are eternal while being different from It are both wrong.

[To be continued.]

G. KRISHNA S'ĀSTRĪ (Translator).

becoming a stone, a tree, or an animal. Such an imprisonment is not "reincarnation" and to call it by that name is an inaccuracy; hence, while fully conversant with the above facts, I should always say that the human Ego "cannot reincarnate as an animal," cannot "become an animal." This is not the only experience a degraded soul may have in the invisible world, of which hints may be found in the Hindu Shâstras, for—*pace* Mr. Mewaram—the statements made are partial and very incomplete.

In cases where the Ego is not degraded enough for absolute imprisonment, but in which the astral body is strongly animalized, it may pass on normally to human re-birth, but the animal characteristic will be largely reproduced in the physical body—as witness the "monsters" who in face are sometimes repulsively animal, pig-faced, dog-faced, etc. Men, by yielding to the most bestial vices, entail on themselves peralties more terrible than they for the most part realize, for Nature's laws work on unbrokenly and bring to every man the harvest of the seed he sows. The suffering entailed on the conscious human entity, thus cut off for the time from progress and from self-expression, is very great, and is, of course, reformatory in its action; it is somewhat similar to that endured by other Egos, who are linked to bodies human in form, but without healthy brains—those we call idiots, lunatics, etc. Idiocy and lunacy are the results of vices other in kind from those that bring about the animal servitude above explained, but the Ego in these cases also is attached to a form through which he cannot express himself.

ANNIE BESANT.

DR. HEINRICH HENSOLDT'S NIGHTMARE.

IN one of the English journals,* one Heinrich Hensoldt, Ph. D., has been writing how, in his travels in India, he saw illusory mango trees produced by Sadhus, and how he actually climbed up several feet over the mâyâvic stem of one such tree. Two Englishmen who were standing near him in one instance could, however, see nothing of the tree. He again saw another Sadhu throw in the air a piece of rope fifteen feet long and one inch thick, when the rope became rigid and the Sadhu climbed up it and disappeared. Three miles to the north-west of Srinagar, in Kashmîr, amidst the ruins of Kamshkapur he came across a man named 'Coomra Sâmi' who at once told him all the details of his journey and read his inmost thoughts. The doctor says he had seen hundreds of Arhat manuscripts in the great library of Bijapur (?) and the adept also told him that he knew of the Pali library at Bijapur. The Bijapur, however, that is so well known, contains no library and not a single Pali manuscript, and the doctor will have to explain where the Pali library of Bijapur is to be found.† 'Coomra' showed him his own library in a room which was pitch dark, and when the doctor wished for a light, the fiat of the adept called forth a flood of light which cast no shadows. He and the adept once explored a dome-shaped rock with a cavern in it, and the wooden handle of the doctor's geological hammer was blown upon by the lips of Coomra, and lo! the wood began to burn and served as a torch. Getting into the heart of the cavern the adept asked him to see where the rock was and, strange to say, the doctor could see no rock nor mound, but an unbroken expanse of gravel. In the same manner, standing before the snow-clad Himâlayas, the adept discoursed with him at great length in Tamil about the illusoriness of *matter* and waved his hand, when the mountains vanished and he was left gazing on vacancy. During his six

* The *Occult Review* for December 1905.

† One wonders if the man even knows what the word "Pali" means. Pretending to have thoroughly studied the originals of the philosophical Sanskrit as well as Pali literature, he puts questions to his Mahatma which nobody who has even a superficial knowledge of them would ever think of asking.

MRS. BESANT ON THEOSOPHY AND REINCARNATION.

[Having been recently assured by Mrs. Besant that the following letter which was published in the *Indian Mirror* several years ago (in reply to a question raised by a contributor to that paper), is substantially correct and needs no addition or emendation, we gladly reproduce it, as it throws much light on a very intricate subject.—Ed. note.]

THE importance of the question raised by Mr. Purmanand Mewaram may excuse my trespassing on your space ; for a brief statement of the facts of the invisible world underlying both the Theosophical and Hindu statements, may remove misconception and enable students to reconcile the apparent contradiction. Were partial statements a proof of insincerity, as your correspondent says, all the exoteric religions and all elementary scientific teachings would lie under the ban of falsehood, for vast truths cannot be stated with all their complicated details to the beginner ; broad facts must always be first given, and only when these are grasped can details be filled in.

If all the details are given, ere the main principles are grasped, hopeless confusion is caused to the beginner. Even with the wealth of detail given in the Hindu *Shāstras*, thousands of facts of the invisible world are omitted, because their statement would hopelessly bewilder the public mind ; yet it would be a little rash to charge the sacred authors with a "double tongue." So long as a statement is true, as far as it goes, its incompleteness is no matter of blame. I did not, of course, say, as Mr. Mewaram states, that "human souls could in extreme cases take the bodies of animals, but it was too shocking to be mentioned before Europeans, and was, therefore, dropped from Theosophical teachings."

What I did was to give a careful exposition of the fact of the invisible world, and I then added, that as the idea of the reincarnation of a continuing Ego was not generally grasped or accepted by Europeans, it would be very unwise to complicate the main idea with details which would only bewilder the elementary student, and that I, therefore, expounded the main idea and stated the broad truth that the human Ego could not become the Ego of an animal. As a

matter of fact, the human Ego does not reincarnate in an animal, for reincarnation means the entering into a physical vehicle, which thereafter belongs to, and is controlled by, the Ego. The penal connection of the human Ego with an animal form is not reincarnation ; for the "animal soul," the proper owner of the vehicle, is not dispossessed, nor can the human Ego control the body to which it is temporarily attached. Nor does the human Ego become an animal, nor lose its human attributes while undergoing its punishment. It does not have to evolve up again through the successive lower stages to humanity, but on being set free at once takes the grade of human form to which its previous evolution entitles it. (See the case of Jadu Bharata, and of the Rishi's wife, set free by the touch of Rama's feet—cases which show that the popular idea that man becomes a stone or an animal is erroneous.)

The facts are these :—When an Ego, a human soul, by vicious appetite or otherwise, forms a very strong link of attachment to any type of animal, the astral body (*Kāmarupa*) of such a person shows the corresponding animal characteristics, and in the astral world where thoughts and passions are visible as forms—may take the animal shapes ; thus, after death, in *Pretaloka*, the soul would be embodied in an astral vesture, resembling, or approximating to, the animal whose qualities had been encouraged during earth-life. Either at this stage, or when the soul is returning towards reincarnation, and is again in the astral world, it may, in extreme cases, be linked by magnetic affinity to the astral body of the animal it has approached in character, and will then, through the animal's astral body, be chained as a prisoner to that animal's physical body. Thus chained, it cannot go onwards to *Svarga*, if the tie be set up while it is a *Preta* ; nor go onwards to human birth, if it be descending towards physical life. It is truly undergoing penal servitude, chained to an animal ; it is conscious in the astral world, has its human faculties, but it cannot control the brute body, with which it is connected, nor express itself through that body on the physical plane. The animal organisation does not possess the mechanism needed by the human Ego for self-expression ; it can serve as a jailor, not as a vehicle. Further, the "animal soul" is not ejected, but is the proper tenant and controller of its own body. S'rî Shankarâchârya hints very clearly at this difference between this penal imprisonment, and

months' stay he made determined and desperate efforts to obtain a clue to some of the secrets, but he was given to understand that there was no such thing as a course of studies prescribed for esoterics. He thought then of going into Thibet and studying occultism at the reputed fountain-head of esoteric lore. The subtle Coomra at once detected what was passing in his mind and told him that even if he went to Thibet he would not find there what he was seeking.

There were four other adepts along with Coomra and all of them are said to have been feeding on boiled rice and *fish-curry*. Fine food, indeed, for the great adept friend of the doctor! At the beginning of the article a portrait is given of "Coomra Sâmi, the philosopher of Srinagar, one of the foremost adepts of India." The picture is that of an old man with a long white beard and a head-dress like that of a sepoy of the Bengal Lancers. Strange that this *foremost* adept, living so close to a place like Srinagar, has not been known *as such* up to this time. The doctor's experiences—if they are truly related—show him to be a man who is highly impressionable and extremely subject to hypnotic influence. His narrative reads like a revised version of some old stories of the marvels in India which, when they are actually seen, are very commonplace. The great fish-eating adept whom he describes was probably a dabbler in some of the processes of the lower forms of occultism which deal with the elementals.

The doctor has not stated in what year he was in India. He has, however, published a small pamphlet in German, against the leaders of the Theosophical Society, from which it appears that he came to India some twenty-two years ago. He says that in October 1883 he met Madame Blavatsky for the first time in Poona before the ruins of the Peshwa's palace (?) and the impression that was made upon him was highly unfavourable. She seemed to him clearly conscious of the disadvantageous impression that she was making and sought through clever conversation to possibly wipe it out. "For if a woman ever understood the reading of men's thoughts from their forehead, it was to flatter their weak side and coin capital out of their vanity by flattery. In her mien there lay a haunting, lurking slyness. Out of the eyes of this woman there shone a powerful will. She seemed resolved to triumph over men by another art, cost what it might, and play a leading part in the world. I observed that her

apparently great and boasted knowledge stood, properly speaking, on very weak legs. She confessed to me, privately, her defective knowledge of Indian languages, Indian philosophy and Indian history and geography, and begged of me not to tell it to S." The doctor says he was 24 years of age at the time, but his cleverness and knowledge of human nature was such that at once and during his very first visit before the ruins of the Peshwa's palace (which ruins, by the bye, do not at all exist) he saw through the whole of her nature. Madame Blavatsky knew not a word of any of the Indian languages, ancient or modern, and she never pretended to have a knowledge of them, but boldly declared her ignorance. She never pretended, again, to have learned Indian philosophy as a student, and there certainly could have been no occasion to tell (in confidence) the immature and future Ph. D. that was to be, that she was ignorant of these things. I have good reasons for entirely disbelieving the doctor's story that he met her at Poona in October 1883. She stayed for a very short time at my house during the latter part of October 1883 and I have a complete recollection and record of what took place during her stay at my place.

The doctor says that he was invited by Madame B. and a week later he went to Adyar and stayed for three weeks and it was imparted to him at Adyar that it was owing to a telegram that was sent from Adyar to Madame B. at Poona, who was sitting with the family of Mrs. S. when the message came, that Mr. S. was convinced and gave her 10,000 Rs. which went to purchase and repair the Adyar property. It can hardly be true that he was at Adyar as he says. None of the old inmates know about him. It is an absolute falsehood to say that Mr. S. ever proposed to give any money or that he ever gave even a single rupee to the Theosophical Society. The Head-quarters of the Society were purchased out of funds voluntarily and enthusiastically subscribed by the members of the Society who are ever willing to do all that is necessary, and more, for the Society and its wants. The veracious doctor thus writes:—"As I found myself in Adyar she did her best to win me over to her plan as an associate or convicting partner. She thought even my knowledge of several districts good and to be turned to account and reckoned on a significant income by means of practical Theosophy. With no little pride she took me over the apartments of the bungalow and explained to me the inner

mechanism of the esoteric manifestations. As I with my *four eyes* of suspicion reproved her for her pretty swindle, she broke out into ringing laughter saying '*Que voulez vous.*' Men want to be deceived, and altogether without humbug the best of things don't thrive," . . . Heteupon she explained to me the 'astral bells' trick and showed me the mechanism by means of which in several parts of the house the hidden bells could be made to ring singly or together. The *modus operandi* of the famous "spirit-hand" tricks, which had created the greatest wonder, the spirit-hand which of evenings moved on the ceiling, was simply a white glove stuffed with cotton and manipulated by M. Coulomb (posted out on the verandah) by means of a dark thread."

The doctor speaks of his "four eyes" of suspicion, but he seems to have had no idea that other people even with their two eyes could see through him and his mendacity. No one, whether at Adyar or elsewhere, was ever shown "a spirit-hand:" neither the Coulombs nor the worst detractors of Madame B. ever charged her with any such thing. How then was the doctor led to speak of the 'spirit-hand?' Madame Coulomb published a pamphlet against Madame B., in which she said that in 1872 (years before the founding of the Theosophical Society) some spiritualistic seances were arranged for in Cairo in which Madame B. was said to be interested, and one evening the sight-seers found out several pieces of twine "*which served to pull through the ceiling a long glove stuffed with cotton which was to represent the materialized hand and arm of some spirit.*" It is from this book that the doctor has barefacedly but thoughtlessly copied the account of the *spirit-hand* which, however, never was known to make its appearance at Adyar.

Next, as to the sound of the astral bells. It is well known that these sounds did not occur in Adyar alone but also at numerous places and in the houses of private persons, and in my own house where there were no wires nor mechanism. Dr. Hodgson was curious to find out how the sounds came, and the only explanation which the Coulombs could give was that there was a small musical box which Madame Blavatsky used to hide slightly above her waist. Had there been any mechanism at Adyar in respect to it, Madame Coulomb would have been the first to describe it, and yet the doctor, as soon as he goes to Adyar, is shown not only all the elaborate mechanism for pro-

ducing phenomena, but also the imaginary mechanism for producing astral sounds. The statement that he makes is so very absurd and foolish on the face of it, that we can only understand his foolhardiness in writing such things by supposing that he must now and then be under the same hallucination as he seems to have been under when he says he climbed up an illusory mango tree. In the very commencement he describes Madame B. as sly and shrewd beyond measure, ready to twist men round her little finger; and in the next moment he represents her as nothing short of mad and demented in taking him (as soon as he arrived) round the rooms and showing him the hidden mechanism for spurious phenomena, astral bells and the *fabulous* spirit-hand! and asking him to become a partner in her frauds, to make money. The doctor is not aware that just at that very time she had a most handsome offer from Mons. Katkoff, the Russian journalist, who wanted her to write exclusively for him. Will even the most intimate friends of the doctor believe him when he makes the above absurd statements. And what did the doctor do after coming to know this astounding treachery and deceit. Was it not necessary for him as an honest man to make this fraud public in some way. Even after Dr. Hodgson came to India for investigation and tried in vain to find a single witness who could say that he had actually seen fraudulent mechanism, and even after the Society of Psychical Research published Hodgson's report and ungenerously tried to blacken Madame B. and there was discussion and correspondence on this matter throughout the world, did Dr. Hensoldt come forward to say what he had seen? Why did he not offer himself as a witness before the Psychical Research Society, or write a full account to this Society about it, or to any of the papers? How was it that for two and twenty years he was silent and now comes forward to tell a story which on the very face of it is absurd and, as I have shown above, entirely untruthful in every respect.

The doctor speaks of himself as having a long intercourse with the Masters in India and as being an "Initiate of the Esoteric doctrine." He calls himself also a Theosophist, and says that under "the nightmare pressure of Blavatskian revelation no independent progress is possible, however small," and "the Secret Doctrine hangs like a millstone round the neck of the Theosophists." Evidently the doctor seems to be haunted by the words of Coomra Sâmi speaker

in Tamil which he must have ill understood, and a strange "nightmare" of the illusoriness of all knowledge seems to be oppressing him. The Theosophists are free, they do not tie themselves down to any book or teachings. They accept what accords with their reason and experience and reject the absurd croakings of ignorant and irresponsible writers. If the doctor is in intercourse with the Masters in India and is an initiate of the Esoteric Doctrine, why does he not teach what he has learned from his Masters, and why does he delay to explain his esoterism? We ask him to put forward and explain the philosophy and esoterism he boasts of being acquainted with. Dr. Hensoldt has published * a portrait of himself and one has only to look at it and the portrait of Madame Blavatsky to form his own opinion regarding each.

N. D. K.

EDITOR'S NOTE.—Readers of our magazine will have no difficulty in identifying the writer of the above article with a learned Judge in the British service and one of the oldest of our Indian members. In any court of justice his judgments would be respected, while within our Society his lightest opinion would carry great weight as that of a man of the highest integrity and of profound legal ability. His criticism upon the wild tales of this new Münchhausen condemns them as mere literary fantasies. If it were worth the trouble of analysing them it would doubtless be found that they were "cribs" from Jacolliot and other romancists and destitute of any real foundation. His "Coomra Sâmi" seems to have been hatched in the same mare's nest as the "Covindassami" of Jacolliot, who did so many miracles for him in the Peshwa's palace at Benares, but whom I found, to my amazement, when I first visited the Holy City, to be utterly and absolutely unknown among the oldest residents, while not a soul had ever heard of any Swâmi who had done such phenomena as Jacolliot describes in his "Spiritism dans le Monde" (p. 278 *et seq.*).

* Page 319 of the December number of the *Occult Review* for 1905.

THE S'RADDHA.

A FRIEND sends us the following lines :—"The *Christian College Magazine* of January last, contains a trenchant criticism by Mr. B. Seshagiri Rao on the Hindu theory of the S'raddha as expounded by Mrs. Besant in the *C. H. C. Magazine*. Without caring to defend Mrs. Besant, who is well able to take care of herself, and without entering into an elaborate disquisition on the rationale of the S'raddha ceremony as observed by Hindus, we propose to make a few remarks with the object of showing that the attitude of Mr. Seshagiri Rao is not necessarily the correct one to take in the matter.

We may start with pointing out that the query on the rationale of the S'raddha is as old as the hills, in India, as it is a leading hit of the old Charvaka School on Hindu S'raddhas and ceremonials in general. This School says: "If an animal killed in sacrifice is thereby raised to heaven, why then does not one performing a sacrifice kill one's own father at it and thereby secure heaven for him? If what is eaten by one at a S'raddha gives satisfaction to another, then one absent from home may have a S'raddha performed for him by his people at home and thus save himself the trouble of carrying food during journeys." Such a stock question will continue to be put to the end of time by thinkers of a certain type for whom the world does not move at all or moves very slowly indeed.

Nihatasya pas'or yajne svarga prâptir yadîshyate

Svapitâ yajamânena kimni tasmân na hanyate

Triptaye jâyate pumso bhuktam anyena chet tatah

Dadyât s'râddham s'ramâyânnam na vaheyuh pravâsinah.

Mr. Seshagiri Rao writes that his criticism is from the point of view of a 'philosopher' and not that of a 'poetico-theological imagination.' But in understanding his exact 'philosophical' position we feel a difficulty. In one place,* where he says, "even granting that there is something called soul, and even granting its immortality," he evidently means that he is unable to grant, rationally, the possibil-

* Page 421.

ity of a spiritual principle apart from matter, much less its permanence or indestructibility. In another place * he says "the soul is the principle shared by every object in the world ; it is the principle that informs all things." Now, it is not clear whether in the above sentence the soul is conceded by the critic as a 'philosophic necessity' and its nature described, or whether Mr. Rao's description of the soul is merely an adoption of the theory for argument's sake. If it is the former, we have to suppose that Mr. Seshagiri Rao has had reason to change his 'philosophical' attitude in the course of a few sentences. To crown the matter, Mr. Seshagiri Rao assures us † that he is not "against the idea of honouring our departed relations," "*not in its present form*," but by cherishing their memory and by calling back their 'noble deeds' and yea 'their shortcomings also' ! for possibly Mr. Seshagiri Rao is not a believer in the principle of decency that one should not think ill of the dead even when the dead happens to be one's own 'departed ancestor.'

Having treated us to this shocking sentiment, this descendant of the sages concludes :—"Once a year at least let us realise the awful reality of the lives of our ancestors, let us feel ourselves in their presence, let us feel their spirits have come to us to give lessons and words of caution." Now, in the name of consistency we ask, how can we feel that the spirits of our ancestors have come to us, when we are assured that their existence is imaginary ? How could they in any way give us caution or consolation or hope ? And how could our 'realising the awful reality' of the actions and interactions of certain particularly disposed atoms of matter that constituted the whole of what we called our ancestors, have any effect on certain other similarly disposed atoms into which our deluded fancies, if we are to follow Mr. Seshagiri Rao, have imported a soul ? There is neither use nor obligation for our observing the day of our ancestor's death, if the position of Mr. Seshagiri Rao, as we have tried to see from his article, is right.

The truth of the matter is that 'the philosophical necessity' rather grudgingly hinted at by Mr. Seshagiri Rao, compels us to postulate a soul and assume other things about its nature and evolution ; and the assumption is abundantly justified by the discovery of hosts of psychic phenomena for which the common materialistic theory offers

* Page 422.

† Page 424.

no sensible explanation. In the case of Hindus (and the same may be said of others who have developed their inner sight) the hypothesis has a stronger character than a mere hypothesis, deduced, as it is understood to be, from the experiments and personal experiences of highly trained sages in times long gone by. And as a depository of such experiences our yoga and other early philosophical works deserve to be widely studied and understood. Based on principles so derived, our S'râddha ceremonies, however modified in particular cases by the hands of time, or from ignorance, may be justified as appropriate to the purpose of helping our ancestors in their upward path. And Mrs. Besant's exposition is nothing more than a clear and instructive statement of the leading principles so gathered and recognised in Hindu philosophical writings.

We may add that there is no incongruity in the conception of the sheaths when properly understood, and no disagreement with the Hindu doctrine of Karma ; nor is the fact of the offerings being material, an obstacle to their fulfilling the purpose intended by them. We must, however, defer the elaboration of these points to a future occasion as we are already overstepping the space available for us ; or perhaps that work may be left to abler hands than ours. We would only point out in conclusion that though Mr. Seshagiri Rao may be indifferent to a charge of scepticism in the sense of heresy from orthodox theology, he should admit that scepticism of a different kind is fatal to the development of the true critical spirit, we mean the frame of mind that fails to perceive the feebleness of an existing hypothesis to explain all phenomena and refuses to adopt a better one though the latter might contradict the original theory.

T. R. C.

We perfectly agree with the writer but do not think that an article so conspicuous by want of logic and philosophical training is worth a detailed refutation. We request the author to *study* Hinduism and Theosophy before judging upon them. It will be shown in the next number of this journal that the S'râddha of the Hindus is a much more complicated thing than Mr. Seshagiri Rao thinks ; and also for what reason it is even performed when the performer is sure of not being able to directly help his ancestor, as in the case of a dead Sannyâsin, etc. Mrs. Besant's view is perhaps not exactly the

same as that of orthodox Hinduism, but it is well established at any rate, and not at all, as Mr. S. R. says, based on facts which "no human being knows." Not to speak of the so-called occult phenomena, there is, besides others, a very simple scientific reason for the doctrine of the states of the soul after death, namely, the idea expressed in the Latin proverb: "Natura non facit saltus," Nature does not make any leaps.

AMERICAN ACTIVITIES.

DEAR BROTHERS:—

The National Committee's New Year's greetings to you! Is it not a comforting thought sometimes, to one who has waked to the real value of things as they are, that there is no arbitrary rule for new or old years? That we may begin a new year any moment that we choose to cast off the old fetters and take the road that will lead us into broader plains along the by-ways of service and the high-ways of accomplishment.

Conditions differ so essentially with you in the East and us in the West, that one may well wonder if our interest in the growth of our influence through the public press will appeal to you. The newspaper world has been rather unfriendly to us and when possible held the Society and its leaders up to ridicule, distorted its teachings, often past recognition, either wilfully or ignorantly. It has at times, in some of the large cities, been impossible to have a notice of a public lecture inserted in the leading dailies. When a report of any public meeting was printed it was usually so garbled that one could find therein neither rhyme nor reason. There has been perhaps some excuse for this attitude, owing to the different societies with quite different methods working under the name of Theosophy, and furthermore to what are commonly called the occult societies in existence here. There are dozens and dozens of so-called Mystic Lodges, Schools of Occultism, New Thought, Suggestion, Psychology, Psychopathy, and other names one neither knows how to spell nor pronounce, let alone define. To the uninformed, Theosophy is charged with all these, aye and more; but at last light is breaking and the dawn of a broader intelligence is creeping over the public mind.

Further than this is a desire to know more, an awakening perhaps to old chords struck on new keys. And to this awakened interest the Press has yielded. Whole columns, even pages, are given to us, open, fair. To be sure, at times the headlines are a wee bit sensational, but to many minds that is attractive and we are thankful for what we have attained.

The Press Committee of the American Section has done wonders along this line: fortunate in its *personnel*, channels have been opened to it that might otherwise have remained closed indefinitely. If one instance is cited you will understand what this opportunity means: In

Chicago one of the Press Committee is on the staff of a paper having a large Sunday edition. She is a special writer along certain lines for the Sunday paper. And through her influence an article from Mrs. Besant's "Thought Forms," with the colored pictures, was published some months ago. Since that time hardly a week has passed without a leading article along our line of thought. The last was a compilation of Mr. Leadbeater's description of the Heaven-world. Certainly this is valuable in itself because the paper has an immense circulation and among the intelligent class; but the feature for which we are most thankful is the fact that certain articles of this paper are syndicated, that is, published simultaneously in different newspapers all over the country—north, east, south and west, and you know it is a pretty big country.

Now to the point of the story:—The city of New Orleans, in the extreme south, has always been regarded as practically hopeless for public work. We have had a small branch there for a number of years, earnest, good, devoted people but absolutely unable to attain anything like a public hearing, not able even to have public lectures announced in the papers. It is one of our oldest cities, unique, conservative and Roman Catholic in its religion. It so happens that one of the best papers belongs to the syndicate mentioned and therefore one day appeared a strictly theosophical article. The heavens did not fall but others followed upon the first. The members, seizing at this straw, sent in to the paper an article that had been written for a branch meeting; this was printed in full, and, later, one in French was published. You should know perhaps that New Orleans is our French city, a large part of the population being of French descent and holding to the language, customs and traditions of their ancestors. Reports of meetings are now published and when a Galveston (Texas) paper, also in the syndicate, published the articles, such interest was aroused in the city that the editor sent over to New Orleans, as the nearest point having a branch, for further information, and we may be able to form a lodge there in the near future. Now which is the greater, the sword or the pen? Does this interest you at all? It seems so much to us, but we are different, and outside influences affect us perhaps too strongly. And still—why not be affected at least to a degree? We must deal with the outside world and as long as we try to give both the real and relative value to things of the physical world, they shall be our helpers because we must learn many lessons through them or we should not be here.

Our best wishes.

K. G.

REVIEWS.

THE PHILOSOPHY OF THE UPANISHADS.*

BY

PAUL DEUSSEN, PROFESSOR OF PHILOSOPHY (KIEL).

This is the second part of the first volume of Professor Deussen's "Allgemeine Geschichte der Philosophie" (general history of philosophy), a work of immense importance for both Indianists and philosophers. Whereas the first part contains a general introduction and an exposition of the philosophy of the Vedas, up to the Upanishads, this second part treats (after a literary and historical introduction of 50 pages) of the philosophy of the Upanishads, in the following order :

I. *Theology, or the Doctrine of Brahman :*

1. On the possibility of knowing Brahman.
2. The search for Brahman.
3. Symbolical representations of Brahman.
4. The essential Brahman.
5. Brahman and the Universe.

II. *Cosmology, or the Doctrine of the Universe.*

6. Brahman as creator of the Universe.
7. Brahman as preserver and ruler.
8. Brahman as destroyer of the Universe.
9. The unreality of the Universe.
10. The origin of the Sāṅkhya system.

III. *Psychology, or the Doctrine of the soul.*

11. The Supreme and the individual souls.
12. The organs of the soul.
13. The states of the soul.

IV. *Eschatology, or the doctrine of Transmigration and Emancipation, including the way thither (practical philosophy).*

14. Transmigration of the soul.
15. Emancipation.
16. Practical Philosophy.
17. Retrospect of the Upanishads and their teaching.

* Authorised English Translation by Rev. A. S. Geden, M. A.

The book is intelligible to every educated layman, and is absolutely indispensable to all those who wish to contribute to the historical exploration of the older Indian philosophy. It will, however, be good for the reader not to forget that Professor Deussen has a particular philosophical standpoint which often determines his view of a thing and makes him, e.g., prefer, as a rule, S'ankara's explanations to those of other commentators.

It is a pity that the manuscript of the English translation has not been revised by Professor Deussen. Else some unpleasant mistakes, as Brahman instead of Brahman (neuter : Brāhman) (p. 198 fl.), "red wizard" instead of "red sage" (der "rote Weise," *kapila rishi*) (p. 200), would have been avoided.

The book has appeared in Edinburgh at C. & T. Clerk's, 38 George Street, and costs sh. 10/6.

O. S.

THE TAO TEH KING—LAO TZU.*

BY

G. SPURGEON MEDHURST.

As a translation of a classic gem of literature the non-Chinese scholar has no means of judging the merits of this work. The author says Chinese is difficult, and he disagrees with the interpretation of Legge, Balfour, Giles, Carus, Kingsmill, MacLagan, Old, and Von Strauss. His "chief claim to having come nearer to Lao-tzu's meaning" is the fact that "it requires a mystic to understand a mystic." While a Christian missionary he carried the "Tao Teh King" with him as a sort of spiritual *vade mecum*, and his translation is presented as "the humble offering of a disciple," and he lays no claim to being a mystic.

As a study in comparative religion it is excellent, there is a wealth of references ; to many sacred and other books, to writers both of the past and the present, a wonderful variety, including such diverse authors as Sir Walter Scott, Plato, St. Thomas à Kempis, Confucius, Walt Whitman, Alfred Russell Wallace, &c., &c. This may be taken as an indication of the universality of the "Tao Teh King," as well as a token of the extensive reading of the translator. As examples we may quote ; says the Tao :—

"I am alone—differing from others, in that I reverence and seek the Nursing Mother." And against it is noted:

"I have not so far left the coasts of life
To travel inland, that I cannot hear

* Chicago : Theosophical Book Concern.

That murmur of the outer Infinite
Which unweaned babies smile at in their sleep
When wondered at for smiling."

(E. B. Browning in "Aurora Leigh.")

Some of the references, naturally, may be a little vague, but this is good :

"Excessive love implies excessive outlay. Immoderate accumulation implies heavy loss." Emerson says in his "Essay on Compensation."

"Every excess causes a defect ; every defect an excess."

"Who knows does not speak ; who speaks does not know," we find in Chapter LVI. ; and Ruskin in "Sesame and Lilies" says : "The moment a man can really do his work he becomes speechless about it."

It is generally admitted that about the time of Lao-tze "a wave of spiritual enlightenment swept over the world ;" the translator quotes from his own writing in *The Chinese Recorder* :

Especially in Asia was there a general movement towards higher and clearer thought. In Hindustan and in Persia, as well as in China, religious revolutions were in progress. The exact date of Lao's birth, like most of the facts of his life, is shrouded in obscurity, but the most generally received opinion is that he first saw the light during the early part of the sixth century before Christ. Dr. Ernst Faber alone gives an earlier date. Confucius was born 550 B. C., Pythagoras forty or fifty years earlier. Thales, the first of the seven wise men of Greece, was born in 639 or 636 B. C., and two or three years later, Solon. The reformation in Iran or ancient Persia, connected with the name of Zoroaster or Zerduscht, was probably contemporaneous. Buddha arose in India a little later, and the Hebrew prophets of captivity enriched the same age.

There was undoubtedly a "great awakening" about this time, and some Western writers call it the "dawn of history." From the Western philosophic point of view the main position of Lao-tze is considered to be practically identical with the Indian Metaphysic, "though alleged to have been uninfluenced by it ;" but it is thought there is much in the treatise ("Tao Teh King") of a "purely theological character," and devoid of all philosophic interest.

So true it is, that as the translator of the present edition says, "it requires a mystic to understand a mystic." As the philosopher progresses he gradually finds himself drawn to mysticism and Theosophy.

The volume is nicely printed and bound, and reflects credit on the Book Concern in Chicago.

F.D.

THE LITTLE CLAY CART.

We have a special pleasure in announcing the appearing of an English translation of King S'ûdraka's drama "Mricchakatikâ," the little clay cart. The translation is the ninth volume of the well-known Harvard Oriental Series and has been done by Arthur W. Ryder, Ph. D., with the valuable help of Professor Charles Lanman, who has also written a Preface to the book. Under such circumstances the book hardly needs a special recommendation. Yet we feel compelled to say that the translator has brilliantly executed his difficult task not only from the philological but also from the artistical point of view. This translation is, what is so seldom found in works of this kind, exact and at the same time poetical.

The "Mricchakatikâ" is a unique work in more than one respect. It is "the only extant drama which fulfils the spirit of the drama of invention, as defined by the Sanskrit canons of dramaturgy," i.e., the only drama the plot of which has not been drawn from mythology or history. It is, further, the only Indian drama which openly disregards the technical rules where the truth of the presentation would have suffered by them ; the only Indian drama in which, notwithstanding the predominantly earnest situation, a real humour is developed ; the only Indian drama of a perfectly cosmopolitan character ; the only Indian drama, finally, which, as far as variety of scenes, liveliness, and drawing of character are concerned, has such a striking similarity to the Shakespearian plays that one would suspect some influence from one or the other side, if circumstances did not exclude this possibility.

The principal persons of the play are the poor Brahmin, Chârudatta, and the rich courtesan, Vasantasenâ, who loves the former and is finally married to him after the king has bestowed upon her the title, "wedded wife." One of the most beautiful and touching scenes, and the one of which the poet seems to have been most proud, as he has taken from it the name of his drama, is the second scene of the sixth act, in which Vasantasenâ makes her first acquaintance with Chârudatta's little son. It may be reprinted here, as an example of the poet's as well as the translator's art.

• (Enter Radanikâ,* with Chârudatta's Little Son.)

Radanikâ. Come, dear, let's play with your little cart.

Rohasena. (Peevishly.) I don't like this little clay cart, Radanikâ ; give me my gold cart.

* A maid in Chârudatta's house.

Radanikâ. (Sighing wearily.) How should we have anything to do with gold now, my child? When your papa is rich again, then you shall have a gold cart to play with. But I'll amuse him by taking him to see Vasantasenâ. (She approaches Vasantasenâ.) Mistress, my service to you.

Vasantasenâ. I am glad to see you, Radanikâ. But whose little boy is this? He wears no ornaments, yet his dear little face makes my heart happy.

Radanikâ. This is Chârudatta's son, Rohasena.

Vasantasenâ. (Stretches out her arms.) Come my boy, and put your little arms around me. (She takes him on her lap.) He looks just like his father.

Radanikâ. More than *looks* like him; he *is* like him. At least I think so. His father is perfectly devoted to him.

Vasantasenâ. But what is he crying about?

Radanikâ. He used to play with a gold cart that belongs to the son of a neighbour. But that was taken away, and when he asked for it, I made him this little clay cart. But when I gave it to him, he said "I don't like this little clay cart, Radanikâ. Give me my gold cart."

Vasantasenâ. Oh, dear! To think that this little fellow has to suffer because others are wealthy. Ah, mighty Fate! the destinies of men, uncertain as the water-drops which fall upon a lotus-leaf, seem to thee but playthings! (Tearfully.) Don't cry, my child. You shall have a gold cart to play with.

Rohasena. Who is she, Radanikâ?

Vasantasenâ. A slave of your father's, won by his virtues.

Radanikâ. My child, the lady is your mother.

Rohasena. That's a lie, Radanikâ. If the lady is my mother, why does she wear those pretty ornaments?

Vasantasenâ. My child, your innocent lips can say terrible things.

(She removes her ornaments weeping.) Now I am your mother. You shall take these ornaments and have a gold cart made for you.

Rohasena. Go away! I won't take them. You're crying.

Vasantasenâ. (Wiping away her tears.) I'll not cry, dear. There! go and play. (She fills the clay cart with her jewels.) There, dear, you must have a little gold cart made for you.

(Exit Radanikâ, with Rohasena.)

It may be stated, finally, that of all Indian dramas the "Mricchakatikâ" alone has maintained itself on a European, viz., the German, stage; of course not the original, but a very clever transformation of it into a

drama of five acts, called Vasantasenâ (Stuttgart, 1892). The writer of these lines saw, some years ago, an excellent representation of it in Hamburg, the only defect of which was, that the Indian names were wrongly pronounced.

O. S.

PRACTICAL PSYCHOMETRY.*

By O. HASHNU HARA.

This booklet of 88 pages is divided into six chapters and the author's aim is to give the most practical advice on the subject dealt with. His ideas seem to be in accord with theosophic teachings. On page 21 we read:

Learn that every idle thought of malice or useless evil is registered against you, has to be expiated, and darkens the astral body [and mind body, and is stored in the causal body for future atonement.

The colours of these bodies are pure or coarse, ethereal or darkened, according to your life. As you grow and unfold they become clearer and purer, until you grow out of the coarse and material vibrations into the realm of spirit.

Your practice for *all time* should be to overcome the animal desires. . .

Further, on page 57 we read:

Always listen, when sitting for experiments, with the expectation of hearing the "voice." It will come at last, and presently you will be able to unlock the door at will, and enter into the Holy of Holies, the Inner Temple of Light, whenever you need help.

This habit of continually listening for divine guidance grows upon the student daily, and is the easiest means of attaining the power of concentration, and the ability to enter the "silence" anywhere.

Advice is given as to diet, daily habits, and times for practice, which must prove useful to those seeking to unfold the inner senses.

W. A. E.

MAGAZINES.

The Theosophical Review, March. Mr. Mead, in the 'Watch-Tower' items, comments on the steady progress of the T. S., as shown in the last Anniversary Report, and says, in regard to Col. Olcott:

The time must inevitably come when we shall be without our veteran pilot at the helm, and then we shall realise, even more than we do now, the work he has accomplished, and the difficulties he has surmounted. Whoever succeeds to this high office in the Theosophical Society must be a man of the most tolerant views and of more than international sympathies, if he is to discharge its duties with any hope of success. Henry Steel Olcott has these qualifications, and such men are rare.

* London: L. N. Fowler & Co., Ludgate Hill, E. C. Price 12 annas.

Referring to the recent Adyar Convention, Mr. Mead writes :—

It is in these greater gatherings of the Theosophical Society that the larger life of our body is realised. Members whose only acquaintance with the Society is by means of the Branch of their own town, cannot easily have an adequate appreciation of the international character of the Theosophical Movement; the spirit of our endeavour is superior to all local limitations, and parochial views are inconceivable once a general meeting of the Society has been intelligently attended. Everywhere in the Theosophical Society, in all its Branches, the thought should be present that the proceedings should be of such a nature that any member from any land can attend and find himself at home and welcome, whether he be Brâhman, or Buddhist, or Parsi, or Mahomedan, or Jew, or Christian; whatever subject is under treatment or discussion it should be so dealt with that it is removed from the trammels of sectarian narrowness and carried into the free air of an enlightened and all-embracing humanism.

"Thoughts on Thought-Forms," by Z, is a highly suggestive article, marvelously so in the latter portion, which treats more especially of music. "The Strange Story of a Hidden Book," by Bhagavân Dâs, is continued, and Pandit Parmeshri Das' "Narrative" of his experiences with the blind Pandit, Dhanrâj, who is a standing enigma, leads one to suppose that there is a good deal of Mâyâ about his *original* MSS.

"Irenæus on Reincarnation," is an interesting paper embodying the fruits of further researches by the Editor, Mr. Mead; but it seems that the ancient Saint and Bishop of whom he writes did not possess a very clear insight in regard to the subject under investigation. Mrs. Cooper-Oakley's article on "The Goliardi or Jongleurs" is concluded. "Via Crucis," a poem by Miss Charlotte E. Woods, is above the average in point of merit.

Theosophia. The February number contains the following articles :

"Looking for Happiness," by M. W. Mook; "The Perfect Man," by Annie Besant; "The Influence of Sound," by L. F. G. Joret; "A Roman Catholic on Theosophy," by J. A. Blok; "On the way Home," by N. Verdonck; "Theosophical Language," by Dr. J. W. Boissevain.

Revue Théosophique (February): "Christendom and Theosophy," by C. W. Leadbeater; "The Spirit of Man," by Taylor; "On the Human Radiations," by P. Stenson Hooker, M.D.; "On Sanskrit Words," by the Directors; Theosophical Glossary, by H. P. B. (continued).

Bulletin Théosophique (February) gives some notices on the coming Paris Convention (orders, concerning the debates, etc.), reports on Mr. Bertram Keightley's visit at Paris; on the work of some branches, etc. There is, too, an interesting letter, being the answer to a question concerning the relation of Theosophy and socialism (p. 252).

Theosophisch Maandblad (February). There is the conclusion of "Man's Place in Nature" (Chapter VIII:) "The final Purpose of Mankind";

a continuation of Mr. Leadbeater's "Old and New Buddhism;" of Dr. Rudolf Steiner's "How is Consciousness on the higher Planes obtained?" and, lastly, a paper "How you must not make your Enquiries," being an extract from Mr. Sinnett's "Nature's Mysteries."

La Verdad (February). The number begins with an obituary notice on Bartolomé Mitre, one of the most eminent statesmen the Republic ever possessed. There follow translations from C. W. Leadbeater, H. P. B., and A. P. Sinnett, and an enumeration, by Lob-Nor, of more than a hundred themes which in the form of extracts from "The mass in its relations with the mysteries, and the ceremonies of antiquity," a big work published in 1844 by the learned French occultist, I. M. Ragon, are to appear in the journal from April next. A small article on Buddhism (pp. 305, 306) is not quite in harmony with the results of modern investigations on this subject. The Pâli Tripitaka contains almost as much esoteric as exoteric teachings, albeit the former are not meant to be recognized as such unless by the wise, and it is absolutely indispensable for the reconstruction of original Buddhism.

Sophia (February). In the editorial article titled "Epilogues of the Month," with which this number opens, we read the interesting fact that in the magnificent program of papers on the history of philosophy in Spain, to be given in the Ateneo of Madrid by Professor D. Adolfo Bonilla, "there appears a section dedicated to the teaching of Theosophy in Spain." Although it is not known as yet how this theme will be worked out (the editor of the journal promises to inform his readers when the time will have come), we are inclined to think, with the editor of *Sophia*, that this is, at any rate, well worth noticing in as far as it shows that Theosophy has already acquired some "official value" in Spain. Another remarkable symptom of the awakening of Spain we are told about is the fair price of 2000 *pesetas* (about Rs. 1,250) destined by the Marquis of Aledo for the best "Historico-critical and Bio-bibliographical study on the Arabic-Murcian Philosophy and Philosophers (Mohidin, Aben-Hud, Aben-Sabin, Abul-Abâs, Hareli, etc.)." There follow a clever article by Alfonso Tornado on the "Origin of the differences among men;" the translation of a Dutch paper of H. I. von Ginkel ("The big Pyramid," Introduction), and an interesting report on the contents of "The Popol-Vuh and the Rabinal-Achi," belonging to the ancient literature of Central America.

Also received :—*De Theosophische Beweging* (March) and *Pewarla Theosophie* (February).

Broad Views: Mr. Sinnett opens his March number with a very

interesting article in which he reviews a book by Dr. Morton Prince, of Boston, recently published by Longmans, entitled "The Dissociation of a Personality." "Complicated Incarnations," Mr. Sinnett calls the article, and though it is a necessarily too brief account of the remarkable psychological case reported by Dr. Prince in a book of 500 octavo pages, yet in one direction it possesses an interest which the book itself could not have, and this lies in Mr. Sinnett's own comments on the strangely interesting facts observed by Dr. Prince, and the tentative theories which the latter offers in explanation of them. This case of Miss Christine Beauchamp is, in a way, of unique interest, in that it includes, with the hypnotic conditions of the historic case of "Leonie, I., II., and III.," called by Dr. Prince, "B, I., II., III., and IV.," with a further condition which he considered a synthesis of B, I. and B, IV. and which was for him the solution of the multiplex personality, a further curious relationship finally expressing itself in waking consciousness as a sort of mild case of Dr. Jekyll and Mr. Hyde, with the addition of a second Dr. Jekyll. The *Mr. Hyde* of the "family," as she called it, insisted upon being called "Sally," while she dubbed the second Dr. Jekyll, "the idiot;" Dr. Prince, in contradistinction, then calling the first Dr. Jekyll, "the saint." Mr. Sinnett's article is intensely interesting reading and would, we should say, form for the ordinary reader an invaluable prelude to the reading of the book itself.

In the next article, "Unconscious Progress in Occultism," by an occult student, we seem to see the editor's facile pen. The article is based upon a little book by Sir Oliver Lodge, in which this distinguished scientist criticises Professor Haeckel's "Riddle of the Universe," though "in reality," says the writer, "unworthy of such an elaborate and serious confutation." The interest in this article, however, lies in that, by dotting the i's and crossing the t's in Sir Oliver Lodge's little book, Mr. Sinnett shows that the science of to-day is gradually advancing in the direction of the occult, pushing back, so to speak, the "occult line," with the fair promise, it would seem, of soon fixing it in its rightful place, on the borders of the possibilities of physical matter—'where dawns another world.' In the course of this article, Mr. Sinnett is drawn into a very interesting and illuminative comment upon one phase of the eternal problem of freewill vs. predestination. Among half a dozen other articles, this very interesting number includes a very pretty little story, with a touch of the occult, entitled "The Other Side of Silence," by Louie Ackland, and an interesting article by Mrs. A. P. Sinnett, on "Nicholas Flamel and the Alchemical Mystery."

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East and West (March): "And East and West, without a breath,
Mixt their dim lights, like Life and Death,
To broaden into boundless day."

In these beautiful lines of Tennyson, this always interesting magazine sets its motto, and in the present number it contributes worthily to this ideal joining of the East and West. In the first article, H. H. the Aga Khan, K.C.I.E, gives "Some Impressions and Reflections on the Royal Visit," and it is interesting, as showing from the Indian point of view, the great interest which was felt in the recent visit of Their R. H., the Prince and Princess of Wales, to India, and the uninterrupted success which attended the Royal tour. Next comes an article, "Is Home Rule Dead?" by Mr. William Boyle, who concludes that "Home Rule is inevitable, either by instalments or *in toto*." Among the other articles, all invitingly interesting, is one on "Benares—The Holy City of the Hindus," by Mr. Indu Bhusan Muzumdar, and another on "Dante and Milton," by the Hon. Mr. A. C. Logan, I. C. S., while in his Editorial Note, the Editor continues his interesting and valuable monograph on the right attitude of Public Opinion towards Government, quoting Lord Curzon's wise words to the graduates of the Calcutta University last year: "The true criteria of a public opinion, that is to have weight, are, that it should be representative of many interests; that it should be two or more sided, instead of only one; and that it should treat Government as a power to be influenced, not as an enemy to be abused. Some day, I hope, this will come."

Omatunlo, for February, has the following: "If a man Die shall he Live Again?" by Annie Besant; "Theosophy in Questions and Answers, II." by Pekka Ervast; "The Religion of the Ancient Finns," by Martti Huma; "Freewill and Necessity," by Aate; "Confessions of a Theosophist," by Vesa; "Astrology, II." by Uraniel; "Experiences of a Medium, III." by A. V. Peters; "An Evidential Truth," by Herman Hellner; "In Defence of my Book," by Aate; "By the Way," by Pekka Ervast; also Questions and Answers.

The Message of Theosophy. The chief articles in this valuable little quarterly are the following: "Epitome of Rāmāyana and its Ethical Significance," by N. M. Desai; "Some thoughts on a Buddhist Manual of Meditation," by J. C. Chatterjee; "Education," by J. F. M'Kechnie; "Psychism and Occultism," by Edward E. Long; the last two especially are of practical importance.

With the quarterly we received the Ninth Annual Report of the Rangoon T. S., which is doing such good work in farther India. In

addition to publishing the quarterly and supporting a school, it has a Book Depôt and a Public Library. The leading T. S. magazines and various other periodicals are available in the Reading Room.

The Theosophic Gleaner, for March, gives us No. II. of Mr. Sutcliffe's serial on "Theosophy and Modern Science;" No. VI. (the conclusion) of Rustam P. Masini's "Persian Mysticism;" "Have Cells Intelligence?" by Jamsedji D. Mähluxmivâlâ;" "A Gigantic Hoax," by an Old Platonist;" "The Logic of Religion," by N. K. Ramasami Aiyâ; and other matters of interest.

Modern Astrology, March No., has, among its abundance of astrological reading matter, an article by Bessie Leo, on "Ruling our Stars," which will interest the general reader.

The Buckeye. This little magazine is printed in the Philippine Islands (at Cavite) on board the U. S. Flag-ship *Ohio*,—our enterprising young friend, B. J. Ellert (Yeoman) officiating as Editor. The first issue says:

The chief aim of our sheet shall be to disseminate the current events of the fleet and naval items pertaining to the general service; to stimulate and foster the spirit of rivalry, to excel in our duties as well as in athletics; and to publish the cruise of the flag-ship in such a manner that we may have the details for future reference, "lest we forget."

We wish success to Messrs. Elbert and Giddens, the proprietors.

Theosophy in India, March, opens with some valuable notes of a lecture by Mrs. Besant on "The Law of Sacrifice." "Thoughts on Theosophy," by 'Dreamer,' are concluded. 'Seeker' contributes the first portion of a helpful paper on "The Value of Theosophy at the hour of Death." The article on "Correspondence between Theosophical and Sanskrit Terms" is followed by a useful "Table of Correspondence."

The U. H. C. Magazine contains an interesting account of the visit to the College of T.R.H. the Prince and Princess of Wales, which we noticed in last month's *Theosophist*. It was a very happy occasion. Her Royal Highness was garlanded by a pupil of the Central Hindu Girls' School, and flowers were showered upon her. At the close of the function H.R.H. made some kind remarks expressing his satisfaction with what he had witnessed and with "the warmth of his welcome." "On the following morning H.R.H. the Princess of Wales sent for Mrs. Besant to write her name in her private autograph book." "A Hindu Catechism," by Govinda Dâsa, is commenced in this number. It promises to be quite instructive. L. N. Varma writes on "Our Common National Language"—putting in a plea for Hindi. "In Defence of Hinduism," by Mrs. Besant, is continued.

The Forecast,* is a fresh venture in the line of magazines. It is devoted to scientific astrological predictions and edited by Sepharial who undertakes to send his patrons "advice, directions and prognostication, with regard to any particular question upon which the reader may choose to consult him, under the conditions specified on the coupon" on page 31. There are articles on "The new Government," its fortune and destiny; "Joseph Chamberlain," His horoscope; "Campbell Bannerman," a prediction; "Market Forecasts;" "Astrology on Trial;" "Astrology in Ancient China and Modern India;" "Pythagoras, his Life and Philosophy, Part I."

Received with thanks:—*The Vahan, The Theosophic Messenger, Light, Harbinger of Light, Banner of Light, The Light of Reason, The Grail, Notes and Queries, Phrenological Journal, The Visishtadvaitin, The Christian College Magazine, The Theist, Fragments, Indian Review, Mysore Review.*

CUTTINGS AND COMMENTS.

"Thoughts like the pollen of flowers, leave one brain and fasten to another."

A copy of her first great book having been sent by H.P.B. to Mr. Wallace, he wrote her the following appreciative letter, which doubtless he would not wish to change to any serious extent after the lapse of the intervening thirty years:—

ROSEHILL, DORKING, SURREY,
January 1st, 1878.

DEAR MADAM,

I return you many thanks for the handsome present of your two very handsome volumes. I have as yet only had time to read a chapter here and there. I am amazed at the vast amount of erudition displayed in them and the great interest of the topics on which they treat. Moreover, your command of all the refinements of our language is such that you need not fear criticism on that score. Your book will open up to many spiritualists a whole world of new ideas, and cannot fail to be of the greatest value in the enquiry which is now being so earnestly carried on.

I beg you to accept my carte de visite, which I regret is not a better one, and remain,

Dear Madam,

Yours with sincere respect,

(Sd.) ALFRED R. WALLACE.

MADAM H. P. BLAVATSKY.

* 6, Henrietta St., Covent Garden, W. C., London.

The colour of religious feeling. There are some Vedic utterances which seem to be intelligible only by the help of Mr. Leadbeater's discoveries.

Taittiriya-Samhitā says (III. 1. 2.) : "If now the Dikshita (person engaged in the ceremony) sees something impure, then the Dikshā (consecration) leaves him, the *Nilam*, his splendour, goes away," and further :—"[if, however, he keeps his attention then] the Dikshā does not leave him, then not his *Nilam*, not the splendour goes away." The commentators, in order to understand the passage, insert a *bhavati* after the *nilam* and so explaining the latter by "black, sin," get the following sense : "If now.....then the Dikshā leaves him ; a sin (bad karman) originates ; his splendour goes away." But this insertion is hardly allowable, and besides the explanation of *nilam* by *krishnam* *pāpam* cannot be supported by any other passage, as it seems, and is directly opposed to the common use of the word. For whereas *krishnam*, "black," is often used in the sense of something bad or inauspicious, *nilam*, "blue, dark-blue, dark-green, dark," appears as often in connection with something auspicious. It is explained in Chând. Up. (I., 6. 5) as *parah-krishnam*, "over-black, beyond the black," and it seems rather frequently to mean a mysterious darkness, e.g., that of the night, that of the third unknown quantity in Algebra ($nilaka = z, x$), that of S'iva's neck, etc. It is probable, therefore, that in the above passage *nilam* means the mysterious darkness of religious earnestness which we may observe in the face and expression of every high-developed person. So it would be the same as the blue of Mr. Leadbeater's colour-table which is explained there as "pure religious feeling."

This explanation is supported by the note that Bhattachāshkaramis'ra adds to his gloss : "Some say that *nilam* is understood here as *rūpam* (appearance, colour, beauty) only," and further by Kaush. Up. (III., 1) where is said of him who identifies himself with Indra (Brahman) : "Whatever evil he may incur,* the *nilam* does not go away from his face." Here *nilam* is explained as "what constitutes the brightness of the face" or "the nature of the substratum." Max Müller (following Cowell) translates : "If he is going to commit a sin the bloom does not depart from his face."

The word we have translated by "splendour," viz., *tejas*, may also be rendered by "might" or "strength" or "spirit," which is perhaps preferable with regard to the repetition of the "not." The meaning then would be that his religious appearance and strength would not disappear.

O. S.

* I cannot believe that the commentator's explanation of *cakrisho* as a desiderative form of *kri*, "do," is right.



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THE THEOSOPHIST.

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"THERE IS NO RELIGION HIGHER THAN TRUTH."

[Family Motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

SIXTH SERIES, CHAPTER XVII.

(Year 1898.)

A NEW section of our historical panorama unrolls itself to view—the year 1898.

Miss Edger's lectures were so highly appreciated that the *Hindu* (1st January of 1898) contained a very strong leading article recognising us as a world-wide Society with such a growing influence that it may in time rally around it all the Indian nations. This forecast may very well be realised in the course of time if nothing unforeseen should happen to destroy the Society's vitality, but its well-wishers need to be often reminded of the fact, so forcibly stated by Herbert Spencer, that great sociological changes are never sudden, but are gradually worked out. The fact is that many of our colleagues allow

* Five volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and three of the volumes are available in book form. Prices : Vol. I., cloth, illustrated, Rs. 3-12-0, or paper, Rs. 2-8-0. Vol. II., beautifully illustrated with views of the Headquarters, Adyar, cloth, Rs. 5, paper, Rs. 3-8-0. Vol. III., covering the period of the Society's history from 1883 to 1887, is sold at the same price as Vol. II. It is uniform with Vols. I. and II. and illustrated with many portraits. It will have a special interest in that it introduces to the reader's notice other Mahatmas than those already known. Apply to the Manager, *Theosophist*, or to any Theosophical Book Agency throughout the world.

themselves to be carried away by blind enthusiasm, and while they should be assiduously working to reform and develop their own characters, are grouped together to manufacture idols out of favourite personalities to set up in their private temples to be worshipped.

On the second of January we had a visit from a yogi who looked thirty but was said to be two hundred years old—a preposterous claim, I should say. On the same day Miss Edger lectured in Victoria Town Hall, Madras, to a large audience, on “The Secret of Death.”

Mrs. Besant being in America, and Miss Edger having been brought to India by me to, in some measure, replace her, had, as before stated, won great success both in her South Indian tour and at the Convention. A much longer tour which should carry her from Madras *via* Calcutta as far as Rawalpindi had also been arranged and was entered upon on the 9th January by sailing for Calcutta on the French steamer “Dupleix,” under the escort of the President-Founder. Some of the faithful ones, among them T. V. Charlu, V. C. Seshacharri and S. Ramaswami Iyengar, saw us off at the pier, leaving with us baskets of fruit and some money towards Miss Edger’s travelling expenses. We availed of the opportunity afforded by our sea travel to prepare printers’ copy—she, the manuscript of her lectures and I, Old Diary Leaves—whenever the sea was complacent enough.

We reached Calcutta at 4 P.M. on the 12th; Miss Edger went to Dr. and Mrs. Salzer as their guest, and I to an old German friend, Herr Boltze. The experiences of the next few days indicated very clearly that we were going to have a very busy time of it on this tour. Our rooms were crowded with visitors, we had conversation meetings at the Society’s room, which lasted sometimes four or five hours at a stretch, and both Miss Edger and I had lectures to give, almost invariably to large audiences. The accession of another educated lady as a Theosophical lecturer, especially one who had taken the highest university degrees in Arts and who was, presumably, able to meet any sceptical graduates of the Indian universities on equal terms, naturally created a great public interest. Moreover, the very favourable criticisms on her Adyar lectures, circulating through the Indian Press, bespoke her a wide fame and popularity. The notes in my diary show that her audiences were “deeply interested” and

“enthusiastic,” etc. Her first Calcutta lecture was given on the 14th January; the second, the next day; on the next she held a long conversation meeting and attended with me on the same evening a meeting of the Bengal T. S.: her third and last lecture was given at the Star Theatre to an overcrowded house.

The thing that most moved and held the attention of her audiences was not her oratory, for in that she was not to be compared with Mrs. Besant, but the tone of candor and unpretentious earnestness with which she elaborated her themes, and the common-sense way in which she showed how the ideas of Theosophy ought to enter into the lives and control the conduct of people. I think that, from all I heard during the several tours that I made with her in 1897 in Australia, New Zealand and Southern and Northern India, her addresses made as lasting an impression upon her hearers as those of any other speaker who has stood upon our platform. Take, for instance, the following extract from a lecture upon the application of Theosophy to the home and note how clear is her exposition and how original her use of the idea that the relationship of children to each other and to their parents is not a matter of this one incarnation, but that all individuals of the family group have had similar kinship with many other families in the past, and that this helps us to conceive of the impressive truth that, after all, mankind compose one great family. Her language is as follows:

“The thought arises that we have a certain very important responsibility towards those in our own homes; we have some responsibility, it is true, towards every brother and sister, the whole world over, but during this life our responsibility is greatest to those of our own home. Could we look back through our past lives, we should see that there are very many with whom we have been associated by the closest ties; we should see that we have had not one father nor one mother, but many; sometimes one, sometimes another. This seems to me to be a beautiful illustration of the universal brotherhood which we are trying to attain, for the recognition of it is the first step towards a realisation that we must not allow our sympathies to be confined to those who belong to our family of this incarnation. We recognise that the true relationship is that of the soul, which includes all those with whom we have been associated, life after life. In this life we are brought into outward kinship with but

a limited number of those to whom we are bound by the wider kinship of the soul; in another incarnation we may be brought into relationship with some of the same souls, or with others; and thus in each life there is a widening, an expansion of our ties of family. It might at first sight be thought that this view would lead us to undervalue these ties and to neglect our duties to our present group; but this can never be so if, at the same time, we remember that our relatives of to-day are those with whom we are just now most closely associated. We shall rather think that this is a soul to which I have been attracted because there is a spiritual tie between us. But there is just as strong a tie between this same soul and many others, and we have been drawn closely together on the lower plane for this life that we may be stronger and better able to work in harmony for the good of humanity. We must, therefore, let our love strengthen us to work for others, and strive to bring nearer the time when all may be united in one spiritual family, where there is 'neither marrying nor giving in marriage.'

On the 19th January we embarked on a river steamboat for Midnapore. We changed boats at Ulubaria and proceeded on to Dinan, where we entered the river Rupnarayan. We got stuck at low tide, when on with the flood, and passed the night. No meals being supplied to passengers, we ate biscuits and fruit.

We reached Midnapore at 8 A.M. on the 20th, were met at the river bank by our local colleagues and taken to the Travellers' Bungalow. Throughout the day there was a great flux of visitors, and numberless questions to answer. In a large hall in a private house Miss Edger lectured that evening on "An Outline of Theosophy," a subject which she always treats with great clearness. There was a Branch meeting the next morning at 7-30, admissions to membership and many visitors of the general public. The lecture that day was on "A Practical View of Theosophy," a theme which I am never tired of recommending for treatment to our public speakers. The fact is that if we could have nine out of ten of their discourses devoted to this paramount question, we should get enough of theoretical Theosophy out of the tenth lecture to supply our wants, in our present incarnation. At 10-30 that evening we started on our return trip for Calcutta, slept on board and had our servants prepare meals for

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us. We reached Calcutta at 3 P.M., dined with the kind Salzers and took the train for the north late that evening.

The next morning we got to Bankipore and were most kindly received at the station by the members of the local Branch. The case of Bankipore is a good illustration of the way in which our movement goes on under Indian conditions. As previously explained, the preponderating number of our Indian members are Government employees who are shifted from stations according to established rules at the pleasure of the chiefs of their respective Bureaux and Departments. So long as a good strong man is at the head of a local Branch, so long it prospers. Regular meetings are held, activities abound and the name of the Branch bulks largely in the Annual Report of the General Secretary of the Section. When this natural leader is transferred to another post and his successor is, possibly, a less masterful or less interested member, or perhaps a non-member, the local group is like a flock of sheep without a shepherd, it becomes "dormant" and remains obscure until either a better man is sent by Government to the place, or the interest of the new incumbent is aroused by the visit of one of our Branch Inspectors. Thus we see, in looking back through the series of our Annual Reports, how our Indian Branches rise, flourish for awhile, go into eclipse, and resume activity and re-awaken in that neighbourhood or district a popular interest in Theosophy. On page 6 of the Annual Report for the year 1905, it will be seen that thirteen of these dormant Branches were revived, twenty-nine new Branches were formed and two were dissolved, thus leaving 207 active Branches and 100 dormant. Between 1900 and 1905, both inclusive, 64 "dormant" Branches were restored to the active list. In the case of Bankipore, for many years we have had at the head of the Branch one of the most intelligent, best educated and devoted men of India, Babu Purunendu Narayana Sinha, the Government Pleader, whose contributions to literature are well known throughout India. Hence the Branch is always active, always prosperous and at no station do our travelling lecturers, like Mrs. Besant, Miss Edger, Mr. Leadbeater and myself, receive a warmer or more ungrudging aid. On the occasion of the present visit there were meetings of the Branch, an E. S. T. talk with Miss Edger, and lectures by us both; she speaking on her usual subjects and I addressing the public

in the interest of the religious education of Indian boys, a subject always dear to my heart. It may be remembered that to promote this cause, I started, in the year 1895, a little monthly periodical called the *Arya Bala Bodhini*, which was a success, and if I had had the time to give to it, could easily have been worked up to a very large circulation. I see, for instance, that I got for it during the tour under notice thirty, fifty and even many more subscribers at our different stations. When the Hindu College was established and there was need for such a publication, I turned the *Bodhini* over to Mrs. Besant and after a time she re-named it the *Central Hindu College Magazine*. Its present circulation is creeping up to 15,000, a great thing for India, where periodicals count their subscribers by the single thousand, but which I am sure could be increased to 100,000 if there were a competent man to occupy himself especially with this interest.

While at Bankipore I took Miss Edger to hear those weird echoes in the "Ghol Gurh," the empty, monster grain-bin built by Warren Hastings for the storing of food-stuffs in time of impending famine. I have described these echoes before but the acoustic phenomenon is so impressive that one never tires of speaking of it. Let the reader fancy what his sensations would be if, when pronouncing a word even in a moderate tone, he should hear it repeated to him from the air all about him and from the ground beneath his feet: he might well be pardoned for thinking for the moment that he was in the midst of an unseen host of mocking demons. And yet I doubt if one traveller out of every thousand visiting India has ever stopped at Bankipore to enjoy this sensation.

We left Bankipore for Muzaffarpûr on the afternoon of the 25th January and arrived there after a twenty-four hours' ride in the train. As usual we were met at the station by our members who put us up at the "India Club," its members having agreed to close the club during the three days of our stay. This was a brand new experience for me as, notwithstanding my eighteen years of Indian travel, I never received such an act of courtesy before. Miss Edger lectured on the following two days, the subject of the second lecture being "The Theosophic life;" my notes say that she treated it "eloquently and admirably." I followed her, with a talk to the elders, of their duty to their children, and the dear little chaps came and clustered

around me to get my advice about the making and management of a Boys' Association. By the train of 5-23 P.M. we left for Benares. We were put up at the headquarters and I availed of the chance to go about and see some of my old friends,—Pramada Dasa Mitra, Mokshada Dasa Mitra, Pandit Adityaram Bhattacharya, and others. Upendra Babu took us for a morning sail along the river face to see the bathing multitudes and I tried to find Majji, but she was not at home at the time, to my regret, because I wanted Miss Edger to see this famous woman who called on H.P.B. when we first visited the Sacred City, and who told Damodar and myself a secret about the Guru of H.P.B. which I had reason to suppose was known only to her and myself.

On the afternoon of the 30th January Miss Edger lectured at the Town Hall to a large audience, very acceptably, on the subject of "Man, his Nature and Evolution." That night she got a great fright. She was suddenly roused from a deep sleep by a wild human cry close to her window. She told me that she thought it either a madman or a drunken person frenzied with excitement. Bathed in a cold perspiration she lay quivering on the bed until the shriek was repeated at a distance and she knew that the supposed marauder was going away and that her life was probably out of immediate danger. The next morning she anxiously asked me to explain the mystery and was not a little mortified on finding that it was nothing but the cry of a *Chowkidar*, or night-watchman, although the horrible noise he made to inform his employers that he was wide awake and making his rounds was enough to warrant a new-comer to rush out and hit him over the head with a club.

There were other lectures and conversation meetings, and on the night of the 2nd February, the eve of our departure, Upendra Babu, Bhavani Shankar, Miss Edger and I, sailed along the river to see the city by moonlight. It was certainly one of the weirdest experiences of my life. Benares seemed transformed into a spectral city behind a vale of smoky haze. Its ghâts with numberless boats tethered at their feet; the columnar bastions, the Hindu and Mahomedan temples and mosques with their pyramidal towers, their domes and minarets, the immense flights of steps to give the bathers access to the river, the lights twinkling out of the gloomy fronts of the buildings, the sound of Indian music, the shrill voices of belated gossips, here and there a

devotee making his ablutions in preparation for the evening worship, big boats propelled by oars, with Indian singing parties on board gliding over the smooth Ganges, and over, in, and through the panorama the thin curtain of a hazy moonlight that gave a character of unreality to the grandiose picture.

The next morning we bade good-bye to all and left Benares for Allahabad.

H. S. OLCOTT.

THE REALITY OF THE ASTRAL PLANE.

TO speak about the astral plane in India is a somewhat different thing from speaking about it in other lands. In England or in America the great difficulty which the ordinary auditor finds with regard to the matter is to believe that there is any other condition beyond the physical. Although the religion of those countries teaches quite as decidedly (although not as accurately) as yours that there is another state of existence, a state after death, yet unfortunately the statements made about it by their churches and in their sacred books are put in such an unscientific manner that the trend of modern thought (which is, as you know, along more or less precise and scientific lines) leads people practically to reject all that is said about the unseen world. Again and again I have lectured on such subjects in many places; again and again newspaper editors, in commenting upon what I have said, have remarked that it was most reasonable, that in every way it seemed exactly what it ought to be—and yet they invariably concluded by saying, "But of course it is absolutely impossible that anybody really can know anything about these matters." In fact, they seem to think that although Theosophical teaching may be what they call in Italy "*ben trovato*," well invented, it cannot really mean anything or be anything more than a brilliant hypothesis.

Now I take it that that is not in the least the difficulty which will beset an Indian audience with regard to this matter. You all know from ancient teaching that there is an unseen world—that there is very much existing about us and acting about us all the time, of which our physical senses bring us no report whatever. You are all

aware of that, and you do not need any further proof of it; or if there should be any of you who do, they must be the products of half-assimilated western education. There are, however, some difficulties in the minds of many Hindus with regard to the astral plane and the Theosophical teaching concerning it. I have met at different times with two classes of objections in this country, and I should like to say a word about them.

Should the Astral Plane be Studied?

First, it is considered by some Indians that although the astral plane exists, it is yet a thing about which we should think as little as possible. There is such a place, of course, and we must pass through its conditions, but our duty is to fix our thoughts upon the very highest ideal that we can reach, to strain upwards towards that, and not to contemplate any of these lower and intermediate conditions. With part of that I perfectly agree. It is true that every man should set before himself constantly the highest ideal which he is capable of forming. It is unquestionably well that his thoughts should be aimed at that ideal, and that it should influence him in all his actions and through the whole course of his life. But we have this to remember. We are here in the physical world and our duty at the present moment is largely connected with that world. We are in this physical body precisely in order that we may learn lessons through it. If we had no lessons to learn on this material level, we should already have transcended it and we should not need any further incarnation here. So it cannot be argued that in keeping before ourselves the highest ideal we ought to ignore life on the physical plane.

You may say that to some extent the hermit does ignore this lower world, but that is not the usual course. If a man's karma be such that he can legitimately tear himself away from everything physical and go away and live in a cave or in a jungle and devote himself utterly to the contemplation of the highest, that man is already in the fortunate position of being able largely to leave the physical plane out of his calculations. But you all know well that for the enormous majority of you such a way as that is not possible. You may be just as highly developed or as good as the hermit, but you have plain and obvious duties which nothing would justify your discarding. That being so, it is clear that some knowledge of the

physical world is of value to you. A teacher who told you to keep your mind fixed only on Nirvânic conditions and to learn nothing about the surroundings of daily life and the temptations which you may meet, would manifestly not be a practical guide.

I should submit, in answer to the objection which I mentioned to you at the beginning, that for the great majority of us a certain amount of life upon the astral plane is a necessity for our evolution. If we have not yet transcended the physical, still less have we transcended this higher realm of Nature, and it is inevitable that many of us should have considerable experiences in connection with the astral plane. Remember that we pass at least one-fourth of our lives, and in many cases one-third, in the sleep of the physical body, and that during that time the consciousness of the man is *not* asleep, but is active in another vehicle and on another plane of matter. A condition in which we spend at least one quarter of our life is hardly one that is well for us entirely to ignore; and we must also remember that after casting aside our physical bodies we shall most of us pass some considerable time in this astral world, so that it cannot be entirely unimportant to know what we may with regard to it.

There is yet another consideration. Many of us are trying to utilize some powers a little higher than the physical, such as the power of thought, and the power of strong, loving, helpful emotion. If these are to be used efficiently, some knowledge of the material through which they work is required—some knowledge of the conditions under which they are to be employed. I do not say that without such knowledge it would be impossible to produce any result, but I do say that it would be achieved somewhat blindly and that much of the effort would be wasted; whereas with some comprehension of the laws of this higher side of our world it is less likely that strength will be squandered uselessly and valuable time lost. In order that we may help forward the evolution of the world while our physical bodies are in a state of rest, or after they have been cast aside, we must have some knowledge of the subject. It is true that there are certain fascinations connected with the astral world—possibilities of selfishness and sensuality of various kinds; and those who enter upon astral life may quite conceivably be entangled in such snares, and thus delayed in their progress. But each man will necessarily have some contact with astral life whether he knows

anything about it or not; and the more he knows about it, the better he understands it, the more likely will he be to avoid mistakes.

Never for one moment have any of our writers suggested to any person that he should set before him astral life as a goal at which to aim. We have consistently said, "Always set the very highest before you as the goal; but since you have to live on the physical plane, recognize the fact and try to understand that, after all, the physical world also is a manifestation of the Supreme, that the astral world is simply nothing but the continuation of the physical world in finer matter, and that you may study the astral conditions of matter precisely as you study etheric conditions of matter, by applying to them scientific methods of research." That is the way in which we have been approaching this matter, both in writing and in lecturing; and I do not think that any Indian who really understands our attitude will take exception to it.

Is Our Description Accurate?

Another objection which I have heard in India is of a different character. There are many Indian teachers who know of the existence of the astral plane, but they say that the accounts of it which they find in Theosophical books do not agree with their own experiences of it. That is a legitimate objection, and it is quite easy for us from our standpoint to understand the position of the man who makes it; but I think that from his standpoint he cannot find it easy to understand our position unless he supposes us the victims of some kind of gigantic hallucination. Now undoubtedly a man may become a victim of illusion, and he may carry on for a long time the same line of illusions, and may live among the thought-forms thus created; and a scheme resting upon the vision of a single person might quite conceivably be accounted for in this way. But while I at least have never asked any human being to believe anything because I have seen it or because I know it, I do think that what has been written in Theosophical literature with regard to the astral plane and to the life and work upon that plane is very fairly well established, by reason of the fact that that is the nearest plane in consciousness to the physical, and that, therefore, we have a considerable number of persons who have had at least occasional experiences in connection with it, and a smaller number for whom it is

a prominent part of regular daily life, to whom it is just as familiar as are the streets of your city to you.

If you speak of statements concerning some very high plane which only a few have as yet been able to touch in consciousness, then naturally you have for them so much the less of testimony, for that plane is necessarily much further removed from the physical, and therefore fewer experiments have been made in connection with it. In that case an objector would have more justification in holding that perhaps there might be errors in matters so far beyond ordinary consciousness. But when we are dealing with a band of investigators, people of different races, of varying temperaments and types, and when, in spite of all these differences, they broadly agree as to what they see and how they see it, when they constantly meet in that condition of consciousness, the memory of which is often transferred to the physical plane on opposite sides of the world, it will be readily understood that for those people themselves there grows to be a strong conviction that they are not hallucinated when they believe themselves to be using a consciousness somewhat more extended than that of the average man, and they are consequently quite undisturbed by the criticism of men who have not studied the subject. Those of us who have enquired into the matter have a huge mass of evidence that the astral plane is a reality and that clairvoyance is a fact, and that by means of this faculty we have gained much information which we have put before our brothers in order that they may also have the benefit which such knowledge has brought to us.

I have heard it said here in India that no one ought to give a lecture or write a book on these subjects until he has attained, Adeptship, because short of that there must be imperfection. That is quite true; but I would suggest that if our revered founder, Madame Blavatsky, had followed that advice and had waited for the attainment of perfect Adeptship before writing anything, we should not have had "The Secret Doctrine." If Mrs. Besant, Mr. Sinnett and others had adopted that plan we should have had no Theosophical books for perhaps six or seven thousand years yet, and while the books would undoubtedly have been far more valuable when they came, still the present generation would not have gained the advantage of Theosophical teaching.

We have chosen deliberately to put the imperfect knowledge be-

fore our brothers, because we have always felt that such powers come to us not for ourselves only but for them—that we are, so to speak, eyes for our fellows, and we have tried to be faithful eyes. We have tried to report exactly what we have seen, even though we know far better than others what are the difficulties that lie in the way of an accurate report. We know well that you will have very much more to learn as the years roll on, but what we have tried to do, though we may not have wholly succeeded, is to put these things before you in such a manner that as your perceptions widen you will have nothing to unlearn—you will have only to add to your stock of knowledge, and not to alter it. What I think we may hope is that we leave no fundamental principles wrongly stated.

If we consider carefully the astral experiences of many of our Indian friends, and also of some Christian mystics, we shall see that they may readily be harmonized with our own, even though at first sight they seem to differ. It should be remembered that the astral world is as extensive and as varied as the physical world. If visitors from some other planet were to come to this earth and carry back to their own reports of what they had seen here, it is obvious that twenty of them, or indeed fifty or a hundred of them, might visit different parts of this world, and carry back with them widely differing stories, even though all of them reported accurately the experiences through which they had passed. Exactly in the same way the person who visits the astral plane comes into contact only with a very small part of it, and unless he constantly repeats his visits, and makes systematic efforts to investigate all its varied possibilities, he will naturally return with an exceedingly partial report.

It often happens that by intensity of devotion a man is able to raise his consciousness to the astral level. He forms a strong mental image of the object of his devotional feeling and surrounds himself by a shell that keeps away all other thoughts or vibrations. Thus, even when his consciousness acts through his astral vehicle, it still acts within that shell, and so he sees nothing but the object of his devotion, and is as entirely unaware of the varied life and activity which surrounds him as the ascetic who sits rapt in meditation is unmindful of movements taking place in the physical world around him. We who work on the astral plane constantly see men thus in

ecstasy within their own private holy places, created by the intensity of their devotion ; and undoubtedly they derive the greatest benefit from such experiences. But they err when they assume that the whole astral world is included in their shell, and that there is nothing to be found there but that which they have seen. Thus it will be obvious that while their theory of this world of subtle matter leaves them no alternative but to suppose us hallucinated, our theory has the advantage of fully including and explaining their experiences without suggesting any such unpleasant insinuation.

Its Agreement with the Scriptures.

You will observe that in speaking of this subtler world I am using the term "astral plane," and not "*Kamaloka*," which is often employed as a Sanskrit equivalent. I avoid that because I am not sure that it is an equivalent, for I think that when you define it as the place of desire you mean almost exclusively lower desire, and that would make it much more limited than is the astral plane. I believe that your term "*bluvarloka*" is much nearer to a correspondence, but without an exhaustive study of references I dare not pledge myself even to that. The way in which the Indians approach the subject, and the way in which their books are written, are somewhat the reverse of ours. They always descend upon it from above, as it were, and their great Rishis, scheming out the whole plan of the universe, say with the calm certainty of knowledge "Thus it must be."

We, on the other hand, approach the subject from below, and patiently catalogue fact after fact over and over again, venturing to draw our deductions only after comparing the results of varied and oft-repeated experiments and observations. But the point which I think should be of interest to you in India is that although these investigations are made from so different a direction, the results agree precisely with the statements of your ancient books, thus offering a corroboration of the religious teaching which ought specially to appeal to the younger generation because it comes along the very line in which their thought has been trained—the line of scientific enquiry. Another point of interest about the observations of the Theosophical students is that they give, I think, somewhat greater detail than the scriptures, and they arrange their facts in tabular form so that the relation between them can be clearly seen.

Is the Astral World Real ?

If I were asked to teach any one what I know about the astral plane, I think the first thing that I should tell him is that he should get into his mind the utter reality of it. That should be less difficult for an Indian than for a Western audience. Try to realize that this other condition of existence is just as real (or just as unreal) as this. There are philosophers who would say that all existence is illusion—that we ourselves are unreal—that I am deluded when I think I am speaking, and that you are hallucinated when you think you are listening ; but however that may be, while we live on this physical plane we have to act as though we were real, and the same thing exactly applies to the astral plane. If this physical world be nothing but an utter delusion, then the same may be true of the astral ; but if there be any measure of reality connected with this world in which we are now living, just the same measure of reality belongs to the astral plane also. Remember, I do not mean that either of them is permanent. If you ask whether the physical plane is permanent, I should say "No ; the matter of which it is composed is permanent, but not necessarily in this form." All physical matter may become astral matter, all astral matter may become mental matter, and perhaps that is the way in which the Supreme withdraws into Himself. When the scientist is able to examine the atom of the physical plane as it has been examined clairvoyantly, he will find that it is nothing but a vortex centre, held in its spiral shape simply by the force flowing through it, just as you may see at the street corner a little whirling column of dust and leaves held in position by the wind circulating through it. The very atom which is at the back of all physical matter is nothing but an ordered aggregation of astral atoms ; and if it should please the Logos of our system to withdraw His power, the whole physical world would fall at once into what would be, for us, non-manifestation. That shows you the relation of the astral plane to the physical ; it is just as much a material plane—simply another condition of the same matter.

Furthermore, I have constantly to explain in Europe and America that this astral plane is not a place ; it is not a heaven far away among the stars, but a condition of matter existing here and now, though unperceived. Astral matter surrounds us at this moment, just as physical matter surrounds us. You are all acquainted with the

scientific theory that ether interpenetrates every substance, even the hardest diamond. Just in the same way as ether interpenetrates ordinary physical matter, so does astral matter in its turn interpenetrate ether. Scientists used to think of the ether as a homogeneous substance; now they appear to admit that it is not so, since they say that everything is constructed of electrons. The truth is that ether is itself atomic, and its atoms do not touch one another, but are floating in a sea of still finer matter which we call astral. But astral matter in its turn may be reduced until we come to the astral atom; that in its turn is found to be floating in a sea of finer matter still. Now these are not different *kinds* of matter, but different conditions of the same matter. Some of your magicians have been able to make a physical object disappear from its place and re-appear somewhere else. That is in reality a very simple feat of dematerialization. We may make a block of ice invisible by melting it and then boiling the resulting water; in the form of steam it may be forced through a grating or any porous substance, and, on the other side, if subjected to a sufficiently low temperature, it may again be condensed into an exactly similar block of ice. If this could be done rapidly enough the transfer of the block of ice from one chamber to another would seem miraculous; and this is a precise analogy to what takes place in the case of dematerialization. The magician by an effort of his trained will simply reduces the object to a state of matter in which it is invisible to our senses, but it is none the less material for that—just as the steam is matter as surely as the ice. If it is to be called real in one condition it must be called real in the other; if it is to be called unreal in one of these conditions it must also be called unreal in the other.

C. W. LEADBEATER.

[To be concluded.]

"PHYSICS AND METAPHYSICS."

[Continued from p. 526.]

SO leave we the objects of the object world, and the sphinx riddles of the origin of Force and Matter, and pass on more to the consideration of the subject world, to a higher stage of investigation, to the realms of consciousness and of thought, and of reason; the faculty of *abstract representations*. And from that point of view let us again look at the synopsis of all the general sciences and we shall see that in it there is a cycle of descent from the abstract matters of Time and Space, dealt with by mathematics, &c., through the "natural sciences" dealing with those branches enumerated, down to mineralogy and geology, and rising again through the biological aspects to the psychological, the matters of "inner experience." And from that there is a continuation, going still higher, rising from the things that are dependent on the intellect to those that are "independent of the intellect." We thus follow the natural process described in the Theosophical teachings, of the descent of spirit into matter and its return again on the upward are of a cycle of evolution; and it brings us in this connection to the consideration of philosophy, the second of the main ways by which men have attempted to solve the problems of the universe, which is partly dependent on and partly independent of the intellect; and the means which it uses are in formulating "theories of understanding" and of the uses of understanding. Observe that we are still in the midst of theories and hypotheses and, so far as I can make out, philosophy remains in that position, though on a much higher plane than that of science. I should say the means which it has come to use, for in early days, that is to say, in the early days of European philosophy, it was not merely "theories of understanding" that philosophy was busy with.

"The object of the empirical sciences," continues Dr. Deussen, "is threefold: (1) The determining and describing of phenomena. (2) The ascertaining of their particular causes. (3) The determining of the forces manifested in them;" but the fundamental question of all philosophy is "What is the world?" "The immediate an-

reality which was hidden to us till then by this dream of life ! This world is *Mâyâ*, is illusion, is not the very reality, that is the deepest thought of the esoteric Vedânta, attained by returning from this variegated world to the deep recesses of our own self. Do so, if you can, and you will get aware of a reality very different from empirical reality, a timeless, spaceless, changeless reality, and you will feel that whatever is outside of this only true reality is mere appearance, is *Mâyâ*, is a dream ! This was the way the Indian thinkers went, and by a similar way, shown by Parmenides, Plato came to the same truth, when knowing and teaching that this is a world of shadows, and that the reality is not in these shadows, but behind them. The accord here of Platonism and Vedântism is wonderful, but both have grasped this great metaphysical truth by intuition ; their tenet is true, but they are not able to prove it, and in so far they are defective. And here a great light and assistance to the Indian and Greek thinker comes from the philosophy of Kant, who went quite another way, not the Vedântic and Platonic way of intuition, but the way of abstract reasoning and scientific proof. The great work of Kant is an analysis of the human mind, not in the superficial way of Locke, but going to the very bottom of it. And in doing so, Kant found, to the surprise of the world and of himself, that three essential elements of this outside world, *viz.*, space, time, and causality, are not, as we naturally believe, eternal fundamentals of an objective reality, but merely subjective innate perceptual forms of our own intellect. This has been proved by Kant and by his great disciple, Schopenhauer . . . Kant has demonstrated that space, time, and causality are not objective realities, but only subjective forms of our intellect, and the unavoidable conclusion is this, that the world, as far as it is extended in space, running on in time, ruled throughout by causality, in so far is merely a representation of my mind and nothing beyond it. You see the concordance of Indian, Greek, and German metaphysics ; the world is *Mâyâ*, is illusion, says S'ankara ;—it is the world of shadows, not of realities, says Plato ;—it is appearance only, not the thing-in-itself, says Kant. Here we have the same doctrine in three different parts of the world, but the scientific proofs of it are not in S'ankara, not in Plato, but only in Kant."

If this is so then in Kant European philosophy reaches its high-water mark. But—and there is nearly always a but, for most of us—

Kant looked at the matter from a purely intellectual point of view ; and if the philosophical way also deals with things that are independent of the intellect, then there remains something further before we are finished with the philosophical point of view ; and while we see the fundamental agreement of the philosophers regarding a reality behind the symbols or appearances, we have to take up the subject from a purely metaphysical aspect.

"The scientist or student of nature can only indicate *how*, that is, in what form of space, in what sequence of time, and under what causal conditions, force is manifested ; but he does not know *what* force in itself may be, because it exists neither in space nor time, nor is it to be found by means of causality. From this it becomes clear that the same entity which philosophers seek as the principle of the world, is that which is pre-supposed by Kant as the thing-in-itself, and by science as force, and by both given up as unknowable."* "Philosophy meanwhile is engaged in explaining the world from this principle, this force, this thing-in-itself. Now all explanation is the deriving of the unknown from the known and not the reverse. If therefore, the problem of philosophy is not absolutely insoluble, there must be some point from which the thing-in-itself is not only accessible, but even more immediately and more intimately known than the whole phenomenal world which is to be explained from it."

"There is such a point, and there is but one."

"All knowledge is a process in our intellect. The latter is forever bound to the forms which constitute its nature. Now it is in these forms that the thing-in-itself appears expanded as the world. Consequently, so long as we perceive things through our intellect, that is, so long as we are human beings, a knowledge of the 'thing-in-itself' is impossible to us.—So argued Kant. He believed to have thereby overthrown metaphysics for ever." "Kant's conclusions would hold good for all time, if our intellect and its three forms were the only way to reach things. But this is not so. More intimately known to me, indeed, than this whole world, is the intellect in and through which all its manifestations are presented to me ; but there is one thing still more intimately known to me than my intellect, and that is I myself. In our own inmost self, therefore, if anywhere, must lie the key which opens to us the inner understanding of nature."

* Deussen, "El. of Metaphysics."

meaning of the whole thing be lost. The intellect is a fine servant, but it is a very bad master.

At the same time, one cannot assume that because one man, or many men (brilliant scholars and thinkers though they be) have come to the conclusion that no solution through scientific investigation or philosophical speculation has so far been found for this great problem, nothing is to be found by a study of philosophy. One must acknowledge that it has been splendid training for the intellectual instrument; and looking at the matter from the Theosophical standpoint, one can see more clearly that "one increasing purpose runs," and that philosophy reached one very important conclusion. We say philosophy reached, but one has always to come back to individuals, and (according to Dr. Deussen) this important conclusion has been reached by such very different individuals, as, in India S'ankara and the philosophical system of the Vedānta, in Greece by Plato and the Neo-Platonists, and in Germany by Kant, but more especially by Schopenhauer. One may add, in England by Herbert Spencer; but unless as an introduction to the serious study of philosophy, English philosophy has not, according to my authorities, made for itself any great place in the world of thought. But taking Spencer first, we find in his 'First Principles' the question as to the final goal of the evolutionary process. "Does this process go on for ever, or is there a point beyond which it can proceed no farther? Spencer replies that there is such a point:—in short that all evolution tends toward equilibration; that it finally comes to anchor in absolute quiescence or equilibrium. Evolution can only end in the establishment of the greatest perfection and the most complete happiness."* Yet he follows this statement concerning such absolute phrases as "greatest perfection" and "most complete happiness," by saying that, once attained, the point having been reached when "evolution ceases," the tendency must always be to a reversal of the process. "All change henceforth must be in the direction of disintegration, of dissolution. This, which is illustrated in detail by the life and death of planetary systems, of individual animals, of societies, &c., is no less true of the whole; this also, on the foregoing principles—its evolutionary process having reached its term—must tend to dissolution.

* Bax., pp. 387-8, quoting "First Principles," p. 517.

This portion of the "First Principles" recalls to our mind the theories of the early Greek speculators, of Herakleitos, Empedokles, Anaxagoras, &c., with their eternally alternating processes of world formation and destruction. For though Spencer finds Universal Evolution to point to Universal Dissolution, yet this latter itself, none the less, foreshadows a re-commencement of the process on the same reasoning."* Now the logical conclusion of this is that somewhere there is a fixed quantity, a something permanent; and so we find the summary and conclusion of the "First Principles" consists of a re-statement of the doctrine of the unknowable in antithesis to the knowable, which had been postulated in the beginning of the book. "Over and over again it has been shown, in various ways, that the deepest truths that we can reach, are simply statements of the widest uniformities in our experience of the relations of Matter, Motion, and Force, and that Matter, Motion and Force are but symbols of the unknown reality.

Compare this with the philosophy of S'ankara however. "He teaches that the world in great periods is created and re-absorbed by Brahman"; but that this teaching is only given to meet the demands of human reason and natural science; that it is but a mythical representative of a truth which is in itself maintainable to our intellect; it is the eternal truth itself, but (since we cannot conceive it otherwise) the truth in an allegorical form adapted to our human understanding.

His simple doctrine is this; that in reality there is no manifold world, but only Brahman, and that what we consider as the world is a mere illusion. The best of the many similes in the Vedānta is when S'ankara compares our life to a long dream—a man whilst dreaming does not doubt the reality of the dream, but this reality disappears in the moment of awakening, to give place to a truer reality which we were not aware of whilst dreaming. "The life a dream" says Dr. Deussen. "This has been the thought of many wise men from Pindar and Sophocles to Shakespeare and Calderon de la Barca, nobody has better explained this idea than S'ankara. And, indeed, the moment when we die may be to nothing so similar as to the awakening from a long and heavy dream; it may be that then heaven and earth are blown away like the nightly phantoms of the dream, and what then may stand before us, or rather in us? Brahman, the eternal

* Bax., pp. 388.

† "Philosophy of the Vedānta."

Here we take up the psychological point of view, that point of view which the science of to-day is more and more coming to, "The world is *Mâyâ*, illusion. All is illusive, with one exception; with the exception of my own self, the *Âtman*. My *Âtman* cannot be illusive, as S'ankara shows, anticipating the *cogito, ergo sum* (I think, therefore, I am) of *Descartes*—for he who would deny it, even in denying it, witnesses its reality. But what is the relation between my individual soul, the *Jîva-Âtman*, and the highest soul, the *Paramâtman*, or *Brahman*? S'ankara shows that the *Jîva* cannot be a part of *Brahman*, because *Brahman* is without parts (for it is timeless and spaceless, and all parts are either successions in time or co-ordinations in space) neither a different thing from *Brahman*, for *Brahman* is everything, nor a metamorphosis of *Brahman*, for *Brahman* is unchangeable (for, as we know by *Kant*, it is not subject to causality). The conclusion is, that the *Jîva*, being neither a part nor a different thing, nor a variation of *Brahman*, must be the *Paramâtman* fully and totally himself, a conclusion made equally by the Vedântin S'ankara, by the Platonic Plotinos, and by the Kantian Schopenhauer. But S'ankara in his conclusions goes perhaps further than any of them. If really our soul, says he, is not a part of *Brahman* but *Brahman* himself, then all the attributes of *Brahman*—all-pervadingness, eternity, almightiness (scientifically spoken: exemption of space, time, and causality) are ours; '*ahambrahma asmi*' 'I am *Brahman*,' and consequently I am all-pervading (spaceless), eternal (timeless), almighty (not limited in my doing by causality).*

The magnificent generalisation of science that the physical forces known to us are but variations of one unknown force, is equalled by this magnificent generalisation of philosophy that the Ego in man is practically God, and both are true. But, this magnificent generalisation of human perception leaves us for the most part exactly where we were. We may apprehend intellectually and even intuitively, that in our soul, in the essence of our being, we are God; but we do not comprehend it. And in this appears to be the defect of the philosophical aspect; it appears to rest content with having reached its magnificent generalisation; though it could hardly do otherwise, for the realisation of one's self as God must be eternally a matter for the individual, and the individual must reach

* "*Ph. of Vedânta*,"

it in his own way. And at this point the philosophic aspect gives place to the religious; for what does religion mean? Not piety, by any means; the construction of the word shows its real meaning, a meaning practically lost in the religious world of to-day, for few realise the nature of that re-binding or re-union which is practically the same as the yoga or union of the Hindu. This re-ligion, re-union or yoga, is essentially the realisation by the individual of himself as the divine; and this realisation is the purpose of evolution. And that it is a process of evolution, and a necessity is recognised by the philosophers; for S'ankara says: "But these godly qualities are hidden in me, as the fire is hidden in the wood, and will appear only after the final deliverance." And the German philosopher Hegel says: "In all things there is a capacity unrealised, and a capacity realised. The acorn is the unrealised capacity of the oak; it is realised as oak; and he talks of 'the course the natural consciousness takes in its progress towards true knowledge, as the pathway of the soul, passing through the series of forms which its nature prescribes as so many stages of self-purification, until it attains through a complete experience of itself, to a knowledge of that which it is in itself.'"

Now the religious idea is that the individual shall consciously assist this self-purification. What these individual philosophers did in this matter in their own lives is not perhaps a part of their philosophy but in the cases of those who attempted to incorporate into their system of philosophy some idea of the means to attain to this re-union, this yoga, this realisation, what do we find? The philosopher Schelling, in his "System of Identity" says: "knowledge consisting of an agreement of an objective with a subjective, the problem of philosophy or 'Theory of knowledge,' is to determine how the object, the sum total of which we call nature, can enter into consciousness, and also how the subjective, or rather the sum total of its determinations, mind, or intelligence, can become object as part of nature." The sum of all that is purely objective in our knowledge we may call *nature*, while the sum of all that is subjective may be designated the *Ego*, or Intelligence. These two concepts are mutually opposed. Intelligence is originally conceived as that which solely represents nature, as that which is merely capable of representation; the former as the conscious; the latter as the unconscious. There is, moreover, "necessary to all knowledge, a

in all the sacrifices counted further on. The result of all these sacrifices is that in the end the sacrificer reaches the divine presence—an end which in some form or other has always been the dream of man. And in order that this dream may become a reality the sacrifices must be performed. The non-sacrificer does not care even for this world, much less the other. This emphasizes the same truth, which is the arch-stone of the *Sankhya-yoga* philosophy, that there can be no *apavarga* unless there has been *bhoga* before; and those who wish to hasten the evolution of their race or of themselves, must work so as to pass soon through all the experiences which nature in all its departments, intellectual, moral, physical, individual and social, has to unfold to the seer of the *purushas*. The evolution is hastened by the performance of sacrifices, for the sacrifices develop powers and capacities; new possibilities of life are opened up; the lower rungs of the ladder of progress are passed on and higher ones are constantly becoming familiar, knowledge and strength are constantly increasing by experience until man's present line of progress reaches the state of *Kaivalya*.

What then are these sacrifices? The first sacrifice that is mentioned is the *daiva* sacrifice, the sacrifice that is performed for strengthening the *DEVAS*, the Vedic deities. These are those powers of nature which are seen constantly manifesting themselves in the production of the necessities of life—the food grains, and other products of the earth, which supply the manifold needs of man; the gods or the powers of nature which help the senses of man in their work, and which, in fact, are responsible for their existence; all the powers in short which are responsible for the physical life of man. Then there are the higher deities which manifest themselves on the higher planes of mind, &c. The same powers which are to be found in the man are to be found in the universe. Man in fact takes and weaves all these energies into his life from the universe.

The gods are the *tattvic* appearances of the different planes of the universe, or in other words they are the centres of nature-force on the subjective planes, representing all the varied energies which work and show themselves in our lives. The Sun and the Moon are two deities of the Vedic pantheon, because from them comes the life of the earth; the sun representing the *Prâna*, the positive forces of

life, and the moon being the chief source of the *rayi* or negative forces of earth-life.

The *Sankhya-yoga* philosophy teaches that the universe and man consist of 25 *tattvas*, the lowest being the gross *Mahâbhutas*, and all the higher ones representing the power side of life, in relation to the gross appearances. Now all these planes—the five *tanmâtras*, the five *Indriyas* of action and the five of knowledge, the *manas*, the *ahankara*, the *buddhi*, the *prakṛti*, and the *purusha*, represent different planes of the universe, and all the powers of nature represent gods in the planes of life.

It is from these manifestations of our *Îsvara* that we immediately draw all our powers on all the planes of the universe.

Now the *daiva* sacrifice counts in the worship of all these *devas*. It is the business of man to strengthen these *devas*, and they in their turn shed their beneficent influences more and more upon their worshippers. The worship of these *devas* consists in man's attempt to strengthen them more and more. It is no idle fancy that man by his performance of *yajnas* strengthens the gods. A *yogi* by thinking definitely upon the *tattvic* appearance which constitutes any particular deity, upon the function which that deity performs in the economy of the universe, upon the way in which the energies of the deity are woven into the human life, throws out definite *tattvic* appearances on the mental plane. These have now been called thought forms; and these thought forms add themselves in fact to the so-called hosts of heaven, or the armies of the deities which are the objects of worship. These armies of the gods thus increased by the effort of human devotion, help to strengthen the sacrificer, and along with him more or less the whole of humanity. It is quite possible for high class *yogis* to see these *devas* and their hosts weaving their energies into human life—but even a clear intellectual proof of the life, nature and laws of these divine nature-manifestations will go a long way to help in their effectual worship. Even blind unconscious worship on the above lines will help in securing fair results, besides laying the foundation of spiritual education and intellectual advancement. It is for this reason that ceremonial worship was designed and enjoined. It is for this reason that clarified butter and other things were thrown into the fire, so that by associating the physical act with the service of a particular

mutual agreement of the two. The problem is to explain this agreement."

To understand it requires a special faculty; that of "internal intuition;" and as my historian says, the later developments of Schelling show an ever-increasing tendency to go off into mysticism and Theosophy. (He influenced the mystical writers, Schlegel, Tieck, and Novalis, and also the theologian Schleiermacher.) With this tendency towards "intuition," which is simply a process of the development of the individual on his path of Yoga, or realisation, our historian says, "philosophy ceases to be philosophy, and becomes mere theosophy and mysticism." And he does not dwell at any length on the Theosophies of the East.

Into the religious aspect of the question I cannot go further in this paper; but you may take it for granted that our historian is right, and your experience will be that whenever you set to work to realise the nature of the ego, its connection with God, its path of evolution in yoga, union or religion, you will find that you will experience an ever-increasing tendency to "go off" into Theosophy and mysticism, for the Theosophist as a scientist is an occultist, as a philosopher (but not in any technical sense) a transcendentalist, and as a religious man, a mystic; and he with the first, turns to psychology; with the second he utilises reason and knowledge, and with the last he cultivates intuition, believing all three are essential if one would understand the connection between not only physics and metaphysics, but between Man and God.

F. DAVIDSON.

FRUITLESS ENDEAVOUR.

Do not relax one effort. If it fail
To-day perchance to-morrow 'twill succeed;
God doth not count *attempt* of no avail,
He will accept it and the motive read.
Whilst men may measure in results thy task,
God sees the other side and only knows—
Then work thou on, no questions stay to ask,
Content to feel He will of all dispose.

R. DIMSDALE STOCKER.

SELF-CULTURE

OR

THE YOGA OF PATANJALI.

[Continued from p. 496.]

THE *yajnas* are described in the Bhagavad Gîtâ as follows:—

"Brahman the oblation is thrown into Brahman the fire by Brahman for Brahman; Brahman is certainly reached by him, by meditation upon the action as Brahman" (IV., 24).

"Other yogîs offer the service of the divine sacrifice (*daiva yajna*); others again pour the sacrifice, by the sacrifice, into the fire of Brahman" (IV., 25).

"Some pour as sacrifice hearing and the other senses into the fires of concentration (*Samyama*); some pour sound and the other objects of sense into the fires of the senses" (IV., 26).

"Others again throw all the actions of the senses and of life (*prâna*) into the fire of the *Yoga* of concentration upon the self, which is kindled by Wisdom" (IV., 27).

"Other yogîs of effectual vows, (have taken up) the sacrifice of wealth (*Dravyayajnas*), the sacrifice of austerity (*tapoyajna*), the sacrifice of Yoga, the sacrifice of reading (*svâdhyâya*) and of wisdom (*jñâna*)" (IV., 28).

"Others given to *prâṇânyâma*, control the motions of the incoming and outgoing breaths, and throw the incoming breath (into the fire) of the outgoing and the outgoing into the incoming" (IV., 29).

"Others regular in food pour these life-breaths into life-breaths, all these are knowers of sacrifice, and their sins are destroyed by sacrifice" (IV., 30).

The eaters of the *amrita* that remains out of *yagnas*, go to the eternal Brahman. This world is not for him who does not perform sacrifices; much less the other, O best of the kurus (IV., 31).

The first verse of this quotation (IV., 24) is in general praise of the *yajnas*. There are five elements in a sacrifice. The fire, the oblation, the sacrificer, the deity, the action of throwing the oblation into the fire. All these are, says S'ri Krishna, manifestations of Brahman

beneficent power, the lay sacrificer may develop his powers of thought and devotion, and may at the same time add to the hosts of heaven in the shape of his own devotional thought forms, so that they may react upon himself as well as upon his nation, and in fact upon humanity at large. Now in the old social system of the Hindus it was the duty of the *Brahmans* to study and know the nature of all the deities, to discover the laws of developing these powers in man, to assemble in large or small sacrificial assemblies, and by the power of their knowledge and thought throw out definite *tattvic* *mūrtis* or elemental forms; conduct a ceremonial worship with the object of taking the uninitiated also into the fold, and explain to those who could understand the *rationale* of the sacrifice, so that knowledge might add to the strength of their devotional thought.

This was to be done with reference to every branch of human life, as there are powers of nature which vivify every branch of that life. Can the reader conceive of any study of human interest which it was not the duty of the Brahmana to foster? *Lakshmi* or *S'ri*, the goddess of wealth, individual or national; *Sarasvatī* the goddess of national or individual learning, *S'achī*, goddess of happy marriages, *Indra*, the god of rain and plenty, and of a virtuous heavenly life, *Ganeśa*, the god of a quick, successful and adventurous intellectual conception, and many another god—all represent the *tattvic* manifestations of the Logos, working out his divine love on the various planes of the universe, with the steady object of raising humanity higher and higher. The physical, moral, intellectual and spiritual progress of man—individual or social—means the steady flow of these divine energies from the archetypes of the divine mind, to the connected planes of earth-life. It was the duty of the Brahman to study the physical, moral, intellectual and spiritual sides of human life, and to instruct others in the same, by word and by example.

Take for example some of the other *yajnas* enumerated. The second sacrifice in the Bhagavad Gītā is the *Brahmayajna*. In this they pour the sacrifice by the sacrifice into the fire of Brahman. The object of this sacrifice is, briefly, the killing of desire by the effort of thought. The Yoga philosophy teaches that the ultimate object of human life is attainment of knowledge. This object the *purusha* attains by the agency of the principle of *manas* acting in conjunction with the *indriyas* of the *Sāṅkhya*. The five senses and the five

powers of action are both utilized for this purpose. By association with these powers the *manas* begins to acquire facilities in their use, and is chained to them by the consequent feeling of ease. When the activity of the *rajas* is followed by the periodical manifestation of *tamas* for the purpose of giving sufficient time for converting the work of the past into the powers of the future, the sense of satisfaction at the attainment of the powers takes root in the mind and desire is created, as S'rī Krishna says in the Gītā, "*Saṅgāt Sanjāyate Kāmah.*" Desire is generated by association. As Patanjali also says, "*Sukhānuśayī rāgaḥ,*" desire follows pleasure.

This desire tends to check further progress. It chains the soul to the lower life. The *indriyas* whose real object is the attainment of knowledge, thus manifest as *Kāma* or desire, and begin thereafter to perform a double function. They act both as means of knowledge, and as fetters to higher life. If their functions are performed without desire, knowledge and progress and final beatitude are the result. If however their functions are performed with desire, retrogression must naturally follow. The mind (*manas*) in order to be able to utilize the *indriyas* for the purposes of progress, must learn to kill desire, and must merge itself solely into the act of attainment of knowledge. The attainment of higher powers is the necessary consequence of the attainment of higher knowledge, but the desire for the enjoyment of these powers must again be checked, before further progress becomes possible. Thus we see that the possession of higher powers—a higher moral, intellectual or physical life—is an indication that the individual or nation possessing these powers is on a higher plane of life and therefore nearer to God. But the desire for that higher plane of life while of that plane shows that the possessor is nearer to the devil.

The *Brahma* sacrifice, as already remarked, consists in the effort to purify the *manas* of the dirt of desire, by trying to change the motive of action from desire to knowledge. The performance of action is the *yajna* (sacrifice). By the performance of the action in a spirit of sacrifice, with the object of killing desire and changing the motive of action, the mind is gradually purified. As the knowledge is acquired the necessity of action disappears so far as the planes of life left behind are concerned. Sacrifice is therefore thrown by the sacrificer into the fire of *Brahma*, which is the fire of knowledge.

The performance of this sacrifice seems to be the highest need of modern India. We love our own little body better than the body-politic, we love our own little rupee better than the national wealth, we would like to enjoy the sense of the possession of a few rupees rather than spend them for the alleviation of human misery by the increase of national wealth and happiness; we have liked and even now like the confinement of knowledge to ourselves, rather than to throw the seeds of knowledge broadcast, as was our paramount duty, for the purpose of strengthening the gods and drawing their beneficent influences upon humanity. And all this has been the result because our desire for lower life is paramount, because our minds are unclean, because the light of knowledge has been withheld from us and is even now being withheld from large masses of our Society. Where are those Yogis, who would by word and by example teach us the performance of the *Brahma* sacrifice, who would teach us that the real object of human life is the acquirement of knowledge by the performance of action, and that the possession of power is to be prized only as a landmark of progress, not as a help in the enjoyment of life, thus serving as an impediment to future progress?

The *Brahman Yogis* whose social duty it was to know and to teach these things have disappeared and with them our national greatness and hopes of future progress.

The next sacrifice conduces to the same end from a different point of view, though the method is the same. The senses are in this sacrifice thrown into the fire of *samyama* (concentration). Now this *samyama* is a technical word of the Yoga philosophy, and stands for the three mental processes of *Dhâraṇa*, *Dhyâna* and *Samâdhi*. Without attempting here a full description of these three stages of progress in the evolution of the mind, it may be said in brief that, *Dhâraṇa* means the fixing of the mind upon any given object or subject of study, with a view to find out and know the laws of its existence and the truth of it.

Dhyâna means contemplation or the keeping of the object in mind, and trying to observe and learn the laws of its life.

Samâdhi means the full attainment of the knowledge thus sought after; when the subject of study becomes as it were part and parcel of the mind and the consciousness of the separate existence of the

knower, the known and the act of knowledge disappears as having become so far useless.

Now then what is the meaning of the senses being thrown into the fire of *Samyama*. It is obviously the burning down of the overgrowth of desire, and the utilization of the senses simply for the object of attaining knowledge. Take, for example, the sense of hearing. If the sense of hearing is cultivated, large fields of knowledge are opened up. There are powers in music of which very few even dream. Sound is a creator of form, and with a good and developed sense of hearing, we may utilize sound for the purpose of helping on the evolution of humanity along any line of progress. We may rouse the devotional nature of man, we may eradicate disease, we may create a desire for virtue, we may, in short, bring out any power of man that it is desirable to cultivate. But in order to do this we must study music as a science, we must know what sound will mould the life of man into what forms. But if we allow the pleasure of music to chain us to a particular stage of development, our further progress is at once checked, and we become the slaves of sound, rather than its masters. The appreciation of music is a stage in our development, but a desire for enjoyment becomes a drag upon future progress. If, therefore, we would go on ascending steadily upon the ladder of progress, we must sacrifice the sense of hearing by throwing it into the fire of *Samyama*. We must burn up the desire side of the senses and then our progress will be steady. We will rise to higher levels of knowledge and power. In the social system of the Hindus it was again the duty of the *Brahman Yogi* to study the laws of the senses, and to utilize the powers of knowledge for the education of the human race. The Hindu science of music reached in the past to a very high pitch of perfection, and the chanting of the *mantras* of the *Sāmaveda* was a very powerful means of rousing and strengthening the *devas* on the astral plane for the benefit of mankind. But the sacrifice is now forgotten. Music is now only used as a means of providing a very low form of pleasure; and this because the senses are no longer burnt up in the fire of *Samyama*, but are allowed to become our masters.

The next sacrifice is akin to this. In this the objects of sense are burnt up in the fire of senses. The majority of men have absolutely no power of observation. They cannot enter deeply into an investi-

gation of the nature of these objects, but allow the attractions of the outward form to fly away with the senses. The common story of "Eyes and no eyes" is a very good illustration of the way in which the objects of senses are burnt up in the fire of the senses. Of the two children, who go out to see the forest scenery, one is able to give a full description of all he sees, but the other who has simply allowed the beauty of form to run away with his sense of sight is quite unable to describe what he has seen. This is a very simple process of yoga, but how difficult to acquire in the absence of teachers who understand the law and the utility of the sacrifice of sense-objects in the fire of the senses.

It is by sacrifice alone that powers and greatness come, and since this sacrifice has to a large extent disappeared from amongst us we have to this extent become incapable of learning anything directly from nature, but have made ourselves the slaves of tradition and become blind to living light. It may perhaps be necessary to state here, that every act of man, however ordinary it may seem, is a practice of yoga, if it evokes the latent powers of man; and is a sacrifice if it tends to raise man out of a lower form of life into a higher one. One misfortune of the present Hindu is that on account of his traditional familiarity with the higher forms of yoga, and the greater *Siddhis*, he has entirely forgotten that the simplest process of education is a process of yoga and that these lower forms of the practice of yoga, must precede the higher practices. It is only out of a nation of intellectual giants, that *Mahātmās* can come, and not from a nation of pigmies. We have lost our teachers, and our books have now become to us mere myths infinitely removed from our every-day life. Most of us cannot even conceive that the simplest process of education is a process of yoga and an act of divine worship. We would fain grasp the highest rung of the ladder of evolutionary progress, rather than make sure first of the lower ones.

Some of the other sacrifices are the sacrifices of wealth, austerity, reading and wisdom, &c. These include the *yamas* (restraints) and observances (*niyamas*) of Patanjali, and their detailed discussion requires several papers. What has already been said is enough to illustrate how high and divine were the duties imposed by the *Varṇa* system upon the *Brahmanas*. The Brahmins as a class have long ceased to perform these duties. The high powers to which they attained as a

consequence of the studies and sacrifices shadowed forth above, created in the natural course a desire for the enjoyment of the fruits of those powers. In the absence of the divine teachers who taught them these truths, and who later on left them to see if they could stand on their own legs, there remained no one to check the growth of this baneful desire. As the desire of enjoying the privileges of power grew, further progress became impossible. The very laws of progress were forgotten and the shadow of the *tamoguna* became too thick for them to penetrate. Instead of the students of living light and life, we now find hosts of incompetent votaries of the privileges of caste.

Manu knew full well what souls incarnated in his time were fitted to be the students of the universe, and therefore the teachers of humanity. These in his time he classed as *Brahmins*. But he never meant that the lower souls of his time were never to rise higher in the scale of society. It has been said that the rise was to be only through the gates of death. This may be to a certain extent true when individuals are to be considered. But the law of evolution applies equally to classes, and it cannot but be that out of the lower classes individuals must arise fitted to do higher social work; nay, as evolution proceeds, whole classes must rise higher. The very functions assigned to the various classes demand this. The *Sūdras*, the lowest class, is that of manual labourers. Agriculture is assigned to the *Vaiśyas*, the next higher class. Now evidently, those people who do manual labour on the fields are to be classed as *Sūdras*. But if the fruits of their labour are secured to them in a fair proportion, they would in time accumulate capital, and then would be in a position to carry on agricultural operations by the help of other labourers, whom they would have to pay. They must thus pass into the second class.

The other large industry of ancient India was the rearing of cattle. In this also the same law would hold. The *Vaiśyas* would spend their capital in the industry, and the *Sūdras* would do all the manual labour in connection with the industry. But it is quite plain that this class of labourers also must pass into the higher class, as soon as they have accumulated a little capital. The third great duty assigned to the *Vaiśya* class is the carrying of the products of labour into appropriate markets (*Vāṇijya*). The labouring classes would

naturally take up this duty also as soon as they are allowed to accumulate sufficient capital.

Then again the *Vaiśya* class must naturally pass into the higher *Kshatriya* class. As these people accumulate more and more capital, they must naturally invest it in larger concerns of trade, landholding and rearing of cattle. They must, therefore, by and by develop the qualities of holding antagonistic interests in balance, of protecting the fruits of labour, &c., from the inroads of crime, and, in fact, the qualities of a king and administrator. This is the third class of the Hindu body politic, the *Kshatriyas*.

When the habit of larger service which the *Kshatriya* is thus expected to render to the body politic becomes ingrained, when larger experience of human nature thus becomes common, when sacrifice of life itself for the sake of justice becomes a pleasant duty, when the faculty of judgment as applied to the problems of political society becomes keen and well-balanced, when many another quality too numerous to be mentioned here shows itself as a natural result of *Kshatriya* discipline, the *Kshatriyas* turn to the study of nature and the laws of human life. This deeper study is necessary to hasten the evolution of the race and with the beginning of this study the *Kshatriya* becomes a *Brahman*. All political societies in the world are progressing along these lines. To say that the labourer in order to become a capitalist must perforce pass through the portals of death is to shut our eyes to facts of the most ordinary observation, and also to the general principles of evolution as applied to society. Even the law of individual evolution would not warrant such an assumption. That an individual belonging to a lower class does pass into the higher class through the gates of death, is true. But it is not necessary that the turning point of evolution (the *prakṛtyāpūra*) must be reached only after death. We see every day the point is being reached in this very life.

Patanjali says: *Jātyantara pariṇāmah prakṛtyāpūrāt*, IV., 2. "Change into another life-state by *prakṛtyāpūra*."

On this aphorism the commentary of Vyasa runs as follows:—

"On the former change going out comes the close appearance of their next change, by the sequential showing forth (radically, entrance) of organs (really parts) which did not exist before (*apūrva*) and the *prakṛtis* of the body (*Kāya*) and the *indriyas* favour each

their own changes (*vikāras*) by filling up (*āpūra*), which again has the necessity of virtue, &c., as the means of producing it." The commentator, Bhoja, explains this aphorism as follows:

"This change of the life-state (*ṣṭi*), &c., of *Nandīśvara* and others that takes place even here, is (brought about) by *prakṛtyāpūra*. The *prakṛtis* of the past in this life bring about the changes; that is, assume the shape suited to another life-state."

The next aphorism and the commentary thereon is as follows:

"The *prakṛtis* are not set into action by any incidental cause; that pierces the covering like the husbandman" (IV., 3).

"The cause (*nimitta*) in the shape of virtue, &c., does not set the *prakṛtis* into action, inasmuch as the cause here begins to act by means of the effect. How then? 'That pierces the covering like the husbandman.'"

"As the husbandman desirous of carrying water from the already well-filled bed to another, does not draw the water with his hands, to places which are on the same or a lower level, but simply removes the obstacles, and thereupon the water flows down of itself to the other bed, so does it pierce through vice (*adharma*) which is the covering of virtue; and that being pierced through, the *prakṛtis* pass through their respective changes."

"Or, similarly, the same husbandman, does not possess the power of transferring the earthy and watery tastes to the roots of rice in the same bed. What then? He draws the *ring*, the *gavendhaka* and the *shyamaka*, &c., out of the common bed; and when they have been drawn out the juices themselves enter the roots of rice."

"Similarly, virtue (*dharma*) only becomes the cause of the removal of vice (*adharma*), because purity and impurity are diametrically opposite to each other. It is not that virtue in action becomes the cause (of the existence of the *prakṛtis*). On this point *Nandīśvara*, &c., are illustrations. In the other side too, vice (*adharma*) contracts virtue (*dharma*), and thence comes the change to impurity. Here too *Nahusha* and *Ajagara*, &c., should be taken as illustrations."

A full discussion of the meaning conveyed by the above text would be out of place here. But it may be remarked that these two aphorisms of Patanjali lay down the general rule of evolutions on all the planes of life, physical, intellectual, moral, social or individual, as well as vegetable, animal and human. The *jāti*, which I have

rendered as life-state, means genus, species, class, caste, and the law defined in the aphorism of the Lord of the Nāgas—the masters of Wisdom—includes the change of life from the vegetable to the animal, from the lower animal to man, from man to God, and among men from the savage to the civilized man, from the ordinary man to a genius, from the labourer to the capitalist, from the capitalist to the administrator, from the administrator to the statesman and the teacher and so on in every branch of human life. Briefly, this is effected by the building up of the material suited to the future body and the *indriyas*—the *manas*, the *buddhi*, the powers of sensation, emotion and action—the material being taken from the various *prakrtis* of the universe. As Bhoja has remarked clearly, these changes show themselves in this very life too.

The onward march is helped by virtue (*dharma*). The rest of the *tamas* is accentuated by vice (*adharma*). It is in this state that the danger always exists—and it is very often especially in the beginning a very real danger—of going back and declining for a time, until suffering helps to bring back the delinquent into line.

RAMA PRASAD.

[To be continued.]

FUEL TO THE SACRED FIRE.

“**Z**ARATHUSTRA gives as a gift the soul from his body, the precedence of a good mind, O Mazda. (He) sacrifices for Truth, purity in deed and word, obedience and rule. . . .

“Prosperity be to the man who continually offers to thee (Fire, son of Ahura Mazda) holding firewood in the hand, . . . Mayest thou ever obtain right firewood, right perfume, right nourishment, right augmentation; mayest thou be in complete nourishment, in good nourishment O fire, son of Ahura Mazda; mayest thou burn in this dwelling; mayest thou be in brightness in this dwelling, mayest thou be in increase in this dwelling throughout the long time until the complete resurrection, the perfect good resurrection included.

“Give to me, O Fire, son of Ahura Mazda, that which teaches me now and for all times, concerning the best place of the pure, the

shining, very brilliant. . . . To all who come the fire looks at their hands (saying): What does the friend bring to the friend, the entering into, the sitting alone?

“ . . . If one brings for the same (fire) wood brought in purity, Bareçma bound together in holiness, or the tree Hadhâ-naepata, then blesses the fire (the son) of Ahura Mazda, contented. . . : may it happen according to the wish of thy mind, according to the wish of thy soul. Be cheerful; live thy life the whole time which thou wilt live. This is the blessing of the fire for him who brings it dry wood, sought for burning, purified with the wish for purity.” (Ātas-Behram Nyayis, 2-4-5-6).

“Thee, the fire, lay I hold on with the offering of good thought. Thee, the fire, lay I hold on with the offering of good words. Thee, the fire, lay I hold on with the offering of good works, for the enlightenment of thoughts, words and works” (Yaçna LXVII. 6-9).

“For Thy fire the offerings of a good mind, as far as I can and think” (Yaçna XLII. 9).

To carry fuel before fire is one of the most cherished and devoted religious functions of the Parsis. If one were to make his stand near a Fire Temple on some day of festival in connection with Ātas, Lord of Fire, and watch, he would observe in numbers devoted men, women and children of the Parsis going into the Fire Temple, each holding in hand pieces of sandalwood as offering for that Deity; sandalwood being the best as a fuel for its fragrance and richness.

But it is not all of the Parsi community who are devoted to this kind of sacrifice. There are some among them of materialistic view, and they look down upon this function as a superstition, and waste of money. I remember an instance of this kind that came to my personal notice in an office where I was employed more than twenty years ago. A Parsi clerk who was of the priest class called another Parsi clerk a materialist and infidel, because the latter was not attending a Fire Temple for worship. The materialist layman replied that fire worship was idolatry, and that better use could be made of sandalwood if used for arts rather than wasting it by burning on fire. As the priest could not give any reasonable solution of the view of the layman the argument ended there.

But it is the blessed task of Theosophy to come in the way and offer reasonable solution for the underlying meaning of religious

practices—if they have any truth in them—so that both the heart of the devotee and the head of the thinker are satisfied.

"When we see on this plane in which our consciousness is working, the physical plane, any one of these fundamental forms of manifestation, we should try to realise the presence of the god [Vazad] behind the material phenomenon. Not a fire that burns upon the earth, whether the fire of the volcanic mountain, whether the fire ranging through the vast forest, whether the fire burning on the household hearth, or on the sacrificial altar, that is not Agni [Deity of Fire] in manifestation, with the possibility of his powers coming into visibility" ("Evolution of Life and Form," p. 58, Annie Besant). ". . . men are related especially to one or other of the great gods [*i.e.*, Devas, Vazatas, or Elementals], by the constitution of their bodies visible and invisible. That gives them a special affinity for one Deva rather than for another. For instance, the lower hosts of Devas who, we will say, belong to Agni, build into a man's invisible and visible bodies, the kind of matter in which that god normally works. That gives the man a relationship to that particular god [Vazad]. Every man is connected with a special manifestation of God, to whom by his constitution and evolution he should turn." (*Ibid.*, p. 71).

"The third sub-race, under its Instructors headed by the first Zarathustra—whose name descended to Teacher after Teacher, to the number of fourteen—was forbidden the worship of the Star-Angels, in consequence of the abuses which had arisen in connexion with it, and was given Fire as the sole permissible symbol of Deity" ("The Pedigree of Man," p. 159, Annie Besant).

From the above-mentioned teaching we can safely state that every devoted person who offers sandalwood or other fragrant fuel to fire, does thereby show his homage and give sacrifice to the invisible Deity behind the manifested physical fire. And truly that offering reaches in subtler shape of matter that Deity who dwells on the subtler plane. This sacrifice of external object has its place in evolution. "Sacrifice permeates all religion as it permeates the universe." "This world is not for the non-sacrificer: how then the other?" (Bhagavad Gîtâ, IV., 31.)

"Whoever works (sacrifices) pouring libations into the shining of these (the seven flames) at the proper time, him these sun-rays lead

where dwells the One Lord of the Devas" (Mundakopanishad, I. ii. 5-6).

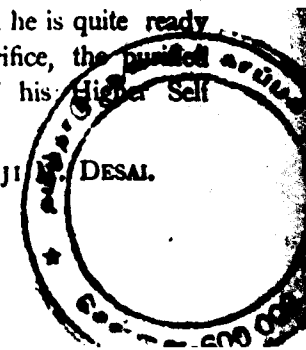
"The essential idea of sacrifice, then, is the pouring out of life for the benefit of others: such pouring out is the law by which life evolves: it is imposed on the lower creation by strife and continual combats: its voluntary acceptance by self-sacrifice is the crowning glory of man. Hence all man's higher evolution is marked out by self-sacrifice, by sacrificing himself and all his actions to the Supreme, man obtains liberation. . . . Man rises by definite stages from Vaidika sacrifices to self-sacrifice. Sacrifice of virtue and wisdom are more effective than the sacrifices of external objects" ("The advanced Text Book of Hindoo Religion," &c.).

Keeping the above teaching of the grades of sacrifice in view the reader will observe a similar idea and view of the grades of sacrifices in the text of Avesta quoted above.

Going then from the physical sense of "Fuel" and "Fire" into the inner or spiritual one, we notice that according to the teaching in "The Secret Doctrine" (Vol. II., p. 675), "Fire" is "the Self," and "Fuel" "the five senses or human passions." A similar interpretation is also found from the Mândûkyopanishad. Having surveyed the worlds that deeds [done for reward] build up, he who loves God, unto renunciation should betake himself. The uncreate is not by the create [to be obtained]. To find out That, he verily should to a Teacher go—versed in the law, who takes his final stand on God—fuel in hand. To him who draweth nigh, with mind at perfect peace, his senses in control, the sage doth tell, in all its truth, that sacred science, by means of which a man doth know the true, the Man beyond decay" (See II., Pt. I, 12. 13).

One significant point that we can draw from the above appears. That a devotee should go to the fire with an utterly dried and purified fuel, means that an aspirant for Divine knowledge can only achieve that from a Spiritual Guide, when the moisture of the earthly desires of that seeker is dried up, and when he is quite ready and prepared like holy Zarathustra to give, in sacrifice, the purified "Fuel" of his entire soul and body to the Fire of his Higher Self symbolized as the Guru Deva or Divine Preceptor.

NASARVANJI DESAI.



STAND ALONE.

THE trials and difficulties of the novitiate of the Chela are greater than pen can describe or words can express. The path of the invisible plane of Life where Truth becomes brighter and more illuminative, where greater certainty dawns upon him with the conviction inaccessible to doubt or scepticism, where the vision embraces broader amplitudes than are possible here, where matter is shrouded in its densest coverings, requires feet other than those of flesh, where travelling is done in the subtle vehicle of thought and where conditions are to be induced that can stand its rarefied atmosphere. In a region where forms are phantasms—but mere candle-sticks to the light—where man becomes the shining one who can uphold the universe and its immutable laws, he must try to enter that which is void of form but which is the artificer and producer of all the forms that exist by its life-giving energy and creative faculty. The very first beginning of manifestation is THOUGHT, and to rest from the millions of changes amidst which we breathe almost every minute of our life, in fact, to reach that which is changeless, we must penetrate into the mystery of what thought is, and to understand what is its connection with Him who is the Thinker within us, He Himself having emanated from the Absolute Thought, from which have proceeded all concretions of matter. A human being is aptly described by the Lord Buddha as thought embodied, and if he has the patience and knowledge necessary to analyze himself, he will certainly come to the conclusion that in his essence he is invisible thought, made visible to work his way up on the summit of immortality. Man's essence being thought, all his movements and transactions originate therefrom; his acts and feelings are pioneered by thought. His thoughts and emotions intermixed produce acts which necessarily, therefore, partake of the nature of both these; but on the plane of normal activities, mind lends an easier solution of our intricacies than any other faculty human beings have. Man who comprises the extremes of Spirit and Matter, the mixture of the highest Spirit and lowest Matter, is held together by his mind, and hence he has, within himself, the potentialities of

rising higher than the angels or sinking lower than the brute. With these two diametrically opposite forces interblended in him in the wisdom of an all-knowing Providence, from the light of spirit he rushes into the sombre gloom of matter, and from the latter he once more slowly and steadily emerges into the effulgence of the former. The once all-potent, by reason of its countless ramifications, becomes a helpless cripple under uncongenial environments. Its condition is like that of a saint waylaid by dacoits, in search of pelf of which he has none to give, but should they incline to his path of righteousness, he has the power to turn them there. Evolution wants that the perishable in us shall not over-ride the imperishable, and our chances of marching onward depend upon the choice we make for our weal or woe.

There is not a single human being, whatever the order of his intellect may be, who has not asked himself, at some period of his pilgrimage in flesh, the cause of his being here, the purpose which makes him come and go from here, without his own wish being consulted in the matter. The universality of this experience attests to the fact that there is a decided will in man to arrive at some definite clue about the unseen side of his life, with which he is so closely united. Even atheists and agnostics, whose investigations into the inscrutable have landed them into a denial or ignorance of the first cause, are marked out from the crowd, by their very anxiety to learn something exact about their own origin and the object of their being on this globe. In fact, the desire for this knowledge is planted deep in man's heart, it is ineradicable; the resultant despair, due to inadequate means, being attributable, in a measure, to impatience, imperfect research and a persistent refusal to call to aid faculties lying dormant from absence of use. The pair of scales which weigh coal in the mine will be ridiculously out of place to weigh a feather, for which a nicer and more delicate instrument is necessary: a tooth-pick cannot serve the purpose of a sword, nor a sword that of a tooth-pick.

For arriving at the knowledge of the laws of the higher life, more difficult of access and practice, by reason of their working in matter more subtle than what obtains here, we have to fulfil certain conditions, which, though not unlike those which are required for the growth of the physical body, are certainly not amenable to the

senses and emotions we ordinarily utilize to co-ordinate the inner world with the outer one. We must attempt to rear the seed into the tree. Just as the germ of our body was given to us by our parents, we have to give ourselves, by development, inner bodies in which our Self works, and through which its real nature can be more advantageously studied and mastered. It is the building of the vehicles suited to stand the new spheres of consciousness in which we want to study self-functioning, which is of primal importance to those who want to take their future in their own hands. To fulfill the great Law of Life, which worketh for all and enlisteth for all, we must do our very best to broaden our present limited consciousness in all the three planes where we normally work. To participate in the Drama of Evolution, we must be masters of the inner life which is the prop and stay of the outward. The energies which are squandered in a comparatively less real realm must be trained to work inwards, and when their activities become as automatic there as they are here, a man truly comes to understand how and where he stands as to his connection with the universe, and what mighty tasks of helping nature in her work await him. The more he enters within, the more he feels that the "within" is interminable. The one life, which has doled itself out to myriads of forms is their be-all and end-all; the moment it withdraws itself from them, their existence is an impossibility. Life exists without form, but the reverse is out of the question, hence the greater value and importance of the former over the latter.

There has been hardly a time in the history of the world when it had not its saints and sages who had ventured into its hidden secrets held in reserve for those whose inner eyes are developed, which can command a bird's-eye view of the Kingdom of Heaven.

But to have the inner eyes opened, first means the regulation and control of the mind which when untrained is in the habit of shooting off in a thousand and one directions, without aim and pointedness. The first enquiry into the Ancient of Days who has stood, stands and will ever stand, commences with the discipline of the mind, that indescribable something in us which transcends in its subtlety the most tenuous ether, and which when utilized for the main object of human existence, viz., the search for God, is able to soar beyond time and space, two great illusions amidst which man labours during his days of ignorance, and makes him take an active part as

His agent and co-sharer in the work of manifestation. It is a machine of mighty force, its power when it blazes with intense concentration in the Fountain of Light, from which it has originally come, is incalculable; its illumining power is beyond our imagination, and turns its owner into his original lustre. It is then able to bring out into light, things hidden in darkness, and is the polisher and furbisher of everything that is dusty and misty around us. There is hardly a thing, however insignificant and lowly it may look, which cannot be exalted at its magic touch; it is the talisman which fights against the hydra-headed Mâyâ, and retrieves for man what he has lost in its unpleasant company.

In the manifested world, we find ourselves in the very midst of two contending forces called good and evil, each trying to overpower the other, according to the prevailing influence of one of them during the successive periods of our existence. We are swayed by these two so long as we do not try to get above their almost insuperable influence, which, by ceaseless changes, induces a condition of the mind as inconstant and unreliable as the changes themselves. Every change that comes upon the mind by reason of the alternating play of good and evil is a cloud hiding the effulgence of the spiritual sun. Our vision is unable to peer behind the veil of illusion, and we form our judgment of our surroundings and of the world in which we live, according to the preponderance of good or evil in ourselves to draw us into happiness or push us away from it to our endless confusion and dismay. But the strangest thing of all is that the mind which plays such an important rôle in these fluctuations, and prevents us from arriving at Truth, is the one absolutely necessary aid to make us cease from them. We can liken it to fire which can nourish us as well as be the cause of our destruction.

Along with the mind, the generator of thought, the motive power of our deeds, there is another powerful influence, under which we invariably fall, which though generally subordinate to mind, is as much the cause of our functional energies as thought itself. Thought and feelings are the goads which push us into activity. Truth to tell, our cognition of phenomena, the reception of impacts from the world outside ourselves, is mostly controlled by these two; feelings, sometimes, leading the way; thoughts, at others, doing so; and there

under control. His characteristic reply, "Dō not let it go out," illustrates in what lies its inherent strength. To conserve its wonder-working force within itself, without imparting to it the taint of the transitory, with which it comes incessantly into contact, is using the mind in the right direction. Economy is as true of the mind as it is of the other kingdoms of Nature, where not a particle is allowed to run to waste without manipulation for a definite aim and purpose. An unspent mind is a winner of worlds ; when it is weaned from its vagrancy, it is potent to lay bare before us what lies concealed behind the veil of matter. It is the stoppage of the mind from the impermanent concerns of a passing physical life which will successfully bring on the condition of the severance of thought from feeling. The first and foremost task of the Yogi is to minutely probe into the working of his own mind, with a view to make it subservient to what is immortal and eternal within him. By endless manœuvres, he shapes it to his will, and thus succeeds in becoming a colleague and co-partner in turning the wheel of righteousness for the good of all.

SEEKER.

[To be concluded.]

" Truth is within ourselves ; it takes no rise
 From outward things, whate'er you may believe :
 There is an inmost centre in us all
 Where truth abides in fullness ; and around,
 Wall upon wall, the gross flesh hems it in.
 and " to know "
 Rather consists in opening out a way
 Whence the imprisoned splendor may escape
 Than in effecting entry for a light
 Supposed to be without."—

ROBERT BROWNING.

BĀLABODHINĪ.

ON THE ORIGIN OF JĪVAS.

[Continued from p. 533.]

Question.—In numberless births the *ġiva* must have increased his *Karmas* from the unit to a limitless quantity, by ten, one hundred and one thousand fold. Before they are worked out, emancipation is impossible. Therefore must we know the means of destroying them once for all and of not generating any Karma thereafter.

Answer.—When, by the aid of the four means, viz., the knowledge of the eternal and the non-eternal, etc., the aspirant begins to perform only the obligatory duties without, in the least, minding to do any Karma mooted by desire ; then, from that time of his birth, is the increase of Karma stopped as he thenceforth does not generate fresh binding-Karmas. Even though the number of his prior Karmas may be unlimited, he will be able to exhaust all his *sanchita* or stored-up Karmas in a few more future births. In those future births he will hear and study the *Vedānta* texts and reflect, meditate and concentrate on them. He will gradually gain thereby the thorough experiential knowledge of the identity of Brahman and his SELF and when his last Karma called *Prārabdha* is worked out, he attains the *Brahman* beyond speech and mind, and is thereby completely freed, he having no more Karma to work out in a future birth. Because the principle that "All Karmas, pure and impure, must be entirely worked out," is thus made true, the saying that "The fire of knowledge burns to ashes all the Karmas," can only be justified by its being simultaneous with the complete working out of all Karmas—as illustrated by the example of the simultaneous perching of the crow on the tree and the falling of its fruit. That the fire of knowledge is powerless in the case of one who performs Karmas (mooted by desire) is self-evident. Therefore the saying that "The fire of knowledge burns to ashes all Karmas" is only of secondary importance.

are exceptionally rare moments in the life of an individual when he is guided by the one or by the other alone.

The first incentive to an action proceeds from thought, and then feeling puts it into concrete shape. They are to each other as the magistrate to the police, first comes the order, and then its execution. The soul driving in the chariot of the body is pulled in various directions by these two restive steeds, they drag him here and there, in any way they list, but never, unless controlled, to the desired goal. A further analysis will lead us to the cause of these promiscuous pullings, without end and aim, ever whirling on and around the circumference but never seeking the centre where lie peace and bliss.

The soul of man and by soul I mean that eternal germ of divinity which grows and expands by experiences, till it becomes like the tree to which it originally belonged, is a repertoire of infinite happiness which it seeks from everything it comes in contact with, and which forms its core and essence. It can never rest content till it succeeds in finding it out, till it is irretrievably secured. Being a tissue of happiness, the soul moves heaven and earth to come by it, in any circumstance in which it is placed; it seeks for it in each and every thing that exists in time and space, and having descended from a sphere where these have no reality of their own, and which are the chief attributes of limitation, it meets with but sparse success in its search here below, the home and cradle of time and space. It creates, for itself, Janus-like, a double vision, for looking before and behind, and dissatisfied with what it failed to obtain, there is naturally a reflection comparing the present condition with that which preceded, with a prospective view of mending matters at a succeeding stage. From these two modes of looking backwards and forwards to attain happiness, due to associations of imperfection, the soul allows itself to be enmeshed more and more into deceptive notions of time, by linking itself to past and future, to hunt for happiness in things which, in their very nature, are unable to impart it.

This legacy of happiness, which is its birthright, makes the soul constantly harp upon a partial realization which it may have had from an object, and here, memory, the barest fringe of the omniscience of God inherited by it, prompts it to go in search of that which it had relished in the past and studies to enhance it in infinite measure, without corresponding means at its disposal. Ignorant of the fact

that these reiterated calls for happiness come of its very nature, and are realizable only by going within, the unexpanded state of consciousness, the soul tries to garner it, at any cost, from things outside itself, which can confer but temporary pleasures, at the best, but never permanent happiness. It forgets, in the words of the poet, that "God hid the whole world in thy heart." It would be a great gain to its development, if it, by a masterful attempt to conquer the personality, learned the useful lesson to live in the eternal present, to sever the ties of the past and future, and thus by constant practice, to tap the source of happiness which lies within itself. Such a step will cut away its former connection with things extraneous, barren of happiness, but ever fruitful of births and deaths.

If the soul, between the double swing of thought and feeling, amidst which it oscillates, were taught to sever the former from the latter, it would make a great advance in self-knowledge, for to keep thought above the reach of feeling, or to conserve a feeling above the intrusion of thought, are in themselves sufficient to hold it steadfast to its centre; this much desirable attitude of severance makes it immune against the encroachment of the past and future, forcing it to turn within where "the world globes itself in a dew-drop."

Here comes the important question of *how* to keep thought and feeling apart, how to sunder them from each other to turn the gaze inward. Thought being the product of mind, and mind being the essential energy of the Logos in the manifested world, its functional powers are simply inexhaustible. Having come from a mighty source thought is meant to be mighty, almighty, if you like, provided its waste and abuse are checked for the higher and nobler purposes of the human life. For millions, it is vapid, unmeaning, something whose significance is hardly realized, but when it is harnessed for service, for a drive in the unseen and unexplored regions, where man and his Maker are one, its value is inestimable, it is a prize above all price, a boon companion, a Saviour, a conquering hero, the very Peter and Paul of Jesus, the Christ. Its training is the crux, the most arduous part of our duties, costing much in patience and time; we sit nearer and nearer to our God, the more we take pains to store its energy for the development of the spirit.

A sage was once asked the best mode for bringing the mind

Question.—Because by the mere giving up of *Kāmya Karmas* (or *Karmas* mooted by desire) there will be no room for generating fresh *Karmas* (of a binding nature), and because by working out all *Sanchita Karmas* there will be no room for future birth, any endeavour to realise the SELF by means of seeing, hearing, meditating and concentrating becomes useless. Besides this, even though a desireless *Karmin* may perhaps not generate fresh *Kāmya Karmas* that are pure, he is sure to generate fresh impure *Karmas*. Why? because, without food and comfort, the body cannot be maintained. Without committing sin (or impure *Karmas*), food and comfort can never be had. It cannot also be contended that those who earn their food and comforts will be able to neutralise those minor sins that accrue to them thereby by their performing the obligatory and occasional duties even though they may be endowed with full discriminative knowledge, because it is said in the *Rāmāyana* that "pure *Karma* can only bring comfort but cannot destroy sin (*Pāpa*)" and that "impure *Karma* can only bring discomfort but cannot destroy merit (*Punya*)." Thus even in the case of a desireless *Karmin*, there is ample room for his generating sinful *Karmas*. There is therefore no reason for his being freed from future birth.

Answer.—We, too, decidedly say that even the expiatory *Punya Karmas* performed with no selfish desire, cannot destroy sins. There is no doubt of the fact that even the *Jñāna-yogins* possessing full discriminative knowledge, will have to commit incidental sins for the purpose of keeping up their bodies until their *prārabdha* is completely worked out. They are not, at any rate, bound by such sinful and meritorious *Karmas* (that are mostly weakened by the strength of their knowledge), because their enemies (those who hate them) and their friends (those who love and adore them) are said to share them respectively amongst themselves. Those who do not have recourse to *Darśana*, *Sravaṇa* and other means will not be able to continue long in the performance of desireless *Karmas*. Not only that such persons will not become confirmed in the performance of desireless *Karmas*, but will also begin to perform *Kāmya Karmas*, and hence they are unfit for the study of the science of liberation. Therefore it follows that a desireless *Karmin* should necessarily have recourse to *Darśana*, *Sravaṇa* and other means by which he will derive the greatest benefit. If *Prāyaschitta* or

expiatory *Karmas* are said to be incapable of destroying sins, it should not be concluded that it is useless to perform such *Karmas*. Why? because *Karmas* are classified under four technical heads, viz., 1. *Jñāndrambhaka*, 2. *Dehārambhaka*, 3. *Bhogārambhaka* and 4. *Karmārambhaka*. Of these, the first covers the *Prāyaschitta Karmas*; the second covers those remnants of *Karmas* that have been mostly worked out, but yet remain like a handful of castor oil that remains in a pot which is once turned upside down; the third covers those that have yet to be worked out; and the fourth covers those *Karmas* of past life that serve as seeds of (pure and impure) *Karmas* that are performed in this life.

The following table may serve to make the above classification clearer :—

Classification of *Karmas*.

1	<i>Jñāndrambhaka</i> (or capable of generating knowledge).	Includes <i>Prāyaschitta</i> (or expiatory) <i>Karmas</i> .	These coupled with desireless <i>Karmas</i> will be of great help to the aspirant for liberation.
2	<i>Dehārambhaka</i> (or capable of generating bodies).	Remnants of <i>Karmas</i> mostly worked out.	Includes <i>Prārabdha</i> .
3	<i>Bhogārambhaka</i> (or capable of generating enjoyment or suffering).	Previous <i>Karmas</i> that have to be worked out.	<i>Sanchita</i> .
4	<i>Karmārambhaka</i> (or capable of generating other <i>Karmas</i>).	<i>Karmas</i> of past life that serve as seeds of (pure and impure) actions that are performed in this life.	Seeds of <i>Akṣant</i> .

This being the nature of *Karmas*, the *Prāyaschittas* coupled with desireless actions (or *Nishkāma Karmas*) will become *Jñāndrambhaka*, and therefore the *Prāyaschittas* are not useless.

Question.—If it is true that the *Jīva* is bound by the aforesaid four classes of *Karmas*, than he will never gain his liberation, because that which is true cannot be destroyed. This particular theory of *Karma* is opposed to the doctrine of the *Siddhāntin* who has arrived at the conclusion that the *Jīva* is *Brahman* alone in the three periods of time (past, present and future). This *Advaita* is well established and well spread all over the world. Therefore there is no use in dilating upon the said theory of *Karma*.

Answer.—Even truth has been admitted to be of two kinds, viz., 1. the real, and 2. the phenomenal. The *Suddhādvaitins* too hold that although the real truth can never be destroyed yet the phenomenal one is subject to destruction. But they have failed to note the fact that this admission on their part undermines their doctrine of “non-duality in all the three periods of time,” which will never fit in with the doctrine of phenomenal duality. Therefore it may be concluded that some of their theories contradict each other.

Question.—The phenomenal (*Vyāvahārika*) is like the serpent in the rope. Just as no one has ever died in this world by the bite of such a snake, even so is the *Jīva* not bound by phenomenal *Karmas*. There is no room for his being bound by *Karmas* as, according to the text, “That thou art,” the *Jīva* too is that untainted *Brahman* which is *Chidrūpa*. Even though there may be no room for bondage, how shall we account for our own experience of it? This contention can be met by the query—“Will the experience based on false knowledge pass for any authority?” Therefore, it is wrong to establish that the *Jīva* is bound by *Karmas*.

Answer.—The phenomenal reality is not like the ‘serpent in the rope,’ but is like the ‘earth and the pot.’ As there is difference between ‘*Brahman* and *Jīva*’ like ‘the earth and the pot,’ it is not right to say that the *Jīva*, in the phenomenal state, is the untainted *Chidrūpa Brahman* itself. The *Jīva* can, undoubtedly, be bound by *Karma*, he being a mere atom of *Chaitanya* and a mere part of *Brahman*. Even from experience we can only say that this bondage of *Karma* may be an illusion from the viewpoint of the emancipated, but not so from the standpoint of the earth-bound. A *brāhmaṇa* is contaminated by the touch of an earthen pot used by a *chandāla*, but not so by that of a clod of earth touched by the latter. Hence there is difference between *Jīva* and *Brahman* (in the ordinary intercourse of life).

Question.—Was it for establishing the non-identity of *Jīva* and *Brahman* that the *Vedānta Sāstra* was promulgated? If so, will not the great text, “That thou art,” and the *Sruti*, “verily fear arises from a second only,” become useless? It is therefore wrong to say that there is difference between *Jīva* and *Brahman*.

Answer.—The identity taught by the aforesaid text and *Sruti* refers only to the real state called liberation and not to the worldly

state termed bondage. If such identity were possible in the present bound state, then what peculiarity is there in the state called liberation? Even *Vyāsachārya*, the author of *Vedānta Sāstras*, has, in *Sātra* II. i, 14,* established the doctrine of identity in the real state, and in *Sutra* II. i, 13, † the doctrine of non-identity in the worldly state. Hence it is very reasonable to uphold the doctrine of non-identity of *Jīva* and *Brahman* in the worldly state.

Question.—There are *Srutis* which teach that ‘What dies at the time of death is only the body which is devoid of *Jīva*, and not the *Jīva*,’ and that ‘*Jīvas* are eternal.’ The *Sātrakāra* too denies the origin of *Jīva* in *Sāstras* II. ii, 42 and II. iii, 17.‡ Therefore this chapter on the origin of *Jīvas* is inconsistent.

Answer.—We have often said that the *Srutis* and *Sūtras* quoted have only the intention to deny the origin, etc., of *Jīva* from any other source than *Brahman*. That they have no other intention is evident from other *Srutis* ¶ and *Sutras* || which teach that the *Jīvas* have their origin from, and *laya* in, *Brahman*. It is therefore clear that there is not the least inconsistency in the doctrine propounded here.

* The non-difference of them (i.e., of cause and effect) results from such terms as ‘origin’ and the like.

† If it be said that from the circumstance of (the objects of enjoyment) passing over to the enjoyer (and vice versa) there would result non-distinction (of the two), we reply that (such distinction) may exist (nevertheless) as ordinary experience shows.

‡ On account of the impossibility of the origination (of the individual from the highest Lord) the doctrine of the *Bhāgavatas* cannot be accepted (II. ii, 42).

The (living) self is not produced as there is no scriptural statement, and as it is eternal according to them (i.e., scriptural passages). (II. iii, 17).

¶ This is the truth. As from a blazing fire sparks, being like unto fire, fly forth a thousand fold, thus are various beings brought forth from the Imperishable, my friend, and return thither also. (*Mundaka Upanishad* II., i, 1).

|| . . . —being *Brahman*, he goes to *Brahman* [*Bṛihadāranyaka Up.* IV. 4, 6]. (*Brahman* is that) from which the origin, etc., (i.e., the origin, subsistence and dissolution) of this *Jīva* proceed. [*Vedānta Sāstras* I. i, 2., see *Dakṣiṇāmūrti* on this *Sātra* and its commentary called *Adhikaraṇa Kanchuka* by the well-known *Appaya Dikshiteन्द्रa*].

[To be continued.]

G. KRISHNA SĀSTRĪ (Translator).

WHO ARE THE PITRIS INVOKED IN THE S'RÂDDHA ?

IN the midst of the prescripts for the S'râddha rite given in the third book of the Mānavadharmasāstra, we meet the following S'lokās concerning the nature of the Pitrīs :

Akrodhanāḥ śauc'aparāḥ satatam brahmac'āriṇaḥ |
Nyastaśāstrā mahābhāgāḥ pitarāḥ pūrvadevatāḥ ||
Manor Hairaṇyagarbhasya ye Marīcy-ādayaḥ sūtāḥ |
Teshām ṛṣiṇām sarveshām putrāḥ pitṛigaṇāḥ smṛitāḥ ||

"The Pitrīs are *primeval deities*, free from anger, loving purity above all, always living a spiritual life (only), beyond quarrel, highly virtuous."

"The sons of Manu, who sprung from the Hiranyagarbha, namely, Marīci and the rest—of all those Rishi's the troops (classes) of the Pitrīs are said to be the sons."

After this, these "troops" of Pitrīs are enumerated : from Virāj sprung the Somasads being the Pitrīs of the Sādhyas, from Kavi the Somapas being the Pitrīs of the Brāhmaṇas, etc., and at last we read :

"From the Rishis sprung the Pitrīs, *from the Pitrīs the gods and men*, and from the gods the whole world, movable and immovable, according to the old order."

These verses have caused *Medhātithi*, one of the older commentators, to give a long explanation which we shall translate here, not as if his opinion would seem to us the right one (it is rather foolish, as will be seen), but because his gloss is a good introduction to our problem, as it makes us acquainted with most of the different views maintained about this matter.

Medhātithi says (comment on III., 194) :

" Now the Pitrīs, etc., (father, grandfather, etc.,) are everybody's own Pitrīs (ancestors). For, directed by this idea [only] a man can offer the Piṇdas to his [dead] father, grandfather, great-grandfather, according to the rule : 'To three, hence upward, the sons shall give [offerings].' How, then, can it be said that the Pitrīs are "the sons of Rishis" (S'l. 194) ? that "[the Pitrīs] of the

Brāhmaṇas are called Somapas" (S'l. 197) ? Nor is it possible to understand these sayings in the sense of an option, as : 'He may give [the Piṇdas] to the Somapas *or* to his father and grandfather,' because an original injunction [of the Mīmāṃsā] tells us : 'The son shall perform it (the S'râddha),' and the word 'son' is a word of relation,* as also [we read] : 'Whose father, however, is deceased.'

"It is necessary, therefore, to give the purport of this subject. Here it is : This [saying] is a praise (*stuti*) † being the remainder of a former injunction (*vidhi*) ; no dative connection of them (the Pitrīs) is expressed here.‡

"[Objection] : But there is an injunction saying that 'they are to be served (*upa-car-yāh*).'"

To this Medhātithi answers with a long instruction showing that, according to the rules of explanation applied in Mīmāṃsā, the above sentence must be explained as referring exclusively to the priests engaged in the ceremony, and not to the Pitrīs. He then continues :

"And if, according to the caste, the Somapas, etc.,¶ were to be understood as the goddesses [to be satisfied] in the S'râddha, then the naming of the [dead] forefathers would be useless. If, however, we take [the saying] in the [aforesaid] sense of a praise (*stuti*), then all becomes intelligible [by the following way].

"This [explanation of the Pitrīs as in S'loka 194] is introduced here (in the Manusmṛiti) in order to supply a help to him who, owing to some hatred against his father (fathers), would come to the ancestral ceremony with a clouded intellect and want of respect [towards his ancestors]. May he not think : The Pitrīs are [nothing but] dead men. What harm will they do to him by whom they are not satisfied by a S'râddha ? or what good, if satisfied ?' For those [Pitrīs] have great power. The Lord of the whole world is Hiranyagarbha ; his son is Manu, and his (Manu's) grand-sons are those [Pitrīs]. And it is [further] said that they (the Pitrīs) are sons

* I.e., it is unintelligible if not connected with (referred to) the idea 'father.'

† A kind of explanatory gloss or *arthavāda*. Every *vidhi* or injunction contained in the sacred books is or ought to be followed, according to Mīmāṃsā, either directly or indirectly, by some *arthavāda* or note on its moral application, etc.

‡ I.e., the Pitrīs are not taken here in the sense expressed by the dative case (as somebody to whom something is to be given).

¶ With the Brahmins the Somapas, with the Kshatriyas the Havirbhujas, with the Vais'yas the Ājyapas.

of *Rishis*. [The meaning is] that [their fathers] are not any other [less powerful] sons of Manu, but [just] those *Rishis* the power of whom is renowned. Renowned is the power of *Marîci* and the rest. The sons of *those* are the *Pitris*. By *Arthavâda* sayings like this, believers of every kind succeed so much easier.

"Those, further, who declare: 'in attending your ancestors you shall meditate on the *Somapas*, etc.,' are to be passed over because they have no proof. For [in the *Veda*], indeed, it is explained at large, how in the sun [as a symbol] the *Brahman* may be seen, but nothing of that kind is said there with respect to our case.

"And those who say: 'Having pronounced (lit. taken) the [name of the] race and the name [of the person] he shall give [the *Pindas*] to the *Pitris*; and there that same race (*gotra*) are the *Somapas*, etc., according to the difference of caste' *—they too are wrong. For that † is an indication of the *name*, not of the race. For we read: 'the name *Somapâ*.'"

[To be continued.]

DR. OTTO SCHRÂDER.

AMERICAN ACTIVITIES :

CHICAGO LETTER.

A few days ago a friend said to me, "Your Society is growing very rapidly, isn't it?" I asked her reason for so thinking and she replied that she heard of it (Theosophy or the Theosophical Society) on all sides. "Why," she said, "people who haven't any idea that I ever heard of Theosophy speak of it." And this is but one of many times that such a question has been asked me. So truly, we are growing rapidly, not numerically at a terrific rate, but influentially, which is of far greater importance. The rector of one of our principal Episcopalian churches spoke to me not long ago of a sermon that had been preached in his church by a visiting clergyman. He said, "The finest sermon I ever heard, and a regular Theosophical sermon too," knowing that I was an F. T. S. I laughingly answered, "Everything that is fine and good is Theosophical," but, he responded quickly, "this was definitive Theosophy." So you see there is another part of the growth of the T. S. Because a clergyman of such breadth and knowledge can do an inestimable amount of good, and he is doing it for us as he preaches from his own pulpit. It is really astounding how the general Theosophic thought has caught the public mind. In a

* Comp. previous note.

† Manu III., 197: *Somapâ mâma viprânâm, kshatriyânâm Havirbhujah, etc.*

not altogether definite way perhaps, but a clutch has been made and time will show how deep and strong the hold really is. The popular magazines all have stories with a vein of this thought running through them and you may be interested in the account of some photographic experiments recently made in the United States. Up to the date of writing, I have not been able to verify the account, nor am I informed as to whether or no the gentleman is an F. T. S., or interested in Theosophy. By next month however I will have found out further details and you shall know them. In the meantime, here is the newspaper story:

The headlines are rather attractive, in big letters: "Thought Photos? It's easy. Sit quietly. Think hard. Plate will read your mind."

"Dr. V. invited a number of friends to a photograph gallery to participate in an experiment intended to demonstrate the possibility of affecting a photographic plate by a purely mental process.

It having been shown that all who were to assist in the experiment were capable of exercising supersensitive powers that are ordinarily latent, a plate from a package which had not been opened was put in the holder and laid on the table and the shutter closed. Each person placed one hand about four inches above the plate and the other hand under the plate and table, and all were requested to fix their minds on a named object. After an exposure of about one minute, the plate was taken into the dark room and developed. It was found that a spot had formed about the size of a silver dollar (about one and three quarter inches across), which it seemed was the object held in mind. The precaution taken was such that there was no escape from the conclusion that the picture printed on the plate was an impression of the thought in the minds of those interested. It demonstrated, Dr. V. says, the fact that persons in a certain state of sensitiveness of the mind, which has been fully identified, are able to produce an impression on a rapid photographic plate without direct contact. The experiment cannot be successfully performed by sheer effort of the will without the peculiar sensitiveness of the mind, evidence of which was secured in the case of the five persons participating in this experiment. The Doctor believes that the fact that brain waves or something of that sort are capable of producing photographic impressions is not unreasonable and is of remarkable interest in many ways. Whether the mind can project itself outwardly, on the principle of wireless telegraphy, for considerable distances, remains to be seen. He says his experiments would indicate that it is among the possibilities."—From the *Chicago Tribune*.

This is a pretty good story to emanate from a material people, and, if on investigation it can be verified, and, if the Doctor is not familiar with some teachings that had been given to us, it will be all the more interesting.

With our best wishes,

K. G.

REVIEWS.

IN SEARCH OF THE MAHATMAS.*

By N. F. BILIMORIA.

This is a well executed Gujarati reprint of a series of articles that appeared in *The Cherag*, the monthly journal of our colleague, Mr. N. F. Bilimoria, which has been doing a very praiseworthy work among the Parsi community to popularise Theosophy. There are some people now-a-days who are very much interested in the quest of the Mahatmas, and in their zeal they fall victims to some designing *Sadhus*, owing to their ignorance of the true science of Yoga. Mr. Bilimoria has given, in a short compass, examples of various kinds, in which he chronicles experiences of those searchers who have failed in their attempts, not excluding his own. He gives a short account of his own search in which he shows how he came across a Hatha Yogî and had to abandon him ultimately, and then a so-called Raja Yogî who had been driven away by his own *chêlas*. He supports his views by quoting from Colonel Olcott's articles in *The Theosophist*, December 1894, February 1895, and July 1905. The experience of Mr. Remsen Whitehouse, as reprinted from *Lucifer*, 1889, is very interesting. Then some experiences of various members and non-members of the Theosophical Society who have either failed, repented, or have taken refuge in a Lunatic Asylum are given. There is one example which is very amusing, *i.e.*, while the *chêlas* have abandoned flesh-food, alcoholic drinks, &c., the *Sadhu* was enjoying and reveling in whisky, raspberry-ade, hair-oil, attar, and all the worldly comforts that a modern profligate can enjoy, and the wonder is that all the while, the *chêlas'* reasoning power failed to find out the fraud. One disciple of a Mahatma curses God because He has given him a wretched birth in this world, and blesses the Mahatma who is said to have liberated him. "The Mahatma is, therefore, God of Gods; and the Mahatmas of the T.S. are nothing, compared to this!" This is another example of the failure of reason and absence of real knowledge. A

* "In search of the Mahatmas." [In Gujarati], by N. F. Bilimoria, Cherag Printing Press, Bombay. Price 4 annas.

young Parsi girl comes in next to relate her experience in her own words, and cautions Parsi youths and others, and advises them to follow the 'Path of Purity,' that the Masters may themselves come before them. The result of Prânâyama is not omitted. Disciples were sent back even from the doors of the holy *dshrams* to perform their duty in Samsâra, one of whom subsequently succeeded in forming communication with his Guru hundreds of miles away. The accounts are concluded with the story of the "Mahatma" who is often found to belabour people who sympathise with the Theosophical Society, and, finding a scent of police in the air, disappears. The characteristics of a real Mahatma are given at the end of the work, from the Sanskrit books. The language is lucid and occasionally amusing and sarcastic. It adds to our literature which removes misconceptions of various kinds about Theosophy and the Theosophical Society, for which our author has laboured much among his community.

X.

OLD NEPALESE MANUSCRIPTS.

We have to acknowledge with thanks the receipt of a copy of "Notices of Sanskrit MSS.," being "a catalogue of palm-leaf and selected paper MSS. belonging to the Durbar Library, Nepal," by Mahâmahopâdhyâya Hara Prasâd S'âstri, M.A.

This Royal collection of Nepal comes up to nearly 5,000 MSS. "from the remotest antiquity, every successive king trying to add to the number," so that—according to Professor Bendall—"as regards the antiquity of the documents," this collection is "surpassed by no Sanskrit Library known to exist." The preservation of many of these MSS. is mainly owing to the exceedingly favourable climate of Nepal which "seems not to know what decay is."

As to the single MSS., the following interesting facts may be mentioned here :

Works on Vedic sacrifices, Brâhmanas and Upanishads are entirely wanting in the collection, and of the remaining Vedic literature only a few tracts, mostly belonging to the White Yajurveda, exist.

Of the eight ancient Schools of Grammar, mainly the Aindra and the Candra Schools are represented.

The collection shows "that the Buddhist monks who excelled in caligraphy were extensively employed in copying Hindu MSS."

Sârasamgraha (MS. No. 1330, ka) "is a part of an unknown work entitled Veda-Vais'navasiddhânta-rahasya ; that is, a work written with the object of reconciling the Vedas with Vais'nava doctrines." "It seems to indicate a stage in the process of Tântrika Vais'navism being incorporated into Hinduism."

Rasahridayah [MS. No. (3) 118] by Govinda Bhagavat is a very ancient Buddhist work on Hindu Chemistry.

Yavanajâtaka (MS. No. 1180 ka) seems, as a whole, to ratify the opinion that "Greeks in the outlying Provinces of their Empire often became bhikshus of the Buddhist religion."

Govindatattvanirnaya (MS. No. 619 ka) by Mahâmahopâdhyâya Govinda, begins with a Tantric chapter (Adhikâri). Then follow dissertations on (2) "The establishment of non-duality" ; (3) "The nature of Brahma as S'uddha ;" and (4) "A refutation of the theory that Prakriti is the material cause."

"Vâkyasudhâtîkā," by Brahmananda Bhârati, the pupil of Ananda Bhârati.* [MS. No. (2) 234]. It has been suspected long since that the Vâkyasudhâ is not what it passes for : a work of S'ankara. This now proves true by the present commentator who tells us that the work has been written by his Guru, Bhâratiîrtha.

Skandapurâna (MS. No. 229), a very old MS., copied before 659 A.D. It differs much from the copy of the Ambikâkhanda of the Skandapurâna in the Library of the Asiatic Society of Bengal.

Tântrika works are, of course, very numerous. From one of them (the Jayadrathayâmalâ, No. 253) we learn that the worship of Kâli originated in some very low classes of Hindu society : the castes of the potters and oilmen. Another work, the Saura-samhitâ (No. 1230 bha), is one of the few works of Indian Literature treating on the worship of the Sun. It is unique and dated N.S. 61 = 941 A.D.

Older still, viz., from 859 A.D., is a work partly Vedic and partly Tântrika, called Nis'vasatattvasamhitâ (MS. No. 277). It has two parts "S'rauta" and "Guhya."

Of purely Buddhist works there is only a comparatively small number, among them a MS. of the Divyâvadâna (No. 2 ka) the reading of which often differs from the printed text ; a MS., called Nis'panna-Yogâvali (No. 1113 ka), dealing with the Yoga practised by Bhagavân Buddha ; and a MS. of the famous Bodhicaryyâvatâra (No. 772 bha).

To the Preface of the book is added a *Historical Introduction on the history of Nepal and surrounding kingdoms* (1000--1600 A.D.) written

* The work is No. 55 of the Benares Sanskrit Series.

by the well-known Professor Cecil Bendall, of University College, London, who visited Nepal together with the author of this catalogue, in the winter of 1898-99.

O. S.

THE "STATESMAN" ON INDIAN PHILOSOPHY.

In reviewing Professor Deussen's "Philosophy of the Upanishads" (compare our review on p. 548 of the preceding number of this journal) the *Statesman* states that, if the Professor's view of the Âtma-vâda of the Upanishads is the right one, then this doctrine had to be declared "a philosophical *cul de sac*"—which seemed to be somewhat hazardous.

To this we answer that the doctrine of the Âtman is a *cul de sac* and that nobody understands it as long as he does not understand it as such. For the knowledge of the Self (*Âtma-jñâna*) is the knowledge of knowledges, that knowledge "by which (even) the unheard becomes (already) heard ; the uncomprehended, comprehended ; the unknown, known" (Chând. Up. VI., 1, 2), i.e., which bears within itself the unshakable certainty that no higher knowledge can ever be found. If, therefore, we grant to Professor Deussen that the history of philosophy is nothing but the seeking for the Âtman, then we have likewise to concede that the discovery of the Âtman as the Absolute, by the Upanishad thinkers, is the very end of this history and that indeed, as Professor Deussen shows, every attempt made after this time to get a still higher standpoint, is necessarily misunderstanding and degeneration only.

But in our opinion Professor Deussen's definition of the word philosophy is too narrow. We think that by the discovery of the Âtman, philosophy has solved her main task only, but not, by far, all her tasks. After having understood the world as a whole to be nothing but *Mâyâ* when compared to the only reality of the Absolute (Âtman, Brahman), she must now try to explain the Samsâra in its details and without regard to the Absolute, the latter being unable, on account of its unknowableness, to become a principle or means of explanation ; having fulfilled her metaphysical task, she has to return to nature—of course, without forgetting what she has found—has to turn from the "being" to the "becoming" again, in order to watch and explain the laws of the latter. This philosophy of nature can, of course, never, like the seeking for the Âtman, come to an end, but is capable

of infinite development, according to the infinite manifoldness of nature.

The *Statesman* further ridicules the idea that the Sâmkhya system of Kapila is judged in a diametrically opposite way by two German professors, Professor Deussen calling it "the final resultant and blending together of a series of very heterogeneous ideas," whereas it is to Professor Garbe "the one really original Indian system of philosophy."

Taking into account that Professor Garbe is almost as much an enthusiastic Sâmkhyin as Professor Deussen is a persuaded Vedântin, we cannot deny that the aforesaid antagonism must indeed, in a great measure, be the result of "personal idiosyncrasies." But, on the other hand, we should like to remind the *Statesman* that the origin of Sâmkhya is looked at as a *problem* by both professors, and that they offer their opinions only as *hypotheses* which may lead to a definite solution. It is just this war of opposite views which is now going on between Professor Garbe and his many opponents, which warrants us a thorough investigation of the problem. Perhaps, however, neither of the two views will be found the right one, but a third opinion which makes Nirîs'vara Sâmkhya (as opposed to the Theistic or Vaidika Sâmkhya) a direct outcome of Buddhism.

O. S.

SMITHSONIAN INSTITUTION; BUREAU OF AMERICAN ETHNOLOGY.

With many thanks we acknowledge the receipt of two splendid volumes sent to us by this renowned institution, both containing about 700 pages and adorned with many pictures and plans. The one volume, published in 1904, is entirely dedicated to Mexican Antiquity: under the title *Mexican and Central American Antiquities, Calendar Systems, and History*, it gives translations from the German of twenty-four papers by Edward Seler, F. Förstemann, Paul Schellhaas, Carl Sapper, and E. P. Dieseldorff. There is such a lot of interesting things related in these papers, that we are, to our regret, unable to enumerate them here and must confine ourselves to name the titles of some particularly suggestive articles: "Unity of Mexican and Central American Civilization" (this unity is now to be considered as proved), "Significance of the Mâyâ Calendar in Historic Chronology" (the earliest *safe* date obtained, as yet, is the destruction of Matapan, in 1486), "The Time Periods of the Mâyâs," "Recent Mâyâ Investigations" (even Cuba is probably an old Mâyâ territory), "Comparative Studies in the Field of

Mâyâ Antiquities" (an admirable, short indication of the method to be followed). The other volume, published in 1905, opens with the Annual Report of the Institution, and then gives, under the name of an "Appendix," but filling $\frac{1}{3}$ of the book, a number of "brief accounts of scientific discovery in particular directions," among them: "The Evidence of Evolution," "The Evolutionary Significance of Species," "Flying Fishes and their Habits," "The Stature of Man at various Epochs" (conclusion: 'man's stature has experienced no appreciable changes in the course of time'), "Old Age," "Contribution of American Archaeology to Human History," "Archæological Researches on the Frontier of Argentina and Bolivia," "Materials used to write upon before the Invention of Printing." To several of these papers we shall return occasionally.

O. S.

THE PYTHAGOREAN SODALITY OF CROTONA* contains in pamphlet form the same interesting matter which appeared under this title in the November and December numbers of the *Theosophical Review* for 1905. The author, Prof. Alberto Gianola, has, with much care, given us the valuable information he has obtained from the large number of works which he has consulted, in reference to this subject. The price in only 6d.

THE ART OF RICHARD WAGNER. This is an interesting essay of 24 pages, by Wm. C. Ward. He says, "The double direction of Wagner's genius, as dramatic poet and musician, prescribed the means which he was to adopt in rendering his message to the world." On page 3, we find the following thought-gem:

"Moreover, as Goodness, Truth and Beauty are but the triple manifestation of the one divine Essence which is at the root of all things; so morality, which strives for the good; religion, which seeks the true; and art, which aims at the beautiful, are but various aspects of the soul's single aspiration towards that divine Essence which is at once its source and its goal." This pamphlet has the same publishers and the same price as the preceding, and both are well brought out.

A DREAM OF REALMS BEYOND US. The author of this pamphlet—Adair Welcker†—puts his fairy-like imaginings into dramatic

* Theosophical Publishing Society, London.

† 214, Pine St., San Francisco, California.

form, personifying his sprites and giving us their opinions relating to mundane affairs. The price of this little work is ten dollars ; but the author generously gives poor people the privilege of writing or type-writing a copy, free of charge.

Received from Aumond C. David, Los Angeles, California, a large pamphlet (illustrated) on "Mental and Physical Culture" for infants ; also a small pamphlet on "Revelation."

MAGAZINES.

The Theosophical Review, April, continues "The Strange Story of a Hidden Book," by Bhagavân Dâs, and the reader's interest increases as the story runs on, though there seems little prospect of the mystery being cleared. Following this is a brief "Story of a Monk," by Erinys, and next we have an interesting article on "The Rationale of Reincarnation," by Francis Sedlák. In Mr. Mead's contribution—"Justin Martyr on Reincarnation"—we are favoured with some of the views of this ancient saint, but we think those of Mr. Mead far preferable. "Islâmic Theosophy," by Edward E. Long (formerly Editor of the *Rangoon Times*) is an important paper, and the writer finds much in the essential teachings of Islâmic philosophy which harmonises fully with Theosophy. "The Mythos in Ireland," by James H. Cousins, is concluded. There are short articles on "A Forgiveness," by Miss Ella Young ; "Content," by A. Ll. L. ; and "On the Unity of Language," by E. Kislingbury. Some interesting correspondence, together with Reviews and Notices, complete the number.

Theosophy in Australasia, March. The "Outlook" articles are all good, and the main text interesting throughout. Mrs. Besant's article on "the Meaning and the Method of the Spiritual Life," is copied entire from the *Theosophical Review*. The General Secretary, Mr. John, has an article on "Sound, Form and Colour," and W. A. Mayers writes on "Sympathy." The other papers are on "The Wisdom and the Gospels," "Women's Influence in Politics," "Here and Now," "The Way, the Truth and the Life," "The Christian Theosophist," "Love, Wisdom and Power," "Unity and the Reconciliation of Opposites."*

In *The N. Z. Theosophical Magazine* for March, Mr. W. A. Mayers gives us an able exposition of "The Mystery of Evil," and there is a

* The February reviews which we prepared for T. in A., and the New Zealand Magazine failed to connect with our printers.

further instalment of that excellent series of articles on the "Evidence for Theosophy," by Mr. L. W. Rogers. Mr. Kaber Harrison writes on "Recognition," and Questions and Answers, and Children's Correspondence follow.

In *The Theosophic Gleaner* for April, the Editor pays a just and sympathetic tribute of appreciation to the worthy General Secretary of the Indian Section T. S., Babu Upendranath Basu, while referring to his Annual Report. The chief articles are "The Distance of Sidereal Orbs," by a Heliopoleon ; "Theosophy and Modern Science," by G. E. Sutcliffe ; "The Limit of Growth," by Jamshedji D. Mâhluxmivâlâ ; and "The Memory of Organs," by the same author.

Theosophia, for March, has, in addition to the Editor's "Watchtower" notes, the following articles : "The Egyptian Book of the Dead," by Mrs. A. Obreen-toe Laer ; "Sounding the Trumpet," by L. V. T. ; "An Exorcism in the Sea," by D. A. Courmes ; "The Son of Man," by Michael Wood ; "The Jewish Encyclopædia," by R. ; "From Foreign Periodicals," by Lena C. de Beer.

La Verdad, (March). Lob-Nor gives, under the title, "Predicciones," the following not very pleasant prophecies for this year : "Those which have been made by people who read in the Astral Plane, about the year 1906, are not lovely by any means. The year we have entered is pregnant with deep changes in the established order, perhaps with bloody struggles.

"The boundaries of many nations will be modified, others will disappear from the map as independent political entities.

"The established social order will tremble on its foundations of centuries, the equality of man and wife is approaching, a higher and more practical criterion will preside at the reconstruction of that order.

"Russia is preparing great surprises for us, perhaps out of this sea of blood will rise the triumphant and leveling Republic on the ruins of a corrupted aristocracy.

"Germany, shaken by latent and mighty forces, will have her sad, black days.

"The home of the gun and the bayonet, the imperialistic and domineering people, will suffer radical changes, possibly bloody incidents which will fill with amazement the civilized world.

"The convulsed civil and religious order prepares us great surprises.

"Woman will rise in France with her influence in the social and political order ; the fatherland of Napoleon will be deeply shaken in its

internal order, and it would not be surprising that a bloody war would make her regain two small portions of her territory carried off by violence from the French soil in a painful hour.

"Italy will stand new and great cataclysms on her soil where, as it seems, forces have accumulated which are preparing for the Italians a dreadful explosion.

"Among all the great nations of Europe, Great Britain is the one which will be present at the universal tempest with all the unhappiness it will have brought, without suffering any sensible alteration in her political and social order.

"In Turkey great changes will happen and the whole Orient will be unsettled by some events and transformations which will draw to it the glances of the whole world.

"In the earnest perturbations which will take place in South America, we may point to Chile in the first place. They will happen in the physical and political order. The clerical dominion which this country has been supporting since the day it proclaimed its liberty, has prepared an intense and formidable commotion for it.

"Grave events in the social order will take place there.

"North America will likewise have her lot of misfortunes and unforeseen concussions.

"The year 1906 will be a sad year for the whole world; widespread epidemics will transfer thousands of beings from this to the other plane of existence; dreadful storms will cause immense losses on the sea; and our little globe will enter, purified by pain, a new state of existence, by the profound changes which will be realized in the social and political order, for the sake of its moral progress."

There are further translations from Leadbeater, Sinnett, Mrs. Besant, and H. P. B., and another short article by Lob-Nor, on a therapeutical institution in Belgrano which with much success "applies nothing but earth, water, sun and fruits for the cure of our sufferings,"—following the method of the German, Just.

The Ceylon National Review :—A very creditable production. The first number of this Review, issued by the Ceylon Social Reform Society, speaks well for the capacity and the intelligence of the members of the Society; and even though it may be a case of there being a handful of efficient men and women in a community, we must remember that "a little leaven soon leavens the whole lump," and so a bright future is assured for the island of Ceylon. Such a review as this will rouse the sympathy and the good wishes of "reform-

ers" of all kinds for their active brothers of the tropical island. The contents are very varied, and embrace subjects of the most varied nature, as will be seen from the list of "contents:"

Kandyan Art : What it meant and how it ended.
The Calculation of the Cycle year.
Girls, Wives and Mothers.
Improvement of Agriculture in Ceylon.
Physical Exercises and National Character.
Madras or London.
Sketches of Ceylon History.
Public Opinion and National Progress in Ceylon.
Destruction of Devi Nuwera.
Two Kandyan Brass Boxes (Illustrated).
Sinhalese Folk Lore—The Naga Gem.
Notes—Reviews—Supplement.

First, mention must be made of Mr. Woodward's excellent article, "Girls, Wives and Mothers;" it will apply universally, and is a proof of the wide outlook of the Review. The principal paper, however, is the "Sketches of Ceylon History" by Mr. P. Arunachalam, M.A., (Cantab.), C. C. S., and the opening sentence is very pertinent—"The history of Ceylon is a subject about which many of us can hardly be said to be burdened with much knowledge." It is strange that one great incentive to present-day patriotism is a study of the past of our own country, but so it is, and when you find a country decayed, dead or dying, you almost invariably find that it is one that has forgotten its past history, or, perhaps, is ashamed of it. The first thing, then, in awakening a nation is to stimulate a study of its history. A nation to succeed must believe in itself; it must have self knowledge, self confidence; it must have faith. We all respect the self-made man; he is the hero of our democratic age. But for all that, though a "man's a man for all that," an ancient history telling of wonderful, mythical, adventurous, romantic or useful deeds done by our forefathers is a great uplifting power, a stimulus to effort in the present; and Ceylon, judging by this article, has such a history, and there is reference to it in many old traditions and world-famous works of literature as quoted by the writer. These sketches of history are both interesting and of great importance. Mr. W. A. de Silva's article on "Public Opinion and National Progress in Ceylon" is useful, as is also Mr. Fraser's on the nature of a much-needed Ceylon University, entitled "Madras or London." Himself an Oxford man, however, Mr. Fraser seems to think that neither Madras nor London should be the model, but either

Oxford or Harvard, and he claims that : "The residential system does an incalculable amount towards fostering the practical and administrative genius of the English race." But the question of economy must be taken into account, and everywhere students are not generally wealthy. Nor can one say that the non-residential universities of Scotland or Germany turn out students devoid of "independence of judgment and readiness in action." Madras having both systems may give evidence as to whether the residential or non-residential students are more able. These things can hardly depend on one's place of residence. No doubt a Ceylon University, however it may be started, will evolve in accordance with the necessities of the country.

One must not omit to mention the little paper on "The Naga Gem." The Notes, Reviews, &c., are also full of interest—the politics appear to be somewhat radical, and altogether the Review is quite advanced. We wish it every success. Appended is a Manifesto of the Ceylon Reform Society, from which we learn that it has been formed to encourage reforms in social customs amongst the Ceylonese and to discourage the thoughtless imitation of unsuitable European habits and customs. It is anxious to promote the study of Pali and Sanskrit literature, and of Tamil and Sinhalese, and "would desire to combine a general education on the lines of Eastern culture with the elements of Western culture (particularly science) best suited to the needs of the time." In religious matters the Society is in favour of the greatest possible freedom, and numbers among its honorary members Mrs. Besant, Col. Olcott and Sir S. Subramania Iyer. The Review will appear at intervals of about six months.

The Central Hindu College Magazine, April, has an excellent article on "Anger," by Malik Raghu Nath Rai. "A Hindu Catechism," by Govinda Dâs, and, "In Defence of Hinduism," by Mrs. Besant, are both continued, and there is the IVth instalment of S'akuntala, as happily summarised by Miss J. M. Davies. "The Ways of the Rajaputras," No. III., of the second series, also appears, and the interesting "Science Jottings," by Miss Willson.

The Metaphysical Magazine for March ' returns to its original status as a monthly,' and commences its XIXth volume. May success attend it. It deserves a liberal support.

Mind and *The Arena* are two other excellent American monthlies which we are always glad to receive.

The Light of Reason, *Fragments*, and *The Harbinger of Light* have their latest issues full of good reading matter.

The Hindu Spiritual Magazine is the title of a new little monthly by Shishir Kumar Ghose (of Calcutta), which opens fairly well ; but, as it treats distinctly of Spiritualism, we would suggest that its title be changed so as to definitely indicate the object the Editor has in view.

The Arya, March, is a very good number. We would especially call attention to the article entitled, "Should the Religions of the World be in their Essence Antagonistic to One Another ?"

Revue Théosophique (March). Besides translations from Mrs. Besant's "Avatâras," Colonel Olcott's "Two messengers of the White Lodge," and H. P. B.'s "Secret Doctrine" and "Theosophical Glossary," there is a short article on "Fate and Karma" and, in the "Echos du Monde Théosophique," a report of the solemn cremation of an old member of the Society, M. Paul Tourniel, and of the beautiful speech by Dr. Pascal at that occasion.

Sophia (March). We cannot forbear stating that this Spanish contemporary of ours, in its last number as well as in many others before, shows an originality such as is found only in two or three other Theosophical journals of Europe. The word lately spoken by a Spanish professor and much applauded, that there are two fatherlands, a terrestrial one and a spiritual one, etc., gives occasion to Señor Arimi to record some eloquent "Epilogues of the Month." There follows a translation from Mr. Leadbeater and another from Maeterlinck, and the following original articles : "What Theosophy seems to me," by Alfonso Tornado, "Death," by P. V. Lo'pez Fontainés, "The Communications between the Planets," by A. Le Mee, besides a poem by Salvador Rueda on the "Stones" and some shorter papers. We are sorry that for want of space we cannot give any further details.

Further received : *Mitteilungen*, Nos. 1 and 2 (Nov. 1905 and March 1906), edited in Coeln (Germany), by Mathilde Scholl ; *De Theosofische Beweging* (April), *Bulletin Théosophique* (April).

Theosophy in India, April, gives us, first, some notes of Mrs. Besant's lectures on Sir Oliver Lodge's "Life and Matter," which are to be continued. "The Value of Theosophy at the Hour of Death"—a good article by Seeker—is concluded ; Hiranand Sastri writes briefly on "The Temple of Triloknath," in the Western Himâlayan region. S. S. Mehta's "Critical examination of the Dasopanishats and the Svetasvatara" is continued. There are answers to questions, and notes of Miss Edger's tours.

Readers of *The Lotus Journal* for April will be much interested in

Mr. Leadbeater's description of his visit to the falls of Niagara, which is accompanied by a beautiful illustration. There is another instalment of a report of a lecture by Mrs. Besant, on "The Value of the After-Death Life," "Keeping out of the Rut," by S. Ransom, is a most excellent little monograph.

Modern Miracles: The first number of this wide-awake magazine, 'the searchlight of strange and wonderful phenomena,' has just reached us. It is published by the Modern Science Publishing Co., 126, West 34th St., N. York City, at the very low price of 25 cents a year. It contains interesting matter on Suggestion, Hypnotism, Spiritualism, etc., and has departments for Astrology and Music. The illustrations are good. There is an important letter from Ella Wheeler Wilcox, relating to spiritualistic seances, also a full length portrait of the lady. The periodical seems to be ably edited in the different departments, and we judge it has a mission before it.

Broad Views: The April number of this always interesting magazine opens with an article by Mr. Ernest H. Short, entitled "The Recreation of Chaldea," in which some description is given of Sir William Willcocks' imaginative but seemingly very practical proposal to restore something of the ancient system of irrigating canals in Mesopotamia, thus refertilising and restoring to agricultural uses several millions of acres of land in the valleys of the Tigris and Euphrates. These lands, of classic memory, were, 4000 years ago, amongst the most fertile on the surface of our planet, Earth, but have since degenerated into marshy wastes, and it is a project worthy of the genius of Egypt's great engineer, to restore the traditional and historic fertility of the valley of the Euphrates, and to give back to ancient Babylon and to later Bagdad something of their long lost commercial importance. Mr. Short's excellent article quite captivates the imagination. In "The Politics of the Occultist," Mr. Sinnett brings out some interesting ideas on the relative places in the development of mankind of the ideal monarchy and the more or less ideal democracy. "A Bridal Pair" is a short story, also by Mr. Sinnett, based upon the possibilities of multiplex consciousness, suggested by Dr. Morton Prince's investigations in this field of psychology, as reviewed so entertainingly by Mr. Sinnett in his March number. Mr. E. Udney follows with a timely and good plea for "Shakespeare," against "The Actor," who in interpreting the master, gives to so many an "unproportioned thought his act." A half a dozen more interesting and well-chosen articles complete this excellent number.

East and West: The April number opens with a timely article by Mr. James Stanley Little on "South Africa in the Stew-Pan," in which the troubles of Chinese labour, etc., which led up to Lord Milner's resignation, are discussed. An interesting article on that so interesting personality, Father Gapon, follows; while in "From West to East" Mr. F. Blake Crofton, writing as a Canadian from Canada, to Indians in India, appeals for more of the spirit of empire throughout our "Vaster Empire than has been." An interesting biographical sketch of that great Indian statesman, Sir T. Madhava Rao, K. C. S. I., is contributed from the pen of Raja Prithipal Singh. M. Ernest Tissot writes from Paris something about the life work of Mme. Emilie de Morsier, that noble woman and devoted philanthropist; and Prof. J. Nelson Fraser, M.A., contributes an article on "Goethe's Religion."

Received with thanks: *Theosophic Messenger*, *Vahan*, *Light*, *Banner of Light*, *Theist*, *Brahmavâdin*, *Teosofisk Tidskrift*, *Omatunto*, *Modern Astrology*, *The Balance*, *Siddhanta Deepika*, *The Visishtadvaitin*, *Notes and Queries*, *The Students' Own Magazine (Madras)*, *Theosophisch Maandblad*, *Phrenological Journal*, *De Gulden Kente*.

CUTTINGS AND COMMENTS.

"Thoughts like the pollen of flowers, leave one brain and fasten to another."

Mr. J. F. M' Kechnie, in the *Message of Theosophy*, Rangoon, makes a forceful plea for religious and moral education for the young, along with secular training. He aptly remarks that—

There is a serious defect in any system of education that takes pains to teach a child that two and two make four in the every-day, practical world, and omits all mention of the fact that two plus two equals four in the moral world as well.

After dwelling, at some length, upon the importance of teaching the elements of religious instruction, he says:—

It is surely very unfair, nay, cruel, to help a boy towards the right comprehension of life's affairs on the outward and visible side and at the same time leave him bereft of what guidance he might have in the affairs of the inner and deeper domain of life. It is as if one put a man into a boat and carefully instructed him in the use of sail and oars and all appertaining, but gave him neither compass nor chart by which to steer his course toward the port he wished to reach.

• Further on, we read that—

In Lower Burma, where this governmental system of purely secular education has had time to weaken the hold of their religion upon the minds of the youth, there has been an increase of crime that contrasts very unfavourably with Upper Burma, where religious teaching went along with secular instruction, up till a later period.

Life is a sea and we men need to know all we can about the sailing and handling of our little craft, but of what use will all our knowledge of sail and oar be, if we have no

means of knowing in what direction to make our way. And there is no reason why we should not have a compass on board ; . . .

What a wise educationalist has to do then is to see, so far as he can, that each child that begins life's voyage has on board the compass whose characters he best can read. To be sure, this does not make it certain that he will reach his haven, but it will greatly minimise the chances of shipwreck on dangerous shoals and reefs. No system of education is complete that does not provide for the religious instruction of those who come under its influence, in order that they may be protected as far as possible from the perils of shipwreck on life's treacherous sea.

* *

Hereunder we quote some passages from the first instalment of an article by Edward E. Long, in the *Occultism and Psychism. Message of Theosophy*, in which he shows the very great difference between Occultism and Psychism.

Occultists are persons who by reason of earnest and most painstaking study and self-sacrifice are endeavouring to fathom that side of nature which to so many at present is a sealed book. In order to accomplish their end, which, in turn, leads to a much higher end, it is necessary for them to obtain control of the higher, as well as the lower workings of the human consciousness ; to be able to hold themselves thoroughly in check, as it were, so that at any time they can concentrate upon a given object their entire force. Again, it is even more essential, in fact, it is imperative, that they regulate their daily lives and conduct in accordance with what ordinary people would seem a fantastic ideal. They must purify the physical body by right living, abstinence from impure foods, all impure liquids, and from vice of all kinds, the desires must be freed from the longing for sensual pleasures and the amusements of the world, and their mental vehicle must be set free from impure thoughts, and that is the hardest task of all, for never at any time were the teachings of the great Masters, wherein they laid it down that it is the greater evil to speak evil of than to do evil to a man—more neglected than they are to-day, when the only standard of morality followed by the multitude is that imposed upon them by law, and the harbouring of malicious thoughts is a pastime of the sanctimonious. There is one other condition binding upon the occultist, and it is that any knowledge he may gain as a result of his study and purification shall be applied for the benefit of humanity and not for his own personal benefit, though, as a matter of fact this can be scarcely termed a condition, because long before an occultist gains any insight into the inner workings of nature, his whole life becomes so changed from the general debased standard that his thoughts are wholly concentrated in humanity, and on behalf of the needs of humanity, and not upon himself. It will thus be seen that occultism cannot possibly have a commercial value and he who thinks to make gain for himself by becoming an occultist had better dismiss such notions at once, for the only purpose of occultists in studying the so-called unknown laws of nature is that they may be able to apply the knowledge they gain for the benefit of humanity. Such knowledge comes only when the occultist is thoroughly purified and capable in every sense of the word of being entrusted with power, which, even in the hands of the leading men of science of the age, might prove as dangerous as a lighted candle in the hands of a small child in a powder magazine.

* * * *

Now the sham occultist is nothing but a psychist, a student of psychism. Psychism, it has been pointed out before, is also a study of the unknown laws of nature, but a study conducted in such a manner that it can never, in a general sense, produce good results. Its students may be divided into two groups ; first, those who are anxious to learn something of the unknown world merely for the sake of possessing superiority over other people in that respect, and who cannot perceive that in order to understand such phenomena it is essential that one should become physically, mentally and spiritually refined, and who, therefore, whilst leading mere ordinary lives, their physical organism saturated with impure matter, their desires unclean and their thoughts scarcely ever under control and far from pure, strive [to see] into purer realms of matter, and heavily handicapped as they are, fail to enter, or entering, in their ignorance observe things wrongly, and yet imagine themselves omniscient because they have perceived phenomena unseen by their fellows ; whereas having observed such phenomena from an extremely low aspect, one which almost obscures their vision, they have had but a fleeting glimpse of one phase thereof, and being utterly powerless to determine the cause, or to correctly describe the effect, give their own muddled and extremely incorrect impressions to ignorant believers in

their limited powers. . . . and, group two, those who are possessed of an inordinate desire to make money by reason of knowledge. In the same manner as the students of the first group, they are sometimes successful in gaining some information—one cannot call it knowledge—appertaining to secret nature-forces, and the odds and ends they manage to acquire they endeavour to retail for the highest price to the highest bidder. Such are professors of palmistry, wizards of the crystal-gazing fraternity, spiritistic mediums, the ordinary run of hypnotists and faith-healers, so-called miracle workers, water finders and thought readers. They are all psychists, all dabblers in psychism, with the exception of a few rank impostors, knowing nothing of any hidden laws of nature, but being extremely well versed in knavery and trickery of all kinds. These psychists of the second group are those to whom wealthy folk, who have more money than brains, and poor people also, when they get the chance, resort to learn something of the future, to be brought into communication with departed friends, perchance to talk with them. Such dupes actually expect psychists to give them correct information about subjects concerning which no skilled occultist would, if he could, impart information ; and they believe that psychists can always work wonders in dealing with forces belonging to another plane—another world, when as a matter of fact they are in just such a condition of ignorance concerning the laws of that plane as a new born babe is concerning the laws and phenomena of this physical world. To imagine the ordinary psychist being able to give correct impressions of a higher plane and to expect him to perform certain actions of benefit to ourselves as the result of information obtained there, is just as stupid as it would be to expect a babe to be thoroughly conversant with the fourteenth proposition of Euclid some few days after birth. Psychism is to be termed a disease, rather than a study, for it has blighted the life of many a person who has been drawn to it by the glamour of the spell it seems to cast over the ignorant, the spiritually ignorant. It is an endeavour to obtain possession of knowledge by unlawful means and the result cannot fail to be disastrous, and though it may often seem as though the harm is occasioned to others only, in reality the evil is done to one's self.

* *

The *Chicago Sunday Tribune* of 17th September *Plagiarism.* 1905 contains five coloured plates, with descriptions, from Mr. C. W. Leadbeater's "Man Visible and Invisible." Accompanying them is an article headed "Scientist says Science Proves a Future Life," by J. Hudry-Menos. The newspaper heads the article as follows : "J. Hudry-Menos, perhaps the most advanced and startling thinker of Europe to-day . . . whose spiritual eye sees 'ghosts' of all shapes and colours . . ." The article refers to many ancient beliefs, and quotes many distinguished men of science, but it never once mentions Mr. Leadbeater nor does the writer say how he obtained his illustrations, nor even refer to them. If his thinking capacity is as "startling" as his capacity for "lifting" other people's property, we may concede that he is "perhaps the most advanced and startling thinker of Europe to-day," but as he does not mention them he may not be responsible for the plates taken from Mr. Leadbeater's book to illustrate the article, in which case we shall have to credit the American newspaper and not the European thinker with the startling capacity for "lifting." Doubtless it is good that knowledge is spread, but it is a pity it should be done in such a discreditable way.

* *

A phenomenon in Switzerland. On the borders of the Italian lake Como there is a small village called Berbenno. It lies 450 meters high in the valley of Veltin. A strange occurrence has been observed there for the last 30 years. On many a night, a flame is seen, rising from the ground. It is on land belonging to the family of Mr. N. . . . , who owns a vineyard there. The flame shows either a white, a green, or else a blue light.

Sometimes it rises but a few inches ; at other times it expands to a height of 14 feet, walking, jumping and rolling along in every manner possible. It proceeds sometimes slowly, sometimes fast, and walks erect or, sometimes, in the shape of a serpent. At times it ascends to the windows of the parsonage there, changing its colour, while so doing. Sometimes there are two or even three different flames, running through the ground like snakes, and uniting at a given point. The flames avoid man's approach but are not disturbed by rain or wind ; they even proceed *against* the wind. Many are the people who have witnessed the flame ; however, there is no explanation for it, except that it be occult.

CAROLA MAYNE.

* *

A contributor to the *Madras Standard*, Mr. The "Beast" G. K. Chesterton, gives us the following story which and the Devil. he has read somewhere and relates from memory in his own words :

A Saint of some celebrity in his locality was going to market to buy greens. While he walked, easily (as it might happen to any of us), he met the Devil.

The Devil had a large reaping-hook in his hand. With this he flew at the Saint and tried to reap that gentleman, repeatedly, but without success. Every time he hacked at the Saint's head he missed him, or something seemed to ward away his blow. Desisting at last in some fatigue, the Devil said to the Saint, "Do you know why it is that I cannot hit you ? The Saint replied politely in the negative. "Would you like to know ?" said the Devil. The Saint said he would, very much. "Well," said the Devil, "perhaps you think it is because you have been fasting so much. I tell you that I, the Devil, fast always, and have never touched food. Or perhaps you think it is because you watch by night, and are not overcome with mere sensual sleep. I tell you that I, the Devil, have never slept, from the foundation of the world ; and I watch always and I watch everything. But I could not strike you because your humility was with you, and I have no humility."

The writer goes on to say that this short story embodies "all that is deepest and best in the ethics of the middle ages"—which are at one with those of the New Testament. We quote further :

The devil is a saint without humility. He is as austere as any anchorite ; he is as intellectual as any doctor or theologian ; he is as refined as any lady abbess ; he is as sexless as any virgin martyr. The one difference between him and them is that he is an egoist ; an austere, refined, intellectual, virgin egoist. Such was the devil of the dark and barbarous Middle Ages. What is the devil of our own day ? . . .

The worst result of popular evolutionism has been this ; it has substituted the Beast for the Devil. It has made us think that our enemy is what they call our "lower nature," which means our mere lusts and appetites, things entirely innocent in themselves.* The most typical moderns have joined in this. Tennyson, for instance, spoke of moral improvement as "moving upward, working out the brute." But was he right ? Why should we work out the brute ? I no more desire, as such to work out the brute from myself than to work out the brute from between the shafts of a hansom cab. The brute in me and the brute in the cab must both be kept in order. The brute in me and the brute in the cab have both very obvious uses. The thing that is wrong in us is not, as evolutionists say, the brute. The thing wrong in us is the devil, the austere intellectual, virgin devil of the mediæval story. He will suffer for evil. He will perform heroic acts for evil. We have seen him in our own time. Rudyard Kipling and his school have come to us and

* We suppose the writer means mere *animal* appetites, instead of "mere lusts and appetites," for it is man who lusts—not the animal, whose desires are natural. Man often has depraved, unnatural, evil desires ; these are termed lusts,

said, "Suffer for this dream of subduing nations. Trample on your natural love of health and home, that so you have the joy of trampling upon men. Strive, starve, die for your Imperial pride."

Our enemy is not the beast. Pigs are not corrupted with a Higher Imperialism. Tigers have no spiritual pride. . . . The worst sins of all are the purely human sins. You may move upwards, working out the brute, and not work *them* out in the least. Nay, you may work them in. The less beastly you grow, the more bad you may grow.

The writer's closing sentence is this :

And if you have to choose between the sins of the gentleman and those of the beast, choose the beast.

* *

The *Washington Post*, U.S.A., gives the following account of the taking of what it seems to think are real "spirit pictures," the account being supported by affidavits :—

Spirits gather before the camera of a Washington photographer and smile that their living relatives may see how they look in the mystery world. William H. Andrews and Joseph L. Williams, his cousin, have made affidavits to this effect.

Taking a solemn oath before a notary public, Andrews avowed his confidence in the camera of W. M. Keeler, of 1343 Euclid Street [Washington, D.C.].

"I never saw the photographer until a few months ago, and he never asked me to make this affidavit, but he has certainly taken the pictures of my dead father and brother and other relatives. My brother had never had a picture taken, and I know he could not have copied the pictures. My father had none taken since 1881. The one of my father was just as he looked in 1901, when I saw him in Kansas just before he died. The pictures of other relatives were different from any they had taken during their lives, and for this reason I am convinced that they gathered and posed at the command of the photographer, and am sure they knew just what they were doing, and that they were eager that the pictures should be good."

Andrews lives at 40, Q Street, northeast. Williams, his cousin, lives at Attica, Ohio. After seeing the group picture of his dead relatives, he sent it to Williams and other relatives, and depositions were given by them to the effect that the the resemblances were indisputable. The affidavits of the two men follow :

MR. ANDREWS' STATEMENT.

"District of Columbia. On the 16th day of February, A.D. 1906, personally appeared before me, a notary public in and for the District aforesaid, William H. Andrews, aged fifty-three years, whose post-office address is 40, Q Street, northeast, Washington, D. C., who, being by me first duly sworn, deposes and says as follows :

"November 12, 1905, I went to W. M. Keeler, 1343, Euclid Street, Washington, D. C., and had a sitting for alleged spirit pictures, having little faith in the truth of the phenomena. In a few days two pictures of myself, with groups of faces thereon, arrived by mail, on one of which I instantly recognized an accurate picture of my father,

Charles Andrews, as he appeared at eighty-five years of age, when I last saw him, in the spring of 1901, at Concordia, Kans. He died at Leavenworth, Kans, November 4, 1901, and had no pictures taken since about 1881.

"I was quite confident I recognized the faces of two uncles, William and Hermon Andrews, whom I had seen many years before, and I guessed one to be that of my brother Marvin because of his resemblance to mother.

"He was accidentally killed when I was four and a half years old, and my parents informed me that he never had his picture taken.

"I had several pictures taken from the one above described and sent them to persons whom I thought might identify them. Of the seven persons who recognized father's picture I submit statements from two, Joseph L. Williams and H. H. Andrews. I showed father's picture, that was taken about 1881, to twenty persons, eighteen of whom, unaided, selected at once his spirit picture.

"On one of the pictures I recognized my first wife, unlike any picture she ever had taken.

"I had never seen said photographer prior to November 12, 1905."

William H. Andrews."

"Sworn to and subscribed before me this 16th day of February, 1906, and I certify that the affiant is well-known to me as a respectable and credible person.

(Seal)

Edwin D. Tracy,
Notary Public."

H. H. ANDREWS' LETTER.

"W. H. Andrews, Washington.

"Dear Cousin: This photo of yours, with the spirit faces (I don't know any other name to call them), grouped about, and some of which I certainly recognize, is a poser. Among the faces I recognize are Uncle Charles Andrews, your brother Marvin—just as I last saw him; Uncle Josiah Andrews, Uncle William Andrews, and I think Uncle Hermon Andrews.

H. H. Andrews."

"Wichita, Kans."

AFFIDAVIT OF J. L. WILLIAMS.

"State of Ohio, Huron County, ss.:

"On this 13th day of February, A.D., 1906, personally appeared before me, a notary public, within and for said County and State, Joseph L. Williams, aged sixty-three years, a resident of Reed township, Seneca County, Ohio, and his post-office address is Attica, Ohio, whom I certify to be respectable and entitled to credit, and who, being by me first duly sworn, deposes and says, as follows:

"I received a picture, recently, from Washington, D.C., believed to be from my cousin, W. H. Andrews, wherein I recognized the face of Charles Andrews and his son, Marvin Andrews, unlike any picture I ever saw, and I never before saw a picture of Marvin Andrews."

"And further deponent sayeth not.

Joseph L. Williams."

"Subscribed and sworn to before me this 13th day of February.

(Seal)

C. A. Wilt,
Notary Public."

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An English- man's view of Madras Reli- gions.

The travelling correspondent of the *Calcutta Statesman* who was with the Prince of Wales and suite on the Indian tour, sends an interesting letter about Madras, from which we take the following extracts:—

"In the course of my perambulation I pass by many an open, tile-roofed cottage, the lintel of which is armed with a string of margosa leaves—averters of evil—and the walls pierced with small triangular niches intended for the lamps which are lighted on the feast of Dipavali. I begin to think that I have at last reached the heart of Hinduism, genuine and unalloyed, when I perceive over the niches on either side of a margosa-armed door the sign of the cross. It reminds me that among these black Madras there are many Christians, autochthonous and curious, some claiming spiritual descent from the sceptical Apostle Thomas, others tracing their salvation to ancient heretics, Manichæan or Nestorian, and still paying homage to the Jacobite Patriarch of Antioch. But this old stream has received many tributaries from the West in more recent times through the Jesuit missionaries of Madura, and St. Francis Xavier, who is revered by the Madras fishermen as their Patron Saint. There are Protestant communities, too, small in number and rich in nothing but hope, yet sufficient to add to the bewilderment of the native soul, sorely at a loss in face of so many apostles, who have only one thing in common—a profound inability to understand each other's doctrine. It is, therefore, not to be wondered at that the Christianity of Madras is of a highly picturesque character. As in Europe, so here, the church has prudently adopted the gods whom she proved unable to expel, and many an ancient idol survives under a new name. This is especially the case with the communities of old standing. They flourish in proportion to their adaptability. But neophytes are almost as rare as unicorns. Most of the modern converts are children, or the children of children rescued from famine and, pardonably enough, brought up in the faith of their preservers. Hunger, indeed, everywhere in India seems to be the most potent instrument of enlightenment. It is the one theological argument that appeals to the native mind, and it is deeply to be regretted that the Government, by striving to abolish this ancient institution, favours the interests of humanity at the expense of sound divinity. In addition to persons who are too young or too hungry to argue, there are occasional proselytes from among the outcastes of Hindu Society. Those who have nothing to lose in heaven sometimes think it worth their while to improve their condition on earth. With this object in view they embrace a creed which recognises no distinction of caste or colour—in theory. The results are interesting. The old resident tells me that a servant belonging to this class embodies in his person the villainies of all his neighbours while he is severely purged of their virtues and is a person scrupulously avoided, not only by his own prejudiced fellow-countrymen, but also by the European residents, including the missionaries themselves, who in matters temporal prefer to deal with the heathen. I have recently had an opportunity of fathoming the cause of this strange inconsistency. The Hindu servant of a friend of mine received the other day from his wife a letter in which the lady threatened that, if he delayed much longer sending her money, she would be reluctantly compelled to turn a Christian or a priestess of the demotic Aphrodite. Now and again

these earnest seekers after truth succeed in raising theology to the height of the picturesque. In the latest report of the work of the United Free Church of Scotland Missions in Madras, one of the workers tells of a Pariah lady who adopted an exceptionally subtle method of coming to a decision in her choice of a creed. She had been a zealous worshipper of her own gods for many years, but when she heard of the new religion she determined to give it a fair trial. So she set a hen upon a number of eggs and vowed that if, when they were hatched, the chickens were found to be cocks, she would continue to worship her own gods, but if they were hens she would adopt the gods of Europe. They providentially turned out hens."

"Beneath this crust of Christianity, ancient or modern, of Hinduism and Mahomedanism, there extend abysmal and hitherto unexplored layers of belief which go back to the dateless ages long before Christ, Brahma, or Mahomed were heard of. The invasion of each new light has, as usually happens, resulted in the invigoration of the older realms of darkness. The greater deities were destroyed or disguised, but the lesser gods, too obstinate for conciliation and too powerful for extermination, have gone to swell the ranks of primitive demons. You observe that more especially as you move further and further from the centre of the city towards the outlying suburbs. The streets develop into roads lined by green rice fields and palm groves, amid which nestle clusters of primordial huts thatched with loose dry leaves. The inmates plait baskets outside or idle languidly among their pigs. As you go on, you see here a peasant tilling the soil with the rudest of ploughs and there another climbing up a palm tree collecting toddy in an earthenware jug. These black people, with matted hair, stout of limb and thick of lip, belong to the dark races known as Dravidian—whatever the term may mean. Aryan, Moghul and Mahratta came, conquered, and went away, and the Dravidian peasant has remained through all vicissitudes the same, rooted to the soil and to his Tamil and Telugu tongues and traditions. His immobility is curiously shown by two little things: King Solomon's peacocks are in the Hebrew Scriptures mentioned by the Tamil name, and the word for "rice" in all the languages of Europe has its origin in the same uncouth tongue. The ordinary Hindu's theory as to the origin of this mysterious folk is derived from the *Ramayana*, in which the monkey tribes are described as assisting the god Râma in his struggle with Ravana, the ten-headed demon King of Ceylon. This lively legend is popularly regarded as commemorating the conversion, such as it was, of these poor Dravidian tribes to the new faith. Educated Hindus do not, however, share this prejudiced view. They argue that the individuals mentioned in the epic, though appearing simian to Aryan eyes, were really human beings, inhabiting the jungle land of Southern India, whence they were gradually displaced by the Aryan invaders. The conquerors, naturally enough, depicted these poor children of the soil in the blackest colours, for they found them hostile to their own cult and inclined to disturb the Brahmani hermits in their devotions. They also found them to be enthusiastic eaters of meat. What wonder, then, asks my rationalist Hindu friend, if they ridiculed their features and libelled their characters? Thus, the Dravidians hitherto maligned by orthodox faith threaten to be rehabilitated by scepticism." "Whatever their origin may be, these dark pre-Aryan men preserve, among

the countless gods which Hinduism annexed on its southward progress, and which are now worshipped as members of the Vishnu or Siva family or as incarnations of the one or the other, all the fetiches of their antediluvian fathers and all their veneration for natural forces in its crudest form. Here under that tree, close to the bank of the river, you may see a figure bent in adoration before a mound of earth, which he drenches with a libation of milk and adorns with cocoanuts and camphor and other good things—offerings to the snake supposed to dwell beneath the mound. It is one out of a thousand rites, most of which have for their object the propitiation of the spirits of disease. But it is not only the physician who suffers from divine competition in this part of India. The gods here still perform a variety of functions which in civilized lands have long been usurped by other officials. For instance, the goddess Kulanthi-amman enjoys an immense and most lucrative practice as collector of bad debts. If you cannot recover the money which you have lent, all that you need do is to record your claim on a scroll of palmyra leaves and to promise the goddess a share of the sum when it is paid. This offer being duly registered in the archives of heaven, you proceed to hang the scroll up on an iron spear in the enclosure of your heavenly partner's temple. Says the Old Resident: "If the claim is just, and the debtor does not pay, he will be afflicted with sickness and bad dreams. If, however, he disputes the claim, he draws up a counter-statement and hangs it on the same spear. Then the deity decides which claim is true, and afflicts with sickness and bad dreams the man who has lied. The goddess may sometimes make a mistake, but, at any rate, the process is cheaper than an appeal to an ordinary court of law, and probably not less effective as a means of securing justice."

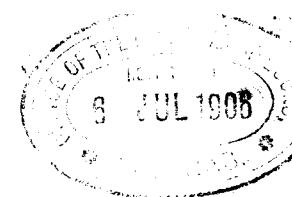
"For the rest, the Dravidian peasant's daily life is largely made up of love and murder: thus proving that he is a genuine, if somewhat queer, member of the human race and not, as mendacious legend pretends, a monkey. Does not man spend one half of his energy in the reproduction of his species and the other half in its destruction? But the Dravidian, besides this ordinary passion for killing, differentiating man from the lower animals, exhibits in its gratification a cold-blooded impartiality which raises him above the common herd of humanity. Numerous illustrations of this superiority are to be found in the official reports of the Chemical Examiner to the Government of Madras. In many parts of the province murder is so regular a feature of religious festivals that the authorities have to issue periodical warnings to pilgrims to protect themselves against it. The favourite procedure consists in scattering upon the ground, where the fair is held, packets of poisoned sweetmeats. The poisoning of toddy-pots in punishment of those who steal the liquor from the trees is another source of fatal accidents. In one case twenty regular customers at a toddy shop were found affected by aconite, two of them dying of the effects. The toddy grower in this instance had set a trap for a marauder and forgotten to remove the poison from the pot before using it for the liquor he was to sell. Love philtres concocted of the charred remains of a mouse and a spider, seasoned with arsenic, are not unknown. An example of the perversion of maternal love is to be found in the case of a woman who sent to an undesirable but attractive young person, to whom her son had taken a fancy, a supply

of sweetmeats mixed with arsenic and mercurial salts. The recipient of the missive was too experienced in the ways of South Indian mothers to try it upon herself, but callously gave it to a boy who died from the effects, some poultry which came in for a share of the repast also paying for their greediness by premature dissolution. Another pretty story told by the official recorder is of a young girl found struggling in convulsions under a tree. She had taken a fatal dose of hatchingine to avoid marrying an old man who had a wife already. worst case of an aged father who killed himself with opium to escape the ill-treatment of ungrateful sons was another dramatic incident which came under his professional observation during the same year."

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How to prevent fermentation in wine. Mr. Stead devotes considerable space in February *Review of Reviews* to comments on a 'discovery' for the prevention of fermentation in wine, and thinks that a palatable and non-alcoholic grape-juice, if such could be supplied in abundance, would materially lessen the vice of drunkenness, with all its attendant evils and horrors. It seems that Mr. Stead sent a commissioner on a tour of investigation to the South of France where this wholesome beverage is produced, who ascertained that the secret of the discovery is quite simple, consisting merely in destroying the microbe which causes the fermentation. Then the wine may be kept bottled for any length of time and will remain wholly free from alcohol. The commissioner reports that this wine "in substance is clear and limpid, in colour a beautiful gold, in taste crisp and clean, sweet but not too sweet, and, on the other hand, not too acid either." This discovery is attributed to M. Peyron, who is the proprietor of a vineyard in France, and a member of the Salvation Army,—a man who is likely to become famous as one of "the great benefactors of the world," provided people will only substitute this for their alcoholic drinks; but will they do it? We think not—at least until they change their habits of life, so that they will *no longer crave stimulants*. But whether this 'discovery' is really new or not remains to be seen. About twenty years ago, when the writer of this comment was living in America, the following method of preventing fermentation in fruit juices was in use and has since spread over the States and into other parts of the world:

Fill a barrel or keg two-thirds full of fresh fruit-juice, leaving it on its side with the bung open. Prepare a new, unused, broad lamp-wick, by dipping six or eight inches of one end of it into molten sulphur and then drying it. Ignite the sulphur-coated end and insert it in the bung-hole, to the depth of about eight inches, and lightly press in the bung against it, to hold it in position while burning. By thus impregnating the fruit juice with sulphur fumes fermentation is prevented. The wine should be left a few days before bottling, to allow the taste imparted by the sulphur-fumes to escape.



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"THERE IS NO RELIGION HIGHER THAN TRUTH."

[Family Motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

SIXTH SERIES, CHAPTER XVIII.

(Year 1898.)

ALL this ground that we were now going over was embalmed in my heart because of the associations which connected it with the memory of H. P. B. Together we had visited these towns, together had first made the acquaintance of many of the very friends who now came together to welcome Miss Edger to the field of her Indian work. For instance, one of those who met us at the Allahabad railway station was Dr. Avinas Chandra Banerji, who treated her in 1879 with so much devotion and intelligence when she lay tossing about in fever at the house of our friends, the Sinnetts. He was very young in the profession then, but the conduct of no graybeard Æsculapius could have been more discreet. He won her affectionate regard and my

* Five volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and three of the volumes are available in book form. Prices: Vol. I., cloth, illustrated, Rs. 3-12-0, or paper, Rs. 2-8-0. Vol. II., beautifully illustrated with views of the Headquarters, Adyar, cloth, Rs. 5, paper, Rs. 3-8-0. Vol. III., covering the period of the Society's history from 1883 to 1887, is sold at the same price as Vol. II. It is uniform with Vols. I. and II. and illustrated with many portraits. It will have a special interest in that it introduces to the reader's notice other Mahatmas than those already known. Apply to the Manager, *Theosophist*, or to any Theosophical Book Agency throughout the world.

friendship and gratitude at the same time. Then another was Rai Pyari Lal, that old Government official who, since joining our Society in the year 1887, has been one of the most conspicuous workers in that part of India. Dr. Avinas took Miss Edger and myself to the huge and handsomely furnished house of Kumar Permanand, the living representative of an important family and one who had gained a large personal influence by his personal abilities.

At 6-30 P.M. of that same day Miss Edger lectured at Mayo Hall to a large and sympathetic audience which included many Europeans. She lectured the next day at the Kyastha Pathasala, or school, on "The Theosophic Life." On the following morning I called on my old friend, Pandit Aditya Ram Battacharya, the Sanskrit Professor in the local College, and got his consent to be President of the Allahabad Branch when the pending reorganisation was completed. At 3 P.M. we left for Cawnpore, arrived there at 7, and were received by Rai Kishen Lal, Dr. Mohindra Nath Ganguli, Babu Devipada Roy, all old, tried and trusted friends and others, who gave us that whole-hearted hospitality which the Hindus, as a matter of religious necessity, keep in store for all guests, especially those whom they love.

The next day, February 6th, we visited the Mutiny Massacre well and cemetery, which H. P. B. and I had visited together nineteen years earlier. There was a meeting of the Branch that day at which a committee was appointed to begin a movement for female education, and in the evening my companion lectured on "Religion, its Aim and Object." On the evening of the 7th, a large crowd gathered to hear her lecture and received it with enthusiasm. Later, there was a Branch meeting and one admission to membership. On the 8th, we called on Dr. Ganguli's mother, a most lovable old lady, after which I formed the Cawnpore Hindu Boys' Association. We left the station at 10-30 A.M. for Barabanki and were received by my staunch old friend Pandit Parmeshri Dās, who put us up at his big house. Miss Edger's lecture that evening on "Man, his Nature and Evolution" was particularly fine, and the one of the next day, given without interpretation, to an audience of thirty persons—all the English-knowing ones of the place—was also very good. At 8-30 P.M. we left for Bareilly.

We reached our destination at six o'clock the next morning,

were received by Messrs. Cheda Lal, Bishen Lal and others, and received gracious hospitality from Babu Preo Nath Banerji, the gentleman by whom Mrs. Besant, Countess Wachtmeister and I were entertained in 1894. Miss Edger lectured that evening to a good audience in spite of a pouring rain. There were many visits from inquirers the next day and a concluding lecture, after which, nearly at midnight, we left for Agra, travelling all night and changing trains three times; an incident not at all conducive to peaceful slumber or bracing to the health. However, Miss Edger, though in appearance a delicate little woman, bore the fatigues of all this long tour remarkably well.

At Agra we were put up at the Metropole Hotel kept by a Frenchman. Miss Edger had her first view of that world-wonder, the Taj, an experience that leaves in the mind of everybody possessed of even a grain of intelligence, an imperishable reminiscence. Miss Edger's lecture that evening was given to a crowded and enthusiastic audience: I retain the adjective despite tautology, because it exactly expresses the temper of her hearers.

We left for Aligarh the next morning (February 13th) and got there at 2-15 P.M. I gratified my unregenerate taste by going to a great Horse Show that was in progress, where I had a chance to see a large number of the spirited and well-formed animals, many of the best Cabul blood, which recalled to my mind some of the meetings of a similar character that I had attended many years before in my own country; but the Aligarh crowd were so picturesque in their multifarious costumes, their lissome figures and their bronze complexion, as to make this show infinitely more interesting than those one sees in Western countries. Miss Edger lectured that evening at the Government High School on "The Necessity for Religion," in the presence of the Principal, Mr. Casaubon, a very old acquaintance of mine, whom H. P. B. once tried with all her might, but fruitlessly, to convert from Agnosticism. At the Conversation meeting the next morning, Miss Edger, laying aside all her Colonial habits and prejudices, sat on the floor, Indian fashion, amid her interrogators. This was then to her a great novelty, but during the subsequent eight years she has become so accustomed to it, I should think that on revisiting other lands she would almost have to learn over again the uses of tables and chairs.

We left after midnight on the 14th for Kapurthala, travelled all the rest of the night, and reached our destination at 2 P.M. the next day. Babu Hari Chand, Judicial Assistant, met us with the Rajah's carriage at Kartarpur station, distant seven miles from the Capital. At 6 P.M., by what would be called in a European state, "special command," Miss Edger lectured to the Maharajah and his court, and apparently to their great satisfaction, to judge from the applause and the nice little speech of thanks made by His Highness at the close. We were put up in the palatial guest-house where Mrs. Besant, the Countess and I stopped in 1894. A clever French artist was there and he and I talked together upon congenial themes until a late hour; after which I read the proof-sheets of Mr. Bilimoria's interesting book on Zoroastrianism and Theosophy. Before we left for Lahore the next day in a heavy rain, the Maharajah gave Miss Edger a present of a pair of Kashmir shawls and to myself a cash donation for the Theosophical Society. We reached Lahore the same day and were warmly received by our dear friend, Dr. Balkissen Kaul, F.T.S., for years past one of the most prominent figures in our Indian movement. We dined that day at the house of Sirdar Amrao Singh. The Sirdar is a wealthy Sikh noble, typically brave, courteous and intelligent, who is also a pillar of strength in our Lahore Branch. We had visitors all day on the 17th and at 4 P.M. my companion and I were taken by Pandit Gopinath to a meeting of his orthodox Indian Society, the Sanâtana Dharma Sabha, where we made short speeches: the day was wound up by an interesting meeting of the Lahore Branch. Pandit Gopinath's Society is, or was at the time, for I have not heard from it since, an intensely, not to say aggressively orthodox Hindu body, perpetually at strife with the heterodox Arya Samaj, of the late Swami Dayânand Saraswati. In the old times, when all was peace between the Swamiji and ourselves, I had been on rather intimate terms with the leaders of the Lahore Arya Samaj, and I was glad of the opportunity now offered to meet the members of the rival religious society, for I wanted to give one more proof that no feeling of Sectarianism has ever animated the Society or its Founders.

On the 18th February we had calls from influential Sikhs, Sirdar Gurumuk Singh, Professor at the Oriental College, and another gentleman who was Sessions Judge at Sialkote. I suggested to them

the advisability of compiling a Catechism of Guru Nanak's religion, and at their request put the suggestion into the form of a letter which they agreed to lay before a council of Sikhs which was to meet at Amritsar on the following day. After receiving the visits of many other inquirers we went again to the Sanâtana Dharma Sabha to receive addresses that had been prepared, and at 5-30 P.M. Miss Edger gave a clear and improving lecture on "The Building of a World." Despite a heavy downpour of rain her audience was large, yet not so large as that on the following evening when, as appears from my notes, two thousand persons listened to her.

On that same day (19th February) I had a visit from a young man of whose life and exploits Mr. Stead made a whole chapter in *Borderland* for April 1897. The stories told about him alone and in connection with the famous Mr. Jacob (Marion Crawford's *Mr. Isaacs*) were so extraordinary as to cause them to be copied and commented upon very widely throughout the world. His name was Balmukund Jhingan, variously styled "pandit," "professor" and "doctor," but that is neither here nor there; our chiropodists now call themselves professors, and mere tyros in psychopathic healing advertise themselves as doctors. Having read Mr. Stead's article I was naturally interested in seeing the man to whom was ascribed the possession of strong psychic powers. Mr. Kanhaiyalal, a brother of Pandit Gopinath and an editor of the Lahore Urdu paper, *Akhbar-i-Am*, writing to Mr. Stead said: "I assure you the Professor, my intimate friend, has far more wonderful things to show to the favoured few; such as raising himself from the ground and remaining suspended in the air without any support, making his body so stiff as not a heavy hammer can hurt it or break his skull. Perhaps it will be a news to you, that when he makes his stick stand in the air without support, he himself and the stick lose their shadows, that is, no shadow is cast at day, before the sun, or at night before a lamp." The bad English is given as written. The writer says, *apropos* of the shadows, "*this is not noticed by ordinary spectators.*" After seeing the young man, about whom I could not detect even the flavour of magical power, I should not have been surprised if Mr. Kanhaiyalal had used the word "extraordinary" instead of the one which appeared in his sentence. Certainly, he either could not or would not show me any proof of his occult powers. In the course of the article in question the writer

gives an alleged list of Jhingan's accomplishments: "He can produce, apparently from nothing, all sorts of things such as flowers, vegetables, betel leaves, coins, etc., etc. He can make a stick, or a paper, or a book, or a burning lamp stand in the air without any support, apparently by mere force of will. Not only this, but he can order it to lean towards this point or that. He can pass knives through the body without injury, and the cut is healed at once. He can remove small articles such as rings, coins, etc., held in your hand, by his mysterious power and order them to come out from where you please. Once he removed a large bottle from under the cover of a handkerchief to another room." Kanhaiyalal tells how the alleged magician recovered a lost watch for Pandit Bishambar Nath Mota. That gentleman with others were chatting together one evening in the bookshop of the writer's family when Mr. Jhingan came along and upon being asked by Kanhaiyalal's father whether he would do some "tamasha" for the amusement of the company, he consented and it was agreed between the people present that he should try to recover for Bishambarnath his watch, which had been missing for several weeks. The narrative is curious enough to be quoted as follows: "He washed his hands, for which water was brought by my younger brother, Balkrishna, and then asked for a little quantity of rice. It was given him and he read some words on it. He then asked that a glass full of water be brought before him to receive the lost watch. It was brought and kept before him at a distance of six or seven yards, and he *never touched it nor even came near it*. He then threw away the enchanted rice about himself, and the glass full of water. He then brought both his hands to his mouth as if to blow through them. He shut his eyes, and after awhile opened them, and told the audience that the watch had come. He asked the owner to go to the glass and see if his watch was there—and lo! the watch *was there*."

In my thirty years experience in India I have never found one person who had the reputation of being a real wonder-worker of the better sort who would show me phenomena, while on the other hand they have almost invariably spoken slightly of them as objects to be searched after and have directed attention to the real object of Yoga, the development and evolution of the Higher Self. In cases, therefore, like the one under notice, the readiness of Jhingan,

alleged by his friend Kanhiyalal to step into a house when passing and forthwith display phenomena makes it appear to me that one of two things must be true—that he produced his effects by prestidigitation or by the practice of black magic and the employment of elementals. However, as said above, he gave me no chance to form an opinion upon his alleged powers.

On the day of his visit I visited the respected parents of Pandit Gopinath, who received me with great friendliness. I mention the circumstance partly because it gave me the chance to see how a Lahore family houses itself during the hot season. Their living apartments are excavated in the clayey soil and during the hottest days the temperature of the rooms is more or less agreeable. It is really living in deepened cellars under the ordinary brick dwelling-house.

During our visit at Lahore, Miss Edger was kept busy with her daily lectures, E.S.T. meetings and two Conversation meetings every day. A final Branch meeting was held on the 20th February, a number of new members were admitted, and Miss Edger showed the Branch how to work a "Secret Doctrine Class." We slept in the Waiting Rooms at the station and left at 2 A.M. the next morning for Rawalpindi. This extreme northernmost point of our tour was reached at 2-30 P.M. on the 21st. Many friends, including several Sikh nobles and Mr. Dhunjibhoy, a rich Parsi, welcomed us. In the evening Miss Edger lectured on "The Necessity for Religion," to an audience of two thousand people, standing in a summer-house porch and talking into a huge *Shamianah*, or canvas-roofed shelter raised on poles and tastefully decorated. Later, there was a Branch meeting. We were now at a point 2,000 miles distant from Adyar, which gives the non-Indian reader an idea of the extent of the Theosophical movement in this country.

At 5 P.M., the next day, I formally opened the "Annie Besant Samskrit School" at the request of Lala Jiva Rām, its founder, who was fired to do this charity by Mrs. Besant's lectures of the previous year. Miss Edger's lecture on that same day was given to a rather big audience. There was a Branch meeting in the evening with admissions of members, and at midnight, turning our faces southward, we left for Amritsar. A twelve hours' rail journey brought us to that place; we were garlanded at the station and after being settled in

some small rooms which had been provided for us, went to see the world-renowned Golden Temple, where we were shown the jewels (said to be worth three lacs of rupees) and the swords of the Sikh Gurus and Princes, and were treated with great honour. We saw two boys baptised in Sikh fashion and were presented with cloths for *pagris*, turbans.

Of all the races of India the Sikhs are the most picturesque and, as a whole, the handsomest. The race evolution dates back only to the latter half of the fifteenth century and was originally composed of two warlike tribes—the Jātaa and Khattris, who were blended together into a religious sect, the union being additionally cemented by the tie of military discipline. Their founder, who was one of the greatest men in Indian history in several respects, was one, Nānak, an excellent and successful preacher, who taught what might be called a reformed and monotheistic Hinduism. He was born in 1469 at Talwandi on the Rādi in the Punjab and, possessed of great natural dignity himself, and being surrounded by a number of followers of striking personal appearance and great military ardour, he was able to infuse into the inchoate nation the qualities of heroic bravery and enthusiastic sense of duty which, being transmitted in a marvellous way from generation to generation, have made the name of Sikh a synonym of all that goes to make up the true warrior. Taking it all in all, the story of the evolution of what is now the Sikh nation is one of the most romantic in history. Among the members of the Theosophical Society there are none for whom I have a stronger personal regard than the members of this fighting race.

Nānak lived seventy years and has been succeeded by a long line of "Gurus." The word Sikh is translated as "disciple." The teachings of the Gurus were compiled near the close of the sixteenth century by Guru Rām Dās into a volume that is known as the "Adi Granth," a valuable literary work, a very fine copy of which has recently been presented to the Adyar Library by Captain and Mrs. Ganpat Rai. At the Golden Temple the sacred book is daily read from, for the benefit of the people, by the priest on duty. It lies upon a great cushion on the floor of the Golden Temple itself; a beautiful structure which rises from the centre of the large square tank called "Amritsar" (the pool of immortality), dug by Rām Dās on a piece of land given to him by the Mogul Emperor Akbar the

Great. From the ceiling of the temple-room in which the *Adi Granth* is kept hang great glass globes of golden and other colours, and, as I noticed that some of them were missing, Miss Edger and I sent four handsome golden-hued globes with our compliments to Colonel Jwala Singh, the manager of the Temple. He had hardly received it before he sent me a brotherly letter of thanks, with presents of a red and gold *sāri*, a white *pagari* and some *karahprasad*, a sweetened flour mass which is considered sacred, like the wafer of the Catholics, and which I was informed was a great compliment. In an article in the "Encyclopædia Britannica" the following interesting facts are given: "As Sikhs they acquired a distinctive appearance by giving up the Hindu practice of shaving the head and face. They were forbidden the use of tobacco; and their discipline in other things prepared them for being indeed the soldiers they looked. Govind Rāi adopted the designation "Singh" (lion), and this became the distinctive addition to the names of all Sikhs. He called the whole body the "Khalsa," or free, and he devised a rite of initiation called the "*pahal*." He compiled a supplement to the "Granth," containing instructions suited to the altered condition of the Sikh people."

On the 25th we bade farewell to our kind hosts and other friends, Hindus and Sikhs, and resumed our journey.

H. S. OLCOTT.

THE REALITY OF THE ASTRAL PLANE.

[Concluded from p. 576.]

What is Reality?

SOME of you may find it helpful if you recollect that things are real or unreal to us according to the place in which our consciousness is focussed. While our consciousness is focussed in the physical brain, physical matter alone is perceptible to us, and so it alone seems real, and although we are living in the midst of the astral world at this moment, to most of us it is unreal because it is imperceptible. A few hours later we shall fall asleep, and our consciousness will change its focus from the physical body to the astral body. Then it will be from astral objects alone that we

shall be able to receive vibrations, and so those will seem perceptible and real, and the physical objects, though of course they still surround us as before, will be invisible and will therefore seem unreal. But it is not the condition of things which has changed, it is simply the focus of our consciousness. These physical objects are after all manifestations of the Logos on this plane, and they remain manifestations even when we no longer see them. We are not justified, therefore, in saying that all these things are unreal because it is possible for us to raise our consciousness to a higher level. In that case it is our consciousness that has been modified, not His manifestation.

The Results of Vibration.

If we take up a modern book on physics, we shall find that it usually gives us a table of octaves of vibration, and we cannot but be struck by the fact that only a very small proportion of them appeal to our senses at all. Since all the information that we possess with regard to the outer world has reached us by means of the very few vibrations to which we are normally able to respond, it is abundantly obvious that the clairvoyant who learns to be sensitive to the whole of this part of the gamut will gain a vast amount of additional knowledge about the world in which he lives.

We shall notice that the slower rates of vibration (such as sound-waves) affect the comparatively coarse conditions of matter, and set the air in motion; while the more rapid rates (such as light) do not affect the air at all, but act upon finer conditions, such as ether. So that when we have realized the existence of astral matter, which is still subtler than the ether, we shall be prepared to find that the forces playing through it are still higher rates of vibration which do not normally affect any physical matter. Investigation shows us that among these higher vibrations are those caused by the desires and emotions of man, and such of his thoughts as are mingled with personal craving or feeling. It is found that such thoughts or emotions are outpourings of energy just as definite as electricity or steam; but this energy acts at its own level and in its own finer type of matter. That is not a mere supposition, but a definite fact observed over and over again by clairvoyant investigators. All the pictures that are drawn for you in our books, illustrating the effects of affection, of devotion or of avarice, are simply the tabulations of

observations made upon astral matter—observations which have been repeated many times with substantially the same results. A whole new world is thus opened before us—a world of finer matter pressing upon us on every side; and to this finer type of matter the name “astral” was given by the mediæval alchemists.

Since this matter surrounds us all the time, in what way is it acting upon us and in what way are we acting upon it? Once more investigate, and you will find that it is constantly reacting upon us, and that we can no more ignore our astral than our physical surroundings. As the world is at present constituted, physical surroundings are by no means unimportant, and we must learn something of the physical world and its forces if we wish to be able to utilize them to help others, or to resist their undue influence upon ourselves. In exactly the same way, if we wish to be able to protect ourselves from undesirable influences from the astral world, and to have its forces at our command for altruistic work, we must study its conditions and its possibilities; for in this case as in every other, knowledge is power.

The Extension of Knowledge.

We find that the laws which govern it are the same with which we are familiar in connection with physical matter—the laws of cause and effect, of action and reaction, and of the conservation of energy; and this fact brings the planes into relation, and shows us that we have to deal not with some strange new world but with another and subtler portion of the old one. The truth is that in studying the astral plane we are simply extending our knowledge of nature a little further in a direction in which it has already been extended more than once. Primitive man, knowing nothing but what was obvious to his senses, can have been aware only of the solid and liquid forms of matter; to him the tempest must have been an inexplicable manifestation of an awful invisible force, and the death which followed the inhalation of noxious fumes must have seemed the mysterious visitation of the deity. Think how great must have been the extension of knowledge and comprehension of nature when from careful observations a theory of gases was deduced, and gradually won its way into universal acceptance! An entirely new realm had opened before those primitive physicists when they thus learnt to study

and experiment with this finer condition of matter. A long step further in the same direction was taken when the existence of ether was realized, for by that knowledge many phenomena became explicable which before were deemed miraculous. In earlier days natural laws were but little understood and the world was supposed to be governed by divine caprice ; but with each advance of science the domain of law and order was extended, and the unknown outer void in which miracles might happen was decreased. When we suggest the study of the astral plane we are simply recommending another step, but always along the same line of experimenting with ever subtler forms of matter and when this step is taken it will be found that the action of man's thoughts and emotions has been brought within range of law.

Theosophy is Advanced Science.

In this sense it may accurately be said that the students of Theosophy are the advanced scientists of the day, for they are engaged in examining a field just a little ahead of that which has approved itself to the majority of physicists. Do not forget that our great founder, Madame Blavatsky, displayed a very remarkable knowledge of science, though she does not seem to have learnt it along ordinary lines. She made certain statements in connection with it which were ridiculed at the time, yet the facts which she announced have since been accepted and approved by the most competent authorities. An account of these has been given by Mrs. Besant in "Theosophy and Science," the fourth lecture in "Theosophy applied to Human Life," and Theosophists should familiarize themselves with it. Obviously if one who had not taken up the study of ordinary physical science is yet found to know more of it than its foremost professors knew at the time when she wrote it, it is well worth while to examine what she has said with regard to fields as yet untouched by them.

Science has attained its marvellous results by means of highly perfected instruments ; such results as have been attained by the pupils of Madame Blavatsky have been gained in an entirely different way—the way recommended by your teachers of old—the development not of the instrument but of the observer. It is by the employment of that method that Theosophical writers have been

able to give you some details of the arrangement of the higher planes and the conditions of life upon them.

I have intentionally avoided the repetition in this lecture of the information as to those conditions which any one who wishes may find in the manual called "The Astral Plane ;" instead I have tried to take up the subject with you in its more general aspect in relation to this lower plane, so that you may appreciate the astral as just as much a part of the great world in which we live as is the physical, and may realize that if we want to live wisely and to the best advantage we must endeavour to understand the whole of our world, and not only the lowest part of it.

How it affects us.

This astral world affects us because its vibrations have the same qualities as all other kinds of vibrations—they radiate in all directions, and they tend to reproduce themselves. If two stringed instruments are tuned accurately together, and placed near to one another, it is found that when a note is struck upon one of them, the other vibrates in unison. The vibration of the note radiates in all directions, but when it falls upon something capable of exact response it at once reproduces itself.

If by emotion or passion you set up a vibration in astral matter, it acts in precisely the same way ; and necessarily in its radiation it impinges upon the astral bodies of all those about you. If there be among them one which is in tune with that vibration, it will at once be excited to respond to it ; that is to say, your emotion will be reproduced in that other man. If, however, that astral body is already pulsating strongly at some different rate, your vibration will not find it in tune, and so cannot affect it. Suppose a man is under the influence of anger, and you are full of gentleness and affection. His astral body is vibrating vigorously at a certain rate ; he is in such a condition of palpitation that he does not even feel your gentle radiations ; he goes on along his own line, quite uninfluenced by it, just as the man under the sway of wild passion on the physical plane is blind to all suggestions of reason.

The appearance of the Astral Body.

People often ask as to the appearance of these astral bodies, and those who have seen one occasionally are sometimes surprised to

find that it does not resemble the pictures given in some of our books, such as "Man, Visible and Invisible." They forget that that book was written specially to draw attention to the colours in the luminous ovoid of astral matter, and the effect upon those colours of different emotions and passions, so that a vivid illustration might be given of the way in which man's evolution is affected by the thoughts and feelings of every-day life. Therefore those bodies were drawn, as it were, out of proportion, one part of them being specially emphasized, and another part studiously kept in the background. You may remember that the physical form is outlined in pencil only, in order to show the relative size of the ovoid. In reality that counterpart of the physical body is far more prominent than it is shown in those drawings. It is an exact duplicate of the physical form, perfectly distinct from the surrounding luminous matter, and therefore perfectly recognizable. Every type of physical matter has its corresponding type in astral matter, and the latter is very strongly attracted by the former. There is a counterpart in astral matter for every physical object, and that counterpart is always of suitable type. So that wherever there is solid physical matter it is interpenetrated by astral matter of the lowest sub-plane; where there is physical liquid it is interpenetrated by astral matter of the second sub-plane from the bottom; and where there is physical gas it is interpenetrated by astral matter of the third sub-plane from the bottom, and so on. Just as there is no difficulty in distinguishing a solid object from the air surrounding it on the physical plane, so is there no difficulty in distinguishing its astral counterpart from what we may call the astral air which surrounds it.

While it is true that a man's astral body takes that ovoid shape which is the visible manifestation, on these lower planes, of the shape of the causal body, it is also true that of the mass of matter contained within that ovoid perhaps ninety-nine per cent. is contained within the periphery of the physical form. The reason of this is the very strong attraction exercised by that physical form over the astral matter, and the further fact that when a kind of habit of remaining in a particular form—a sort of momentum of circulation of the astral currents—has been set up, that habit or that momentum will persist for a long time after the cause of it has been withdrawn. Thus although during sleep one leaves his physical

body on the bed and moves about in his astral vehicle, the latter continues to retain the exact appearance of the former; and even when the physical body is finally laid aside at death the habit still persists, and the form is still retained through any ordinary length of astral life.

With regard to this matter of appearance there is another point to be borne in mind, and that is that astral matter is far more plastic than physical, and is readily moulded by the action of thought. If a man thinks of himself as having a particular form the matter of his astral body will for the moment be moulded into that form, and will retain it as long as his thought is firmly fixed upon it; but the moment that he forgets, or his attention is distracted, the astral matter will come under the sway of its habit, and will at once flow back into its natural shape. So that a man can take on any appearance that he pleases, but cannot retain it permanently without devoting the whole of his time to that one thought. Nevertheless a thought which is almost constantly present in his mind does slowly effect a permanent change. That is true to some extent upon the physical plane; the man who for years leads a debased life presently begins to show signs of it in face and form, while the man who has turned from an evil life to one of purity and holiness presently shows a very decided improvement in physical appearance. Although such a change usually takes place gradually, instances are not wanting in which it has been startlingly rapid. Some cases of what is called "Mind-cure" illustrate this, as does also the appearance of the stigmata upon the bodies of various ecstasies. Madame Blavatsky gives some very remarkable cases of this in "Isis Unveiled." Since astral matter is so much more readily affected than physical, it is comprehensible that a similar change should occur more rapidly in the case of this astral vehicle.

Suffering After Death.

All religions tell us that the conditions of existence after death depend very largely upon the kind of life which the man has led upon the physical plane; that if his life has been good and pure he will find himself happy, but if his earthly course has been gross and evil, trouble and suffering may ensue from it. Unfortunately in some forms of Christian teaching these joys have been regarded as reward and this suffering as punishment; and much grievous misunder-

standing has resulted from this clumsy mistake. If in physical life a man seizes hold of a red-hot iron bar his hand will be burnt; but it will hardly occur to him to say that God has punished him for taking hold of that bar. He will say rather that what has happened is the natural result of his own action, and anybody who understands anything of science can explain to him exactly the mechanism of the occurrence, and show him how the intensely rapid vibrations of the hot iron have torn apart the tissues of his hand, and so produced what we call a burn. We shall never understand the conditions of life after death until we realize that happiness follows upon good thought or action and suffering upon evil thought or action, in exactly the same way as the burn follows the contact with the hot iron. The cause and its effect are related as the two sides of a coin are related; and just as we cannot draw towards us the obverse side of the coin without also drawing towards us its reverse, so we cannot commit any action or give birth to any thought without at the same time bringing ourselves its result as a definite part of the original action.

The more ignorant among the Christians often speak of the providence of God, and in using that term they mean to imply that the Supreme Being is constantly personally interfering with the working of His own laws, and they usually also imply that He can be induced at their request to exercise such power of interference. This theory also involves the idea that He has originally planned His universe so badly that the machinery needs this constant tinkering in order to make it work satisfactorily—surely not an exalted conception of the Deity. Nothing could be further from the glorious truth, for one of the most striking characteristics of even that small part of the Divine world which we are able to see is its marvellous adaptability and the wonderful elasticity of its action. Men often find it difficult to recognize the accurate working of the law of justice in their own case, even though they cannot but admit that in all the realms of nature there can never be an effect without its appropriate cause.

Common though this position is, we may see its absurdity by taking a very simple analogy. The man who is using an engine expects to get out of it an amount of work proportionate to the amount of energy put into it, say in the form of fuel. He allows for a certain waste from friction, and for a certain amount given off in the form of heat, but still there is a definite proportion of work

which he expects to get out of his engine, because he knows that there is a natural law of the conservation of energy. Suppose he should find that he is not getting a proper proportion of work from that engine, we should esteem him a very foolish man if he therefore declared that the law of the conservation of energy was all a delusion and a mistake. If we could suppose him to be so ignorant as to say that his experiment with his machine tended to show that there was no such thing, we should reply that there had been other experiments besides his, and that the law was already established as a definite certainty. It would never occur to the intelligent engineer to doubt for a moment the universal application of that law; he would at once turn to his machine and examine that in order to find the defect which caused the loss of energy. Yet the very same man who is so certain of the inviolability of Nature's law in one direction will begin to grumble about injustice if any suffering or sorrow comes to him; whereas the analogy of his own line of thought with regard to the machine would show that the only sensible conclusion would be that since the law of justice is perfect in its working there must undoubtedly have been something wrong in his own action in the past to account for this sorrow which has fallen upon him.

The Advantage of the Study.

Unquestionably the study of astral and mental forces and of the astral and mental worlds generally helps us to understand how this mighty law of justice produces its results. That is one reason why I think the study of these higher portions of nature so useful to us. It supplements our knowledge of the physical world, and enables us to form a far more complete conception of the whole great scheme, and it is obvious that this wider knowledge must make us of greater use. We see constantly in every-day life that good intentions without knowledge are not sufficient to produce a satisfactory result, for we frequently find that the well-meaning man blunders terribly, and often does more harm than good. Indeed a cynical philosopher has remarked that more harm is done in the world by the ignorant but well-meaning man than by the really wicked. If we do not wish to swell the ranks of the ignorant but well-meaning, we must set ourselves definitely to the acquisition of knowledge—knowledge which shall include the higher planes as well as the lower.

None can doubt that great forces of nature are playing in these realms of finer matter ; and if any of them can be used by the unselfish man for the helping of his brother, then I say let us learn all that we can about these forces, whether they be mental, astral or physical. We know that knowledge enables us to give help to our fellows upon the physical plane, and we can see by analogy that if we are to be of use on the astral plane during sleep and after death, we certainly require knowledge there also. Let us then strive to gain such knowledge, and to gain it as soon and as fully as possible, so that no time may be wasted.

I do not for a moment seek to deny or to minimize the possible dangers of the astral plane. A man may misuse power upon any plane, and a man may be deceived upon any plane, and therefore on all planes alike he must be on his guard. In "The Voice of the Silence" we read, "Look not for thy Guru in these māyāvic regions," and the caution is as urgently needed in these days as it could possibly have been in the days of Aryasangha. In Western countries at least there are hundreds of people who have accepted dead men as their teachers, each regarding the particular entity that communicates as a kind of private archangel specially sent by God to teach him or her. The Indian student ought not to need to be warned against such a mistake as this.

In the same book we are told that we must find our teacher on the mental plane—that his instruction must appeal to us through our intellect and not merely through our emotions. You may remember that one of your great Indian teachers, Siddartha Gautama, whom men call the Buddha, especially cautioned his followers not to accept teaching which came to them by presumed spiritual inspiration, as from a deva—that is to say, not to accept it merely because it came in that way, but to judge it as all kinds of teaching must be judged—by the standard of one's own reason and one's own common sense. It is quite obvious that the dead man is not omniscient just because he happens to be dead ; it is true that he has certain additional opportunities, but it by no means follows that he knows how to make use of them, and we must receive any statements that he makes with precisely the same reservations as we should have received statements made by him before he died.

If we adopt that method of testing everything by reason and by

common sense we shall be quite safe in our efforts to understand the astral world. Remember that in that same book, "The Voice of the Silence," this astral world is spoken of as the 'Hall of Learning,' showing that there is much valuable information to be acquired there by the student who approaches it wisely. If we thus keep the mind steady and the understanding clear, and if we test everything carefully as it comes to us, we shall never be drawn aside from the pursuit of the goal that lies before us by any temptation which the astral plane can offer. For those of us who are beginning to realize the existence and nature of the great divine scheme of evolution, the privilege of trying in our small way to help it forward is the one purpose of our existence. Of course it is true that that great scheme will be fulfilled whether we add to it our tiny mite of effort or not, yet it is unquestionably part of that scheme that those who have learned to understand it should co-operate intelligently in it, and that such effort is expected from us, and that its fulfilment will be hastened if we learn to throw our energies into it. We know that there will be those who will help ; why should we not be among them ? To us as to all is offered the opportunity of working as instruments in the hand of God ; why should we not accept this opportunity ? Since that glorious karma must come to some among men, let it be to us ; why should we not be among those who share it ? And yet, if we have really seen the glory of that scheme, it will be without any thought of karma that may accrue to us that we shall throw our whole hearts into the work ; it will be simply because, having seen the grandeur and the beauty of the plan, there can be for us no other possibility than to devote the whole of our energies to trying to forward it. Let us then study any portion of that scheme which comes in our way, whether it be spiritual or mental, astral or physical, for all alike are parts of this great divine plan. Let us never for a moment lose sight of the goal which lies before us and of the spiritual development which is necessary for the attainment of that goal. But as long as we live in these lower planes, let us live well ; and we can live well only if we live intelligently, and we can live intelligently only if we study the great laws of this universe of which we are a part.

C. W. LEADBEATER.

THE UNIFICATION OF THE THREE SCHOOLS OF HINDU PHILOSOPHY.

THE following is but the barest outline and the briefest possible sketch of a larger work on the subject I am preparing to bring out as soon as possible; and, in consequence, I have to omit the numerous discussions on the subject, logical and S'astric, by the Founders and the later writers. The arguments herein adduced are based chiefly upon the published Theosophical teachings and personal information.

A fairly thorough and systematic study of the three Schools of Hindu Thought, under some of the ablest exponents thereof, extending over a long course of years, has forced me to the inevitable conclusion, that, if the three Founders thereof were sent to Humanity from the Great White Lodge, they could not have taught doctrines so extremely divergent, nay conflicting, upon some of the most important questions of Life and Being. H. P. Blavatsky has proved beyond a doubt, that every religion worth the name, that has moulded the life and faith of countless millions, has as its bed-rock the same Eternal Verities about Man and the Universe.

And what holds good in the generality of cases, must also be found true in connection with the three leading schools of Hindu Philosophy. H. P. B. tells us that S'rî Sankara was an incarnation of one of the very highest of the seven Hierarchies that stand before the throne of the Almighty ("Secret Doctrine," Vol. III., 'The Mystery of the Buddha').

S'rî Ramanunja is said to be the fourth incarnation of S'esha or Ananta, one of the Nitya Sûris, whom again I have no hesitation in identifying with the highest of the Divine Helpers. S'rî Madhvâchârya is held to be the third incarnation of Mukhya Prâṇa, who stands next in rank and power to Brahmâ, the third Logos. As such, they could not but give the very same presentments of the basic truths; and to hold otherwise were derogatory to their high position and practical Omniscience,—nay, almost a sacrilege.

I shall briefly point out where the three Schools differ and try to reconcile them in the light afforded us by the teachings of H.P.B., the messenger of the Great Lodge, who brought us Life and Light.

THE NATURE OF BRAHMAN.

The *Advaitins* hold that Brahman is pure Intelligence, One and secondless, even in the shape of an attribute.

The *Viśiṣṭâdvaitins* assert and the *Dvaitins* agree with them, that Brahman is Omniscient, Omnipotent, wills the truth, pervades all, controls all, and is characterised by innumerable other auspicious qualities. The various vedic texts that apparently teach the attributelessness of Brahman, are to be understood as denying only those attributes that are undesirable, as pertaining to matter.

Now, confining ourselves to our Solar system, we are taught that from the least developed monad to the mighty One that stands at the head of the system, there is a gradual and ordered progress, measured by stages of knowledge, power and bliss. One monad differs from another but in these; and the Highest but shows forth in fulness and inconceivable grandeur what is dimly latent in the lowest. But everything is limited in space and time and is qualified by attributes, nay, *even the very Highest*. For what is *He* but the highest product of some mighty evolution in the far off past, evolving towards some higher stage, inconceivable to us, but a goal and a reality to himself? *He* is limited in space and time, though *our* finite conceptions cannot grasp their vastness, and hence call them infinite. *He* is qualified by attributes, which so blind *us* with their divine Effulgence, that *they* practically non-exist for us. To the mineral monad, the Lord Buddha is a veritable Parabrahman. *It* can never enter into *His* life nor have any conception of *His* nature; *it* can have no idea of *His* limitations and *His* attributes, they are so much above its own; but to those that stand at higher levels, that glorious Being is finite, is limited and has attributes; though the mineral monad has a perfect right to think of Him as devoid of attributes, as inconceivable and unattainable. The same relation holds good between ourselves and the Solar Logos; but yet, we are taught that *he* is limited and finite, for, there are billions of such Logoi in the vast Cosmos, each in charge of a Solar System, helping the monads in it to evolve and evolving Itself thereby.

Now, carrying this analogy further, the same argument applies to that infinitely mightier Being that stands at the head of Cosmos, than whom all knowledge, human or divine, knows nothing higher, even through speculation and whom the Hindu Scriptures postulate as Parabrahman. *Its* glory is darkness to *us*, but still it is light to *Itself* and to those that stand near below *It*. *It* has its own limitations, though *we* rightly hold *It* as illimitable. *It* has attributes, though to *us* *It* has them not.

So, I believe that the Founders hold fundamentally identical views on the nature of Brahman, though they may view *It* from different standpoints.

THE UNIVERSE.

The Advaitins hold that everything except Brahman is *Mâyâ* or illusion, and has no existence whatever in reality, but is as unsubstantial as the appearance of silver in the mother-of-pearl or of a snake in a rope. This illusion is superimposed upon Brahman through Avidya; and a realisation of the illusory nature of the Universe, of the Eternal reality of Brahman and of the identity of the *Jîva* with the Highest, brings about liberation or more correctly speaking, the primal state of perfection.

The Viśishtâdvaitins and the Dvaitins contend that the Universe is real, is not an illusion; it is transient as regards Name and Form, but in its undifferentiated primal condition it exists forever.

What is *Mâyâ*? They call it an illusion. Now an illusion is that which has no existence whatever—temporary or otherwise. Is there any such thing in the Universe? Their own illustration helps them but little: for what they call the illusory image of the serpent in the rope, is really a definite mental image, resulting in a thought-form of an existing object, made visible to the eye, though on a closer approach to the rope it vanishes. It may be non-permanent, relatively speaking, but it had an existence, though inconceivably short. Every conceivable existence in this universe is real so long as it lasts, though it may be transient as regards some more permanent existence; and it naturally follows that, taking the Highest as the standard, everything else is non-permanent. But, in no wise are we justified in holding that it has no existence whatever. What we postulate as the Highest is permanent but as compared with the rest; but upon its own level it cannot be so. I don't object to the word

Mâyâ being understood to mean transient or non-permanent, but I venture to suggest that it can nowise bear the interpretation given to it of *unreality*, for then everything is an illusion, everything non-permanent, even the highest Parabrahman. The Solar Logos has His life-period, we are taught; then why not the Parabrahman too?

What right have we to hold that Parabrahman alone is real and that all the rest is unreal? More correctly speaking, everything except Parabrahman is non-permanent when compared to it. Again, the experience of those that have freed themselves from the bonds of Avidya tends to prove that, while they look upon the phenomenal world as changing, as transient, they never have any sense of its unreality or non-existence. For then, they should have no idea of the various individual objects separated from one another and characterised by name and form, but only sense an illimitable shoreless ocean of Light, one and indivisible. But the Great Ones do move in the world among us, perceive and make distinctions and are affected by them. Else, how could they be said to work for humanity in a world of unreality, of illusion. When a nearer approach to the rope, and a closer inspection thereof has proved beyond a doubt that it is a rope and not a serpent, it is utterly impossible for the observer to again see in it the image of the serpent. Says H. P. B.: "Everything in this universe is an illusion; but the experience of any plane is an actuality for the percipient being whose consciousness is on that plane: though the said experience, regarded from the purely metaphysical standpoint, may be conceived to have no objective reality" ("Secret Doctrine," Vol. I., 295-96).

Further, we are told that a Solar Logos first marks out, of the undifferentiated cosmic matter, as much as would be required for the building up of his Solar System. In that case the matter must have existed apart from him and along with him: and analogy leads us to infer that the same must be the case when the great Cosmic Logos starts His mighty evolutionary scheme. The two, Parabrahman and Mulaprakriti, have therefore co-existed, at least as distinct factors. It is enough for my present purpose to draw, therefore, the conclusion that Cosmic matter is a reality, as real as what they call the Absolute, though its periodical manifestations be transient, but never unreal nor an illusion. I believe that S'ankara could never have taught

this weak and easily assailable Mâyāvâda, and am inclined to conclude that he ought to have held the same views on the nature of the Universe as his two other colleagues.

THE JĪVA AND THE ÎS'VARA.

The Adwaitins teach that they are essentially and eternally one. Everything is an illusion, for the Jīva, which is itself a product of it—its evolution and its identification with Brahman. There is no bondage, no liberation, no aspirant, no teacher, none to be liberated, nothing except, of course, the Absolute. Why not *That* too be an illusion, since It exists only in the illusory consciousness of the illusion-created Jīva; since It is taught to an illusory disciple by an illusory teacher, through the illusory Vedic texts!

The Viśishtādvaitins hold that the Jīvas are distinct from the Îśvara, forever, even in Mukti, for they possess not the two chief attributes of Brahman. They are not masters of Cosmic Matter as completely as He is; and they do not, though they are able to, exercise the functions of evolution and involution of the Universe.

They are divided into three groups:—(1) Lakshmî, the Cosmic Mother; (2) The Nityasûris, the ever-liberated Ones, among whom are Ananta, Garuda, and Vishvaksena. They are, as it were, crystallised in perfection; and ever revel in the ineffable Bliss of the Divine Presence. (3) The Jīvas proper: who have to undergo evolution to obtain Mukti. They may be distinct down here from one another; but in Mukti there is no such distinction among them, as all share alike the Supreme Bliss of Brahman. The Dwaitins emphatically assert an eternal five-fold distinction, clear and uncompromising: between the Îśvara and the Jīvas: between the Îśvara and the Jada: between the Jīva and the Jada: between one Jīva and another: and between one Jada and another. This difference lies in their very nature and continues right up, even in Mukti, which each enjoys according to his capacity. Vishnu or Brahman is the highest; next to him comes Lakshmî, Brahmâ, Vâyu and the various Divine Hierarchies down to man, all of whom are minutely described, with particulars about their number, period of existence, their advancement into higher stages, their initiators and the course of their evolution and involution. The Jīvas are divided into three classes:—

(1) The Mukti Yogyas, who will of a certainty attain libera-

tion: (2) The Nitya Samsârins, who are ever struggling in the mazes of matter. (3) The Tamo Yogyas, who are doomed to reach the lowest stages of spiritual wickedness.

The Jīvas who attain Mukti still work on, and advance or retrogression is possible for them even there.

Now this is my view on the question. Taking our planetary system as the basis of our reasoning, we find that at the beginning of its evolution there is the Logos; then the Divine Hierarchies who having completed their human evolution in past Kalpas, come down to this field of evolution to take various places under the mighty One, as assistants in his good work, and thereby incidentally complete their own evolution: then the various hosts of monads human and otherwise, who have to rise to the human level in this Kalpa and higher up, until they attain to the highest point of evolution possible in this scheme. All these are distinct from one another, not only as Hierarchies, but also as individuals. Witness our own case. There never exist in the world two individuals or things which are identical with one another in every respect—in physical, mental, moral or spiritual characteristics; for, *Nature never repeats herself*. Examine them however minutely you can, there will be found some difference or other, though subtle in the extreme; and this initial difference exists all along the course of evolution and goes on with them even in Mukti. For what is Mukti? That again, is a relative term. The attainment of the highest state of evolution possible in any sphere is Mukti as regards that sphere of manifestation. When a Monad has mastered the matter of a Solar System, he is omnipotent as regards it: When it has nothing more for him to learn, he is omniscient: when his consciousness can take it in, through and through, can receive and respond to all rates of vibrations therein, he is omnipresent. He is a Mukta as regards that system and may be said to be its Îśvara. The same remark applies to any other case of a similar nature, be it a race, a globe, a round, a chain, a scheme of evolution, a Solar System or the vast universe itself. As there were grades of progress that he had passed through, there are higher grades for him to attain, for progress is eternal: we know neither the beginning nor the end of it, only an infinitesimally small arc of the ever-invisible circle. The higher we go the clearer may be the view and the distance greater to which we can see of what lies beyond. But there is nowhere any stand-still,

no state of existence where the monad has nothing to do but to enjoy for ever (*again a misnomer*) a changeless bliss.

Well, how do things stand at the end of any course of evolution? The monads that evolve through the various globes and systems thereof attain various levels of spiritual progress. One class reaches the highest point possible long before the close of the period and either diverges to other and higher lines of evolution or remains behind to enable the other evolving monads to attain the level sooner. A second class reaches the level by the close of the period. But a large number lag behind: they are either those who, having reached the human stage, are unable to keep on with their more advanced brethren and so drop out, or others who are yet imprisoned in lower forms, animal, vegetable, etc. I shall speak of the first of the two classes for whom liberation is possible. Where are they? They are *Jīvanmuktas*, they have attained omniscience, omnipotence and omnipresence as regards that sphere of evolution. This is common to every one of them. And here I beg to express a doubt as to the view generally put forward, that the liberated ones are merged in the Highest, and become completely identified with Him. Some even go to the length of saying that they are ever in the bosom of the Highest, pure and perfect. Then our so-called evolution is a mere illusion, a baseless fabric due to ignorance. We have only to realise our perfect nature as Brahman and the illusory character of the Universe, to regain our original state of perfection. But some hold that when the monads attain Mukti they are not absorbed in the Highest, becoming one with It, but preserve their own individuality and the experience they have gained. But one and all affirm that the monads are divine fragments of the One, divinely perfect in the beginning. I believe that the Divine Spark is perfect, it is true; but to say we have nothing to do except to realise this, is not true. The divinity is latent within us and we are to try and make it a reality instead of a possibility. The spark must be fed and nourished before it can become a bright flame—a glorious sun—similar to its parent. I believe that the monads do differ from the Highest even in the Mukti levels and also from one another. When they started the evolution, there was untold difference among themselves and the Highest. And the same distance is preserved throughout, if not increased right up to the

very end of the course. For does not the Highest Himself evolve along with us and through us? He is as far above us, at the end of the evolutionary period as he was at the beginning of it. Then where is your identity, absorption, oneness with Him? Distinct we were at the beginning of this evolution, *distinct* we are all through it and *distinct* we shall be at the end of it. Among the monads themselves there is again eternal difference. I do not hold with the *Viśiṣṭādvaitins* in postulating identity of bliss in the case of all the monads even in Mukti. In the first place they make no difference whatever in the enjoyment of Mukti by that High Being *Lakṣmī* and the other monads. Why speak of the Ever Liberated Ones? It seems to me to be utterly unreasonable to suppose that either *Lakṣmī* or the *Nityamuktas* do stay where they are, petrified in perfection, until the last of the liberated monads slowly come up. That can never be, for Eternal Ceaseless Motion is the Great Law. And Motion means Advance, Progress. All are moving ahead, Brahman first, then *Lakṣmī*, the *Nityamuktas*, the Divine Helpers and the liberated *Jīvas*. None stay or pause for a second. And the same distance among them is kept up all through, on account of their innate difference of capacity. But then, how to account for the different views held on this subject by the various schools? Oneness with the Logos must be understood to mean that the liberated *Jīva* becomes perfect only as regards his own particular sphere. And the Logos of that system is *that* and something more. That Logos, when he took charge of it, had attained the level of progress where He could be entrusted with the evolution of a system, as having mastered everything in it, as having raised His consciousness to that point where it can receive and respond to all kinds of vibrations in it, from the highest to the lowest; and since the *Jīva* attains that stage as its last, at the end of a *Manvantara* it is one with the Logos—as He was at the beginning of it. Again, we might also understand it in another way. When the disciple passes through the great Initiations one after another, a peculiar relation is established between himself and his master which grows stronger and stronger as he progresses. He becomes an outlying centre of his Master's Consciousness—what he thinks passes to the Master's mind and the Master's grace and influence pass down to him, just like the illustration of the monad and the cells of the bodies it uses. They are

distinct from him ; their individual consciousness is very much below his ; but they receive and transmit vibrations to him and he works through them to convey his thoughts to the objective world.

So, each monad, though distinct from Brahman as regards his level of progress, yet holds the same relation to him as the cells of a body, to the monad that uses it. Their consciousness is very much below His : but their experiences pass on to Him and they are all His external instruments of expression. The *monads* of the cells develop by being associated with the evolving human monad : and *he* evolves in turn through them. So also the human monads evolve, being the body of the Logos, and He in turn evolves through their experience. This is where the Viśiṣṭādvaitins rightly hold that the universe of Chit and Achit (monads and forms) is the S'arīra of Brahman, as laid down in the Antaryāmi Brāhmaṇa. And the Advaitins should understand their identity in the way in which the aggregate of the cells of the body is called *the I*, a term that properly belongs to the Dweller in it.

The members of a clan or family are often called by the same name. The expression "That is a MacDonald" applies to every member of the clan, high or low, rich or poor, old or young, man or woman ; he is a cell of the clan body and is one with it—is called by its name, enjoys its privileges and shares in its misfortunes. Or it may be that the stages attained by the monads are so high from where we stand now, their powers so vast and comprehensive, that they dazzle our limited vision and leave us powerless to distinguish one from the other. The noonday Sun blinds our eyes to the numerous bodies that are very near it. And we could very well afford to speak of them as one and the same.

As to the Dvaitins holding that even in Mukti the monads do create Karma and that advance or otherwise is possible even there, I hold that it ought to be true. For there is no pause or break in the ordered and majestic march of evolution. Take our own chain for instance. Some monads reach the highest point of evolution possible in it long before the close of the Manvantara. Do they sit on there after with hands folded upon their laps and gaze idly into vacancy ? No. They proceed further either into higher and mightier lines of evolution or stay behind to help on their weaker brethren. And the same is true in all cases, high or low. Mr. Leadbeater is one with me

when I say that there is progress in all stages of existence, though very slow. It has been held at first that the planes of Kāmaloka and Devachan are planes of effects and not of causes. But the later teachings lead us to conclude that an entity can create Karma on the Astral plane. He assimilates in Devachan the experiences of the previous earth-life. That is actual creating of Karma and an important element of future progress. A mother's showering down of love on her beloved child here is a definite act, a fresh Karma. Entities do affect one another even in Devachan. A musician there adds to the pleasure of the other entities by his divine strains and produces a good Karmic result for himself. Pupils are given definite teachings in Devachan during the inter-incarnation periods and they come down here the next time more highly advanced. There is no pause in evolution ; even in Devachan, even during Pralaya, it is never altogether suspended. There is no place where evolution is not going on its way. Then why make an exception in favour of Mukti ?

The division of the monads into three groups by the Dvaitins appears at first sight arbitrary and irrational, but I think it is supremely scientific and but clumsily expresses in an exoteric phraseology a fundamental truth of the esoteric doctrine. The three groups are understood by the exoteric Dvaitins as having been predestined by Vishnu to occupy their respective positions and no efforts on their parts can modify the results. Now this is absurd in the extreme, as it will be charging the All-perfect with partiality and cruelty, as having predestined Jīvas to happiness or misery, irrespective of any individual merit or demerit. It would make all endeavours in the right direction a miserable farce and evolution itself a misnomer.

Now, I believe we could understand it in a more sensible way.

We are taught that the number of monads that evolve through any sphere of evolution is limited for that Manvantara ; that at a certain point in the course, the wheat is separated from the chaff and garnered. In our own case it occurs about the middle of the 5th round and about two-thirds of the entire number of monads pass through the critical period, those that have shown markedly in themselves possibilities of attaining the required level of perfection by the end of the Manvantara, and those that have reached it long before. These are the Muktiyogyas of the Dvaitins.

The remaining one-third is made up of the laggards that had

failed to keep up with their more advanced brethren. They have to stay behind to the end of the Manvantara and take up their evolution only in the next chain by being the first to go through the various stages of progress.

These are the Nityasamsārins, who have to struggle in the mazes of matter to the very end without reaching the goal.

Again, there are the rare cases of those who deliberately set themselves against the Law, and strive after an immortality—of evil.

They are called the Tamoyogyas; they are the "lost souls" of the Theosophical writings and the Dvaitins aptly name them 'Vishnudvits'—'haters of Vishnu.' For Vishnu is but the Highest, the Great Law and they have set their faces against it. They are the miserable tenants of the Avichi 'the waveless state.' They have deliberately cut themselves away from this scheme of evolution and stand outside of it in isolation—but a terrible isolation. It is literally the Avichi, for the Three Mighty Life-waves touch them not. Herein also comes he who strives after individual Moksha, selfish immortality. He has carefully trained himself to escape re-birth in these worlds; he has worked out the balance of good and evil Karma created in the past and has avoided creating fresh Karma. There is no Āgāmī for him; his Sanchita is all exhausted; and at the close of the Prārabdha body he will be free from Karmic bonds. Is he not a Mukta, a Jīvanmukta as the Theosophical books call it? No, unfortunately no. For, he too, with all his careful training and mighty efforts, is after all a more pronounced Vishnudvit. He has chosen to misread the purpose of the Logos, that *Evolution is not for one, but for all*. The first evolved monad should assist the rest to the step he has won. The Logos himself is the most beautiful example of this grand Law of Sacrifice. The selfish aspirant has gone beyond his Karma, the Nirmānakāyas too have done so. But is there no difference between them? The former escapes re-birth, avoids the creation of fresh Karma and remains in selfish isolation, useless to the world. The latter also is beyond re-birth in these worlds; but he chooses to come into it, not by the drawing force of his past Karma, but of his own merciful choice. He too has worked out his Karma, but it is the Karma that he had accumulated before he attained Divine knowledge. He never stays idle, but goes on

creating good Karma, whose results go not towards the maker, but are showered down on the struggling humanity as so much beneficent spiritual influence. The selfish Mukta has managed to escape re-birth; but he escapes not the iron grip of the Mighty Law. It holds him back; he drops out of the normal evolution and remains in blissful isolation to the end of the Manvantara; and the next chain or scheme takes up his evolution where he left it; but far behind the rest.

These are the Tamoyogyas or the last group of the Dvaitins.

So, after all, the Dvaitin classification is at least scientific and Theosophical.

C. R. SRINIVASAYANGAR.

[To be concluded.]

STAND ALONE.

[Concluded from p. 608.]

H. P. B. in that gem of her work, in that prose-poem of *Ancient Wisdom*, has given us insight into the nature of the mind, where she says that the mind is like a mirror, that it gathers dust while it reflects, and again, "the mind needs breadth and depth and points to draw it towards the diamond soul." The transitory functions of each day in answer to the calls of the body, ever new, never old; the monotonous round of doing but to undo, of undoing but to do, make the maze of illusions more and more unthreadable.

We do, at times, wake up, in a few serene moments of our pilgrimage on earth, to the fact that we are changeless, but our daily conduct and career prove that we are indissolubly allied to change. The "I AM" of every ignorant man constituted of thought, desire and act, is only true of his body, and not of the Lord of the body which is the conjurer of changes that ripple themselves ceaselessly over the surface of the changeless. When these cease to affect the mind, it is said to possess breadth, depth and points; breadth to desire, depth to think, and points to act. Go a little further and see that acts on

the physical plane, desires on the astral, and thoughts on the mental, have ceased to give their whole-hearted support to the mind, when, in fact, all our thoughts, wishes and acts, are transmuted into one **THOUGHT**, in other words, the energy of all these three manifestations of the Spirit Divine in man, is converged to the source from whence they have emanated. When we build up a sort of dam or breakwater to hold in the spiritual waters that flow so incessantly within us, we become quite different from what we seem to be in the encasement of flesh. We are accustomed to give an all-absorbing attention to our body alone, whereas we allow our desires and thoughts to take care of themselves. Let us reverse the situation and give our highest concern to the last, we are then entitled to be called MAN or Thinker. Our real life has had its momentum on the mental sphere, and we, therefore, are not able to understand the mystery of life, unless we consciously resort there, as we do, in our somatic relations with the dense matter here below. All our senses are swayed by what we feel, think and do, by contact with the external world, and, thus confined to this three-fold activity, it is not surprising to realize, that a man has very few moments in his life when he can find rest in that which is immovable and immutable in him. We suffer in our progress because we do not know the art of being fixed and changeless. We enjoy, we mourn, we laugh and we cry, we skip and we skim, without understanding the reason of our doing so. We try to do everything that is not calculated to lead us to the Divine Truth. We whirl and whirl round the circumference, but never for a moment attempt to reach the centre. We pretend to know all the physical laws, but we do not care to understand that one law of laws, to be *a law unto ourselves*, to be above change. The mysteries of God in the phenomenal world are accessible to him who can shelter himself under the Rock of Ages. Let the body discharge its functions, but let the mind rest in itself. "Give rest to the restless." The Divine in man cannot shine forth till the mind allows its refulgent rays to penetrate to the outermost sheath; till it is hushed no "Voice of the Silence" can be heard. Do what you will, move heaven and earth, but let your mind be your own, or let it belong to Him whom you adore, and in whose form and stature you aspire to rise.

The mind is noted for its superfluous energy, and indefatigable

activity. It is here, it is there, it is everywhere, but not at the focus where it is most wanted to be. To teach it to cease from its truant flights is no ordinary task. Suffer it to go where it listeth, it unmakes you: curb it with the bridle of your divinity, you make yourself, you come by what you are seeking after. When the mind is reduced to the serenity of the surface of a lake unagitated by wind or breeze, there shines forth the Light uncreate that is dimly burning within us from time immemorial. Allow the slightest particle of foreign matter to enter the eye and it becomes practically useless for visual purposes; even so, the barest intrusion of the illusory world at the moment of your intense concentration blurs the Vision Divine; its splendour vanishes, and you have, once more, to begin at the very beginning.

To keep the mind immune from thought, its bane and damper, for even a few seconds, is in itself an achievement of no mean order; few there be that undertake this task, and fewer still that succeed. Wonder of wonders to tell, when thoughts cease we are able to discover ourselves, we become what we *are* on the manasic plane.

The title, "Stand Alone" is meant to show that the candidate who aspires to the Higher Life, to the unseen spheres of Reality, should not fly away from the busy world, from the haunts of men, with thoughts and desires so heterogeneous to his own, but that he should "Stand" in himself, and by himself, immovable like the Polar Star in his one-pointed thought, far above the clamour and distraction which dislocate and rend into pieces his glorious frame of immortality. From the many meaningless thoughts, so soul-scaring and peace-disturbing, he must seek asylum in ONE who dwelleth in the innermost cave of his heart. From the many, he must go to the ONE, and from the ONE in him, to the ALL of the universe. From the rock-bound fixedness in one thought, we are able to enter into that one point in our heart, where the Ancient of Days, Nārāyana, he who broods over the infinite waters of space, on Ananta, the thousand-headed S'esha, sleeps uncared for and unnoticed, in the prison of flesh, surrounded by the rude warders of the senses. "Standing alone" has more an application to the mind than to the body, and is pregnant of a higher import, when a man educates, leads forth and develops the Eternal in him, by his own exertions, in the conviction that there is that within him, which, if utilized and garnered, is of

itself powerful to do battle against the host of evils with which he is environed.

To be convinced, in theory and practice, by one's own experience of the Presence Divine in him, to run to It in moments of difficulties and trials, without disappointment, is the realization of the fruitlessness of seeking help from that which "is embodied and conscious of separate existence." To value the visible at its own worth, as the casket holding the pearl, to have a liking for the former for the sake of the latter, is a great advance on the Path of Holiness, it is the high road to Vairāgya, the only safe guide to the goal of the human race. All the interests in the frail body, which assume such a magnified importance with millions of mankind, must be subordinated to those of the Divine; all must be sunk in the ocean of spirit, to make it the one and sole object of life. In these two Anglo-saxon words, "Stand alone," is epitomised the entire purport of human evolution. They teach him to fructify that which is in the form of a seed in every man; they are, as it were, the key-stone on which is raised the superstructure of Spirit. Not until a man learns and realizes that he alone, unaided and Self-protected is the master of his own destiny, that he is the one mason to rear his own mansion of immortality, will he have any success in solving the great problem of the mission of human existence. The paltry connections of a personality, which prevent a man from having an enlarged view of truth, must be severed boldly and resolutely, to make room for that which is imperishable in each one of us. Since every one has his own Karmas to work out, which he cannot share with others, and since the Karmas of each are distinct from those of all others, the candidate is to have constantly an open eye to watch how to nullify that which is evil in him with a view to accentuate that which is good; to strengthen and support the march of evolution, by his own exertion and studious diligence; to find his way up, by generating within himself his own peculiar requisites to counteract the adverse circumstances in which he sees himself. He must determine to stand aloof from the world, as far as the formation of his own character and conduct is concerned, for no one knows his weak points more than he himself. He, and he alone, is cognisant of the banes of his own heart, and he can, therefore, put the balm where it is wanted most. Dependence on others is pain and misery in occultism, more so, perhaps in it

than in any other walk of life. Glorious in the possession of the Infinite, man has the proud privilege of realizing it by the inestimable gift of mind. However puny and insignificant he may be in his strength, compared with the kosmic forces which incessantly work upon him, he ever holds his own by the sheer majesty of his mind to overcome them. There is something within him which goads him on and on in his efforts to be self-conscious, he commands the wealth of Croesus but is not at peace with himself; at times he is fortunate enough to claim the sovereignty of the earth as his own, and still he longs to get something more; nothing that the three worlds can offer him can give him satisfaction. His desire for something more permanent is ever on the increase, he aspires to get something grander and nobler, but he has no means to come by that. Can Nachiketās be pleased by the offers of death of everything that the world holds dear? Everything falls short of the Spirit Divine in man. Not till the Highest is seen, can there be rest and peace! The Eternal cannot be appeased by the ephemeral, and desire which plays so important a rôle as an incentive to evolution, in almost every man, at the incipient stage, is a necessity to push him up on the path of progress. Whatever emotions and thoughts there be have originally started from the ONE without a second; the good and the bad, both, belong to Him. With the one, we develop our appreciation of God; with the other, we involve ourselves more and more in the folds of matter, whence it is hard indeed to come out unscathed and unimpaired.

Nothing that exists in the physical, astral and mental worlds can be said to exist *without* the Bosom of the Infinite, and as the relativity of good and bad depends upon the man who puts a price of goodness or badness upon things, and is not to be found in the things themselves, we can well understand that wisdom is far beyond the reach of these two mighty forces of the manifested world. Hence, also, we must infer that the injunction to stand alone has more to do with our isolation from good and bad and seeking refuge in Him who is beyond the reach of these two. Accustomed as the man of the world is to dependence, and ignorant of the unassailable tower of strength he has within himself, he is apt to run on the merest pretext to others for redress of grievances, or for any imaginary help he may be anxious to secure. Let him know once and for all that there is no difficulty in the three Lokas, whose solution he has not within

himself, and that there is no obstacle, however insurmountable it may seem, at a certain period, which he has not the power to overcome, by his own unaided effort, and this for the simple reason that he is the bearer of a germ of the omniscience and omnipotence of the Great Being, which is ever ready to flower forth the moment he attempts to fulfil the necessary conditions of its development. Man solves all his riddles for himself; the only angel that has ever stood by him is his Higher Self; his latent powers are simply endless. Put him in any position you like, where he may strive and struggle for ages, but Nature is bound to yield him her profoundest secrets, when once he has set his heart to ferret them out. He may sail and sail on to the Arctic regions unsuccessfully for another century, but he is destined to come out victor in his combat with Nature. Surround him with all the adverse circumstances you may like, either in the coldest regions of snow or under the burning sun of the tropics, he will devise means to stand amenable to his altered conditions of life. His greatness on earth is due to his internal powers which teach him to submit to and rule over the forces of Nature, by turn, during the course of his evolution. With occasion, he rises in his might and prowess. His toddling is followed by most daring runs and flights; he plans means to travel on earth, to plough the sea, or navigate the air, and for each element he manipulates a vehicle that can answer his purpose best. In the beginning, perfection may be out of the question, but give him the acorn and he knows but too well how to grow it into the oak.

Man dwarfs his inherent greatness by dependence: if some one were to convince him about standing secure in his own strength, he would turn out greater wonders than he has done hitherto. Well was it said in the Hindu Scriptures that the only misery in the world is dependence on others, while the only happiness is reliance on the Self. With a keen insight, the ancient Rishis of India, whose relations with their chelas were closer and more enduring than those of a father with his son, when the roof of the Guru was the one asylum under which they sought their physical and spiritual comforts, the one persistent effort made was to make them as self-reliant and introspective as possible. No enquiry of the budding mind was allowed to remain unresponded to, but at the same time, no stone was left unturned which could teach it to fall back upon its own re-

sources. The true Raja Yoga, the road royal to the spiritual science, was pointed out and it was wholly left to the disciple to trudge it out by his own unabated exertion and will power.

It will not be out of place here to recount one instance of how a chela was led gradually, step by step, into the mysterious investigations about God, and how his master brought out successfully his latent powers to light. The pupil being anxious to learn something definite about God was asked to retire within himself and find his own problem solved. After five years of self-examination he came exulting before his Guru who, questioning him, was naïvely answered that as food was the necessity of all creatures, food was God. Upon being told that he had not solved the problem aright, he was told to repeat his experiment. After a similar period he returned to say that as life was impossible without breath (Prâna), it was the God of the Universe. Once more he was told that he still fell short of his mark, and after a third quinquennial, he said that as the whole cosmos was held together by mind, mind was God. Again he was informed that his solution was not correct. Determined to reach Truth at any cost, for the fourth time he went into himself and at the end of the twentieth year he exultingly declared to his master that God was Bliss. "Ah! my boy," said the latter stroking his back, "thou hast, at length, found the treasure concealed in thy heart."

This is the Raja Yoga of the true type, to find out the solution of every difficulty, within ourselves, without that habit which makes us give out the thoughts of others, though we have a head to call our own. Better the indigenous products of our own mind, even faulty and imperfect, than the accomplished ideas of others, which can be of little use to us in our advancement. There is no sphere of human life where self-reliance pays more than in occultism; no other where an ardent search after Truth turns the searcher into that Truth. There is little success at first, but when the aspirant really shakes himself free from the bondage of desires and passions, when he throws away the glasses of his personality to command the lordly heights of Reality, he comes to learn how vast his own gains are. No man can think in the right direction unless he suppresses his lower self, and however paradoxical it may seem to the inexperienced, the fact remains uncontested that we benefit the world when we have the fewest thoughts about ourselves. This is truly the meaning of

standing alone and isolated, in That which has stood the brunt of time and is ever alien to change. There is also that within us, the essence of the Divine, the WILL of God, a powerful factor in human evolution, which of itself, unsupported and unaided is able to dare against all the perishable temptations which so persistently make head against the growth of the soul, in the initial stage. In fact, the Self of man and his will are inseparable; when the Self wills, the conquest of Mâyâ is within reach. To take refuge in that will, with the fixity of a rock, is a desirable acquisition, for we must remember that all great achievements are results of a cleaving to this will. But one man in a million, as said by H.P.B., has the courage to undertake the arduous task of developing this inestimable gift which Nature has conferred upon every man, while the remaining 999,999, allow it to atrophy, in "this vale of tears," where everything is inconstant, changeful, hazy and fraught with misery and suspicion.

We grieve and mourn to part from decaying bodies, but we have not a shadow of regret to sunder our connection so hopelessly from the Divine Self which sits uncared for and unheeded in the depths of our heart. To keep the mind aloof from impacts of things which have no stability in themselves, to make it believe that our one saviour is ÂTMA which is the same eternally, during the three fluctuations of time, without losing our balance; to see all forms, ugly or sightly, as vehicles of the one unbroken life, and above all, to know and realize that we are that ÂTMA, unstained and unsoiled, the witness of ages gone by and to come, without yielding to the short-lived fascinations of the senses, is a victory of Spirit over matter. No weapons can gain it, it has to be won on the Kûrûkshetra of the body, when the battle rages fast and fierce, between good and evil, between that which may be dissipated and that which is permanent. It requires years of patience, and delving deep into the inexhaustible mines of our heart to arrive even at a partial knowledge of the fact that outside the one Self, there is absolutely nothing which can be more prized and which can be said to be of greater service or importance in the pilgrimage of the soul; and that we shall come to and go from the manifested world as long and as often as we do not understand that these comings and goings are self-imposed, because of our earthly desires, because we do not know yet how to stand alone, or to

build ourselves in THAT which totters not with time, and for which the hour shall never strike. It is the sheet anchor of our hope, it is the Christ, *minus* the person of Jesus, which ever stands ready to make us invulnerable, "the great Eternal Sage" who leads the prodigal son back to the home of his sire, who teaches us to be what we are, and renders unto Cæsar the things that are Cæsar's. The visible world has nothing that can be matched against that which is our Divine Self when we enter into the Heart of Silence, where abideth our home. Here the finite hath its peace, and maketh its atonement with the Infinite; here the part becometh the whole.

"Stand alone," "Stand alone;" let it be the shibboleth of our life, for by that and that alone we become immortal and enter into the domains of Peace and Bliss.

SEEKER.

SELF-CULTURE

OR

THE YOGA OF PATANJALI.

[Continued from p. 598.]

THIS, then, was the conception of the *Varṇa* system of the Hindus. The divine Manu, knowing full well the future lines of human social development, laid down the law, dividing human society into four classes. As already hinted, he saw clearly what souls in his time were fit to perform what duties, and he therefore put these souls into four different classes. The producing class—those who were the best fitted to perform manual labour were classed as *Sûdras*. The capitalists were classed as *Vaiśyas*. The administrators and soldiers were classed as *Kshatriyas*. The learned men, the students of science, philosophy, and religion, the teachers of mankind were classed as *Brahmans*.

The wisdom of the classification is brought home to us by the spectacle of modern societies tending to group themselves into the same four great classes—Church, State, Capital and Labour. It is

well-known that even in Europe at one time learning and teaching were confined to the Church. But it will be recognized as the natural outcome of evolution that other classes should rise higher and begin to perform these functions.

Indian Brahmins will do well to recognize as soon as possible that the *Varṇa* system was not meant for the soil of India alone. The Lord Śrī Krishna has said in the Bhagavad Gītā, that He created the principle of the four-fold division of society, and it would be blasphemy to hold that the principle of social evolution sanctioned by Him was meant only for a section of his creatures, and that he meant to leave the others out in the cold. The beauty of the Hindu religion consists in the fact that its principles are of universal application, and even in its degenerate days Hinduism has been remarkable for the power of finding a place in its social system for almost every custom and shade of thought.

In the quotations given above from Patanjali and his commentators it is laid down that progress is maintained by *dharma* (virtue) and downfall is accentuated by *adharma* (vice). It may be interesting to quote here Patanjali's view of *dharma* and *adharma*.

Thus we have :

"The substratum of characteristics (*dharmi*) is correlated to the disappearing (*Sānta*), the manifesting (*Udita*) and the yet latent qualities" (III. 14).

"The characteristic (*dharma*) is but the power of the substratum (*dharmi*) differentiated by fitness (*yogyata*). Its existence is inferred by the distinctions (which obtain) in the manifestation of its results. Another and yet another (manifestation) is seen of the same one (substratum). Here the present characteristic showing its own action differs from the other characteristics which have disappeared and which are yet to come ; and when this is coincident in time with the common qualities, then if it were the substratum itself, what would it be, and from what would it differ ?

"Of the tranquil (*Sānta*, disappearing), the active (*Udita*) and the indescribable (*avyapadeśya*, latent) characteristics of the substratum, the tranquil characteristics are those that have had their action, and have now seceded. The active (*Udita*) are those that are

having their action, and these are the immediate (antecedents) of the future *lakṣhaṇas* (secondary qualities). The past *lakṣhaṇas* are not the immediate antecedents of the present. How is it that the present *lakṣhaṇas* are not the immediate (manifestations) of the past ? Because there does not exist the relation of antecedent and consequent. As there is the relation of the antecedent and postcedent between the present and the future, not so of the past. Hence it is not the immediate (manifestation) after the past ; and therefore the future alone is the immediate manifestation after the present.

"Now what are the indescribable (latent) ? Everything is of the nature of everything (*Sarvam sarvātmakam*). The following has been said on this subject : "The juices, &c., are seen in the trees as being modifications of earth and water, similarly of the trees in animals, and of the animals in trees. Thus without the destruction of species everything is of the nature of everything. On account of the limitations of space, time and form, all these natures cannot evidently manifest themselves at once. The substratum is the correlated object, which appears (both) as the common and the particular (or generic and specific, *sāmānya-viśeṣatva*), and which goes along (as such), with these manifested and unmanifested (qualities). According to him who believes that this is but the quality and not the characteristic of the substratum, there would be no experience (*bhoga*). Why not ? How should any idea be accepted as experiencing the fruits of an action done by another idea ; and then there will be no remembrance of it, since it cannot be that another should remember another's cognitions."

"Hence by reason of the recognition of an object, a substratum stands proved as present along with all these modifications. This recognizes the former change even when it has put on another characteristic. Hence the mind is not the characteristics alone, without (the one basis) which follows along all these characteristics."

Dharma is thus defined to be the power of the substratum (any object) differentiated by fitness.

Bhoja also says :—

"*Dharma* is the power which is characterized by fitness, and which keeps constant both during its antecedent and consequent states."

The *dharma* then is the basic power (*śakti*) of an object, which constantly keeps on changing shapes, without destroying its own identity. It is this *dharma* which manifests itself in a certain form at a certain time, and is then called *Udita* (manifesting). This manifested *dharma* in time becomes *śānta* (i.e., disappears). This *dharma* is also *avyapadeśya* and may take any shape, and will so take other shapes.

It is the basic quality of every object which distinguishes it from every other object. Thus we may speak of the *dharma* of a stone, a tree, an animal, a man, a woman, a savage, a Hindu, an Englishman, a Brāhman, a Kshatriya, a Vaiśya, a Sūdra, and so on. We may also speak of the *dharma* of the mind, the *citta*, the *buddhi*, the body; of the government or its subjects.

Every individual manifestation of life has its own *Dharma*, that which distinguishes it in time and space and form and function from any other.

The *dharma* of the *purusha* according to the Sāṅkhya philosophy is consciousness, or in other words the knowing of all the possible modifications of *Prakṛti* and thus acquiring omniscience. The *dharma* of *mūlaprakṛti* is the constant manifestation of the triple life of the *guṇas*—the *sattva*—the *rajas*—the *tamas*,—or in other words the showing forth of all the possible forms of *sattva*, or the essence of matter, as it changes into the forms by the action of *rajas* and *tamas*. It is the ceaseless activity of the universe, subject to the law of alternation. It is on account of this basic nature of *mūlaprakṛti* that every phenomenon of the universe is subject to this law of the alternation of action and reaction, manifestation, and disappearance, sleep and waking, night and day, or generally speaking, activity and rest. The law of human progress is like everything subject to this law of alternation. The activity of progressive *rajas* is always succeeded by a period of the cessation of that energy, until higher energy appears, and so forth.

The *dharma* of the *buddhi* is the determinative Will to be, and will to know, of the universe.

The *dharma* of *ahankāra*, is individualization, or in other words, the multiplication of units and individuals.

The *dharma* of *manas* (mind) is the creation of ideas to serve as models of forms (*sankalpa*). The *citta* of Patanjali which is *manas*

in evolution, has out of the quality of *sankalpa* evolved many others, which are now considered its *dharmas*. These are enumerated by Vyāsa as (1) the *paridrṣṭa dharmas*, and (2) the *aparidrṣṭa dharmas*.

Says he :—

"The characteristics (*dharmas*) are two-fold—the *paridrṣṭa* (conscious) and the *aparidrṣṭa* (unconscious), of these the conscious are those that appear in consciousness as notions (*pratyaya*). The unconscious are those that are but the substance itself (*vastu-mātrātmaka*). They are seven only; and it is by inference that their existence as substance itself has been established. (1) The *nirodha*, (2) the *dharma*, (3) the *sankara*, (4) the *parināma*, (5) the *jīvana*, (6) the *śeṣṭa*, and (7) the *śakti* are the characteristics of the mind besides consciousness (*darśana*)."

The connection of *manas* with the principle of *ahankāra*, gives it the characteristic of self-conscious ideation. This is technically named *darśana*.

The radical conception of *sankalpa* is "putting together," when there are no materials to work upon, the principle has simply this power of *sankalpa* existing in *posse*. As the *tanmatric* materials and the means in the shape of senses are supplied, this power begins to show itself. It then becomes the characteristic of *śakti*. By repeated exercise this power becomes a characteristic (*dharma*), and *manas* on account of this power goes on constantly acting upon the materials and creating new forms. The constant exercise of this power develops the power of what is called *śeṣṭa* (motion). This means familiarity with different ways of action—the putting of the *tanmātrika minima* into certain kinds of motion, for the purpose of creating and maintaining astral forms. That various powers as they are evolved should maintain themselves in the *citta*, as different characteristics upon which the fabric of future evolution is to be built, shows it as possessing the capacity of characterization. If this power did not exist there would be no new characteristics showing themselves in the mind. The power of possessing new characteristics presupposes the power of habituation (*samskāra*). This is the capacity of the

mind learning by repetition to turn to certain manifestations more easily than to others. It is evidently distinct from characterization proper. The former has more to do with the process, the latter with the ultimate result of that process. Both these again presuppose the quality of *pariṇāma*, constant change. With habituation there must necessarily be modification of the nature of the object. As the result of acquiring new habit, the mind in the end passes into a new sphere of life altogether. *Pariṇāma* is the process of passing from one life-state to another. This is a very marked characteristic of Patanjali's *citta*, and it is this basic tendency which causes evolution. The power of *śeṣṭa* is correlated to the action of the *indriyas* and *tannātras*, and this ends in the formation of the astral, ethereal and gross-bodies. Thus comes into more and more powerful manifestation the characteristic of physical living (*jīvana*). The mind (*citta*) constantly turns to physical life, as a necessity of evolution.

Then again, habituation to new qualities, so as to make a new appearance, means the suppression for the time being of other qualities, and this leads to the development of the characteristic of *nirodha*. This power is destined to become in the end the means of suppressing all the other manifestations of the mind, and leading the *purusha* out of the manifested world to its own real home. But before that stage also it performs very important functions. The more this power is developed, the more does man become capable of taking his own destiny into his own hands.

This brief *résumé* of the pronouncements of the Yoga philosophy, will be enough to give the reader a general idea of the wide meaning of the word *dharma*. It is upon these eight basic qualities (*dharmas*) of the mind (*citta*) that the future of humanity is to be built up. They indicate the line of progress, and also that of retrogression. Whatever action leads to the higher development of these characteristics is in accordance with *dharma* and is therefore virtue. Whatever other action leads to the weakening of these characteristics is against *dharma* and is therefore vice (*adharma*). The Yoga of Patanjali really consists in the harmonious development of these powers.

The most important power is the power of *darśana*. This is the nearest to the *purusha*, inasmuch as it is the connection of the *purusha* (the conscious principle) with the *prakṛti*, that gives to the *citta* the

power of *darśana*. The ultimate object therefore of all evolution is the expansion of consciousness. As consciousness expands, more and more knowledge of *prakṛti* becomes possible, until the omniscience of *kaivalya* is reached. The remaining seven characteristics of the mind, must in order to be good, be developed along this line.

The characteristic of *śakti* or ideation in action, must be worked so as to be able to create better and better and higher and higher forms; and one must work with the view of becoming capable of creating the *mānasic mūrtis* (thought-forms) consciously, and seeing how these forms work themselves into human life, and show themselves forth into physical life.

The characteristic of *śeṣṭa*—activity—must also be developed to perfection—not only must the mind learn to ideate, but it must show its ceaseless activity on the lower planes of the universe, with a view to call forth the highest of their possibilities, and thus expedite evolution.

The *dharma* of living the life of the body must also be worked at its best. The laws of this life being found out, its highest possibilities must be brought forth, and all its strength utilized for the attainment of knowledge and power. Physical life has large lessons to teach, and they will have to be taught in a long series of incarnations, unless we learn to utilise our opportunities well, and thus shorten the number of possible incarnations. We must further learn the laws of the change of one life-state (*jute*) into another; we must know what life is comparatively higher and what lower; we must know what line of action will, from what point of evolution, take us irresistibly into another life-state, lower or higher. The working of the power of *pariṇāma* is inevitable. We must in time change and change, and it depends upon ourselves whether we change for the better or the worse. If we do not think of changing for the better, and if desire for a lower form of life chains us down, darkening our knowledge and pinioning the wings of the soul, we must fall down. We shall not remain stationary. We must change, either to higher life by virtue, or to a lower one by its absence, which is vice and leads us into various new forms thereof.

Again, if we would build into the *citta* the energies of a higher form of life, successfully, we must know the laws of *Vāsana* or *Samskāra* (habituation). It depends upon the strength with which this

law is taken in hand, and its working developed, how soon we make ourselves capable of weaving into our life the higher energies thereof and eliminating the lower. The existence of this mental characteristic must be recognised. If higher energies are not woven into the mind, the working of the mental power will at least give us habits of sloth and idleness which must prove baneful. We must further remember that the power of characterization is a factor to reckon with. If we allow the tendencies of evil to become our character, we may build round us the kingdom of hell and may ultimately pass into the eighth sphere—the *avichi*, as Pantanjali calls it.

The power of *nirodha* (suppression) also has to be well taken in hand, for it is by the exercise of this characteristic that we may learn to suppress evil tendencies altogether. It is by a judicious use of this power that conscious evolution becomes possible.

Eight-fold thus is the *dharma* of man. Working with this law is good; working against it is vice. It is plain that all these characteristics of the mind (*citta*) can find room for action in the multifarious work of the world. It is also plain that these various powers develop differently in different men. Hence does it become necessary that different souls should perform different functions at different times of their lives. It is quite natural therefore that in every political society there must be different classes of people performing different functions. As already noted it is necessary for social progress that there should be four classes in it, all performing their various duties faithfully. Then the national mind will progress and evolve higher forms of existence for itself. Which-ever of the four classes will give up its duties or learn to perform them with the object and desire of enjoying the necessary power and status of the class, must gradually fall down. In India, this has chiefly been the case with the *Bráhma*n and the *Kshatriya* classes. Both these classes have now entirely disappeared from India,* notwithstanding the fact that many people call themselves by these august names simply because they happen to be able to connect themselves by a chance of physical heredity to the real *Bráhma*ns and *Kshatriyas* of old.

As long as one's own *dharma* remains the guiding star of life,

* [We think a few representatives of these classes may still be found in India. —[Ed. note.]

progress is sure. But the faithful performance of one's duty always means increase of power in one's own line. Then is created the desire of the enjoyment of that power. With the creation of this desire the idea of one's own privileges takes root in the human mind. With the enjoyment of those privileges comes the sense of satisfaction in the possession of the power which makes the enjoyment of the privilege possible. With the sense of this satisfaction, comes mental sloth, and duty is by and by given up. Thence in time follows decline, and may be destruction. How beautifully is the path of destruction described in the Bhagavad Gîtâ (II., 62-63).

"When a man thinks of the objects of pleasure he becomes attached to them. By attachment is produced desire, by (the checking of) desire anger, by anger comes into existence forgetfulness, by forgetfulness loss of memory, by loss of memory destruction of knowledge, by destruction of knowledge he himself is destroyed."

And so it has happened with the Hindu nation. Let us first take the classes one by one, and then the nation as a whole.

RAMA PRASAD.

[To be continued.]

SELECTED "MUHAMMADAN" TRADITIONS.

[Ed. Note.—The following translation of the traditions or *Hadises* of the Prophet, selected from the collections of Sahib Bukhari and Sahib Muslim—two acknowledged authorities on Islam—appeared in 1897 in *The Muhammadan*, a periodical published in Madras. They were intended for "College-going Muhammadan youths" who have little time for religious studies, as well as for other classes of people who desire further light on the faith of Islam.]

THE following are the sayings of our Prophet:—

"Reported by Zaid, son of Khalid: He who takes possession of a stray animal and makes use of it, without returning it to the owners, has strayed from the path of Islam himself."

"Reported by Aesha: God tries men by giving them many daughters; and if men discharge their duty towards their daughters, faithfully, the latter will save them from hell-fire."

Note.—Says Aesha, the wife our Prophet: "A certain woman with her two daughters came to me a-begging. I had nothing to give her

then. I gave her a date. She did not eat it herself, but broke it into two and gave each of her daughters a piece and took leave of me.

I reported the matter to the Prophet, who said, 'Providence gives us daughters to test our hearts. He who loves them dearly is saved from hell.' By 'loves dearly,' our Prophet means, to bring them up tenderly, to give them a good religious education, to see them married and happily settled in life and to discharge conscientiously other sacred duties which a father owes to his children."

"Reported by Aboo Moosa and Hazarath Aesha: Him who desires to have an interview with the Lord (death), the Lord Almighty wishes to see; and him who dislikes to meet with the Lord, He also abhors to see."

Note.—When Aesha heard this Hadees she said to the Prophet: "Death seems disagreeable to everybody." The Prophet said: "It means, when a Faithful person dies the angels inform him of the blessings of the Lord that attend him. Then the dying man becomes very anxious to see God and the Lord also likes to see him.

But, when an infidel dies he beholds the Divine wrath on his death-bed and so dislikes to receive any punishment and dreads an interview with the Lord and the Lord also hates to meet him."

"Reported by Ma-mar, son of Abdullah, son of Naafi: He who stores up grain in famine and delays the sale of it in hope of the prices rising very high is a sinner."

Note.—Ibn-i-Maaja on the authority of Umr-i-Farooq says:—"As for one who stores up grain during famine times and never sells to the people but at a higher rate, God will make him a beggar and a leper. If he stores it up for his own use it matters not. He can store anything except grain with the intention of selling at a higher rate."

The most trustworthy of the various collections of Traditions is the one usually called Bokhaari. It was compiled by Aboo Abdullah Muhammad Ibn-i-Ismail, a native of Bokhara.

In obedience to instructions he is said to have received in a vision, he set himself to commence the collection of all the current traditions relating to Muhammad. He succeeded in collecting not fewer than 600,000 traditions, of which he selected only 7,275 as trustworthy. These he recorded in his work. It is said that he repeated a two *rakat* prayer before he wrote down any one of the 7,275 traditions which he recorded.

"Reported by Aesha, that he who makes an innovation in our religion is an outcaste."

Note.—Creating a new thing in religion is called *Bidat* or innovation. Our religion is founded on four things, viz.—

(1) The Quran, (2) The Hadees (Traditions), (3) *Ijmā' al-Ummah* (The unanimous consent of the Mujtahidins or learned divines), and (4) *Qias* (or the analogical reasoning of the learned with regard to the precepts and practice of Muhammad.). Whatever is not to be found in these is *Bidat* and should be rejected and the doer of it is a sinner. For instance:—

- (1) Plastering a grave.
- (2) Erecting a Mausoleum over a grave.
- (3) Illuminating a cemetery.
- (4) Making *booths* and taking them in processions.
- (5) Making vows in the name of Saints, &c.

"Reported by Abu Horaira that if a person borrows money from people with the honest intention of repaying it, God becomes his surety and helper and enables him to repay the amount.

But, if he borrows money from people and intends not to pay it back, but to misappropriate it, the Lord Almighty will ruin him."

Note.—Money borrowed either from a Muhammadan or from an infidel should be repaid. It is not right that the money or the property of an unbeliever thus borrowed should be misappropriated. To do so is a sin.

"Reported by Zari, the son of Hatim-i-Tae, that if any person among you likes to save himself from hell-fire, he should do so by giving alms, if it were even a slice of a date-fruit."

Note.—Giving alms to the poor relieves a person from hell-fire. He should not think of more or less. If it were equal to even a slice of a date-fruit, it will hold him back from going to hell. The Lord Almighty looks into the sincere intention of a giver only. It is said in another tradition that a dissolute woman once quenched the thirst of a dog and thus found her salvation and saved herself from hell.

"Reported by Adi, son of Amira, that if any person becomes an *Amil*, i.e., an executive, a ministerial or a revenue officer, and in the discharge of his duties conceals anything clandestinely even if it were

a needle, he may be accused of theft. This act of furtive concealment will disgrace him in the Day of Judgment."

Note.—By virtue of this tradition it is manifest that it is not right for a tahsildar, the superintendent of a factory or any person in a high responsible post either to take a bribe or misappropriate the money of the government or of his master, if it were even equal to an insignificant needle. It is a plain theft. He who wants to show his face to the Lord and His Prophet on the Day of Judgment, should abstain from laying hands on the property of strangers and should not regard this a trifling matter.

"Reported by Abu Horaira, that the man who menaces with an iron weapon with the malignant intention of hitting his fellow-Muhammadans, the angels will always curse him, as if he had done so to his own brother."

Note.—It is not right for a Muhammadan to menace another Muhammadan with a spear or a sword. For, owing to the heat of his passion, he will be enraged like a fiend and may kill him in hot blood. Though it is not probable that a man will kill his own brother, still beckoning with a sword towards him is not right.

When the angels curse him simply for his rash act of beckoning and menacing with an iron, then you may imagine what will be the grievous punishment of committing an unlawful assassination.

The title of *Shaheed*, or martyr, is given to any one who dies under the following circumstances :—

- (1) A soldier who dies in war for the cause of Islām.
- (2) One who innocently meets with his death from the hand of another.
- (3) The victim of a plague.
- (4) A person accidentally drowned.
- (5) One upon whom a wall may fall accidentally.
- (6) A person burnt in a house on fire.
- (7) One who dies from hunger rather than eat unlawful food.
- (8) One who dies on the pilgrimage to Mecca.

If a martyr dies in war or is innocently murdered, he is buried without the usual washing before burial, as it is said that the blood of a martyr is a sufficient ablution and atonement for sin.

"Reported by Abu Horaira, that if a person peeps into the house of one belonging to another tribe (whether they are Muham-

madans or infidels) without their permission, it is allowable for them to render him blind."

Note.—By this tradition it is manifest that peeping or looking through a key-hole into the house of a stranger is entirely forbidden by religion. If the owner of that house prevents him or pelts stones at him or even deprives him of his sight and renders him blind, he is not to be called to account for the act and held responsible for the blood-money. This is on the authority of Hazarath Imam Shaafae-Rahmatulla Alaihi (peace be to him).

But, Hazarath Imam Azam Rahmatulla (may he be blessed) objects to it and says if the accused does not listen to the advice of the owner of the house and dares to commit sin, then he is not entitled to claim the blood-money.

"Reported by Abdur Rahman, son of Jabar, that he who covers his feet with dust, in the path of the Lord, the Lord forbids him from entering Hell."

Note.—"In the path of the Lord," means, waging war against unbelievers, who do not permit Muhammadanism, or who persecute Muhammadans. It also means undertaking a pilgrimage to Mecca. But the former epithet is more generally and customarily used than the latter for Crescentades.

"Reported by Abu Horaira (may God be pleased with him) that, he who has bathed, gone to the mosque to offer Friday prayers, recited the *Sunnaten* or (the prayers enjoined by the Prophet) as many as he could, then sat down until the Khatib (preacher) finished delivering the sermon, then conducted the "*Farz*" or two *rakat* prayers to God with him, his sins are remitted"

. . . Bathing on Friday is *sunnat* or obligatory, and sitting mute, and listening to the sermon of the preacher is *Farz* or divinely commanded. The Khatib does not always officiate as Imam.

[To be continued.]

THE FIFTH OLCOTT PANCHAMA FREE SCHOOL.

"We the Headmen of Krishnampet village approach you to say that it has been our earnest desire for years to have a school established in our village, and to the realisation of this end we applied to many to no purpose. But now we see pândāls are being erected for the purpose of opening a school for the benefit of our children. We welcome it as a great boon, and we will be held responsible for the safety of the cādjan sheds and the things contained in it."

THIS in the quaint language of the people themselves, is the need which the latest of our schools is to fill. For twenty-five years there has been no school in this one of the many little villages of which the widely spread out city of Madras is made up, and we have not, so far, found a half-a-dozen people in the whole village who have ever attended school. History has it that up to about twenty-five years ago, Christian missionaries maintained a school in the village, but finally closed it, for, in the ten or fifteen years of its existence, not a single convert was made to Christianity—a fact which the people recount with not a little pride, and as the sole object for which Missionary schools are conducted in India is to make converts to Christianity, it is not difficult to understand their seeking, if possible, for them more fertile fields. Recognising that our attitude towards all religions was the same as that of Government, that is favouring all, but no one more than another, the President of the Madras Municipality mentioned to us, one day last year, that a free school was very much needed in this Krishnampet neighbourhood and said that they would be very glad if we would open one of our schools there, and that if we would do so he would be glad to assist us in any way that was possible. The result of this conversation is this fifth of our schools, opened on the third of last month, in two fine large pândāls or "sheds" made of "cādjāns," or leaves of the cocoanut tree. These were erected on a large site provided by the Municipality, while a modest grant of Rs. 240, was found available at once from some unexpended appropriations, and this, very kindly made over to us for the purpose, almost covered the entire cost of

the pândāls and the necessary blackboards, and these are about all of the simple equipment required to start with this year, for we are beginning only with kindergarten classes, through which all pupils must pass. Each succeeding year we propose to add one higher Standard, as pupils are fitted to pass up into it, until we have the Infant and I., II., III. and IV. Standards, which constitute under the Madras Educational Code, an "Upper Primary School," to correspond with our other schools. The equipment in all our schools is, indeed, very simple and this of necessity, for it takes about all of our meagre funds to pay the necessary teachers' salaries, but in this new school we are keeping it especially simple to correspond with the simple poverty of the pupils' homes, we relying rather upon our own ingenuity and that of our teachers to hold the interest of the children and to draw out and stimulate their intelligence, while introducing everything that we can find that is suitable in the way of native games, stories and traditions. One peculiar and interesting difference between this and our other schools is that, while in the latter the only vernacular taught is Tamil—the native language of the City of Madras and the immediately surrounding districts, in this latest of our schools, we are compelled to teach in Telugu also, this being the predominating language spoken in this particular village.

It was interesting, on the morning of the opening day, before the first opening of the school, to see the assemblage of prospective pupils and parents, with the Headmen of the village, gathered in one of the Pândāls and conducting *Pūjā*, or a religious ceremony according to the Hindu rites, dedicating the school to the Goddess of Learning.

After the first year a permanent building will be necessary which will cost about Rs. 7,000, and this is already provided by our generous friend, Mr. C. H. Little, of Freeport, Illinois, U. S. A., as a memorial to his wife.

Ours are, of necessity, Free Schools, for to collect fees from the poverty of our pupils would be literally impossible, many of the children in this school in Krishnampet possessing literally nothing, not even a cloth in which to clothe themselves, and in most of our schools we have to feed a great many of the pupils, as otherwise they would be too faint from hunger to pay attention to their lessons.

Our expenses, too, have been increasing, for we have been

trying gradually to improve the standard of qualifications for our native teachers. To put these schools, which mean so much, directly, to the sadly conditioned class of people whom they immediately help, though influencing, perhaps quite as much, a very much wider circle of educational work through their example and influence, upon a financial basis that will insure their permanency, each of the five schools should have a fund of £ 3,000, or \$ 15,000., the interest upon which would, with the Grants-in-Aid, with which Government recognises the work which we are doing for education, enable us to continue and enlarge somewhat the scope of our work while relieving us from the present almost continual tension of providing "ways and means."

N. A. COURTRIGHT.

MAHABODHI.*

THERE is hardly any thing in the whole Buddhist literature, including that of the North, which is so evidently marked by the stamp of truth as those passages of the Majjhima Nikāya in which the Buddha speaks on his striving for Buddhahood. There is no exaggeration, if Dr. Dahlke says: "With emotion and awe we listen here to his words. Thus never spoke a founder of religion. Who speaks thus, needs not to allure by celestial delights. Who speaks thus, draws by himself with that power by which Truth is drawing every body who comes into her realm."†

We are told nothing by the Buddha about his childhood, ‡ apart from some occasional notes of little significance. He begins his story where, in his opinion, his true life begins, i.e., by his "starting from home into homelessness"—*agārasmā anagāriyam pabbajjā*. No doubt that a long struggle preceded this step. Some little sign of

* The first part of this paper was given as a speech on the 8th of May, on occasion of the White Lotus Day which was also the Mahābodhi Day of the Buddhists, i.e., that full moon day of the month of Vesākha on which the founder of Buddhism attained to Buddhahood.

† Aufsätze Zum Verständnis des Buddhismus, p. 12, Vol. I. I do not agree with the author in every point, but the book is excellent and should, as soon as possible, be translated into English.

‡ The Sanskrit stories are throughout legendary.

it has been preserved to us in the C'ūladukkhakkhandha Sutta where the Buddha says: "I too, oh Mahānāma, before the awakening, being still an unawakened one, a Bodhisattva, had very well known and was perfectly aware that pleasures are insipid, full of pain, full of despair, and that there is more distress in them [than happiness]. But besides the pleasures, besides the bad things, I did not find joy and ease or some other thing better than them, and so I saw myself always returning to the pleasures."

Finally, however, the ideal has grown ripe with the future Buddha: *ekantaparipunnam ekantaparisuddham sankhalikkhitam brahmaçariyam çaritam* "to live the absolutely complete, absolutely pure, perfectly righteous life of a religious student." "And one day, oh Bhikkhus, being still quite young, a mere lad, with black hair, in the midst of happy youth, in the prime of life, and against the wish of my weeping and wailing parents, I took off the hair of my head and beard, put on the yellow robe, and went away from home to homelessness."

"Having thus become an ascetic, seeking for the wholesome, searching for the incomparable, best abode of peace," he comes to Ālāra Kālāma, a famous Sāmkhya-Yoga teacher. The Buddha does not give us any particulars about the doctrine of this philosopher; we only learn that its goal was the *ākāśa'ānāyatana* or "sphere of nothingness," and that the Buddha, after having spent some months with Ālāra, did finally not approve it. "This doctrine does not lead to disgust with the world, nor to absence of passion, nor to destruction [of *trishṇā*], nor to quietude, nor to higher knowledge, nor to the awakening, nor to the extinction [of individuality; *nirvāṇa*], but only to rebirth in the sphere of nothingness [followed, necessarily, by other rebirths]." Quite an analogous experience the Buddha had after this with Uddaka Rāmaputta, a teacher of a related school, but more attached, as it seems, to Yoga, and preaching, as the *summum bonum*, the *nevasaññānāsaññāyatana* i.e., "the sphere of neither consciousness nor not-consciousness." The Buddha now went to the Magadhā country, seeking for truth indefatigably, and there, near Uruvelā, he began to take up *tapas*, joining to five other ascetics. In such a simple and plain manner that we must believe him, he tells us the dreadful and always greater torments which he inflicts upon his body during a long time, until at

last, fallen away to a skeleton, he had almost killed himself. "Then, Aggivessana, this idea arose to me: 'Whatever may be the self-inflicted painful, bitter, pungent feelings felt in the past by any S'rāmaṇa or Brāhmaṇa: this is the highest, more is not possible. Whatever may be the self-inflicted painful, bitter, pungent feelings to be felt in future by any S'rāmaṇa or Brāhmaṇa, this is the highest, more is not possible. Whatever may be the self-inflicted painful, bitter, pungent feelings felt at present by any S'rāmaṇa or Brāhmaṇa, this is the highest, more is not possible. And I do *not* attain by this bitter, difficult work to some high insight, beyond human things, which may satisfy the noble one. There must be some other way to the awakening.'" He reflects deeply, overlooks his past life, and all at once gets the certainty that, while a child, he had already been on the right path that one time when, lying in the shade of a jambu tree, he entered, almost involuntarily, the first Dhyāna. He now decides to take food again and re-commence the practice of the Dhyānas. He masters them one by one up to the fourth and last which [according to his doctrine] secures rebirth in *nevasaṇṇānāsaṇṇāyatana*, the highest sphere of nature. And then, finally, he succeeds in taking the last step: Nirvāṇa.

It was in the three *yāmas* or watches [each of three hours] of one night that the Blessed One, sitting under an Aśvattha tree, obtained the three *vidyās* or knowledges:—

1. The knowledge of *his own former births*. He recognises them proceeding from the present into the past up to a very remote Kalpa.

2. The knowledge of the *effect of Karman*. He sees "with the divine eye, the pure, superhuman one" all the various beings disappear by death and reappear in some auspicious or unlucky birth, according to the good or bad deeds they had done.

3. The knowledge of the *painfulness, origin, and cessation of Karman*, i.e., of "the four noble truths," *cattāri ariyasac'cāni*. Of these we have to speak now more fully because they are the very essence of Buddhism.

They are based on the *tilakkhaṇam*, i.e., *trilakṣaṇam*, "[the knowledge of] the three characteristics [of existence], "namely, *aniccāṃ, dukkhaṃ, anattā*, "impermanence, suffering, unreality," the best introduction to which may be given, as seems to me, from the

well-known Katha Upanishad. I must, however, begin with the Brāhmaṇa which precedes the Upanishad. Here, Taittirīya Brāhmaṇa III., 11, 8, the three boons asked by Nac'iketas from the god of death, appear in the form of the following scale: (1) "May I, living, go to my father [again]"; (2) "Tell me how the consequences of my sacrifices and alms will not cease"; (3) "Tell me how I may turn off re-death." The first wish is clear; the second refers to happiness in *this* life; the third to the Devayāna or "path of the gods." This is quite evident from the preceding Anuvāka (7); where to him who knows how to pile up the Nac'iketa fire, is promised: "He will have a residence, he will stand firm"; what the commentator is certainly right to explain by: "Having become a rich man (*grihavan*) he will stay so a long time." To him, however who knows how to meditate * on the Nac'iketa fire, is promised: "With this same personality (*sa-sartraeva*) he goes to the celestial world (*svarga loka*)." Now the original Upanishad, as is still easily to be known†, had exactly the same scale of wishes as the Brāhmaṇam, ending with *Brahmaloka* "the world of Brahman" as the highest goal of mankind. But a later re-writing, the fruit of which is our present Upanishad, as we now have it, introduced the *Ātma-vāda* in the Upanishad,‡ making us, with very little skill, refer to the *Ātman* the third question, and to *Brahmaloka* the second one. The idea, however, although not original here, is certainly right, and it is this idea for which I called attention to the Upanishad. Let us abstract from the merely personal first wish of Nac'iketas. Then we have three wishes representing three steps done one after the other by every body in the course of his many human births. The first wish is the very natural longing for happiness, power, longevity in this present life (*vittam c'irañt-*

* This is quite in accordance to the principal aim of the Brāhmaṇi, which is, to add to the exoteric explanation of the sacrifices a mystical one. Comp. also Maitrāyaṇīya Up.: *Brahma-yajno vā esha yat pūrvashām c'ayanam. Tasmād yajamānas c'it'aitān agnau ātmānam abhidhyādet*, etc.

† In S'lokas I, 26-29 (comp. our following quotations) by no means is *any* life rejected, as S'ankara suggests ("sarvam yad Brahmano'pi jīvitam dyur alpam eva,"), but only the offer of Death (I, 23): *Bhūmer mahad dyatanam*, etc. "Choose a big residence, and live as many autumns as you like on earth." Not earlier than in II., 14., the *Ātma-vidyā* is directly asked for, but at the end of the third Valli, being the end of the original Upanishad, we meet again as the highest goal: *Brahmaloke mahatyate*!

‡ Making the latter increase by three Vallis. Comp. Prof. Deussen's introduction to the Upanishad in his "Sechzig Upanishads des Veda."

vikām ca, I, 24). This is the standpoint of optimism and materialism. It begins to shake as soon as philosophy, first of course in a very raw form, enters the life of man. He begins to direct his sight, from the particular to the general, to summarise his experiences, and more and more he sees the imperfections necessarily inhering to this life, he sees that "man cannot be satisfied by possessions," *na vittena tarpanīyo mamishyah* (27), because wishes are always increasing. He rejects with Nac'iketas the splendid offers of so many treasures and powers, because he knows that not one of them will follow him beyond the grave.

S'vo-bhāvā martyasya yad Antak'aitat sarvêndriyānāñ jarayanti tejah.

Api sarvañ jīvitam alpam eva, tav'aiva vâhâs tava nṛitya-gîte (I, 26).

"Ephemeral to him who must die, are, oh Death, those [possessions, *vittam*.] They only wear out the vigour of all our senses. Every [human] life, further*, is only short. Thine be the carriages, thine dances and songs."

He even rejects longevity and boldly demands for himself the lot of the immortal Devas.

Ajāryatām † amṛitānām upetya jīryan martyaḥ kv-adhah-staḥ prajānan†

Abhidhyāyan varṇa-rati-pramodān atidīrghe jīvite ko ra-meta ? ‡ (I, 28).

"Having raised [one's mind] to the decaylessness of the immortal ones, and perceiving man below on earth in his decay, and pondering on the pleasures which arise from beauty and love : who could delight in a very long life ! ?"

And so Brahmaloḥka, the highest heaven, becomes the aim of his wishes for a considerable time. *Brahmaloke mahīyate* "he gets happy in the world of Brahmā," is the key-note of the original Katha Upanishad as well as of many other old texts.

But even this standpoint must at last be overcome. It is inevitable that the reflecting on the manner of individual existence in Brahmaloḥka leads finally to put it on the same level with human life. It

* Api refers to the second offer : *c'irajīvika*, longevity.

† I read, with Prof. Max Müller, *ajāryatām* instead of *ajīryatām* because *i + upa* cannot possibly ever have governed the Genitive.

‡ Before *prajānan* the word *iti* is meant to be supplied.

cannot be essentially different from it because it is life, and it *must* have an end, because of its having a beginning, because whatever is limited in space, whatever is one among many, is necessarily limited in time too.

May be that in Brahmaloḥka we live millions of years, may be that we do not enjoy anything there but happiness—the end is certain notwithstanding.

Viśuddho yadyapi hy ātmā nirmukta iti kalpyate'

Atyantastat-parityāgaḥ saty ātmani na vidyate ‖ (71).

Ahankāra-parityāgo yaś c'aisha parikalpyate'

Saty ātmani parityāgo nāhankārasya vidyate ‖ (74)

Sankhyādibhir amuktaś ca nirguno na bhavaty ayam,

Tasmād asati nairgunye nāsy mokṣo' bhidhīyate ‖ (75)

"For although the pure self is said to be delivered, yet, as long as the self *exists*, it cannot have completely renounced [the world]."

"And as to that abdication of Ahankāra : as long as the self *exists*, there is *no* abdication of Ahankāra."

"And as long as that [self] is not delivered from *number* and other [limitations], it is also not free from the Guṇas of nature. And so, [the self] being undelivered from the Guṇas, you cannot call freedom [its state]."

That means : wherever after death *jīvātman*, individuality, continues to exist, that is a proof that egoism in some form is still alive. And where Ahankāra is still existing, there return to this *mānava āvartta*, this "whirlpool of human life," is as necessary as the returning of the day when the night is over. You *must* return, because you are not yet cleansed from selfishness, you *must* return, because you have not yet taken the *last* step of knowledge which cannot be done in a celestial world of unmixed joys, but only here on earth by the help of suffering.

Therefore the end is certain even of the life in Brahmaloḥka, and therefore this *whole* life is pain, therefore *all* life is pain. *Yad aniccam tad dukkham* "What is impermanent, that is pain ;" "*Yam kiñci samudaya-dhammam sabban tam nirodha-dhammam*," "Whatever originates, all that must decay"—to understand thoroughly this

‡ As'vaghosha, *Buddhacarita* XII. These verses are considerably later than the Buddha, but express fairly well his opinion, if only we replace the three Guṇas by the Tilakkhanam.

truth, is the beginning of Buddhism, called the obtaining of the *dhamma-c'akkhu* "the eye of truth."

So Buddhism *begins* where Brâhmanism *ends*, with the conviction of the Sannyâsin that *every* individual existence, even the most perfect one, is necessarily known at last to be unsteady and unsatisfactory.

[To be continued.]

Dr. OTTO SCHRÄDER.

WHITE LOTUS DAY AT ADYAR.

[A correspondent of the *Hindu* sends to that periodical the substance of the subjoined report.—Ed. note.]

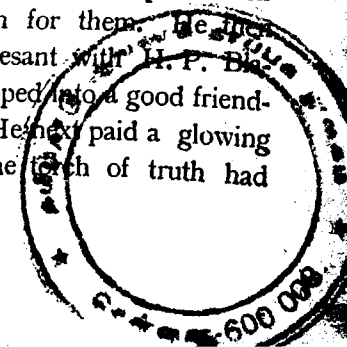
THE Headquarters of the Theosophical Society celebrated on Tuesday, 8th May, the White Lotus Day, in accordance with the time-honoured custom. In the course of the day rice and copper coins were freely distributed to the poor people in the vicinity and there was a much greater crowd this year than in the previous ones.

The Lecture Hall was very tastefully decorated with palms and evergreens and the platform on which the statue of H. B. Blavatsky is placed had several wreaths of lotus flowers beautifully arrayed and the statue itself was bedecked with a profusion of the choicest lotuses and shone out, to great advantage, under the overlight which shed its subdued lustre amid the foliage round it.

Justice Sir S. Subramania Aiyar presided, and in opening the proceedings he observed that it was in obedience to the call of duty he came forward to preside, at the request of Doctor English. He watched the career of the Society for full three years from 1879 and joined it in 1882. Ever since that date he was a close student of the Theosophical literature, which to say the least, had grown vastly and permeated the thoughts and writings of all civilised people. He had never taken a share in the active propaganda of the Society. His judgment was perfectly unbiased and he would tell them that, not to speak of the numerical strength of the entire Society, though that was respectable, the great work of uplifting humanity which the Society had been

instrumental in bringing about, for more than a quarter of a century, entitled it to great consideration at their hands. He felt assured that it would, one day, take in its vast sweep all the thinking humanity and would reach all corners of the globe.

The work of the Theosophical Society, he said, was a work of the greatest importance—a work for the spiritual upheaval of humanity. The work undertaken by the Society needed absolutely no recommendation to the world for its adoption. No other Society in the world had possessed so much vitality and this was apparent from the fact that every part of the world was showing signs of adopting the three-fold objects of the Society including the doctrine of universal brotherhood. This adoption of the objects of the Society by the world at large was not due to the novelty of the objects, but because the doctrines expounded by the Society were very old, even older than the founders of the Society and were precisely similar to the doctrines expressed in the *Gîtâ*. The formation of the Society was not what might be said to be the result of an accident. It was one of those things that had been in existence long, long before. Whatever the Westerns might say on the subject, it appeared to him, from a study of literature, that to say anything to the contrary was an impossibility, for the provision for the religious upheaval of humanity had been made by the Sages of old. According to the well-established doctrine of Karma, there was no such thing as an accident and the very origin and foundation of the Theosophical Society had been predicted in one of the earlier volumes of "*The Path*" and the career of H. P. Blavatsky and her work portrayed in their general outlines. The prediction had, to his mind, been more than amply fulfilled. H. P. Blavatsky had worked through scorn, contumely and base vituperation. She worked on cheerfully and persistently amid good and bad surroundings. Her work would be better judged and appreciated by coming generations, to whom she had truly bequeathed a rich store of spiritual legacy. That day was a day of remembrance of her revered memory, and they met to express their thankfulness to her who had done so much for them. He then referred to the early acquaintance of Annie Besant with H. P. Blavatsky and how that early acquaintance developed into a good friendship and finally ripened into a chelaship. He next paid a glowing tribute to Annie Besant into whose hands the torch of truth had



passed and who, by her great work of lecturing in all parts of the world, had done not a little for the cause of Truth. He referred to her numerous good writings and above all he exhorted those present to read carefully one of her recent books—"A Study in Consciousness," which presented such a vast amount of learning on one of the most recondite subjects.

Dr. Schröder then read certain select verses from the Gita, in Sanskrit, and their English translation was read by Pandit G. Krishna S'āstri.

Dr. Schröder next read a short paper on "Mahābodhi," as that was the day on which the Founder of Buddhism, Prince Siddhartha of the Sakya-kula, attained to Buddhahood, under the sacred *Asvattha* tree. It was a great awakening and the spirit of genuine Buddhism could easily be found in the Gita.

[The text of Dr. Schröder's paper, being the first instalment of a *continued* article, may precedes this Report.]

Mr. S. V. Rangaswami Iyengar then read from Edwin Arnold's "Light of Asia" the verses relating to the noble Eight-fold Path, which were very touching and instructive.

Mr. V. C. Seshachariar next read a long list of names * of those who had departed and left behind their physical vestures, and paid, in passing, graceful compliments to their work and worth. He said :—

To-day is a day of sweet recollection, all over the world, where the influence of Theosophy has reached, and bands of earnest Theosophists meet to send out their loving thoughts of homage to the memory of their departed friends. For, truly can it be said that each item of good work, whether small or big, is as a brick, well laid in the grand edifice of Theosophy; and to each mason who has done his work in rearing that noble and lofty edifice, our grateful and loving thoughts of appreciation are due.

Gratitude is the lever which lifts up even the dull, dead minds of worldly men to the soft and serene atmosphere of the higher thoughts and nobler aspirations of those who have lived not for themselves alone but for others also, and who contributed their quota of unselfish service to humanity at large. That service will ever remain fresh in

* Among those known to theosophists throughout the world may be mentioned the names of P. Srinivasa Row, Retired Judge, and author of a Commentary on "Light of the Path;" and C. C. Massey, one of the earliest members of the T. S.

our memory. And to that Master Mason H. P. B. of revered memory, who gave to the world those sublime truths upon which the foundations of Theosophy rest, to her our hearts' fullest meed of loving gratitude is but faint homage offered. Her grand and stupendous work and the marked revolution which it wrought in the world of human thought, and the blissful and beneficent influences which it exerted upon the minds of the thinking humanity will live forever.

To the Theosophists all over the world is given the rare privilege of working in the ever-increasing field of humanitarian service, of ministering to the spiritual wants of mankind,—to them the occasion is unique and the regardful and loving thoughts will gather thick and cluster round the fair soul of H. P. B. and keep her name eternally alive amidst the most hallowed and sanctified associations, and H. P. B., beloved and revered of all, will forever continue to be the emblem of Holiness, Peace and Bliss.

Mr. Keagey then read certain extracts from "In memory of H. P. B.," a contribution of articles by some of her pupils, and among them one by Herbert Burrows was unique as it paid a glowing tribute to H. P. B. and unravelled her character so beautifully. He said, to go once (to H. P. B.) was to go again and so it came that after a few visits he began to get real light in regard to many a vexed question in philosophy.

Dr. English then read a paper illustrating H. P. B.'s views on "Duty."

[The text of this short paper will appear in a subsequent issue.]

The proceedings of the day were brought to a close by a *Bhajana* service kindly rendered by Mr. V. C. Seshachariar and party, with *vina*, violin and *mridangam* accompaniments and by the distribution of tracts and lotus flowers.

MISS LILIAN EDGER'S LECTURES.

We give below, very brief summaries of two of the valuable lectures delivered some time since, by Miss Lilian Edger, M.A., at Hyderabad, Sind, which we copy from the *Deepika* of that place. Others will follow.

Ed. notes.

LECTURE I.

ONE GOD UNDER MANY FORMS.

[It is thought by some that in the earlier stages of human growth, the belief in the Divine originated in man's experience of the forces of Nature. He found that they were sometimes beneficent, sometimes maleficent, and hence he conceived the idea that behind each of them was an intelligent being, controlling and directing it. In this he was aided by teachers, the product of past cycles of evolution, who are referred to in the traditions of almost all nations as heroes or divine rulers, or even as the gods themselves living amongst men. They taught humanity also that the beneficence or maleficence of the gods depended on the attitude of man towards them, and that, therefore, sacrifices should be offered to propitiate them, and to express gratitude for their beneficence. Later on, this teaching was expanded, and men were taught that these beings were subordinate to one God who was the Creator and Ruler of the universe, but they were still allowed to regard Him as apart from his universe and from themselves. It was not until the intelligence of man was more developed that he was able to grasp the idea of unity, and to conceive that the whole universe was the expression or manifestation of the Divine life, and that the very existence of all beings depended on their being in essence divine. According to this latest development of the religious idea, God is manifesting Himself in all the kingdoms of nature, but in man there is a fuller manifestation and a still fuller one in the subordinate divinities or angels, who direct the various departments of Nature. He is indeed, the very seed of the Divine, and has the potentiality of growing into the perfect image of God. The object of human life is the realisation of this essential divinity, the finding of the God within, and

to help man in this quest, God has revealed Himself from time to time in the Avatâras, or the Saviours of men. This conception of God is consistent with the universal teaching as to His infinity and omnipresence, in a way that the earlier conceptions are not.

The development of the idea of God helps us to realise that in all religions it is the one God who is worshipped though under different forms, and that there is in reality the same truth underlying the systems known as Polytheism, Monotheism and Pantheism. If we can recognise God in all forms throughout Nature, it will lead to a greater love of humanity, and also to greater kindness and consideration for the lower kingdoms.

LECTURE II.

THE THREE PATHS.

We have seen that the aim of human existence is the finding and realisation of the divinity within man. Three paths have been described by which this may be achieved, each suited to a different type of character, but all ultimately blending in one. For there are three principal aspects of the Self in manifestation, which may be described as Knowledge, Love and Activity; and in each individual, one of these predominates over the other two and indicates the path which is most suited to him.

Of these the Path of Action is to some extent preliminary to the other two. The preparation for it is made in the early stages of evolution; for man is constantly impelled to action by the force of desire. Again and again he gains his desire, only to find that it is not what he imagined it to be, and that it gives no lasting satisfaction. He then begins to long for escape from action, but he is taught by the sages that not thus will he find peace, but that the true peace and happiness consist in the finding of the Self, and that he must begin his quest through action. The stages of the path are then laid down; he must first learn to act because it is his duty, not because he is impelled by desire; then he must learn to give up all desire for the fruits of action, and to be unaffected by its result, whether that be pain or pleasure, success or failure, content that, as he has followed his conscience and done what he believed to be right, nothing can result but what is really best. Finally he must do all actions in the spirit of

sacrifice, as a loving offering to the Supreme. Then action and inaction will be alike to him, for he wishes only to be the channel through which the Divine will may be expressed, and he knows that this is not dependent on the doing of actions. But he cannot act in the spirit of sacrifice without love, and thus the Path of Action must blend with the Path of Love.

The Path of Knowledge, or Wisdom, begins with the pursuit of knowledge for its own sake, as we see in some of the philosophers and scientists of all ages. Again the lover of knowledge is constantly thwarted because he is seeking it through the form, and it is only through the Self that it can be attained. So he is taught that he must first learn to discriminate between the unreal and the real, between the ever-changing form and the relatively permanent life. He is then to learn indifference to the impermanent, and to cultivate self-control in thought and action, tolerance, endurance, faith, balance; his instrument for so doing being discrimination and concentration of mind. Then he must realise that the Self in all beings is One, and he must be able to see it in all forms. Finally a glimpse of the Self is seen, and then its beauty awakens in him an intense love and devotion. Thus the Path of Wisdom also blends with the Path of Love.

The Path of Love begins in loving devotion and service offered to one whom we recognize as superior to ourselves. Again we find that the form is ever changing, and that, if our love is centered in that, we are ever disappointed, and pained when the form passes away. So we are taught to endeavour to recognise the Self within the form, to love the Supreme first, and all other beings because we see the Supreme in them. To help us in this, God has manifested Himself in the Avatâras, and to Them our love is directed. By practicing love to all beings, by reading books of devotion or books that tell of the Avatâras, by being in the company of those who are devoted, and by the practice of meditation, we stimulate and strengthen our own devotion, till at last we reach the stage where we surrender ourselves to the Supreme and the glimpse of the Self in all its beauty and love is seen. Then we know the Self, and the spirit of sacrifice is perfected. Thus the Path of Love blends with those of Wisdom and of Action, and in the blending of the three, man knows himself as one with the Divine.

REVIEWS.

LOTUS BLOSSOMS.*

A LITTLE BOOK ON BUDDHISM.

By Maung Nee.

A nice little book, full of the spirit of genuine Buddhism, and very fit for an introduction to it. The booklet is a collection of well-chosen quotations from Mahâyâna as well as Hinayâna texts, given under the headings "Buddhism," "Sorrow," "the Cause and Cure of Sorrow," "The Path," "Morality," etc., some of these chapters (*e.g.*, the previously mentioned ones, and "Wisdom," "Nibbâna," "God") being introduced by a few, but significant, words. The compiler and author acknowledges in the "Foreword" his great indebtedness to the "Buddhistisches Vergissmeinnicht" of Bruno Freidank, Leipzig, a similar collection, and so the present work may be in some measure regarded as a Burmese reaction of the Buddhist movement in Germany which began about three years ago by the foundation of the "Buddhistischer Missions-Verein in Deutschland" (Society for Buddhist Mission in Germany) by Karl B. Seidenstücker in Leipzig, and since April 1905 has also had a good monthly journal of its own, called *Der Buddhist* (Buddhistischer Verlag in Leipzig.)

O. S.

DEATH DEFEATED. †

This is Dr. Peebles' latest book, in which he expounds, in his breezy style, "The Psychic Secret of How to keep young." The Doctor gives us any amount of good advice on general hygiene, and is a zealous advocate of Vegetarianism. He quotes a long list of centenarians, some of whom lived a century and a half, and one to the age of 169 years—yet death claimed them all in the end. However, we trust they all made friends with him finally; and to convert an enemy into a friend is a very good way of defeating him. The work has much information that is of value. It contains 216 pages 8vo. and is beautifully bound and printed.

W. A. E.

* Privately printed at Rangoon, but may be ordered from the Theosophist Office.

† By Dr. J. M. Peebles: Battle Creek, Michigan; Temple of Health Publishing Co.

MENTAL DEPRESSION.

BY PROF. R. J. EBBARD.

The author is a believer in medical reform and his aim seems to be to enlighten his patients as to the cause of their maladies, and give common-sense methods of treatment, so that they may cure themselves at home without medicines.

* He makes use of compresses over the body,—of water, and also of milk—and also prescribes certain herb teas to aid in purifying the blood (these he evidently does not class as medicines). He places his main reliance, however, on a proper diet, and deals with this portion of his subject at considerable length. The author says in his Preface, referring to this and his other works:—

May these books be a war-cry against the reckless proceedings of old-fashioned physicians who in spite of the glorious revelations of modern science continue to prescribe medicines which are poisonous and ruinous to the constitutions of innocent fellow-creatures—poor defenceless victims who have to pay for being medicine-poisoned. While the law interposes when men jeopardize the lives of their fellow-creatures, these old-fashioned practitioners still strive to keep alive a monopoly in this deadly treatment.

W. A. E.

* "WAYSIDE POOLS,"* by Mariella John. This beautiful little pamphlet "for spiritual wayfarers," contains a Foreword by James Allen, and short, helpful and comforting chapters on "Wayside Pools," "Happiness," "Love," "Purity," "Helpfulness," "Failure," "Lovelessness," "Patience," "Work," "Faith," "Obstacles," "Knowledge," "Solitude." Its tone is uplifting.

"THE AGREEMENT BETWEEN SCIENCE AND RELIGION," is a logical essay, calculated to clear away doubts so that the mind can rest secure in the harmony of Truth and the supremacy of Law. By Orlando J. Smith. C. P. Farrell, Publisher, 117, E. 21st Street, New York.

"CHRISTIAN THEOSOPHY," is an excellent little pamphlet, by Elizabeth W. Bell. Published at Harrogate, England.

Also received: THE BULLETIN of the NEW YORK PUBLIC LIBRARY (April 1906), containing letters of John and John Quincy Adams, 1776-1838, and other matter.

MAGAZINES.

The Theosophical Review, May, continues "The Strange Story of a Hidden Book," by Bhagavân Dâs, and the mystery is still unsolved, perhaps unsolvable. At any rate, there must be something highly

* James Allen, Publisher; Ilfracombe, England. Price 12 annas.

important in the general trend of the book, or it would not have claimed so much of the attention of our worthy friend who writes the 'Story' of it. Among the articles which follow, there is one which is quite unique—"Why I am a Theosophist"—read before the Dublin Lodge, by S. L. M. Mr. Bertram Keightley gives us a very interesting paper entitled "Who Was She?" in which he reviews Dr. Morton Prince's remarkable book, "The Dissociation of a Personality: a Biographical Study in Abnormal Psychology," which we referred to in our April review notices as having been dealt with by Mr. Sinnett, in *Broad Views*, under the heading of "Complicated Incarnations." "Reincarnation in Christian Doctrine," by G. R. S. Mead, is most candid in tone, and may be recommended as a pattern to controversialists. "How to take Criticism and give Help," by Th. E. Sieve, is really a heart-sifter and heart-searcher, and the author deserves the thanks of the public for his article, which has rare potency as a corrective of that wide-spread egotism from which even theosophists are not wholly free! He advises us not to excuse ourselves when criticised, and says: "Don't tell the person why you made this or that mistake." Again, "Let people accuse you of all kinds of faults; even if it is their short-sightedness which creates the faults, you may learn much from seeing yourself for a moment through the eyes of a short-sighted person." The "Letter from India," by Lotus, is exceptionally well-written and interesting, and the notes "From Divers Lands" inform us of the mighty march of our movement.

Theosophy in Australasia, April, re-publishes the first half of that most excellent article which appeared in December *Theosophist*—"The Influence of Theosophy." Further articles are, "In the Temple of Pan," "Theosophy as a Guide in Life," and "The Non-Attending Member." There are various other matters of interest.

The New Zealand Theosophical Magazine, April, commences one of Mr. Leadbeater's instructive articles, on "The Power and Use of Thought." Marion Judson writes of "The Convention at Adyar;" the 'Stranger's Page' has a short paper on "What is Theosophy?" and there is a brief article on "Theosophical Literature," by H. S., and one on "The Making of a Yogi," by Mary Stempel—together with the usual "Children's Column."

La Verdad (April). There are translations from Leadbeater, H. P. B., and Sinnett, the beginning of the promised translation from the French of "The Mass and its Mysteries," a paper on "Christos," another, by Lob-Nor, on "The Law of Karma in the catastrophe of

the Aquidaban," and two translations from the *Theosophist* of December and November 1905, viz., the story of Willie Miller, and "Earth as a Remedy in the Cure of Diseases."

Further received with thanks: *Bulletin Théosophique* (May), *De Theosofische Beweging* (May), and an advertisement calling attention to a Dutch translation of "Old Diary Leaves" which is to appear in *Theosophia* from this month.

Neue Metaphysische Rundschau, edited by Paul Zillmann, Berlin-Lichterfelde, Band XIII., Heft 1. This journal has, in consequence of its solid contents, conquered a unique position in Germany, being the only journal connected with Theosophy* which has many subscribers other than Theosophists, and the only one which may be found in the reading-room of almost every university. The first number of the new set is dedicated to *Eduard von Hartmann*, the greatest of the living European philosophers. In a sagacious "Critic of Modern Phenomenalism," W. V. Schnehen combats from the standpoint of Hartmann, the views of Friedrich Paulsen, professor of philosophy at the University of Berlin. It is a gladsome message to us that at last somebody has taken pains to unmask this shallow philosopher who, owing to his high position at the largest German university, has, for many years been exercising an influence unheard of and absolutely undeserved upon the studious youth of Germany. The second article, "The Secret of the Runes," by Guido von List, is likewise highly interesting, although too bold, as seems to us, in many of its particulars. The runes are said to be hieroglyphs of the original, not Germanic, but Indo-European language, and an explanation of the current ones of them (besides which there exist many hundred used now as ornaments or auspicious signs only) is given from the "Hávamál," one of the most wonderful books of the rich Old-Icelandic literature, the main contents of which are, so to say, the Mahābodhi of Odhin (Wuotan), i.e., the knowledge attained to by the dying father of the gods, at the time of the beginning *pralaya* of this world, ("Götterdämmerung") that all life is a sacrifice brought to himself by himself. The word "runes" (*rúnir*, *rúnar*) is often used in exactly the sense of the Indian *mantra*. It may be noticed here that the parallels to old Indian literature are so numerous and close, not only in the "Hávamál," but in the whole Old-Icelandic literature (which is the only pure, i.e., un-Christian, Old-Germanic literature preserved to us) that a complete, systematical comparison of the two literatures would

* It is the organ of an "Independant Association for Metaphysics and Theosophy" called, "Wald-Loge."

certainly evoke the greatest surprise in Europe as well as India, and would, probably, give the proof to every unprejudiced mind that the Germanic nations (Scandinavians, Danes, Germans, etc.), if they had been spared the disturbing influence of the Christian Church, would have developed to the spiritual height of India in the "dark" middle age.

Revue Théosophique (April) There are translations from C. W. Leadbeater, Annie Besant, and H. P. B., and "Echos Théosophiques," etc., by Dr. A. Courmes.

Sophia (April). Translations of Mrs. Besant's "Spiritual Genealogy" and H. P. van Ginkel's "Great Pyramid" (continued), and two original articles: "The problem of Life and its Development," by Alfonso Tornado, and "Bloodsweat," by Leopoldo Lugones. The statement on page 136, "that the individual development has a beginning, but no end" is precisely the contrary of what Buddhism teaches. "No beginning," says the Buddha in 'Samyutta Nikāya,' "no beginning is to be known, from which the beings, confused by ignorance, fettered by the thirst for existence, ramble and go astray;" and the end is, looked at from the one side, quite a natural one, namely, *tanhā-nirodha* "the ceasing of thirst," comparable to the drying up of a rivulet or the going out of a flame; but on the other hand, indeed, the wonder of wonders, the eternal mystery: Nirvāṇa. This is the absolute end in Buddhism as well as Vedānta, but in Theosophy—teaching the eternal development—it is not, and just for this reason Theosophy has to deny, as she does, that the individual existence has any other but relative beginning. Each link of the chain has beginning and end, and so has each set of links, but the life chain itself, although invisible from time to time by Nirvāṇa, has neither beginning nor end.

East and West: The May number opens with a most suggestive and interesting article by Mr. D. K. Pandia, on "Hinduism—Its True Inwardness." It would seem as if nothing could contribute more towards a right understanding of the East than that her sons, educated as is Mr. Pandia in the forms of thinking and of expression of the West, should follow on just this line, in which he has so admirably begun, and, while admitting and brushing away any incrustations of superstition—"the warpings past the aim"—if such there be, that have gathered upon the teachings of their ancient Rishis, explain their deep inner significance and how, as Mr. Pandia shows, they may contain in them, hidden in the form best suited to the people to whom they were given, rules and habits of living which the West might thus

be shown to be wrong in claiming as their own discoveries, while, however, fairly claiming to be the first to have put them into scientific form and expression. Mr. Pandia very suggestively asks: "Is it then beyond the capacity of statesmanship to make these rules and canons the bases for the introduction of modern reforms as suited to the temper and genius of the people?" An article by Professor Leonard Alston, "An Independent University," discusses some of the perhaps most vital questions of that most serious and important problem that lies before India and her rulers to-day, that is to say, Education; and his suggestive remarks and criticisms apply no less to elementary education in India than they do to the University problem, and we wish that all who are interested in or connected with education in India might read the half-a-dozen brief pages of his suggestive criticisms. Mr. Pestonji A. Wadia, M.A., contributes a long and very interesting study of "The Political Philosophy of Burke," and a number of other good articles bring this unusually interesting number to a close.

Broad Views, for May, opens with an article of especial interest, by W. Williamson, entitled "Notes on Sun-Worship." It is on the same lines as his valuable book, "The Great Law," and we wish we might take it as an intimation that another book may be expected from this profound student of religions. A very pretty little story, "Tir Nan Oge," by the Countess of Cromartie, follows; while next comes a suggestive but too brief article from Mr. Sinnett's own pen, on that most fundamental of all subjects: "Vibrations." A brief little article on "Easter Thoughts," by Mrs. Alice C. Ames, follows, and then a most interesting and valuable contribution from Mr. Edward E. Long, now in Burma, on "The Order of the Yellow Robe." Mr Long, after a most appreciative study of Buddhism and its priesthood in Burma, suggests a warning as to "the acceptance of Europeans as probationers," as many such, "to whom the prospect of a life of ease at the price of hypocrisy was too inviting to be withstood," "are not likely to do any good to the order." We think so too, though this does not preclude the fact that other Europeans, not coming under the category described by Mr. Long, have, in taking the Yellow Robe, brought very much to it, both in Burma and Ceylon.

Theosophy in India, May. The highly interesting notes of Mrs. Besant's Lectures on Sir Oliver Lodge's "Life and Matter" are continued. Next we have the first instalment of an important article by Miss Edger, on "The Development of the Will," and, following, a

"Theosophical Nomenclature Table," an article on "The conditions of Karma Yoga," and another—"A critical Examination of the Dasopanisats and the Svetasvatara."

The Buddhist, April, contains articles of interest on "Buddhism and Christianity as Social Forces," by Karl B. Seidenstücker; "In Death there is Life," by O. S. Mahomed; "Amirda Thera," by Prof. S.C. Vidyabhusana; and other matter.

Transactions of the Asiatic Society of Japan, December, 1905, has an interesting paper on "Village Life in Japan," and another on "The Ten Buddhistic Virtues."

The Hindu Spiritual Magazine, April, is devoted to Spiritualism. Chief among the articles in this issue may be mentioned the long and strange narrative of the "Terrible Fate of a bad Woman in the other World," and the conclusion of the "Wonderful Story of Jeanne D'Arc."

The Central Hindu College Magazine gives us, in addition to an abundance of well-chosen reading matter, a group picture of boys of the College representing the different Provinces of India, which was taken on the occasion of the recent visit of T. R. H. The Prince and Princess of Wales.

The Brahmacharin, March-April, has the following exceptionally interesting table of contents: "The Universal Religion," "Realisation of one's Oneness with the Infinite," "Song of the Siddhas or Holy Adepts," "The Four Noble Truths of Buddha, Briefly Stated," "Hindu Astronomy," "Swami Vivekananda's Stay in America," "Satisfaction and Desires," "Ancient India," "Christianity as Professed and as Practised," "Objects and Constitution of the National Council of Education."

The Lotus Journal is admirably conducted and fills an important sphere of usefulness.

The Theosophical Gleaner, and *Fragments*, are both doing good work. *The Arena*, and *Mind* (American), also *Prabuddha-Bharata* and *Sri Vani Vilasini* (Indian periodicals) deserve favourable mention.

Received with thanks: *The Vahan*, *Light*, *The Theist*, *Omatunto*, *The Balance*, *The Theosophic Messenger*, *Banner of Light*, *The Light of Reason*, *Phrenological Journal*, *Notes and Queries*, *Modern Astrology*, *Modern Medicine*, *The Grail*, *Teosofisk Tidskrift*, *The Vegetarian Magazine*.

CUTTINGS AND COMMENTS.

"Thoughts like the pollen of flowers, leave one brain and fasten to another."

Which is best, a period or an interrogation point?
 "Life is a school which ought to know nothing of dogmatism, and everything of questioning. To ask earnest questions is to sometime find their answers. To be unwaveringly set in some faulty, incomplete knowledge is to palsy out of growth, petrifying. Therefore, life's best punctuation is an interrogation point, not a period."

* *

Photograph of a Missing hand.

Mr. A. K. Cutting, of Colorado, succeeded in photographing the "missing" hand of Street Commissioner C. B. Myles of Colorado City, who lost his right arm while working in the Midland railroad yards more than ten years ago. Myles was asked to allow the experiment to be made, and in order to thoroughly test the claims of Cutting, an unbroken package of kodak films was selected from a lot of several dozen. Myles held the package, and, accompanied by Cutting and a newspaper man, went into Cutting's dark room in the rear of his portrait studio. The package of films was then unrolled to the centre and Myles was asked to select one. The film was placed on a pine board and Myles was directed to hold the stump of his right arm about two feet above the film and to concentrate his thoughts upon the missing arm.

Fifteen minutes of perfect silence followed, after which, under the rays of the red light, the film was thrown into a developing solution and the naked arm and hand immediately appeared. The film was then thrown into a fixing solution and photographs were printed later in the afternoon.

Cutting has invited all scientists and others interested to witness other experiments which he is prepared to make.

San Francisco Call.

* *

Try a "Daily Dose of Music."
 Our useful contemporary, *Fragments*, has the following excellent little item on Music:—
 Slowly the mighty power of music is being appreciated and as the study of the great mystery proceeds many things are coming to light which seem to show that Schopenhauer's ideas were not so far-fetched and chimerical after all. A noted New York musician and choir master, Mr. Lacey Baker, declares, in speaking of music as a part of the cosmos, that it is a dynamic force whose laws are those of vibration and are as immutable as the laws of gravity. "To the seven notes of music," he says, "the world owes its being, and should music cease for the fraction of a second the day of doom would be upon us." He is not of course speaking of the

degenerate, atrophied parlor amusement which is an accidental human creation and which not infrequently suggests the day of doom with all its cataclysmal chaos, but of music as the one agency that puts us in harmony with all the laws of being.

Music, by renewing and freshening our animal spirits, promotes bodily and mental vigor and so prolongs life. Milton insisted on listening to music "before and after meat," to assist digestion; and Bacon said that a man who takes a "daily dose of music" will live longer and better than one who does not.

Several recent instances are cited of apparently dying patients who were revived by music as a last resort and ultimately restored to health. A curious case in point was that of a man who had an epileptic fit in the streets of New York a few weeks ago. No physician was near and his paroxysms continued until a military band went by. As soon as he heard the music he sat up, and a minute later was on his feet and free from pain. It is said to be a fact that there is less sickness on lines of Ocean steamers that have bands on board than on others. In Germany where music prevails, there is said to be little, if any, pulmonary consumption; and children of musical mothers are declared to be healthier than others. In view of these facts and a host of others showing the mighty power of music on the mental and physical make-up of humanity, a patient and searching investigation of the mystery, either by an organization like the Carnegie institution or by the government itself, would seem to be more than justified.

Meanwhile every one who can should follow Bacon's advice and by observing the effect of "a daily dose of music," contribute something toward the solution of the problem.

* *

The *Indian People* of Allahabad publishes the following items:—"Swami Balakramji breathed his last on the bank of the Ganges and Jumna on the 26th January. He was in bad health when he arrived at Allahabad. Serious symptoms supervened a few days later and the end approached. The manner of his death was remarkable. On the 26th, some hours before his death, Balakramji sat up in bed and told his followers that his end was near. He then assumed the *padamasan*, folded his arms on his breast and passed into *yoga*, and thence into an easy death. He belonged to the Udasi sect and had a large number of followers with him. According to the custom among the Sanyâsis which forbids the burning of the corpse, the body was consigned to the Ganges, most of the leading Sadhus following it to the last resting-place. No history will record the name of this holy man or the manner of his death, and yet there can be no question that he was much greater than many who among men are accounted great, and whom men honor in life and in death. But men of the class to which Balakramji belonged seek nothing that the world can give, and fame is to them as unmeaning as wealth or any other possession of the world. And the power that they have over death is displayed up to the last moment. Such men are few, as they must always be few but they are the real power of Hinduism, and illustrate

the strength of that ancient religion. Natures so intense and so concentrated, learning so vast and so unobtrusive, and the conquest of self so absolute, are seldom to be met anywhere in the world, and small wonder if the religion which such men profess endures in the world as the most ancient and most wonderful of faiths."

"Near the little tent of Nischaldasji, some way to the west of Munshi's Shivala, there is one Sadhu, who is distinguishable from the rest by his peculiar ways. He has no fixed place of residence, and may have moved away to another place by this time. He is also *digambar*, and a *mouni*, or silent, besides. He never speaks, and keeps constantly moving about, with a swift motion that resembles running more than walking, swaying, his arms about. Whenever he feels tired, or disinclined to walk he throws himself down on the sand. Besides being silent he never eats any food with his own hands, and is fed either by the Sadhus themselves, or by devout pilgrims. He is a comparatively young man, has a fine clean-shaven head, and clear penetrating eyes which are usually half closed. He has been brought here by some Sadhus. Sometimes he is given a cap or a blanket, but he never keeps anything and will be found nude the next day. Ordinary people will find some difficulty in understanding the severity of the vows he has taken. The vow of silence prevents him from telling anybody that he is hungry, or cold. The vow of doing nothing himself to satisfy his hunger exposes him to the risk of constant and prolonged fasts. Gifts to him are useless, for whether it is clothes or money he does not keep it; he has no hut, no place to sit, not even a log of wood to light a fire. And still he is the very picture of health, with a serenity and dignity of expression which only high peace of the soul can give. He is not mad—a single glance at his eyes will dispel any such illusion. The look is introspective, and the eyes open only half out on the world, but they have the clear, straight glance of reason and the penetration of high intelligence. He is as different from the ordinary run of Sadhus as can be well conceived, and it is not without sufficient reason that people call such men *Mahatmas*."

The *Indian Patriot*, commenting on the giving of a memorial to the retiring Governor of Madras, has the following:—

The aristocracy of this Presidency are no longer known as patrons of learning. In the scheme of national enlightenment and accomplishments they hold no place. In an earlier period, we had patrons of learning, of music and painting. Tanjore became famous for its eminent scholars and musicians by the patronage of its Rajahs. With the decline of the Rajahs, it lost its pre-eminent position. Travancore long maintained, and to a certain extent still maintains, its position as a seat of learning and accomplishments owing to the patronage of its Maharajahs. Hindu scholars, Hindu musicians, Hindu painters, Hindu poets and actors flourished in the courts of our Princes and Zemindars. But they have now fallen on evil days; they receive no encouragement. Patrons of learning and art are no longer heard of.

This, of course, means that the social conditions have altered in India as well as in Europe. Formerly Princes were, the *Patriot* says, patrons of art and learning. Under their fostering help

Sanskrit learning reached its zenith and schools of pandits were maintained at every court; they were honoured and even worshipped by the greatest Princes. Under this patronage the weaving of the gossamer Dacca muslins, and the gold and silver kincobs of Benares, the silks of Bengal and Kashi, and the embroidered shawls of Kashmir reached perfection; the workers in artistic brasses and silverware of Kashmir, Multan, Tanjore, and Benares; the sandalwood carvers of Mysore, the ivory and mosaic artificers of Travancore and Surat, &c., gained fame and wealth; and arts and industries flourished, of which only vestiges now remain. Now the wealthy nobility, as a rule, spend their wealth on pleasure, on *tamashas*; principally for the benefit of European officials and their visitors. In India recently there has been an enormous expenditure by the Princes and Zemindars on welcomes to Royalty arriving, and Governors, and in memorials, usually meaning less, but very expensive, to those about to depart.

Thus instead of wealth flowing from its holders as a beneficent stream as in ancient days, we have a squandering of accumulated capital without any remunerative returns; Sanskrit literature had sunk almost to the level of contempt when it was revived by our Theosophical movement, native arts and industries languish, the gold and silver tissues of old are replaced by gaudy imitations "made in Germany," and the Indian skilled workman is driven back to the land to earn by the heavy labour in the fields, food to keep him from starving.

It is this change which brings about very largely the modern demand for a change also in the methods of production and distribution of wealth. So long as the wealthy spend their money foolishly, so long such demand will continue; the cure is really in the hands of those who hold the wealth and the coercive power of an educated public opinion, unless of course there is a law of nature behind both custom and change of custom. But this lies more in the domain of the economist than the theosophist.

The following, which we copy from a recent issue of the *Indian Messenger*, is worthy of serious thought:—

"True Imperialism." During the royal visit to Bombay the Bishop of Bombay preached a very suitable sermon before a distinguished congregation including their Royal Highnesses the Prince and Princess of Wales. The Bishop emphasised on an eternal truth which it will be well for Prince and people to realise and remember. "Depend upon it," said Bishop Pym, "that Imperialism divorced from those principles is as tawdry as it is insecure. As surely as the faith of a nation dwindles, patriotism languishes and dies. When the Athenians became absorbed in philosophy, Alexander led them captive at his chariot wheels. When Rome forgot the rites of her gods she fell prostrate before the conqueror. When the Empire lost its faith, it fell a prey to the Turk; and no sooner had France overturned the religion of her country than the "reign of terror" began. These lessons are well worth our laying to heart as Englishmen. The fierce light of Eastern thought and criticism beats first on us who live and work out here, before it beats upon the Throne. We as a Nation, Throne and People alike, . . . have been given a great dominion, but we have also been given a momentous trust, a trust of which Greece and Rome had no conception. It means not only that we must be wise and politic as rulers, but that we must have the Love of God in our hearts as men: it means that the word Englishman must always and everywhere spell Christian virtue and Christian chivalry; it means that all race prejudice must die down—at least on our side; it means that wherever the British flag floats, that which we profess to have learnt at the foot of the Cross shall become a manifest reality in our regard for the Universal Brother-

hood of man. It has been said that East and West can never meet. That is no part of a Christian's creed; they are bound to meet if only we are true to ourselves and to the principles which have made us great. If only we are patient and self-sacrificing, East and West shall surely meet somewhere upon the mountain of Truth and Love, near to God." India expects nothing from her rulers but the embodiment of such sentiments in their life and conduct. Not only does the religion of the Christian require that he should practically recognise the universal brotherhood of man, but even wise statesmanship would also repeat the counsel of religion and conscience of mutual regard, sympathy and co-operation between the European and the Indian. The meeting of East and West on the ancient soil of India seems to be an unmistakable dispensation of an All-wise Providence. It is one of the most momentous incidents of world-history.

* *

LET EACH WITH A HEART SAY :

Please say
this.

"I am the voice of the voiceless,
Through me the dumb shall speak,
Till the deaf world's ear be made to hear
The wrongs of the wordless weak.

From the street, from cage, from kennel,
From stable and zoo, the wail
Of my tortured kin proclaims the sin
Of the mighty against the frail.

Oh shame on the praying churchman
With his unstalled steed at the door,
Where the Winter's beat, with snow and sleet,
And the Summer sun rays pour.

Oh shame on the mothers of mortals
Who have not stopped to teach
Of the sorrow that lies in death's dumb eyes—
The sorrow that has no speech.

The same force that formed the sparrow,
Has fashioned man, the king;
The god of the whole gave a spark of soul
To furred and feathered thing.

And I am my brother's keeper—
And I will fight his fight,
And speak the word for beast and bird
Till the world shall set things right."

Ella Wheeler Wilcox in *N. Y. Journal*.

* *

General Booth's proposed Japanese tour. Concerning General Booth's scheme for "Christianising" Japan by means of his Salvation Army, The Pioneer some time since had the following :—
General Booth is a man of remarkable courage, with a fondness for travel and a religious independence which in combination have hitherto enabled him to see a good deal of the world. Not content, however, with holding a gathering in Bethany, or touring New Zealand on a round of "inspection," he now proposes to "Christianise" Japan, and through Japan the whole of Asia.

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But has it occurred to the chief of the Salvationist propaganda that it is not very complimentary to our Ally, nor very respectful to a brave people who have given every indication of possessing the highest qualities of mind and body, to offer them as a new religion a peculiar form of Christianity which in its country of origin is specially identified with the reclamation of the vicious and the wastrel? There is no disparagement of the excellent work being done by the Salvation Army involved in the assertion that its methods and manners are hardly those suitable for a refined and cultivated people, or acceptable to a nation which, *par excellence*, likes to do its business without the blare of trumpets.

* *

The following lines from old *Angelus Silesius*, are worth reprinting over and over again, and should find an echo in the heart of the reader :—

"Though Christ a thousand times
In Bethlehem be born,
If he's not born in thee
Thy soul is still forlorn.
The Cross on Golgotha
Will never save thy soul;
The Cross in thine own heart
Alone can make thee whole.

Hold, there! Where runnest thou?
Know Heaven is in thee!
Seek'st thou for God elsewhere,
His face thou'lt never see.
Ah! would thy heart but be
A manger for that birth,
God would once more become
A child upon this earth."

* *

It is sometimes very beneficial to listen to the criticisms of a friend. The following powerful protest against the prevailing Hindu doctrine of Advaitism was uttered by Pandit S. N. S'āstrī, at the anniversary of the Brahmo Samaj, in Calcutta, a few months ago. He thinks there are deep-seated, internal causes of India's present weakness and states them, briefly, thus :—

First among them are the baneful effects of a perverted *Monism* (Advaitism) *viz*, that the Creator and the created are identical and that even moral distinctions of right and wrong are visionary. The morally weakening effects of this philosophy are visible all through our national life. There is a true Monism, which says that reality is only one. We are only relative reality, not the Absolute Reality, nor is it an illusion. We cannot exist independent of God. God is the independent Reality, the absolute Reality, the self-existent Reality, the Eternal Reality, whereas we are dependent realities, created realities, finite realities; we exist in Him, through Him, by Him. So we also say that Reality is one. But let me repudiate the perverted Monism which says that the world is an illusion, one. This perverted Advaitism with its corollaries has done that the human soul is not real. One of its inevitable consequences is that it has dimmed incalculable harm to our country. It says everything is illusion; so or obliterated the sense of sin, responsibility and duty.

what is righteousness or what is wickedness? Who is your wife, or who is your son? Everything is illusion. The true function of religion, as we have understood it, is to create a love for righteousness and an aversion for vice; but this perverted Advaitism weakens the ethical sense of men.

The second great cause of our national weakness is the unsocial or anti-social tendency of the prevalent religion. The predominant note in Hindu religion is anti-socialism. The Hindu devotees used to think that spiritual culture was not possible in society. If any one wanted to cultivate higher life, renounce the world and resort to the forest. The inevitable effect of this tendency was that the nation lost its best men. The finest natures, the purest and most aspiring souls, retired from the world in search of spirituality, while national interests were left in the hands of the grossly minded, the selfish and the worldly. Those who were best fitted to elevate the nation, those who would leaven society, the keen in intellect, the high-minded, the noble, withdrew from society, and the effect, as can easily be imagined, was most disastrous.

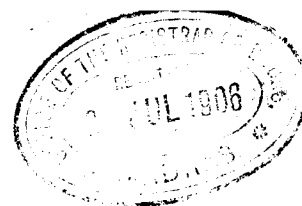
Another effect of this anti-social tendency of religion was that no efforts were made for the amelioration of society. The service of man, the raising of society, were never regarded as objects of human piety. Our religious exercises did not consist in the service of humanity but in solitary prayer; piety did not consist in doing what would benefit humanity but in asceticism. When we think of the hardships our forefathers had undergone for religion, the sacrifices they made, our hearts are filled with admiration for them. Towards the end of the eighteenth century a man is reported to have gone from Hardwar to Rameswar, in nine years, measuring the whole distance with his body. In the Kumbha Mela many persons will be found with one arm uplifted; many of them have remained in that posture for ten years, twelve years, or more. Others again will be found lying down on beds of nails. It is difficult to measure the depth of the yearning, the devotion, perseverance and sacrifice of these men. If these were directed to the service of humanity, how much purer, nobler and happier the world would have been! The conception that service of man is the service of God did not become well developed in our country.

Another effect of the anti-social tendency of religion has been that it is a universal belief in this country that religious culture is an entirely individual concern. People in our country did not realise that religion has also a social or collective aspect. Our forefathers were individual in their worship, individual in their good work. A man would go alone to the temple, present his offering to the gods alone; alone a man builds a temple, or digs a tank. That a number of men could advantageously combine in good work was not realised by them. The faculty of combination was never developed in them.

The third great cause of our national helplessness is faith in the doctrine of fatality. The doctrine of fatality has entered into the very marrow of our national life and has strangled all hope, energy and enterprise. From the peasant to the prince every one believes here that what is written on his forehead will happen, and nothing can avert it; so he has neither the heart nor the courage to fight against what he considers to be inevitable. Our forefathers believed that they were bound hand and foot by an iron chain of *karma*, and they had neither the room nor the need for any exertion.

Then another cause of our national degeneration, which is as much social as religious, is the belief that all men are not entitled to the same rights and privileges. It is a common belief in our country that some are born to rule and some to serve. Women must remain permanently under the servitude of men, the *Sudras* must be the slaves of the *Brahmans*. Manu says that women have no separate religious rite or duty. "The Vedas must not be repeated within the hearing of women and *Sudras*." Even if the husband be a drunkard, or a rogue, still the wife must obey him and serve him as a God; the service of husband is her only religion, and so on. The system of caste distinctions has done incalculable injury to the nation. To speak at present only of one of its baneful effects, owing to its operation millions of men and women of the despised castes have been gradually descending into lower and lower depths of degradation till at last they have almost sunk below the level of humanity. There are *submerged* classes, and there is no hope for them. People in our country do not travel much and hence are not properly acquainted with the conditions of all parts. In Southern India there are whole communities who are treated worse than beasts. A man must be made of stone, who can withhold tears when he thinks of the condition of these people. So many souls these children of God—are not allowed the opportunity to develop. And ultimately the nation is the greatest of losers. If these men and women were allowed to develop themselves they would have added to the strength of the nation. Such is the condition of our country.

Though the system of caste has become sadly perverted, there is a natural division of classes in society.



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"THERE IS NO RELIGION HIGHER THAN TRUTH."

[Family Motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

SIXTH SERIES, CHAPTER XIX.

(Year 1898.)

THE tedium of the night journey between Amritsar and Lucknow, the capital of Oudh, and our next halting-place, was enlivened by the congenial company of the Sirdar Umrao Singh, of Lahore, his wife and children, for whom a carriage had been reserved and who hospitably made us share it. On reaching Lucknow at about 1 P.M., our dear and respected old colleague, Judge Narain Das, F. T. S., whose zeal for the Society is not diminished by the advance of age or the demands made upon him by his public duties, met us with several other members, including Mr. Ross Scott, C.S., whose friendship for H. P. B. and myself dates back to the voyage of the "Speke Hall" on which we three were fellow passengers. At

* Five volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and three of the volumes are available in book form. Prices: Vol. I., cloth, illustrated, Rs. 3-12-0, or paper, Rs. 2-8-0. Vol. II., beautifully illustrated with views of the Headquarters, Adyar, cloth, Rs. 5, paper, Rs. 3-8-0. Vol. III., covering the period of the Society's history from 1883 to 1887, is sold at the same price as Vol. II. It is uniform with Vols. I. and II. and illustrated with many portraits. It will have a special interest in that it introduces to the reader's notice other Mahatmas than those already known. Apply to the Manager, *Theosophist*, or to any Theosophical Book Agency throughout the world.

that time he was a comparatively young civilian, full of enthusiasm and courage, as befitted his Irish nationality. His charming qualities gained the affection of us both, and the prospect of now meeting him at Lucknow where he was District Judge was extremely pleasant. He sent me a note to say that he could not meet us as he was holding court at the time. At 4 P.M., however, we went to his house where he was very nice to us, keeping us for dinner, at which we met two ladies and a gentleman of the station and Mr. Campbell of the British Museum, our fellow passenger from Colombo to Madras, who was also Judge Scott's guest.

The Judge drove us the next day to see the city's sights, including the Gardens, the historical Residency of tragical Mutiny fame, etc. A Branch meeting with a reception to outsiders was held at the house of Rai Narain Das Bahadur, and at 4-30 P.M. Miss Edger gave one of her good lectures. Our fleeting visit to Lucknow was brought to an end the next morning at 6 o'clock when we left for Allahabad, which we reached at 3-40 P.M., having stopped an hour and a half at Cawnpore to see our friends. Miss Edger lectured before the Literary Society of Mayo College that evening on the subject of "Female Education." Our host this time was the same as before, Kumar Parmânand. Many friends, including Mr. Roshan Lal, his wife and sister-in-law, Rai Îswari Prasad, Pandit Aditya Ram, etc., came to see us. At 6-30 P.M. we attended and addressed a meeting at the Kyastha Pathsala and registered thirty-seven names for a class to study Theosophical works and Hindu Philosophy. The next day (March 2nd) I had a touching interview with Babu Cally Kissen, one of the millionaires of the great Tagore family of Bengal, whom I found with his health almost broken up, but, in feeling, the same generous, kind-hearted man as before. In the North Indian Famine of 1897, he remitted the rents of his ryots or agricultural tenants, and paid the Government tax out of his own pocket—a huge charity. At 11-40 P.M. we left for Jubbulpore and arrived there at 6-30 A.M. the next morning. Among the friends who met us were Babu Kalicharan Bose, the loyal T.S. veteran and a philanthropist to the bottom of his heart, and our dear Bhavanishankar, now a seasoned worker and an able Branch Inspector, whose connection with us began far back in the old Breach Candy days at Bombay, when he was a handsome youth with Hyperian curls, but who now at the pre-

sent time of writing (1906) has become transformed into a handsome old greybeard, known throughout India and respected for his valuable services. The place where our quarters were given us was a draughty, windowless, upper storey suite of rooms which we found extremely uncomfortable but attached no blame therefor to our good hosts who had done the best they could under the circumstances.

Lucknow is a great centre of business activity but not conspicuous for spirituality. It is the pivotal point of the railway system of Oudh and Rohilkund, with extensive machine shops, warehouses and other appanages of railway traffic. There are long established industrial specialities, such as the weaving of gold and silver brocades, plain and printed muslins and calicoes, embroideries, glass-work, including coloured bangles in enormous quantities and clay moulding, among others of those dainty little figures, costumed and painted like life, which represent many of the persons of all castes and classes whom one sees when going about in India. One would say that Lucknow was a great intellectual centre for it possesses one hundred and forty printing presses, a paper mill employing 550 hands, and three English and thirty vernacular newspapers. But over the former capital of the Kings of Oudh hangs—if one looks at it from the standpoint of the higher planes—the dark cloud of the aura of the sensual and self-seeking character of the ruling class which made it, up to the time of the British Conquest, a cess-pool of animality. There are, of course, some holy men to be found who shine amid this moral gloom, but they are few in number and do not increase.

We slept so cold that night that the next morning I bought some cotton cloth and nailed it across the open windows of our respective rooms. Our present visit to Jubbulpore included one pleasing incident, the exchange of mutual explanations between an old F.T.S., a Sub-Judge and a man of influence, and myself, and the removal from his mind of an imaginary grievance for which he had kept a grudge against me since 1888 and held himself aloof from our work. Needless to say we both felt glad when the matter was set right. Miss Edger lectured that evening on the subject of religion, in the same open courtyard of a house where I lectured in 1887 and raised a fund of Rs. 2,000 for the support of a Samskrit school. The next day we visited a Hindu Orphanage, founded by Babu Kalicharan Bose, as a Theosophical Society's Famine work. They had thirty-

five boys and girls learning weaving, carpentering and other industries. Upon inquiry I found that they made substantial frames of jungle-wood for Charpâis (Hindu beds), for the extravagant sum of three annas, or about six cents American currency; cotton towels they made at six pies, or one cent, cotton dress cloth at $2\frac{3}{4}$ annas a yard, sleeping carpets at two annas four pies, or about five cents; at such prices house furnishing would be a very easy affair. The fact is that the absolute requirements of the teeming millions of India are so modest as to offer but small inducements to our Western manufacturers of the thousand and one articles of furniture, household fittings and other things that we regard as absolute necessities of life. This is what I reported to the American Government in 1879, when I was acting for it as a Special Commissioner to report what legislation and other steps would be necessary to promote an increase of trade relations between the United States and Eastern countries. After submitting to the inevitable photograph we left for Poona at 8 P.M. passed all night in the train, missed connection at Manmar, were kept there waiting five hours for the next train, got to Dhond at 1-30 A.M. and to Poona at 5 on the morning of the 6th March.

Poona, it will be remembered, is the place where our old and respected colleague, Judge N. D. Khandalwala, Khan Bahadur, has been so long officiating in his judicial capacity with much distinction. He is one of the soundest advisers and most enlightened leaders in our movement in the Orient; a Parsi, universally respected by his co-religionists and by the Bombay Government. He met us at the station, took us to the Napier hotel and at 9 A.M. gave us a reception at his house at which the most influential gentlemen of the Parsi and Hindu community were presented to Miss Edger. At 5-30 P.M. she lectured to a crowded audience. Monday, the 7th, was a busy day; Judge Khandalwala drove us out in the morning, then there was a Branch meeting, then one of the E.S.T., and at 5-30 P.M. Miss Edger discoursed on the subject of "The Path of Progress," at Albert Edward Hall. Many years ago, as I have elsewhere explained, I broke up the injudicious system formerly prevailing, of allowing the chief members of local Branches to stop with us at the station, as in duty bound, until our train should come along: no consideration whatever was given either to their own comfort or to ours, the one thing to be avoided was the appearance even of want of courtesy

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towards the guest or guests. Many a night of sleep had I been deprived of by not interrupting this kindly but unpractical custom. Usually my public engagements for the day would be over by 9 or 10 P.M. and if my train was timed to arrive at 2, 3, or 4 in the morning, one can imagine that the weary traveller would feel only gratitude to his kind hosts if they would drop him at the station at a reasonable bed-time and go to their own homes and beds, leaving him or them to be awakened and put into the train when it came along after having had, perhaps, some hours of refreshing sleep. At Poona I persuaded our friends to adopt this plan, so at 9-30 they left us at the station and we departed in our train at 2 the next morning, our destination being Bellary.

We got to Bellary at 8 P.M. We were met, of course, by the officers of the local Branch, The Hon'ble Rai Bahadur A. Sabhapathy Mudaliar, President; Mr. B. P. Narasimmah, B.A., Secretary, whose name is so well and favourably known for his translations from Sanskrit into English for the *Theosophist* in former times; with them, Mr. R. Jagannathiah, for many years past an Inspector of Branches in the Indian Section. This gentleman, now so intensely orthodox a Hindu, was as intensely heterodox, a free-thinking Bradlaughite, at Madras when we first came there in 1882. Mr. Sabhapathy was one of the most progressive Hindus I have ever met, public-spirited, practical, yet always patriotic and religiously inclined. The land about Bellary is a rich, deep black soil like that of the Illinois prairies, and well adapted to cotton, which is, I believe, the chief crop of the district. Mr. Sabhapathy, as an extensive landowner, was deeply interested in this culture, imported prairie plows from America and used all his influence to get modifications of the pattern which would bring their manufacture within the capacity of the village blacksmith, adopted by the ryots. He was also a grower of sugar-cane and showed me his mills and batteries. Our kind friends lodged Miss Edger and myself in a huge empty house, known as the "Old Bruce Bungalow," the oldest one in the Station and dating back a century. When it was at last possible to retire for the night Miss Edger found herself quite fagged out by the heat, railway travel, broken rest and lecturing of the long tour. There were many visitors the next day, and we had to go to the headquarters of Jagannathiah's pet society, the Samargha Sabha, and of our local Branch, receiving addresses of wel-

come in English, Samskrit and Telugu. In the evening Miss Edger lectured and later, at 9 P.M., gave audiences to inquirers, after which I put pressure on her and got her to go to bed.

As we were to leave for Gooty early the next afternoon, her lecture was given at 7-30 A.M., but in India that means no necessary diminution in the size of the audience, as our experience at our annual Convention abundantly proves. We had visitors up to two o'clock, received presents of fruit and—from Mr. K. Venkatarow, F. T. S.—of money for society purposes, and at 3-44 P.M., left the station for our next stopping place, Gooty. Before taking leave of Bellary, it is worth stating that from a remote historical period the district has been the scene of many fierce fights between Moslems and Hindus and between the warlike chieftans of the two races among themselves. Strange to say, there is very little historical record of the place before the XVI. century, at which time the ancient Vijayanagaram dynasty was overthrown by the Mahomedans. Before that its varying fortunes are only recalled in traditions, few of them trustworthy. Within the Mahomedan period the territory of Bellary was split up into a number of small military holdings, held by chiefs called *Poligars*; an unruly, perhaps unscrupulous set of predatory soldiers who ruled according to their sweet pleasure and enforced their will by the help of the sword. If I remember correctly, they figured in a not very creditable manner during the operations for the suppression of Thuggee and Dacoity. By turns, the suzerainty of the country was vested in the Mahomedan conquerors and the Bijapur chief, from whom it was wrested by Shivaji, the founder of the Mahratta power. It was then absorbed by the Nizam-ul-Mulk, the nominal Viceroy of the great Mughul in the Deccan. From him it was snatched by Hyder Ali of Mysore. Tipû Sultân got it from the last-named sovereign; but at the close of the British war with Tipû Sultân in 1792, the territories which now form the Bellary District fell to the share of the Nizam of Hyderabad, by whom it was ceded to the British in 1800, in return for a force of English troops to be stationed at his capital. In 1818 the District of Bellary was constituted as it at present remains; thus bringing it under the sway of that most marvellous thing, rightly called the Pax Britannica.

The above succinct sketch of the political convulsions through which this one agricultural district has passed, I have thought it worth

while to insert because it is so typical of the history of all the Indian peninsula. Well, indeed, may the British nation feel proud of this marvellous achievement of administrative genius which has been shown in the welding together of all these hereditarily warring tribes, sects and races into one vast body, administered by the greatest civil service that the world has seen since the time of the Romans. Of course there is a fort at Bellary which afforded shelter by turns to the different warrior chiefs who owned the place. It is built upon a height of 450 feet above the plains, is a quadrangular building on the summit of the rock, with only one way up to it, and deemed impregnable by the Mysore Princes. I mention it for the sake of telling the story of how Hyder Ali treated the French military engineers who helped him to improve the fortifications. They did their best according to his orders; but when he found out that he had made the mistake of fortifying a rock which was dominated by a higher peak, he soothed his pride by *hanging the engineers!* That was a way they had in the Orient. Do we not all recall the story of the Taj Mahal, that architectural wonder of the world at Agra, which is said to have been built from the plans and under the superintendence of an Italian architect, although Mahomedan tradition has it that it is a copy of a building in paradise, and that the plan of it was given to Shah Jehan. The story runs that when it was finished the selfish and blood thirsty-emperor put out the eyes of the architect so that he might never produce another building to compare with the Taj Mahal in beauty. Returning from our digression, I now take up the thread of the narrative of this memorable Indian tour of Miss Edger.

Our visit to Gooty was a very brief one. We reached there at 7 P.M. on the 10th March, dined well at the excellent restaurant at the Railway station and were then taken in a torch-light procession to the stone building in which the Samskrit school, started and maintained by our local Branch, is housed, received there an address and were then taken to the travellers' bungalow for quarters. On the 11th there were many inquirers and other visitors and long and friendly conversations with Mr. P. Casava Pillay and the other admirable workers who have been leading this local group so successfully for so many years. There are three of them specially notable, *viz.*, the one just mentioned, Mr. T. Ramachandra Row and Mr. J. Srinivas Row. Men like them bring success to any movement with which they may

connect themselves. Miss Edger lectured once that day but on the next, the 12th, she lectured at 8 A.M. on the "The Finding of God," and at 6 P.M. on "The Theosophic Life." At 8-30 the same evening we left for Cuddapah. Although our train got there at four o'clock the next morning, I found to my regret, a dozen of our members awaiting us. To my friendly protest against their robbing themselves of their night's rest, they would hardly listen; saying that it was a pleasure for them to be there to meet us at any hour of the night or day we might arrive. They took us to the travellers' bungalow where we received many visitors and suffered no little from the heat for the thermometer stood above 100°. In fact Cuddapah is one of the hottest places in India as well as one of the most fever-stricken, for the thin soil rests upon the stratum of that slaty alluvial rock from which the celebrated slabs of stone so extensively used for paving floors and side-walks are quarried. Despite all local disadvantages, however, Miss Edger lectured once that evening.

The next day, the 14th March, was the last one of this long tour. Miss Edger lectured at 7 A.M. on "The Finding of God," at 6 P.M. on "The Theosophic Life," held two conversation meetings in the morning and afternoon, and after the evening lecture, addressed the ladies of some sixty families on "Religion and Female Duty." Then came kindly farewells, and finally at 10-50 P.M. we left for Madras. Early the next morning we got back to our beautiful Adyar, with almost as much joy as the traveller by caravan in the desert who unloads his weary camels in the oasis and rests on the grass beside the spring under the shade of umbrageous trees.

That the tour was a success throughout, has been already stated: it may be repeated that it was pre-eminently so throughout the whole sixty-five days that it occupied. It gave our new recruit a comprehensive view of Northern India from Madras to Rawalpindi, brought her into contact with its various races and enabled her to realise, as she never could have done in her New Zealand home, the reality of the network of influence which our movement has woven throughout Bharatavarsha.

H. S. OLCOTT.

THE ETERNAL PROBLEM.

"DE TOUT TEMPS ET DE TOUT PAYS."

"Our past is clean forgot.
Our present is and is not.
Our future's a seal'd seed plot.
And what betwixt them are we!"

THERE are books which belong to no single nation but to the world at large. Literary beauty is universal. It is the duty and the right of every one to lay hold of it. Shakespeare, Schiller, Voltaire, Dante are, by the nature of their genius and the beauty of their works, neither English, German, French nor Italian. The world is their country, and their language that of the world. Every scholar admires and strives to imitate them. Faust is among the number. To name Faust is to name Goethe. He had worked at it almost all his life-time. While barely twenty-four the first image of the poem flashed across his mind. For close upon sixty years the fervour of enthusiasm over the poem lasted. It was a work à la Penelope.

The Divine Comedy during the middle ages was a sort of universal hive. The modern world needed its own. It alighted on Faust. The bees have set working with no desire to leave off. What piles on piles of works have gone forth from these five letters put together by the finger of destiny on the chess-board! Writing to Eckermann he said: "You ask me what idea I seek to personify in Faust, as if I knew it and was pleased to confide it to my own self. Faust, is an incommensurable subject. All the forces of the mind to fathom it prove vain." The usual rules of criticism do not apply to Faust. It escapes the eye even as the majestic chain of the Himālayas with its snow-clad summits is lost in the clouds. Placing the work as he did on a pedestal above the range of vision of other eyes, the poet finds his own dazzled as he looks up. With its kaleidoscopic faculty it interests diversely every generation. With no end of water could the tub of the Danaïdes be filled. With no end of writing has the last word on Faust been said.

While yet a youth, Goethe had achieved success as a mathematician, a scientist and an alchemist. He had finished his studies, passed his examinations, and found his knowledge wanting, his examiners nothing. This is why Faust says :

" Wir nichts wissen können
Das will mir schier das Herz verbrennen."

(We can know nothing is what almost consumes my heart.) The familiarity he enjoyed with the greatest philosophers of his time enamoured him of philosophy. But his sculptural genius soon wearied of the clouds of German transcendentalism. All he knew or could know were heaps of vain formulas. There was contradiction and discord everywhere. The double "I" within soon troubled him. The evil reigned in him just as well as the good. And it often happened that of these two co-existent forces the evil had the upper hand. Then arose the supreme but terrible question, is evil something positive? Or is it a phantom which effaces itself and disappears at the final settling of accounts? Having gone through all the systems, he had adopted in his philosophic studies a sort of eclecticism.

The influences which govern him are in the past: Homer, Shakespeare, Raphael and Spinoza. These four represent for him the generative element of all modern culture. Science had not been able to lead him into the sanctuary of nature. She had inspired in him but scorn and contempt. The dawn, impregnated with reviving perfumed odours; the rising sun, the silent noon unfolding in the quiet of the country all the splendour of its riches, the splendid sunsets, the starry nights and the potent ring of the horizon, did no longer suffice for that soul—torn to pieces. On the wings of fancy it had traversed the bounds which it would have liked to see disappear as if they were the obedient servants of reason. The problem does not go out of the fatal shell in which it is shut, and the agony of that ambitious but noble spirit bursts forth in a cry of despair, a terrible curse against science for making him the most unhappy of men. And what wonder! Science sneers at what is incredible to her. Victor Hugo has well said: "La science est ignorante et n'a pas le droit de rire; un savant qui rit du possible est bien pres d'être un idiot. L'inattendu doit toujours être attendu par la science." Science is done when she has verified a fact. She studies man as regards his organs and their functions. It is the study of the visible, the study

by induction. To study him as regards his life, his intelligence or what is called the soul, is the study of the invisible, the study by deduction. This she relegates to metaphysics. But for determining the invisible from the visible, the noumenon from the phenomenon, the idea from the form is the aim of the science of sciences, and that is attained by the method of analogy only.

To return. Doubts assail him. "To believe or not to believe?" Here is the inevitable point of interrogation. To escape it he would fain turn from the highway to a bye-path. But lo! there stands the sign-post at the corner of it. Do the dead return? Where and how? And the existence followed by others? Are we conscious of the problem of the eternal monologue of Hamlet. Such questions are easily asked but none more difficult to answer. What philosophy is there he has not looked into? He has rummaged them through when at last the Master stands before him. Who is he? A pattern of virtue but still of kin with those snuffling, long-nosed fellows who go the rounds of streets hawking old clothes. His name was Baruch or Benedictus Spinoza. His was a family of Portuguese Jews. Amsterdam saw him take birth in 1632. Driven from Portugal by the inhuman treatment with which the Jews were then persecuted, a whole colony of emigrants had landed one day on the coast of Holland. This colony constituting itself and multiplying in the bosom of the national life of the Netherlands, became in time a sort of a state in a state. Run your eyes over Rembrandt's pictures and engravings. See how they stir and muster and traffic, this singularly crabbed and picturesque people! They are personages from the Old Testament with their characteristic costume—the men in fur caps and heavy capans: the women bundled up and turbaned in rich stuffs or massive shining fabrics, and dressed up in bizarre ornaments. These patriarchs are Jews of the Portuguese colony, all more or less rabbis and members of that synagogue whence the irregular Spinoza is banished for his heterodox principles. He was put to school to a physician who taught him Greek and Latin, his daughter charming and bewitching him the while. There will always be young people exposing themselves to the danger of reading together. It is the legend of Abelard and Heloise again, the crime of seduction excepted. They loved, they parted. Looks and vows were exchanged and then tears: a simple but sorrowful elegy, the remembrance of which would

not let Spinoza ever dream of marriage. He was as unfortunate as one could be. All the hatred of the corporation was furiously hurled against him. There was even an attempt to murder him. He escaped. But it is not the assassin's knife only which carries death. Where was the food and lodging? Descartes, his master, advised him to take some profession that would leave him free to carry on his studies. He took to cutting optical glasses, as Rousseau later did to copying music. By dint of bestirring themselves the Jews secured his banishment from Amsterdam. He lived then a recluse at The Hague and at Leyden, passing entire weeks at home. One of his friends—and he had many devoted ones, too—offered to lend him a large sum. He refused. "You have a brother," said he, "to whom the money ought to go by preference." Another offered him a pension of 500 ecus (crowns). He was content to accept 300, only just enough for his wants, making over his rights to paternal inheritance to his sister. Heidelberg wanted to have him for professor of philosophy, assuring him of all liberty in teaching. He loved better to rest satisfied with his independent life at The Hague, and lived there to his death. He was forty-four when, exhausted with work and phthisis, he gave up his ghost. His principal work—"The Ethics"—is posthumous. The *exposé* of the doctrine of Descartes, which he published during his life-time, is of less importance. His life, sketched by a single stroke, so full of tribulations and of miseries, reserved to him, however, several advantages for his work. Condemned to isolation by circumstances, without family ties or natural bond, he made it over in all freedom to his genius. No consideration arrested him. He had broken with the Synagogue, and knew that no persecution awaited him on the noble soil of Holland, where one could then think, talk and write, all his own way. It must be said that, in his dejection, he had conserved certain inalienable gifts which characterise his race—the faculty of grasping the position from the first, of examining, verifying, weighing, and of not being content with appearances. Thus prepared, he turned the intense effort of his work to observation. Coolly and with a mind free from prejudice and passion he contemplated in silence the social circle surrounding him, saw his neighbour and studied him, and put off publishing the book, wherein he noted his results, to some day after his death.

Before considering men as making part of a great whole, he gives

the theory of the *rapprochement* between them. It is the endless sum of our sentiments and our motives engendering them reduced to a certain number of formulas. There is no trace of personality, no arguments, no anecdotes, nothing outside of mathematical demonstration, nothing which preaches to you: Believe this, this is good; avoid that, that is evil. And the language he uses is no language but a mechanism, such only being the words and turns as give the greatest guarantee of the sense being perfectly understood. As the name of an author on the title-page of a volume always influences the reader more or less, Spinoza's posthumous work was anonymous. It was his desire that not only should the world not know the work was his, but take it to be a spontaneous emanation of the human-kind. Noticing the glaciers move in every respect like true friends, we naturally ask, how? Even so with humanity. The torrent overflows and is no more. Where does the flood go? Spinoza is bent on this problem. He revolves it by continuous observation sifted by symptoms which he raises around him and classifies methodically. He does not trust to what he sees or hears. History serves him but little. Detaching himself absolutely from all personal ideas and national prejudices, he follows his experience till it leads him to the conclusion, that there is nothing true nor positive but what is good, and that a negation does not exist. This book, the general virtue of which is not to argue, exercised, for a time, a wholly singular influence on the mind of Goethe, which found in this solution the broadest topic of replies to his secret troubles in search of peace.

Faust is at once tragedy and comedy, idyl and satire, descriptive poetry and lyrical philosophy. There is one part in it, however, which predominates. It is satire. The more the poet flings it in the face, pungent, unexpected, and unthought of, the more is it efficacious. If you ask as to who is the protagonist of the play, there is not one, there are two: the hanged and the hangman, Faust and Mephistopheles, even as in the sublime tragedy of Shakespeare, Othello and Iago. The place where the drama develops itself is the soul of Faust, vast, varied and richest by far of all the scenes. But among the cruel temptations which assail the deductions and dangers which he seeks and challenges, his impotence in blunting the shafts of satire of his subtle and terrible servant is conspicuously revealed. The author peeps through his satire as the great sceptic of modern Germany.

The satirical parts of the book are precisely those which are æsthetically the most beautiful, because the poet finds therein his all, because there he obeys the invincible instinct of his inclination. The amorous transports of rejuvenated Faust, the dear simplicity, the ingenuous love, the blow and the crime of the illiterate Margaret, move us powerfully and wrest from us a tear. But the poet seems to enjoy it and on the same page dries the tears which bathe it. Mephisto has not the enormous horns, the obscene tail, the black wings, the soot, the horrible snout and the eyes of fire, all the fierceness and the fright, a little academical, of the universally accepted devil. He jests and is a jovial fellow, draws us to himself with a smile ; we are almost glad as we hear his steps draw near and we seem to be in good company when he is on the scene. What refinement when he says—

“ Von Zeit zu Zeit seh'ich den Alten gern,
Und hüte mich, mit ihm zu brechen.
Es ist gar hübsch von einem grossen Herrn,
So menschlich mit dem Teufel selbst zu sprechen.”

(From time to time I willingly see the ancient and guard myself from breaking with him, it is so courteous of so great a Lord as to speak kindly even to the devil.)

Iago is repulsive. He broods on revenge and that implacable hate which suggests perfidy and crime. This sympathetic Mephisto is wholly a creation of the German poet, and is so finished and perfect in each one of its parts, that the hallmark it bears sets the poet down as a genius of the first order. He represents an abstract idea, the spirit of doubt, the spirit which denies.

But a doubt so airy, a negation so subtle and in such apparent finery and carelessness, that one would like to be able to doubt and deny again with as much ease. Mephisto is the incarnation of satire : a satire which rarely tears and mangles, but opportune, philosophic and ever fit, its stings being similar to a succession of pin-pricks. Through this perfect Mephisto, the poet demonstrates that though there are many things we can resist, the fascination of those privileged beings who have the gift of raising a smile, is what we cannot resist. There is nothing practical in this world that he cannot give lessons in to the greatest of doctors. An encyclopædia of all literatures, Mephisto has read over all theories and can apply them at need. Were he placed before the members of the Academy and questioned as to the exact

sciences, he would not content himself with ridiculing them, but answer *bel et bien*, convincing them he knows better by far than all of them put together.

Like Leonardo da Vinci, Goethe anticipated long before by rapid intuitions, the later ideas of science, and thus penetrating the most secret parts of nature, preferred always the more to the less remote, “the problem of them both being the transmutation of ideas into images,” as Pater says. And this he does in the “*Elective Affinities*” and the first part of Faust. But with all this over-much science Goethe when expiring cried for “*Licht, mehr Licht.*” This cry for light more light is the general cry of all nature. It resounds from worlds to worlds. What this brilliant genius, the elect of the Almighty cried for, is what the most humble of his children, the lowest in the scale of animal life, the molluscs cry for, from the depths of the ocean. Where the light does not reach them, they do not wish to live. The flower asks for it, and so do the animals, who share with us our labours, rejoice in it. Out in the garden we see the birds, “singing hymns unbidden.”

“ In the golden lightning of the sunken sun

* * * *

Like an embodied joy whose race is just begun.”

But see in the tangled growth of the tropics the fierce and persistent death-grapple for light ! How the tall trees, main victors in the fight, strain upward emulously towards the air and the sunshine ! Do not these set our soul vibrating ? It is barbarous science and obdurate pride which set down all animate nature so low as to separate man from his yet undeveloped brothers. The poet seems to feel this when he says—

“ He prayeth well, who loveth well
Both man, and bird, and beast,
He prayeth best who loveth best,
All creatures great and small.”

Nothing is so certainly within us as that Light, “which, never seen itself, makes all things visible, and clothes itself in colours. Our eyes feel “not its rays, but our hearts feel its warmth.” How many are the flowers that open their leaves to the sun, but only one follows it. The heart that like the sun-flower not only opens to God, but obeys Him also.

“ Him the gods envy from their lower seats ;
Him the three worlds in ruin should not shake ;

All life is lived for him, all deaths are dead ;
Karma will no more make
New houses. Seeking nothing, he gains all ;
Foregoing self the Universe grows ' I. '

PESTONJI DORABJI KHANDALEVALA.

THE UNIFICATION OF THE THREE SCHOOLS OF HINDU PHILOSOPHY.

[Concluded from p. 671.]

I HAVE thus far, lightly, very lightly, brushed the outskirts of a vast field of inquiry ; I have, of necessity, had to omit the logical proofs and Vedic texts that go to maintain my positions ; I have been brief and clumsy, very often at the cost of clearness, and I can only say that I have done the best possible under the circumstances.

This is an attempt, however feeble, to reconcile lines of thought that have remained divergent, nay conflicting, for the last 2,500 years. There are before the world the splendid Bhāshyas of the Founders and the marvellously acute discussions thereon by their followers. All these devote themselves to the task of each proving his own school right and the others wrong and deluded ; but, alas ! not one of them has tried to reconcile and unify the teachings. I am as a worm in the dust beneath their feet ; but, in my heart of hearts, I feel that but for the key given me by the teachings of my revered teacher H. P. B., I might have groped about for all time, in the darkness of ignorance and in the intricate mazes of subtle dialectics. And, once again, I doggedly affirm that the three Founders *were* sent to the world from the Great White Lodge and they can but teach one and the same Basic Doctrine. They *cannot and do not* contradict one another. Then why do we not find it in their Bhāshyas ? Ah ! there is the crux, the pity of it. I hold that we have not before us all the materials on which our religion, philosophy and science are based. What is left us is but a part of the whole, and a useless part it is, nay, a mischievous part. My reasons are :—

(1) 'The Rig Veda, in spite of the Brāhmanas and the mass of gloss and commentaries, is not correctly understood to this day.

Why is this so ? Evidently because the Brāhmanas themselves require a key (S.D. Vol. I. xxvii, Introduction).

'The late Swāmi Dayānand Sarasvati, the greatest Sanskritist of his day in India, assured some members of the T.S. that the most important tracts on the sacred books were stored away in countries and places inaccessible to the European Pandits. What crossed the Kalapani from India to Europe were only the bits of rejected copies of some passages from our sacred books.' (Ib., xxix).

Śrī Mādhvāchārya in his Sūtra Bhāshya quotes many Vedic texts that cannot be found in the copies now existing and are classed as 'Apathyamāna Sruti.'

And now comes the blind Pandit Dhanraj to say that he knows by heart four complete Bhāshyas on the complete Vedas—not the patches now extant (*Theosophical Review*, March, p. 37).

'Professor Max Müller shows that no bribes or threats could extort from the Brahmins the original text of the Vedas. Whether Europe has the complete text is very doubtful and the future may have very disagreeable surprises in store for the Orientalists' (S. D., Vol. I., xxiii).

(2) 'The Books of the Vedānta (the last word of human knowledge) give out but the metaphysical aspect of this world. Cosmogony and their priceless Thesaurus, the Upanishads, require now the additional possession of a master Key to enable the student to get at their full meaning. The reason for this I venture to state here as I learned it from a master.

There are over 150 Upanishads enumerated by and known to Orientalists ; but of the genuine texts there does not exist a fifth of that number. The Upanishads contain the beginning and the end of all human knowledge, but they have now ceased to reveal it, since the day of Buddha. Half of their contents have been eliminated, while some of them were re-written and abridged. This is explained by a tradition recorded in one of the MSS. on Buddha's life. It says that the Upanishads were originally attached to their Brāhmanas after the beginning of a reform which led to the exclusiveness of the present caste system among the Brāhmanas, a few centuries after the invasion of India by the twice born. They were complete in those days and were used for the instruction of the chelas who were preparing for their initiations. This lasted so long as the Vedas and the Brāhmanas

remained in the sole and exclusive keeping of the temple Brahmins—while no one else had the right to study or even read them, outside of the sacred caste.

Then came Gautama. After learning the whole of the Brahminical wisdom in the Rahasya of the Upanishads and finding that the teachings differed but little, if at all, from those of the Teachers of Life, inhabiting the snowy ranges of the Himālayas, the disciple of the Brahmins, feeling indignant because the sacred wisdom was thus withheld from all but the Brahmans, determined to save the whole world by popularising it. Then it was that the Brahmins, seeing that their sacred knowledge and occult wisdom was falling into the hands of the Mlechhas, abridged the text of the Upanishads, originally containing thrice the matter of the Vedas and the Brāhmanas put together, without altering, however, one word of the texts. They simply detached from the MSS. the most important portions containing the last word of the Mystery of Being. The key to the Brāhminical Code remained henceforth with the initiates alone—such is the Esoteric tradition beyond the Himālayas.

There are 108 Upanishads in the Telugu edition and this is the number accepted by all the educated Brahmins I have come across. But the Calcutta edition has a number of Upanishads that are not to be found in the Madras edition—the Nila Rudra, Chhurika, Kanthasruti, Brahmabindu, &c.

The two editions differ greatly as to the text of some of the Upanishads, going so far as to omit a large number of Slokas. For example, the Nāda Bindu, the Tejo Bindu, the Dhyāna Bindu and many others are quite unrecognisable in their Bengali costume. The Tejo Bindu is 16 pages in the Madras edition and but one page in the Calcutta edition.

In the Nāda Bindu, the famous passage about Ātma Gñyānis and Tattva Gñyānis is inexplicable as it stands in the Madras edition. But the text as it is given in the Raja Yoga by Tūkaram Tatya is more correct and grammatical; but the meaning is quite different. The Hatha Pradīpikā (chapter IV.) bodily quotes the latter part of the Nāda Bindu Upanishad; the text is correct and the meaning clearer with the assistance of the Commentary. Sankarāchārya quotes very largely from the 10 Upanishads, but very rarely from the remaining 98, even when these treat of the same subjects. When commenting

on the passages in the Gītā and the Upanishads that treat of practical Yoga he might very well have quoted from the S'āndilya, Darśana, Yogaśikha, Yogachūdāmani, Yoga Tattva, Yoga Kundalī, Bhāvanā, Varāha, &c.

Many of the Upanishads are in the last degree philosophic or Upanishadic in their nature. Some are mere collections of so many formulas with appropriate ceremonies for the invocation of various powers in nature—a work fitter for the Atharva Veda, and the Mantra S'astras. Among others I may mention the Bhāvanā, Hayagrīva, Sarasvati, S'uka Rahasya, Sāvitrī, &c. The Akshamālā treats of rosaries; Bhasmajābāla of the holy ashes: the Vāsudēva of the caste marks of the Vaishnavas: the Muktika is but a catalogue of the names of the 108 Upanishads; the Kalisantārana is but a series of repetitions of the name of Rāma. Pandit Bhāshyachārya affirms in no mild terms that some of the Upanishads are but very recent compilations and mentioned the Vajra Sūchi as an example. The same remark applies to many others, taking into consideration their non-Vedic style and diction and the modernness of the subjects treated therein.

Many of the Upanishads are full of passages that are extremely faulty in their construction and grammar, so that it is extremely difficult, nay sometimes impossible to make out the meaning. Sometimes a sloka has only the first foot, sometimes the second and very often three. The magnitude of the evil will be understood when we know that a word misplaced or left out, say an interchange of the *right* for the *left* changes the whole meaning.

Very many of the Upanishads are ill-constructed and seem as if put together by chance. The first ten lines treat of Vedāntic metaphysics. Then at once the subject changes to Yoga; it goes on for another ten lines when *in* comes a dissertation about the Sannyāsis, or the Asramās, or the sacred thread, or the tuft of hair. Everything is in a jumble and seems as if surprised into petrification in the act of dancing to the music of Orpheus.

The same passages occur again and again, with no excuse for their frequent appearance, in many of the Upanishads,—for instance the famous lines about the Prānāva, in the Māndūkya Upanishad.

“S'ri Sankarāchārya wrote many a Bhāshya on the Upanishads. But his original treatises, as there are reasons to suppose, have not

yet fallen into the hands of the Philistines" (S. D., Vol. I., 269, 270, 271).

The Brahma Sûtras are in no way better. The three Bhâshyas differ as to the very number of the aphorisms. They are in doubt as to whether a Sûtra is Pûrvapaksha (an objection) or Siddhânta (conclusion); as to whether it is one Sûtra or made up of two. Madhvâchârya interprets the Sûtras from the first to the last in an entirely different manner from the two other Bhâshyakârâs; but while S'ankara and Râmânûja give forced interpretations and imaginary connections of the Sûtras, Madhva supports every one of his opinions by quotations from the S'ruti or the Purânâs, which, strange enough, are marvellously apt. His Bhâshya is the briefest of the three and contains no opinions of his own or conclusions based upon dialectics, but is a collection of the originals upon which the Sûtras are based. It is clear, natural and consistent; and to those that look deeper with the searchlight of the teachings of H. P. B., a veritable mine of occultism and the nearest approach to the Esoteric Doctrine given to the world by her. In his Bhâshyas on the Upanishads he quotes from many a work whose very names are now lost. Again S'ankara and Râmânûja quote from many previous writers on the same subject, whose works are now lost.

Says H. P. B.: "And there are still weightier reasons to believe that the priceless Bhâshyas on the Esoteric Doctrine of the Brahmins, by their greatest expounder, will remain for ages a dead letter to most of the Hindus" (S. D., Vol. I., 271, 272).

And now Pandit Dhanrâj has dictated portions of a Bhâshya, by Barhayana, in 80,000 slokas, on the original Brahma Sûtras, numbering 10,000. He claims to know the original Sûtras of the six systems of Hindu Philosophy, all with Bhâshyas (*Theosophical Review*, March, 1906, pp. 36-37).

As to the Gîtâ, the same blind Pandit has dictated 700 slokas of what he declared was the second half and continuation of the Gîtâ now current.

Svâmi T. Subba Rao once said that there exists in a temple at Kandy in Ceylon, a commentary on the Gîtâ, as big as the Mahâbhârata.

There is a wide-spread tradition among the Hindus of the South, that the so-called S'ankara Bhâshya on the Gîtâ is not by the

original S'ankara. And, of a truth, the style and matter compare but very unfavourably with those of the Bhâshyas on the Upanishads and the Brahma Sûtras.

Pandit Dhanrâj has dictated some 100 slokas of the real original Bhâshya on the Gîtâ, by the real original S'ankara, the current one having been decided to be spurious. It seems to be a sort of an abstract of the alleged Gobhila Bhâshya on the Gîtâ. He further claims to know by heart 52 Bhâshyas on the Gîtâ.

In the face of all these proofs I am led to think that *we have not the original texts of the Bhâshyas before us*. And why?

"It has been claimed in all ages, that ever since the destruction of the Alexandrian Library, every work of a character that might have led the profane to the ultimate discovery and comprehension of some of the mysteries of the secret science was, owing to the combined efforts of the members of the Brotherhoods, diligently searched for. It is added, moreover, by those who know, that once found, save three copies left and stored safely away, such works were all destroyed. In India, the last of the precious MSS. were secured and hidden during the reign of the Emperor Akbar.

It is maintained, furthermore, that every sacred book of that kind, whose text was not sufficiently veiled in symbolism, or which had any direct references to the ancient mysteries, after having been carefully copied in cryptographic characters, such as to defy the art of the best and cleverest paleographer, was also destroyed, to the last copy. During Akbar's reign, some fanatical courtiers, displeased at the Emperor's prying into the sinful religion of the infidels, themselves helped the Brâhmanâs to conceal their MSS." (S.D., Vol I., xxii, xxiii, Introduction).

"There is a tradition in India that the real secret commentaries which alone make the Veda intelligible, though no longer visible to profane eyes, still remain for the initiates, hidden in secret caves and crypts. The occultists assert that all these exist, safe from Western spoliating hands, to reappear in some more enlightened age, for which, in the words of the late Swâmi Dayânanda Sarasvati, the Mlechchas will have to wait" (Ib. xxxv, Introduction).

If the original works were ever to be given out to the world, I have an innate conviction that the teachings of S'ankara would be found to agree fundamentally with that of the other Founders; that they

will be the quintessence of clear common sense, irrefutable logic, and primeval esotericism ; that the weak and filmy theories attributed to him will have no place in them ; and that it is the perennial fountain from which sprang the two other schools, each but a different exposition of the same truths, when the original teachings were either lost or distorted.

And till then, in the words of H. P. B., "the writer of the present article must be prepared beforehand to meet with great opposition and even the denial of such statements as are brought forward herein. . . . Facts there are and they can hardly be ignored. But, owing to the intrinsic difficulties of subjects treated, and the almost insurmountable limitations of the English language to express certain ideas, it is more than probable that the writer has failed to present the explanations in the best and the clearest forms" (S.D., Vol. I., 273.)

Brothers, "I have here made a nosegay of culled flowers, and have brought nothing of my own but the string that ties them" (S.D., Vol. I., p. xlv, Introduction).

C. R. SRINIVASAYANGAR.

THE MAHOMMEDAN "FIRE BATH."

SOME time ago I witnessed a curious ceremony, of which, at the request of the President-Founder, I send an account. Possibly there may be some one among your readers who could give more information on the subject, as I can only relate what two of us saw and were told at the time. We could not even wait to the end, because of an accident which obliged us to leave before the conclusion of the rite.

The ceremony was the Mahommedan "Fire Bath." It took place in a large open space in Slave Island, Colombo. We arrived there at 9 P.M. The streets were crowded, and we passed several groups of masked men, some dressed in gorgeous clothes, while others had adorned their dusky skin with white or yellow paint to imitate tigers or some other animals. Just then it began to rain very heavily, and a Sinhalese man was so kind as to invite us to take shelter in his verandah. This gave us the chance of making some

inquiries as to the purpose of this ceremony. We were told that it was the last of a series of festivals held every year in commemoration of the death of two nephews of the Prophet, Hussan and Hoossan, who were killed in a battle between two parties, owing to a dispute as to the succession of the Teacher. The Fire Bath is considered a cure for sickness ; and if people get ill during the year they sometimes make a vow to pass through the fire if they recover. This is about all that the people could tell us. In about half an hour's time the rain ceased, and we were told that the fire was being made ready.

In front of the house where we took shelter a scaffolding had been erected, where we could hire a seat for one rupee. We were glad of this opportunity, for the place was so crowded that we could hardly see anything. The structure did not seem particularly strong, but it offered a splendid view, so we ascended the rickety ladder. In the centre of a large open space a circular pit had been dug, about ten or twelve feet in diameter, and perhaps four feet deep. In this had been thrown a large quantity of fire-wood, over which a whole tin of kerosene oil was poured and then set on fire. At first the smoke was dreadful, but gradually it cleared up, and a bright fire was burning.

Now came from the crowd all kinds of people, Mahommedans, Tamils, and Sinhalese, with offerings of firewood, chillies, incense and money. The sacrificer placed the gifts on his head, and walked slowly round the fire ; some only once, others three times. Sometimes a father or mother came, carrying a small child ; a bundle of wood was laid on the little head, the child had to hold it with one hand, the other relations joined hands, and thus walked in procession round the pit. When the round was completed, the offerings were thrown into the flames ; first the wood, then the chillies and incense, and last of all the money. The latter is not touched by anyone, but buried the next day, when the pit is closed. Not till the following year, when it is opened again, are the street-boys allowed to pick it up.

It was a grand sight on this dark night, nearly the whole place lit up by this huge fire, by the side of which the gas-lamps seemed like little stars. Against the glow of the fire were thrown out the forms of the devotees in their bright oriental costumes, making their offerings, saying prayers with bowed head and folded hands, then stretching out their arms to the fire, and some also to the four

quarters of the earth. There was one man who reminded us of Titan. He seemed to be in charge of the pit, and we laughingly called him the chief stoker, because he was continually poking the burning wood with a large beam, throwing the sparks far and wide. The heat now became so intense that, although we were at a considerable distance, we had to cover our faces.

We had been told that the ceremony would take place at 10-30 P.M.; but it became midnight and still there was nothing to be seen but the roaring fire and the continual offerings. Now and again a diversion was created by a group of masked coolies, dressed in fantastic costumes, who performed a dance in front of us in the hope of receiving some money. Upon inquiry we were told that the people would pass through the fire at 2 A.M. Our faces fell, for we had been sitting there already for three hours in the damp and cold night air, chilled in the back and scorched in front. We thought, however, as the proverb has it, "In for a penny, in for a pound." We had been waiting so long now that we decided to see the end of the affair; the more so since the crowd was so dense that it would have been difficult to pass through.

At about 1 A.M. three men appeared, dressed only in white loin cloths, each wearing a garland of flowers round his neck. In one hand was held a white muslin cloth, which was waved over the fire, and then withdrawn, while they performed a kind of step-dance round the pit, chanting all the while, "Hussan, Hoossan! Hussan, Hoossan!" Having been once round, they disappeared into a small temporary temple. From this resounded the whole evening the monotonous music of the *tom-tom* or native drum. These three men were the only persons who looked as if they had anything to do with a religious rite. There were others who joined them in this chanting round the fire, but they were dressed in ordinary clothes. Some of the latter and the "chief stoker" now prevented the people from throwing any more fuel into the fire. It was amusing to watch, sometimes, a bundle thrown a long way, from among the crowd, being caught by the men before it reached the pit, while at other times again it would fall into the flames in spite of their efforts to prevent it. All the wood now offered was laid at the door of the temple.

About 2 A.M. the fire had subsided, and only a mass of glowing

coals was left, through which small blue flames were creeping to and fro. We were told that the people who were to walk through the fire had now gone for the bath which it is customary for each devotee to take before attempting to cross the blazing pit. The three men repeated their chant from time to time, and at last jumped straight across the pit in about three leaps. It did not seem to hurt them, and they came back the same way. Then several men, each dressed in a single white cloth, and a child on his arm, also crossed the fire. One of them stumbled in the centre of the pit and nearly fell, but he succeeded in gaining the opposite side, where people were ready to support him. The three men who went in first continually crossed from one side to the other, and even danced all over the coals, without receiving any apparent injury. But all others, after crossing once, had to be supported, and were taken into the temple. We thought they were burnt, but were told that no one ever gets hurt during these festivals, and that they were not suffering pain, but were in a state of ecstasy. There was then a great stir, and we could see that a woman was going to pass through the fire with her child. It was dreadful to look on, and, in the midst of all this excitement, there was a sound of breaking wood, and the floor under our feet began to move! The front of it sank, and we felt ourselves slipping forward. A man and a girl in front of us were precipitated right over the edge of the scaffolding, and their chairs after them. My own chair was not more than a yard and a half from the edge, and I wondered what would happen next, as the slightest movement was likely to throw us all over. A few moments of suspense followed; then the strain was broken by one of the gentlemen holding my arm and asking me to rise carefully, as he would assist us in getting down. Although very much frightened, everyone escaped safely, even the persons who had been so suddenly thrown down. We had spent a most exciting five hours viewing one of the strangest sights we ever witnessed; but, after this incident, we had no mind to stay any longer. Fortunately our rickshaws were close at hand, the policemen made a way for us through the crowd, and that was the last we saw of the "Fire Bath."

S. PIETERS.

THEOSOPHY, THE BIBLE, AND SCIENCE, ANENT DEATH.

THE subject of death, of the possibility of a life beyond it, and of the nature of that life, is one that occurs to the thinking man quite often, and, as he grows older, it becomes of greater and greater moment to him. He wants definite information about it, information that is the result of investigation, research, and experience; information that seems reasonable and harmonises with common-sense.

Theosophy gives this information. Theosophy is not a religion; it is a system of philosophy, and it gives definite facts on the subjects concerning which we need to know in order to live a right life. It gives a rational explanation of the world in which we live, of our place in the universe, of our relations to the Creator, to our fellow-man, and to the lower kingdoms; of death and the life beyond it, of the goal of human existence, and of the method of attaining that goal. And it gives this information as the result of definite study and investigation by trained and competent students, whose researches have been verified over and over again, so that there is only the slightest possibility of error. The statements of Theosophy are to be accepted only if they conform to reason, only if they are in analogy with our own experience, for Theosophy has no creeds and no dogmas which any one must believe, the motto of the Society being "There is no religion higher than truth."

Religion and science also make certain statements anent these subjects, and their statements are believed by many of their followers. Inasmuch as truth is always the same in no matter what language it may be clothed or by what set of people it may be believed or proclaimed, the assertions of Theosophy concerning these subjects should be confirmed, in part, at least, by religion as well as by science. There is not space here to prove that in *all* of its cardinal principles Theosophy is confirmed by the Bible or by modern science or by both; but it may be well to show that both the Bible and modern scientific men affirm certain aspects of the life after death, which affirmations coincide with some of the Theosophical teachings on the

subject, though, of course, neither the Bible nor science gives anything like the details that Theosophy gives.

Theosophical teaching about the nature of death and the life beyond it, may be briefly summarized as follows: Man is an immortal soul and the physical body is only a sheath which he uses on earth for the purpose of co-operating with evolution and of gaining wisdom, acquiring strength, and developing love for humanity; death is but the dropping of the physical body and is only a stage in his progress; after death he is exactly the same man as before, in faults and in virtues, in disposition and in character; it is only his body that has changed, and he is now clothed in his astral body, which is finer in quality than physical matter; he is not in some far-off region, but on the contrary is usually in the same surroundings as before; inasmuch as astral matter interpenetrates physical matter, he can pass readily through the latter; he cannot be seen by merely physical vision, but he can easily be seen by one who has developed astral vision; he perceives what is going on on earth and often takes a deep interest in it; in unusual conditions—such as when there is a "medium" present—he can move physical objects, write physical messages, play musical instruments, create coloured lights; he can also gather physical matter around himself in the shape of a physical form and he can then speak and be spoken to by living people; he remains on the astral plane until he has been cleansed of his earthly passions and appetites; his next step is that of going into a realm of matter finer than the astral, which is called mental matter; here he enjoys the utmost peace, happiness, and rest, and here he also assimilates the results of his lessons and experiences on earth, spending as many years in this condition as are necessary for the perfect fulfilling of its purpose.

His further evolution obviously necessitates his returning to physical life, in a human body of course, so that he may continue his career of development unto perfection. But this need not be especially referred to in this paper.

In what respects does the Bible confirm this teaching? It may be well to consult the old testament as well as the new.

In the First of Samuel, chapter XXVIII., verses 7 to 16, inclusive, the following is given: "Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire

of her. And his servants said to him, Behold there is a woman that hath a familiar spirit at Endor. And Saul disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, divine unto me by the familiar spirit, and bring me him up, whom I shall name unto thee. . . . Then said the woman, whom shall I bring up unto thee? And he said Bring me up Samuel. . . . And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, what form is he of? And she said, An old man cometh up; and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself. And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do. Then said Samuel, wherefore then dost thou ask of me, seeing the Lord is departed from thee, and is become thine enemy."

This is a case that directly confirms Theosophical teaching on the subject. Samuel, who had died some time before, is seen to be within calling distance of the earth; the "woman that hath a familiar spirit" and by means of whom he is brought up, corresponds with the modern "medium;" the conversation between Samuel and Saul and the fact that Saul perceived that the form was Samuel, shows that Samuel was still the same man, in bodily outline as in intellect, that he had been during physical life. And Samuel's question, "Why hast thou disquieted me, to bring me up," confirms another Theosophical statement—that it is better not to cause dead people to return to the physical plane, as that retards and interferes with their evolution toward higher planes.

In the Ninth chapter of St. Mark, verses 2 to 8, inclusive, we have another instance corroborative of Theosophical statements about the life after death. "And after six days, Jesus taketh with him Peter, and James, and John, and leadeth them up into an high mountain, apart by themselves: and he was transfigured before them. . . . And there appeared unto them Elias with Moses: and they were

talking with Jesus. . . . And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves." Here three living men, Peter, James, and John, saw two men who had died long before, Elias and Moses, talking with Jesus. So there are emphasized the Theosophical truths that death does not change the man, that death is of course not the end of things, that the dead man is frequently around us here, and that he can appear and speak and be spoken to on the physical plane.

Though these very clear statements in the Bible as to the reality and nature of the life beyond death are rarely dwelt upon by the average preacher or orthodox churchman, it must not be forgotten that they have been and are emphasized and believed in by the more intelligent and enlightened clergymen and laymen. The late Bishop Newman said, "I believe in the communication with departed spirits. Nothing is more clearly taught in the Bible."

Turning now to the department of science, it will be interesting to note the statements of the most eminent scientific men about the importance of inquiry into and study of these subjects and also about their own opinion in consequence of personal investigation of the facts.

Professor Sir William Crookes, formerly President of the British Association for the advancement of Science, and of the Society for Psychical Research, said several years ago; † "Psychical science seems to me at least as important as any other science whatever. It is the embryo of something which in time may dominate the whole world of thought."

Dr. Alfred Russel Wallace ‡ "holds that proof of the existence of the soul beyond the grave is already established. The study of the spiritual nature of man, he says, is coming more and more to the front of human inquiry." "Spiritualism," says Dr. Wallace, "means the science of the spiritual nature of man, and that is surely a science which deserves a place among the investigations of mankind. . . . I am a Spiritualist, and I am not in the least frightened of the name! It is only because the scientific investigations of Spiritual-

* Quoted in "Brief on Immortality," by Dr. Ostrander; Chicago, 1902, p. 137.

† Address to the Society for Psychical Research, Jan. 29th, 1897; reprinted in the Annual Report of the Smithsonian Institute for 1899, p. 189.

‡ Quoted in *The Life of Truth*, April 8th, 1905.

ists are confounded in the popular mind with the chicanery and imposture of a few charlatans that the indiscriminating world has not studied the literature of Spiritualism. A study of that literature, an honest and unbiased examination of spiritual investigations, would prove to the world that the soul of man is a reality, and that death is not the abrupt and unreasoning end of consciousness."

Dr. A. van der Naillen writes: * "I have had thousands of tests in psychic research satisfactory to myself, carrying with them absolute proof of the continuation of life; but, you know, others who have never participated in such experiments, or who are not sufficiently developed to be gifted with the same illumination at least, cannot be convinced. I can only say that during forty years of investigation, always holding science in one hand as a counterweight, and running through all the phases of psychic science and, in Europe as well as America, interviewing and experimenting with the highest authorities everywhere, I am absolutely certain of the continuation of life after terrestrial death."

Sir William Crookes states: † "That certain physical phenomena, such as the movement of material substances and the production of sounds resembling electric discharges, occur under circumstances in which they cannot be explained by any physical law at present known, is a fact of which I am as certain as I am of the most elementary fact in chemistry. My whole scientific education has been one long lesson in exactness of observation, and I wish to be distinctly understood that this firm conviction is the result of most careful investigation." Some of the phenomena he observed are: "The movement of heavy bodies without contact, but without mechanical exertion. Alteration of weight of bodies. Movement of heavy substances when at a distance from the medium. The rising of tables and chairs off the ground, without contact with any person. The levitation of human bodies. Luminous appearances. The appearance of hands, either self-luminous or visible by ordinary light. Direct writing. Phantom forms and faces." Then follows an account of the appearance of and experiments with a dead girl, Katie King, who, with the aid of an exceptionally pure and desirable medium,

* Quoted in "Proofs of Life after Death," compiled and edited by Robert J. Thompson, Chicago, 1902, p. 86.

† *Ibid.*, p. 85.

Florence Cook, appeared in physical matter. These experiments were conducted at the Professor's house, under his direct supervision. Forty-four photographs were taken of Katie King as she materialized, and in different positions. Concluding, Sir William writes: "... to imagine, I say, the Katie King of the last three years to be the result of imposture does more violence to one's reason and common-sense than to believe her to be what she herself affirms."

Professor James H. Hyslop writes as follows: * "When I look over the whole field of the phenomena, and consider the suppositions that must be made to escape spiritism, which not only one aspect of the case, but every incidental feature of it strengthens, ... I see no reason except the suspicions of my neighbours for withholding assent."

Dr. Paul Joire affirms † that "The conclusion to be arrived at from these philosophical, scientific and experimental considerations are:—

First: That the intelligent principle which outlives corporeal nature exists in man.

Second: That in his future life the principle commonly called the soul preserves to a great measure the qualities and dispositions which dominated it in its terrestrial life.

Third: That this supra-terrestrial life is under the influence of the life in this world, which prepares it for the after-life. The soul ought always to reach a certain development, and by elevating itself on this earth above everything that lowers it and brings it close to matter it will be much easier attaining perfection."

Prof. H. L. Hartzog writes: ‡ "I believe in the continuation of the existence of the soul for the reason that science teaches and proves that nothing can be annihilated."

The opinion of Professor Sir Oliver Lodge is expressed in the following language: ¶ "If any one cares to hear what sort of conviction has been borne in upon my mind, as a scientific man, by some twenty years familiarity with these questions which concern us, I am very willing to reply as frankly as I can. First, then, I am, for all personal purposes, convinced of the persistence of human existence

* *Ibid.*, p. 107. † *Ibid.*, p. 38. ‡ *Ibid.*, p. 51. ¶ *Ibid.*, p. 134.

beyond bodily death ; and though I am unable to justify that belief in a full and complete manner, yet it is a belief which has been produced by scientific evidence ; that is, based upon facts and experiences, though I might find it impossible to explain categorically how the facts have produced that conviction. . . ."

" . . . suppose that I am asked further : Do you consider that trance utterances are ever due to the agency of departed persons ? I am bound to say that, as regards the content or intelligence of the message, I have known cases which do very strongly indicate some form of access to a persistent portion of the departed personality ; and occasionally, though rarely, the actual psychical agency of a deceased person is indicated."

These are the statements of some of the most eminent scientists in the world, men who represent almost the greatest intellectual development of the age, and who are recognized as being admirably equipped to carry on investigations, to study facts, to guard against mistake and deception, and to form reasonable and common-sense opinions. The result of their many years' inquiry into the matter of death and the life beyond it, is to corroborate very emphatically, so far as they go, the Theosophical teaching on the subject.

Scientists recognize, what Theosophy has always asserted, that man is an immortal soul ; that, as such, physical death is not the end of his consciousness, but that his existence continues beyond it ; that after death he preserves virtually the same characteristics and dispositions as during physical life ; that the purpose of earthly existence is to elevate him as a soul above everything that is low ; that death does not remove him to some distant place, but that he remains in close proximity to the physical plane, so that under some conditions he can come actively into touch with it by moving physical objects, by writing, by producing sounds, and by appearing in a temporarily-materialized physical body, so that he may be seen, recognized, spoken to, and photographed.

These facts, which throw a flood of light on the problem of death, are of transcendent importance to every person. By showing that death is not the end of things, that after it we are the same people as before, that we are then in the immediate neighbourhood of those whom we love and who love us, that it is possible for us to come into

touch with those whom we have left behind and to communicate with them, that we have a splendid career before us that will eventually lead us to perfection,—by giving this information, which in many respects confirms biblical as well as Theosophical teaching, modern scientific men have lifted a great load from many a heart and mind.

Such knowledge tends to remove the fear of death for ourselves as for our friends ; it helps us to live a serene and calm life and to do our work peacefully and happily, for we can recognize that law and order and goodness reign in the after-death realms as well as here, and that the person who tries to live a right life need not fear anything in the universe.

Theosophy tells us far more than the Bible or science does about the hereafter, and the additional knowledge which it gives is in thorough harmony with the fragments given by them. Mr. C. W. Leadbeater's invaluable book "The Other Side of Death" presents a clear and comprehensive account of the whole region. May there eventually come to all, the peace and strength and joyousness that have come to those who have studied the facts and have been deeply grateful for the light !

HENRY HOTCHNER.

DUTY AS EXPLAINED BY H. P. B.

THE very plain and direct statements of Madame Blavatsky on the subject of 'Duty' are worthy of our serious attention.

It was Alexander Pope who uttered this wise saying :

"Learn then thyself ; presume not God to scan ;

The proper study of mankind is man."

H. P. B. says, in the "Key to Theosophy" (Chapter XII.), " . . . our philosophy [meaning Theosophy] teaches us that the object of doing our duties to all men, and to ourselves the last, is not the attainment of personal happiness but of the happiness of others ; the fulfilment of right for the sake of right, not for what it may bring us. In defining her idea of duty she says : "Duty then is that which is due to humanity, to our fellowmen and neighbours and

especially to those who are poorer and more helpless than ourselves. That is a debt which, if left unpaid during life, will leave us spiritually insolvent and moral bankrupts in our next incarnation. Theosophy is the quintessence of *duty*."

After referring to "lip-religion" and "lip-ethics," she says:—

"Those who practise their duty towards all and for duty's own sake are few...Modern ethics are beautiful to read about and hear discussed; but what are words unless converted into actions? Finally: if you ask me how we understand Theosophical duty, practically, and in view of karma, I may answer you that our duty is to drink without a murmur, to the last drop, whatever contents the cup of life may have in store for us; to pluck the roses of life only for the fragrance they may shed on others, and be ourselves content but with the thorns, if that fragrance cannot be enjoyed without depriving some one else of it."

When asked what she considers 'due to humanity at large,' she replies:

"Full recognition of equal rights and privileges for all, and without distinction of race, colour, social position, or birth."

Further on, she says she considers such due not given,

"When there is the slightest invasion of another's right—be that other a man or a nation; when there is any failure to show him the same justice, kindness, consideration or mercy which we desire for ourselves. The whole present system of politics is built on the oblivion of such rights and the most fierce assertion of national selfishness."

In view of the teachings of the deceased Founder of the T. S. on the subject of Duty it might well seem to unprejudiced observers that Theosophists as, a class, do not sufficiently realise the obligations under which their acceptance of the doctrine of Universal Brotherhood places them. Might we not profitably ask ourselves these questions: What is Theosophy to us, individually? Is it a mere matter of metaphysical speculation and study, or is it a vitalising power that reaches the heart, enlists the will and moulds the life? Do we pay sufficient heed to our weaker and less advanced brothers and sisters of the lower grades of humanity, who are also destined to climb to the regions of light? Where would poor weak humanity be, to-day, if the higher intelligences had not labored for its instruc-

tion ~~and~~ through the ages? Do we follow their example by trying to lessen the load of ignorance, poverty and sin which these younger and weaker ones are carrying?

As the human body cannot be in a healthy condition unless each of its parts is in intimate sympathy with every other part—the same life-supporting energies freely circulating through the extremities as through the centres—so, in society, unless every class is under the same protecting care, the same loving sympathy radiating from the centres to the most remote portions, uniting all in one fraternal whole, there will be suffering, discord, disease. If we are really sincere in our profession of faith in Universal Brotherhood we shall *act* in accordance with it, for "Faith without works is dead," said the ancient apostle.

It has been truly said that "God is Love." Love, when manifested towards superior beings is called *Devotion*. When it is shown towards our equals or humanity in general, it is styled *Brotherhood* or fraternal love, but when extended to the lowest classes and to all those who greatly need our aid, it is called *Compassion*.

Mother-love is the best example of compassion. It is always most active towards the youngest and weakest children—not so much directed toward those who are older and more experienced, and therefore better able to take care of themselves.

A Master, in the past, in alluding to himself as the shepherd and to humanity as the flock, said: "If ye love me *feed my sheep*."

It is not enough that we offer prayers to superior beings and perform daily ceremonies. We should engage in some active work for the benefit of those around us—especially of those weaker and younger ones who most need our aid. Unless we do this, the life-forces are quenched within us, and we become like stagnant pools of water, having neither inflow nor outlet.

In "The Voice of the Silence"—that priceless gem left us by H. P. B., we read, concerning Compassion:—

"Canst thou destroy Divine COMPASSION? Compassion is no attribute; it is the LAW of LAWS,—eternal Harmony, Alaya's SELF; a shoreless, universal essence; the light of everlasting Right and fitness of all things, the law of Love Eternal."

"Let thy soul lend its ear, to every cry of pain, like as the lotus bares its heart to drink the morning sun.

Let not the fierce sun dry one tear of pain before thyself hast

wiped it from the sufferer's eye. But let each burning human tear drop on thy heart and there remain, and never brush it off until the pain that caused it is removed."

"Give light and comfort to the toiling pilgrim, and seek out him who knows still less than thou; who in his wretched desolation sits starving for the bread of wisdom, and the bread which feeds the shadow; without a Teacher, hope or consolation, and let him hear the Law."

Our President-Founder, in referring to one of Miss Edger's lectures on "A practical view of Theosophy," says, in "Old Diary Leaves,"—this is "a theme which I am never tired of recommending, for treatment, to our public speakers. The fact is, that if we could have nine out of ten of their discourses devoted to this paramount question, we should get enough of theoretical Theosophy out of the tenth lecture to supply our wants, in our present incarnation."

Excessive devotion to philosophy and metaphysics, is not commendable.

It is not absolutely necessary that we should *now* know just what is going to happen ages and ages hence,—say at the end of this present manvantara, or the beginning of the next one. We need the light and the guidance at the point where we *now* are. If we had to travel over a long, dark pathway, in a cave, we should not need to have the light focussed on a spot a mile or two beyond us. We should need it to shine where we were going to take the next few steps.

So, let us not spend too large a portion of our time in trying to search out the secrets of the Logos or the nature of Parabrahm.

In speaking of the basis of Brotherhood, H. P. B. said:—

"All men have spiritually and physically the same origin, which is the fundamental teaching of Theosophy. As mankind is essentially of one and the same essence, and that essence is one—infinite, uncreate, and eternal, whether we call it God or Nature—nothing, therefore, can affect one nation or one man without affecting all other nations and all other men. This is as certain and as obvious as that a stone thrown into a pond will, sooner or later, set in motion every single drop of water therein."

"Therefore we say, that unless every man is brought to understand and accept as an axiomatic truth that by wronging one man we wrong not only ourselves but the whole of humanity, in the long run,

no brotherly feelings such as preached by all the great Reformers, pre-eminently by Buddha and Jesus, are possible on earth" ("Key to Theosophy," pp. 41, 47).

Here in India we have millions of children of the lowest classes, who are growing up in ignorance, totally neglected and uncared for by their more advanced brothers and sisters, so far as their intellectual, moral and spiritual development is concerned.

As H. P. B. has so plainly set forth her ideas of Duty in her "Key to Theosophy," as above quoted, it seems fitting that we each take the matter into serious consideration as Theosophists, and act towards these lower classes, as *conscience* may dictate.

W. A. ENGLISH.

SELECTED "MUHAMMADAN" TRADITIONS.

[Continued from p. 691.]

"**R** EPORTED by Abu Horaira, that if one has bathed on Friday and has been to the mosque at noon, as quickly as he could, it is equivalent to sacrificing a camel; if he has gone a little later, it is as if he has sacrificed a cow or a bull; if he has gone a little later still he is considered to have sacrificed a fat, horned sheep; if he has gone still later he will be rewarded as if he has sacrificed a hen; and if he has gone just as the Khatib was about to ascend the pulpit to deliver the sermon, he is considered to have given an egg in the name of God as charity. When the Khatib begins reciting the sermon, the angels in order to listen to the *Khutbah* and offer prayers, leave the gate of the mosque and come within it."

Note 1.—On Friday, the angels stand at the gate of the mosque and write down the names of those that come early or late. When the preacher begins to deliver the sermon, the angels leave the gate to go and join the congregation. So, it is essential for every Muhammadan to go very early to the mosque on Friday before the meridian prayers. By doing so he will be amply rewarded with Divine favours.

Note 2.—The *minber* is the pulpit of a mosque. It consists of three steps and is sometimes a movable wooden structure, and sometimes a fixture of brick or stone built against the wall.

Our holy Prophet in addressing the congregation used to stand on the uppermost step. Hazarath Abu Bakr, the first Khalifa, not finding himself worthy and capable of standing at the place where the Prophet used to stand, for humility's sake, stood on the second step. Hazarath Omar did not think himself worthy of standing even in the place of the first Khalifa, so chose to stand on the third or lowest step.

But Hazarath Othman, being the most modest of the Khalifs would have gladly descended lower if he could have done so ; but he thought that, if every succeeding Khalifa were to erect a step lower and lower, the series of steps would soon reach the very gate of the Mosque. It would be very awkward. Such being the case, he fixed upon the second step, from which it is still the custom to preach.

"Reported by Ayass, son of Saalaba, that he who deprives another Muhammadan of his right by committing perjury, the Lord Almighty has inevitably appointed his place in Hell and has forbidden him from entering into Heaven. Then, a certain person asked the Prophet, "O Apostle of the Lord ! if it were even a trifle ?" He replied, "Yes ; if it were even a twig of an insignificant thorn tree."

"Reported by Abu Horaira, that he who does not press upon his insolvent debtor, or lets him liquidate the debt at his pleasure, or remits a part of his debt, then the Lord Almighty will keep him under the shade of his noble Empyrean on that day when there will be no shelter or protection to any one, but his own, *i.e.*, on the Judgment Day."

"Reported by Buraid, that he who omits the Asr prayer (*i.e.*, afternoon prayer between 4-30 and sunset), all his virtuous deeds are set at naught."

Note.—There is a strict injunction both in the Quran and the Hadees in regard to the performance of the Asr prayer. For, this period is considered to be a time of negligence and relaxation. People generally either go marketing or walk about, and thus their prayers are omitted. It is incumbent on every Muslim to pay much regard to these prayers, omission of which cancels all the good

actions of a man. It is at this time that the Recording Angels, too, carry the Registry of Conduct of every person to Heaven.

"Reported by Abu Horaira, that he who gives alms to the poor even to the extent of a date, from his lawful earnings (for, God never accepts any offering that is not lawfully earned), He accepts and takes it into the right hand of His mercy, and then supports it for the benefit of the bestower ; as you may bring up a colt, so that every insignificant article becomes big in bulk, making itself equal to a mountain."

Note.—If you give even a little from your lawful earnings in the name of God, you will be amply rewarded. If from unlawful gains, you spend even lakhs of rupees in the name of God, the Lord does not accept the offering.

"Muhammadans, when they give charity, must always think of the lawfulness of the source from which it is given. They must not think of the quantity whether it be little or great.

"Reported by Hazarath Osman (may God be pleased with him), that he who fits out an army in distress is to find his abode in Paradise."

Note.—Batook was a place in Syria, sixteen days' journey from Medina. The Prophet resolved to undertake an expedition to that place. An army of 70,000 warriors was assembled. Nothing was to be had. Dearth and scarcity were prevalent in the camp. Then the Prophet promised Paradise to him who would organise the army.

Thereupon, Hazarath Ottoman equipped half of the army, delivering 400 camels and 2,000 gold mohurs in the name of the Lord.

The Prophet was highly pleased with him. Tossing up the gold mohurs in his skirt, he said, that "nothing would injure Ottoman now."

Another narrator says thus :—That the glowing victories of Muhammad over his enemies at Muta, &c., roused the attention of the Emperor Heraclius, who was assembling an army on the confines of Arabia to crush his power. Muhammad, anticipating his hostilities, assembled a large army and led it to the very heart of Syria. This campaign necessitated very great labour. In order to meet the expenses, Hazarath Oomar, Al-Abbas, and Abdur Rahman gave large sums of money. Several female devotees brought their ornaments

and jewels. Hazarath Osman delivered 10,000 dinars to the Prophet and was absolved from his sins, past, present, or to come. Hazarath Abu Bakr gave 400 drachmas. Muhammad hesitated to accept the offer, knowing it to be all that he possessed. "What will remain," said he, for thee and thy family?" "God and His Prophet," was the reply.

"Reported by Samara, son of Jundah, and Mugheera, son of Shuba, that he who gives out a fictitious tradition, alleging it to be genuine, is one of the "Two Liars."

Note.—The "Two Liars" mean, the "False Prophets," "Al-Aswad" and "Muslima."

(1) Al-Aswad was a very knavish and trickish fellow, but by his eloquence he captivated the hearts of people. He was originally an idolator and afterwards embraced Islāmism. He founded a religion of his own and professed himself as the prophet of God. Those who were weak-minded and credulous at once became his followers. He gave out that the Lord used to send him His revelations from heaven, through the medium of two angels. But, in reality, he was well-versed in the juggling arts and natural magic and two genii or demons were assisting him in all his projects.

By the influence of his incantations and magic, he used to perform wonders, which he declared to be his miracles. In the meantime a Persian, named Budhan, whom our blessed Prophet had appointed the viceroy of Arabia Felix, died. Thereupon, this impostor, finding a good opportunity, repaired to that spot at the head of a powerful multitude of followers, put to death the son and successor of the deceased, espoused his widow and took the reins of the Government. In a short time, citadel after citadel and fort after fort fell into his hands. In fine, the whole of Arabia Felix was subjugated by him. In order to punish his rascality and cripple his power, the Prophet contrived to send two persons named Reis and Feroz, the near relatives of the deceased, to his country.

These two persons made their entrance secretly into his palace and at the dead of night slew him in bed. Next morning the Islāmic flag was seen once more hoisted on the ramparts of the fort. His career of power began and terminated within the space of only four months.

2. Muslima, the "Liar," was an Arab of the Honeifa tribe. He was the ruler of Yamama, situated between the Red Sea and the Persian Gulf. In the 9th year of the Hejira, he went to Mecca, on an embassy from his people, and there he professed Islāmism. But, on his return, he pretended that he was favoured with the gift of prophecy and was to assist Muhammad in the propagation of his religion. In order to establish his claims, he wrote a Quran and proclaimed that that was a book of revelation.

His creed was characterised by giving the soul a humiliating seat in the region of the abdomen.

As he was an influential chief, many people, easy of faith, embraced his religion. Rendered confident by his success, he wrote a letter to our Prophet as follows:—"From Muslim, the prophet of Allah, to Muhammad, the Prophet of God!"

"Come, now, and let us make partition of the world—and let one-half be thine and the other half be mine."

When that letter reached the Prophet, he simply wrote the following reply:—

"From Muhammad, the Prophet of God, to Muslima, the Liar." "The earth is the Lord's and He giveth it is an inheritance to such of His servants as find favour in His sight. Happy shall those be who live in His fear."

Under the pressure of other affairs Muslima, the "Liar," carried on his usurpation unchecked. His punishment was reserved for a future day.

"Reported by Abu Darda that he who recites the first ten verses of "Soorat-al-Kahaf," (the chapter of the Cave) has been preserved from the mischievous rapacity of Dajjal."

Note 1.— This chapter which consists of a number of wonderful stories, owes its name to one of these—the story of "Ashaab-e-Kahaf" (the Companions of the Cave). These were certain Christian youths, of a good family in Ephesus, who, to avoid the persecution of the Emperor Daqyanoos (Decius), hid themselves in a cave, where they slept for a great number of years.

"Reported by Sabith, son of Zahhak, that he who takes a false oath, in the name of other religions excepting Islām, becomes a follower of the same religion."

Note.—If a person takes a false oath saying, "If I have done this, I shall be a Christian, or a Jew, or a Hindu," he becomes a follower of the same religion. So, it is essential for every Muhammadan not to swear in the name of other religions and make himself an infidel.

"Reported by Jaabir that if any person fears that he will not be able to wake during the latter part of the night, it is necessary for him to offer his *Witar* prayers along with his *Isha* (night prayers). But, he who is certain of waking at the latter part of the night, should offer his *Witar* prayers then only."

Note.—The prayers offered during the latter part of the night are considered superior to those performed during the early part of the night. Because, during the prayers at the latter part of the night, angels come from heaven and join in prayers with people.

"Reported by Abu Mas-ood-Ansaari, that he who points out a virtuous deed to a man (and urges on its performance) is to receive the same reward as is to be bestowed upon the doer."

Note.—For instance, a person has taught the rudiments and fundamental rules of our prayers to another person. As long as the other person goes on performing them, the reward which is to be given to him is also to be given to the other man who has taught or pointed them out to him.

Similarly, if any person recommends a poor indigent fellow and gets him something from somebody else, the reward which is to be acquired by the donor is equally to be acquired by the recommender also.

"Reported by Sahl, son of Honeif, that whoever asks God for martyrdom with a sincere heart, the Lord Almighty causes him to attain the ranks of martyrs, though he dies on his own bed."

Note.—From this tradition it is manifest that every virtuous deed depends upon the sincerity of the design.

"Reported by Safia, the daughter of Abi Ubeid, that whoever asks an astrologer, a diviner, or a soothsayer, for good or bad omens, his prayers for forty nights will not be accepted by the Lord."

Note.—Knowledge of mysteries only lies with the Lord, but no one else. If any person consults either with a fortune-teller, or a foreteller of events by geomancy, there seems to be some weakness in his faith.

"Reported by Anas, that he who is desirous of having his livelihood bettered and life prolonged, has to look after his relations and kinsmen."

Note.—Prolongation of life means that he should exist in the world with a good repute for a long time, or that he should be gifted with a progeny of virtuous and commendable character, who shall be praying to the Lord for his salvation and the absolution of his sins and thereby cause the compensation to be translated to his departed soul.

Fraternal treatment is very obligatory and can be executed in two ways :—

1. If the members of the brotherhood are poor and indigent, we should discharge our obligation to them by helping them to presents of money and supplies of necessities.

2. If they are in better circumstances, we should treat them, as far as possible, with analogous regard, by giving them presents, now and then, of choice articles, and meeting them with a sincere heart and cordiality."

"Reported by Abu Qataada that he who desires that the Lord should save him from the afflictions of the Day of Judgment, should not press upon his insolvent debtor, should not be hasty in the demand of his debt, but should, if possible, remit his debt wholly or in part."

"Reported by Abu Zar and Abu Horaira, that if a person undertakes a journey to acquire religious knowledge, the Lord Almighty, through the virtue of this, facilitates his entrance into Heaven."

Note.—These are the tidings of Paradise to searchers after knowledge and the religious divines. "*Ilm-i-Dean*" (or the Science of Religion), means the knowledge of the commentary on the Quran, and "*Ilm-i-Fiqah-e-Hadees*" (The Muhammadan Secular and Religious Law).

The sciences which are useful for the acquirement of Commentary and Traditions, such as, *Ilm-i-Sarf-o-Naho* (Grammar) and *Ilm-i-Fasaahat wa Balaaghat* (Sciences of Eloquence and Rhetoric) are also included in the Science of Religion tempered with a sincere design.

"Reported by Abu Horaira, that if a person, after each prayer, magnifies the Lord with the words "*Subhan-Allah*" (Holiness be to God), 33 times, "*Al-Hamdu-lillaah*" (Praise be to God), 33 times,

1. The desire to enjoy the fruits of their position to the exclusion of others.

2. The constant fight to make themselves into a rigid *caste* with no accession of recruits from below. This has led to the entire disappearance of the *varna* system, and to the appearance of that progeny of desire and selfishness, which is dubbed as the caste-system.

3. The perverted teaching and practice that the *dharma* of the lower classes was never to have the ambition to rise to higher positions, or in other words the steady opposition offered to the natural forces of social evolution.

4. The leading of a life of sloth both mental and physical, which is the natural consequence of a sinecure position.

5. The gradual forgetting of the ideal of the Hindu nation,—the *highest good* of every living creature (*sarva bhāta hita*).

All the causes of the downfall of the Hindu nation may be summed up into one only,—the giving up of the *dharma* of the nation, as defined by the Sāṅkhya Yoga seers of old. We may congratulate ourselves on the fact that we remember the old principle of the Hindu religion that,

“Wherever there is *dharma* there is God ; and wherever there is God there is victory.”

But we have forgotten our *dharma* and our gods have therefore forsaken us.

If we would call our gods back into our midst, we must understand our *dharma* and try to live up to it.

I shall now take up some of the *siddhis* (attainments) of Patanjali, and try to show how they are the land-marks of our progress, and how our *dharma* leads up to them naturally.

The highest *dharma* of the *manas* in evolution, or say of man, is of course *darshana* (the expansion of consciousness) as already remarked. Knowing and being are the same. What we know we become, and we cannot be said to know what we do not become.

It is impossible to discuss in these papers the whole system of education laid down by Patanjali. Any reference to them, however, that may appear to be necessary in the following discussion, had better be made there.

I take up first a very high-class attainment.

“By concentration (*Samyama*) on the sun, knowledge of the regions.”

I shall now translate the commentary of Vyāsa on this aphorism, and give in explanation a quotation from a MS. of my own written long ago. The discussion will be rather long, but I have chosen this particular attainment, because it lays open a large field of possible human knowledge, gives an idea of the *post mortem* states of human life, and brings into relief some important points in the science of culture, giving us a very good idea of the sort of work which a Yogi must do on the physical plane, as a preparation to his introduction to the higher planes of consciousness.

The commentary runs as follows :—

“Their detail :—There are seven regions of these. Beginning from the *avīchi* to the back of the Meru is the region called *Bhūr*.

Beginning from the back of the Meru up to the pole-star (*dhruva*) adorned by planets, asterisms and stars, is the Starry Region—the *antariksha*.

“Beyond that is the region *Svar*, having five planes. The third is *Māhendra* ; the fourth is the *Mahārloka* of the *prajāpatis* ; then is the threefold BRAHMA region. These are the *Janaloka*, the *Tapoloka* and the *Satya loka*.

‘First comes the triple plane
Of Brahma’s region high ;
Creation’s Lords have then
Their region ; and then,
Cometh Indra’s region—
Known all these as Heaven ;
Then come the Stars above,
And the last cometh *Bhūr*.’

This verse puts all these together.

“Then up to the *avīchi*, one placed one above the other, are the six great hells—the *Mahākāla* (1), the *Ambarīsha* (2), the *Raurava* (3), the *Mahāraurava* (4), the *Kālasūtra* (5), and the *andhatamisra* (6), in which are the excesses of *earth, water, air, fire, ākāśa* and *darkness (tamas)* respectively. Here are born beings who have to suffer from the consequences of their stored up *Karma*.”

and 'Allaahu Akbar' (God is Great), 33 times ; and with these 99 expressions completes the number 100 by reciting the devotional expression, 'Laailaaha illal-lahu wahdahu laa shareeka lahu, lahulmulku wa lahul hamdu wa huwa alaa kulli shai in qadeer,' i.e., 'There is no Deity but God ; He is one and there is no companion to Him ; for Him there is the country and the praise due to Him also ; and He exercises power over everything,' all his venial sins will be forgiven, though they may be equal to the foam of the ocean."

Note. —The above expressions comprise four sorts of devotional exercise of *zika* or *wazeefa*, viz. :—

- (1) *Tasbeeh*—"Subhaan Allaah."
- (2) *Tahmeed*—"Al-Hamdu lillaah."
- (3) *Takbeer*—"Allaahu Akbar."
- (4) *Tahleel*—"Laailaahailallaa."

But the commonest form of *zika* is a recital of the 99 names of God, generally beginning with the designation Allah, making the complete number of one hundred names for the Deity. Our Prophet promised those of his followers who recited them a sure entrance to Paradise—(*Vide* Mishkaat, Book CXI).

(To be continued.)

SELF-CULTURE

OR

THE YOGA OF PATANJALI.

DHARMA.

[Continued from p. 687.]

THE higher the ideal and the greater the approach to that ideal, the more marked is always the fall. Such has been the fall of the Brahmans of ancient India.

There was a time when the welfare of humanity was the Brahman's highest object. It was his duty to study the *dharma* of every individual and every class of human beings, so that by teaching the *dharma*, he might make every one fit to strive for and attain higher and higher life. He had not only mastered the laws of the life of the physical plane of the Universe and of man, but had risen

very much higher to the astral, the mental, the buddhic and even higher planes of the Universe. He knew what human life had been in the past, and what was the glorious future before it. His was a system of work, which tended to the highest happiness of every individual human being, and not only that, but to the good of every living creature. The highest conception of the modern world has, up to this time, been only the greatest good of the greatest number. But this conception falls very much short of Universal Brotherhood. It is the conception of the highest good of every living creature that the principle of Universal Brotherhood demands. And this was the ideal of the Brahmanism of old. And his duty as a preacher of this ideal was not an easy one to perform. The great Sāṅkhya Yoga Seers have laid it down that although the *purushas* are all equal on their own plane, they are not so while in evolution.

There is not only the difference of kingdoms, genera and species, but every individual of every species differs from the other ; and each species has many classes, which from many a point of view differ from each other. The Brahman teacher of old had therefore to find out the *dharma* of every individual human being and of every species or class of beings on the face of his planet.

He knew that all men cannot be equal in evolution, and that if one human being tries to live out the *dharma* of another, it is bad for him and for his race as well. Individual and social happiness can only be secured when every individual human being does his duty to himself, to his family (*Kuladharmā*), to his nation or community (*Jātidharmā*). It may be remarked, by the way, that it is only by the recognition of these two fundamental principles of the Sāṅkhya Yoga philosophy that the shortcomings of utilitarianism and socialism can be removed.

But I must go on with my story of the decline of the Hindu nation. It can readily be conceived that the Brahmans of old, with the knowledge, the ideal and the work, some glimpse of which has been given in the foregoing pages, were bound to carry everything before them.

They began to be honoured as if they were gods on earth, scattering the seeds of happiness wherever they went and worked. Everything about them had a halo of sacredness about it. When succeeding generations of these mighty giants found that they were

honoured for the sake of their departed fathers, they began to look with satisfaction upon their own importance.

The whole world became to them a pleasure-house. Every human being became a slave whose duty it was to minister to their enjoyment, rather than a brother pilgrim whose right it was to demand from them instruction and looking after in the proper performance of his own true *dharma*.

When the ideal of the Brahman was changed the inevitable happened. In the words of the Lord S'rî Krishna, he began to think with complacency upon everything on this earth as the object of his enjoyment, and attachment was the natural consequence of the working of the law of *Vâsanâ* (*Samskâra*, habituation). From attachment came desire (*Sangât sanjâyate Kâmah, Sukhânushayi Râgah*). When people began to see the change of ideal, their unquestioning respect began to disappear, and then anger came forth (*Kâmât Krodhobhijâyate; Dukkânushayi Râgah*). The Brahmins began to fight for what now became to them their rights and privileges. The first quarrel was with the Kshatriyas, because they were naturally the next intellectual class. The gulf went on widening until destructive anger took possession of both these classes, and they began to destroy each other.

Paraśurâma destroyed the Kshatriyas, and Râmchandra deprived the Brahmins of their evil power in the person of the greatest Brahman-destroyer himself.

But the anger which had developed in the nature of the Brahmins, was bound to lead them further down. The Law of Karma is inexorable. From anger comes forgetfulness (*Krodhât Bhavati Sammohah*). By the development of the feeling of anger they as a class became forgetful. They forgot their high mission; they forgot their learning; they forgot their gods; they forgot their sacrifices; they forgot their *dharma*.

In the track of this forgetfulness came, as it must have come, confusion and loss of memory. Even the power of recovering their learning was gone. Their *buddhi*, the faculty of judgment and knowledge, became weak, and now as a class the Brahmins are gone. Some of them now are the lowest class of cultivators, some live by trade, some are peons in Government offices, some act as cooks and so on. Very rarely some may be found who take pride in Samskrit

learning of some sort, but the majority of them can only understand in a way the books which they have learnt by rote with some teacher. They have in the past tried to keep back their learning from the lower classes, in order to be able to maintain their prestige somehow, and to be able to feed upon their ignorance. And now even those who call themselves learned find themselves quite unable to explain the *Shâstras* properly to any body. I am sorry I have to draw such a picture. But it is not overdrawn. If my judgment errs at all, it errs on the side of leniency.

Similar is the story of the great Kshatriya class. As with the Brahmins so with them too, the monopoly of the power, and the desire to enjoy the sweets of power, rather than use it for securing the highest good of every living creature, have been the cause of downfall. The true Kshatriyas have entirely disappeared from the land. Both these classes have been fighting against the tide of social evolution. Desire made them blind to the law of *Unnati Parinâma* or the inevitable rise of the lower classes to their own status; and the law inevitably forced them down the current of *Avanati Parinâma*, the reduction to the status of the lower classes. The majority of the descendants of the old Kshatriyas as they call themselves, are now petty traders, agriculturists and household servants. Some of the artizan classes also claim to be descended from the Kshatriyas!

With the absence of these two classes from any society, its greatness must inevitably pass away. On the other hand if both these classes exert and do their duty, the nation must rise and prosper.

It would be the plainest contradiction in terms to say that the Brahmins and Kshatriyas exist even now although they have given up the performance of their duties. It is the *Dharma* of any man or class of men which makes him or it what it is; and when the *dharma* is given up in favour of the *dharma* of another man or class, those men or that class can hardly be said to exist as such. If Hindus would but believe in the teachings of their own ancient seers there would remain no doubt whatever as to this in their minds.

We have come now to the following conclusions :—

1. The Brahmins and the Kshatriyas have now disappeared from Hindu Society altogether.

The causes of this disappearance have been—

Then there are the seven *pâtâlas*—*Sutala* (1), *Vitala* (2), *Talâtala* (3), *Mahâtala* (4), *Rasâtala* (5), *Atala* (6), and *Pâtala* (7).

"The eighth is this earth, having seven *dvîpas*, and known as *Vasumati*. In the middle thereof is the golden king of mountains, *sumeru*. Its peaks are of silver, coral, crystal, gold and pearl. Here blue like the leaf of blue lotus ; on account of the sheen of the light of coral is the southern portion of the heavens. The eastern is white, the western bright (*Sivachchha*) ; the northern is yellow."

"And on its own right side is a *jambu*, whence is this called the *Jambudvîpa*. Its night and day take their round of existence from the motion of the sun."

"This has three northern mountain chains, having blue and white peaks. Their length is 2,000 [*yojanas*]. Surrounded by these mountains are three continents, nine thousand *yojanas* each—*Ramanaka* (1), *Hirannmaya* (2), and *Uttarakuru* (3). To the south are three mountain chains—*Nishâda*, *Hemakûta* and *Hemashringa*, 2,000 [*Yojanas*] in extension. Among these are three continents—*Harivarsha*, *Kimpurusha* and *Bhârata*."

"The eastern regions of *Sumeru* are bounded by *Bhadrâshwa* and *Malayavat* ; the western by *Ketumâlâ* and *Gandhamâdana*."

In the middle is the continent of *Ilâvrita*. All this is 100,000 *yojanas* of *Sumeru*, each side being half of that dimension.

"It is to be known that this *Jambudvîpa* is 100,000 [*yojanas*] in dimension. It is surrounded by double its extent of salt ocean.

"Each twice as large as the preceding one are the other *dvîpas*—*Shâka*, *Kusha*, *Krauncha*, *Shâlmala*, *Gomedha* and *Pushkara*. So are there seven oceans ; there are beautiful mountains looking like mustard seed. The seven oceans which surround these like bracelets, taste as sugar-cane, wine, clarified butter, curds, gruel and milk (besides the salt one). They reach up to the real horizon, and measure fifty crores (50,00,00,000) of *yojanas*. All this is well arranged in the circle of the phenomenal world. Here then in the *pâtâlas*, the ocean and the mountains are the habitations of elementals. The *asuras*, *gandharvas*, *kinnaras*, *yakshas*, *râkshasas*, *bhûtas*, *pretas*, *pisâchas*, *apasmâ-rakas*, *apsaras*, *brahmarakshasas*, *kushmandas*, and *vinayakas* live here."

"In all the *dvîpas* live good men and gods. *Sumeru* is the garden of the gods. The gardens there are *Mishravana*, *Nandana*, *Chaitra-*

vana and *Sumanas*. *Sudharmâ* is the Council of the gods, *Sudarshana* their city, *Vaijayanta* their palace."

"Above the *Sumeru* is the astral region, in which the planets, asterisms and stars move round the pole-star, carried on in their courses by certain motive forces (*Vâyus*)."

"In the *Mâhendra loka* live six classes of *devas* (gods)—the *tridashas*, *agnishvâttas*, *yâmyas*, *tushitas*, *aparinirmita vashavartinas* and *parinirmitavashavartinas*. All of them have the power of fulfilment of desires by mere thought, and are possessed of the attainments known as *anima*, &c. Their life-times are measured by a *Kalpa*. They are very beautiful. They enjoy their desires. Their bodies come into existence without parents by the mere force of their good actions. They have good and obedient nymphs in their families."

"In the great *prâjâpatya* regions there are five descriptions of gods—*kumadas*, *ribbus*, *prâtardanas*, *añjanabhas* and *prachitâbhas*. They have the *Mahâbhûtas* in their power. Contemplation (*Dhyâna*) is their food. They live on for a thousand *Kalpas*."

"In the first sphere of *Brahmâ*, the *Janaloka*, there are four classes of gods—the *Brahmâpurohitas*, the *Brahmâmakâkâyikas*, the *Brahmâkâyikas* and the *Amaras*. They have power over the *bhûtas* and *indriyas*. Each lives twice as long as the preceding one."

"In the second, the *tapoloka*, there are three classes of gods—the *âbhâsvaras*, the *mahâbhâsvaras* and the *satyamahâbhâsvaras*. They have power over the source of *bhûtas* and *indriyas*, the *tanmâ-tras*. Each lives twice as long as the preceding one."

"All of them are nourished by contemplation. Their knowledge is not checked in the region above them. There is nothing which is hidden from them on the lower planes."

"In the third sphere of *Brahma*, the *satyaloka*, live four classes of gods—the *achyutas*, the *shuddhanivâsas*, the *satyalokas*, and the *sanjñâsanjñînas*. They do not build habitations. They live in themselves, one above the other. They have their power over the *mûlaprakriti*, and live on till the end of Creation. Of these the *achyutas* enjoy the bliss of the *savitarka samâdhi* ; the *shuddhanivâsas* enjoy the bliss of the *savichara samâdhi* ; the *satyalokas* revel in pure elation (*ânanda*) ; the *sanjñâsanjñînas* are happy in the *sâsmîta samâdhi*. They live within the three regions."

"These are the seven regions including the *Brahmalokas*. The *Videhas* and the *prakṛiti layas* have reached the state of *Moksha*; they have therefore not been placed in the phenomenal world."

"All this *the yet unseen* the Yogî must see by performing *samya-ma*, over the solar entrance, and thence on other connected objects. Let him practice until all this becomes apparent."

And now to explain all this so far as it is possible.

[To be continued.]

RAMA PRASAD.

WHO ARE THE PITRIS INVOKED IN THE SRÂDDHA?

[Continued from p. 616.]

THERE follows another grammatical digression. Then we read :
"[Objection] 'But we see that the same designation is used for the race (*gotra*) and the offspring (*santâna*), as *Babhrû*, *Mandû*, etc. [are at the same time family and proper names, as, e.g., we hear : 'He is a *Babhrû*,' so that, if the *Pitris* are named *Somâpas*, etc., then that name means the whole race at the same time].'"

"Here this is to be considered : What does this word 'race' (*gotra*) mean? Does it mean that it is the primeval man, the inventor of the name; that one who by his knowledge, wealth, heroism, generosity, and other virtues is the most famous one—whose name is applied to the race, after whom the sons are designated? If so [we answer that], with the Brahmins as well as all other people there are many sub-races (*antara-gotrâṇi*). And with this man those who have been born as his descendants connect this remembrance : 'We have been born in his family (*kula*),' by the name of that one [the race] is suitably designated. For nobody recollects the *Somâpas* as his race [saying] : 'We are *Somâpas*,' in the way he remembers *Brigû*, *Garga*, *Gâlava*, etc. And by these [latter names, not by the name *Somâpa*] the Brahmins rightly designate their race. For these are the chief (eternal) races, and to these [alone] the word race (*gotra*) is applied by traditional usage. For in their (the Brahmins) geneal-

ogy such a principle as 'the [name of the] race * is [that of] the primeval man, the name giver' has no place, because those (their) races, like the castes, Brahmins, etc., have no beginning [but are eternal, i.e., re-appear as the Vedas, at the beginning of every Manvantara]. Some Brahmins, indeed, think that before the birth of Parâsara there cannot be the naming after Parâsara. Were this so, it would follow that the Veda has a beginning [what no Hindu can believe]. It is [therefore] because of the eternity of this designation that at the water libation and other [ceremonies done for the *Pitris*] that mentioned race [only] is to be considered. As, however, to the name-givers, they are not eternal, but ephemeral and uneternal. And consequently the mentioning of uneternal *Somâpas* in the Vedic service is not right.† Therefore by the Brahmins, according to their race, first a reference is made by the word : 'To the *Gârgya*—or to the race of *Garga*—this shall be an offering. To ye veneration shall be,' etc., and then the pronouncing of the [personal] name, the giving [of the food], etc., is to be done. With the Kshatriyas etc., there does not exist a usage like this concerning the *Gotra*.‡ For the Kshatriyas, etc., do not, as the Brâhmaṇa does, think of their *Gotra* as a permanent one. Therefore these have a worldly *Gotra*, [starting from] a primeval man, the name-giver, or the most famous [of the forefathers]. Therefore those [name-givers etc.] are not designated as *Gotra* in the *S'râddha*, etc. ¶ That they have a beginning (are not eternal) is proved by the name itself [as not being included in the list of the eternal *Gotras*]. And it is not allowed to name in a *S'râddha*, etc., the *Havirbhuj*s etc., as the *Gotra* of those Kshatriyas [etc.].

"And as to that other opinion that 'those who do not know the name of their father, etc., have to pronounce [the] two invitations to the *S'râddha*, etc., by these words : 'I invite the *Somâpas*! *Svadhâ* to the *Somâpas*!'—that too is not right. For he who, not knowing the names [of his ancestors], [yet] wishes [to perform the

* The Sanskrit word (*gotra*) means 'race' as well as [family] name.

† I.e., provided the author's unproved belief—that no other *Gotras* but those of the Brahmins are eternal,—be right.

‡ Comp. last note but one.

¶ The *Gotra* of the Kshatriya [or Vais'ya] is not named at all, but the officiating priest names his own *Gotra*.

S'râddha], [says]: 'Grandfather!' 'Great-grandfather!' [without saying any name.]

"And [after all]: whenever it is possible to grasp some [satisfactory] meaning by understanding [the subject in question] to be an explanatory gloss (*arthavâda*), i.e., a supplement to some original subject, * then by this way the alternatives have to be decided; and when by reconciling different statements a [good] meaning may be established, then a meaning found by taking them as unconnected with each other is not acceptable (*Mīmāṃsā*)."

So far Medhâtithi. Resuming his words we may say that in his time (the ninth century A.D.) there existed at least four different interpretations of the words of Manu concerning the *Pitris*:

(1) By *Somapas*, *Havirbhujis*, *Ājyapas*, etc., the *Pitris* as well as the *Gotra* of the Brâhmanas, Kshatriyas, Vaiśyas, etc., respectively are meant, † and in the S'râddha consequently not *Babhrû*, *Maṇḍu*, etc., but only the *Somapas* have to be named as the *Gotra*.

(2) In the S'râddha the dead father, grandfather, great-grandfather [along with the *Gotra*] are to be meditated upon as *Somapas*, etc., † but as the *Gotra* the *Babhrû*, *Maṇḍu*, *Vatsa*, etc., are to be named.

(3) Only by those who do not know the names of their ancestors these have to be invoked as *Somapas*, etc.

(4) The *Pitris* have nothing at all to do with the *Somapas*, etc., and their being identified with these by Manu is a mere lure for the ignorant people (Medhâtithi's view).

Of these opinions the first and the third must be declined as erroneous, not so much for the reasons alleged by Medhâtithi, but chiefly because of their extending the terms *Somapas*, etc., which in the Manu Smṛiti are clearly restricted to the superhuman predecessors of mankind, ‡ to the present races of men. As, further, to the fourth opinion, this cannot possibly be made consistent with the spirit of our Smṛiti, and other reasons too exclude it, e.g., the part played by the *Somapas*, etc., in other texts.¶ So we find ourselves confined to the

* Comp. second note on page 615.

† This may be supported by Manu III., 200: "But it must be understood that of those chief classes of *Pitris* which we have described, their exist also innumerable sons and grandsons in this world."

‡ Manu III., 192 (in the preceding *Theosophist* the first verse on page 614).

¶ We shall return to this in the course of our article.

practice mentioned as No. 2: while pronouncing with the respective formula, first the family and then the individual name, and while offering the sacrificial food, one meditates upon the great forefathers of mankind. This would also be in accordance with the Secret Doctrine: "It is generally believed," says H.P.B., "that the Hindu term (*Pitri*) means the spirits of our ancestors, of disembodied people, hence the argument of some Spiritualists that fakirs (and Yogîs) and other Eastern wonder-workers, are *mediums*. This is in more than one sense erroneous. The *Pitris* are not the ancestors of the present living men, but those of the human kind, or Adamic races; the spirits of human races, which on the great scale of descending evolution preceded our races of men, and they were physically, as well as spiritually, far superior to our modern pigmies."* It must, however, be stated that in the Manu-Smṛiti, although the use of the word *Pitri* seems to be restricted to the ancestors of human kind, yet it is one and the same ceremony by which the "old goddesses of the S'râddha" (*Somapas*, etc., III., 213, 192) and the three youngest of the dead forefathers (III., 220, 221; IX., 186) are satisfied; that since the oldest times the latter are likewise called *Pitris*, and that at present almost every Hindu, while doing his S'râddha, is likely to think of these alone.

So the end of our enquiry would be that, at least by the weighty authority of Manu, the S'râddha is taught to be directed to two kinds of beings at the same time, viz., to the oldest and to the youngest ones of our ancestors. As to the middle ones, upward from the great-grandfather exclusively, they had to be looked at as out of connection with us because of their having reached "heaven" [or "hell"] or as having already taken a human body again.† A serious difficulty, however, arises, if we try to fix the limits between these "middle" and the

* "Isis Unveiled," I. XXXVIII. "Secret Doctrine," II., 95, note; "Theosophical Glossary," p. 255. The subsequent sentence: "In Mânava Dharma Shâstra they are called the Lunar Ancestors," seems to refer to the lost "Vṛiddha-Manu," as with the present Manu-Smṛiti it does not hold good, although there too some relation of the manes to the moon is indicated, viz., in I., 66: "One month [of ours] is one day and night of the *Pitris*. The division, however, is by fortnights: the dark one is their day for working and moving, the bright one their night for sleep," and in XI., 220, 221 (221, 222) mentioning that the lunar penance, by which one attains to become an inhabitant of the world of the moon (*candrasyañiti salokatām*), has also been practised by the Rudras, Ādityas, Vasus, Maruts, and Maharshis.

† Comp. "Sanâtana Dharma Series" No. III., page 190.

"oldest" ancestors,* and besides there is another complication of the case which has not been taken into account as yet.

Says Manu (III., 284) : "The [deceased] *fathers* are called *Vasus*, the *grandfathers*, *Rudras*, and likewise the *great-grandfathers*, *Ādityas*. This is a primeval Vedic teaching."

This notice stands perfectly isolated, and no trial whatever is made to bring it in harmony with the previous statement on the *Somapas* etc.—nothing strange in our Manu who is evidently disinclined to the principle of unification, and simply and honestly gives *two* opinions where they exist,† as other Dharma and Grihya-Sūtras also do frequently enough. But how do our commentators make out the verse? For they, of course, ought to show the connection or non-connection of this and the previous statement.

Nobody does. But the explanations, nevertheless, must not be omitted.

The text of the S'ruti in question is declared by Sarvajña-Nārāyaṇa to be lost, but its application is according to Rāmacandra this one : "Ho father, who art [like] a Vasu ! Ho grandfather, who art [like] a Rudra ! Ho, great-grandfather who art [like] an Āditya" (*He pītaḥ Vasu-rūpa ! He pītāmaha Rudra-rūpa ! He prapītāmaha Āditya-rūpa !*), and this is preserved in the present-day S'rāddha the form of which will be discussed later on.

Medhātithi : "This [saying] has the purpose to help him who for hatred against his fathers would not succeed otherwise.‡ The fathers, while enjoying the *Pīndas*, are identical with the goddesses who are at the head of those who abide in the three regions (*tristhānāvasthādya devatāḥ*). Therefore they are to be looked at as goddesses. This is the text of a S'ruti (Veda)."

Sarvajña-Nārāyaṇa : "'But if the fathers be in hell, and unable therefore, to give the reward [to him who performs] the S'rāddha, how shall he get then the desirable reward of the S'rāddha?' Foreseeing this [objection] he (Manu) says : 'They call Vasus,' etc. ['Primeval' or] ancient, means that it (the S'ruti in question) is no longer obtain-

* In the Rig-Veda, indeed, the "lowest, highest and midmost fathers" are distinguished, but in quite another sense, as we shall see hereafter.

† Comp. e.g., the two reports of the Creation in the first book. How much of this belonged to the original Manu, we are of course unable to say.

‡ Comp. page 615.

able (*idāntm apathyamānā*). [The verse] declares that the S'rāddha, although being performed with reference to one's own father, etc., yet at the same time satisfies the Vasus, etc., and they [not the *Pitris* or dead forefathers], when satisfied, give the reward."

Kullūka : "Because there is a beginningless Vedic text on them, saying that the fathers, etc., are the Vasus, etc., therefore Manu and other [law-givers] declare the fathers [to be identical with] the gods called Vasus, the grandfathers [with] the Rudras, and the great-grandfathers [with] the Ādityas. And as [hereby] the settled invocation [in the S'rāddha] might appear useless, a rule (*vidhi*) is pronounced that in the S'rāddha the fathers, etc., are to be meditated upon under the form of Vasus, etc. Says Paiṭhīnāsi : 'Whoso, knowing this, makes his offering, with him the Vasus, Rudras and Ādityas become pleased.'"

Rāghavānanda : "The meaning of the S'loka is that by the *Tarṇa* (S'rāddha) one obtains (may obtain) every thing [desirable] because by satiating the triad of father, etc., the Vasus, Rudras, and Ādityas are satisfied."

To this may be added a later text, namely, the corresponding passage of the Suddhi-Vilocana, a very clear commentary on the *Pitṛmedha-Sāra* :

"For by the words 'father,' etc., not only Devadatta, etc. (the human fathers, etc.) are understood as those who receive the gift in the S'rāddha ceremony, but along with them the Vasus and other tutelary deities, just as by the words Devadatta, etc., neither the body nor the soul exclusively, but souls endowed with bodies, are meant, . . . As a mother by the food, drink, etc., suitable to her state of pregnancy, which was given to her by somebody else for feeding her embryo and was eaten by herself, is [herself] satisfied (1) and satiates the offspring being in her belly, (2) and the givers of the food, etc., acquire [at the same time] a claim to the reward corresponding to their service, (3) just so the Vasus, Rudras and sons of Aditi . . . are the receivers of the gifts, but, [after] being themselves satisfied by the S'rāddha (1) they satiate the fathers of men, Devadatta, etc., (2) and, further, by the pre-eminence of their knowledge and power, they do not only satisfy the fathers, but also to the performers of the S'rāddha the *manes* (*pītāmahāḥ*), i.e., the Vasus, etc., when they themselves are pleased, give health and the other rewards promised in the S'āstras, and other rewards too (3)."

Now compare with these various opinions the following intimations.

tions on the *Somapas* being the glosses of Kullūka and Nandana on Manu III., 201 :

"The mentioned introduction of the *Somapas* and other classes of *Pitris* (*pitri-gaṇḍh*) is intended to be a praise (*stuti*) * of the *S'rāddha* directed to the father, etc., in as far as the *Somapas*, etc., by being likewise worshipped become fit for giving the reward of the *S'rāddha*."

"Now in worldly books it is a commonplace that by the *S'rāddhas* the dead father, grandfather, etc., are satisfied. So, if here the *Somapas* are named, that is a contradiction. It is *no* contradiction, because just as by satiating the [officiating] *Brāhmaṇas* the *Pitris* are satiated, even so by the satisfaction of the *Pitris* that of the dead father, grandfather, etc., takes place."

How then ? May we direct in the *S'rāddha* just as we like at the moment, either to the *Somapas*, etc., or to the *Vasus*, etc., our meditations and wishes ?

In my opinion, all these contradictions and forced explanations of the commentaries show quite distinctly only one thing : that we have here some very old doctrine before us the original meaning of which was no longer understood. And what this doctrine was and why it *could* not possibly be understood since a very remote time, I will now try to explain.

DR. OTTO SCHRADER.

(To be continued.)

* Comp. page 615.

BĀLABODHINĪ.

CHAPTER II : ON THE ORIGIN OF JĪVAS.

[Continued from p. 613.]

Question.—*Jīva*, the reflection (or the lower self) can be merged into *Kūṭastha*, the original (or the higher SELF). But *Kūṭastha* is limited like the ether in the pot. If the *Jīva*, by constant meditation, undergo *laya* in this *Kūṭastha*, then there will be no chance of his being merged into *Parabrahman* (the highest SELF) that transcends the original *Kūṭastha* or the higher SELF). If it be contended that *Jīva* (the reflection) after undergoing *laya* in *Kūṭastha* (the original), will naturally be absorbed, in due course, into *Brahman*—just as a man who steps on a slippery rock falls flat on the ground,—we answer that it is untenable. Why ? because several *S'ruti* and *Smṛti* texts declare that "as he meditates so he becomes." Therefore the aspirant cannot attain *Brahman* (the highest SELF) which transcends the original *Kūṭastha* or the higher SELF). As it is established that the said *Brahman* is beyond speech and mind, it is not possible for any one to meditate upon it. It is therefore reasonable to hold that it is enough if the aspirant understand the doctrine of the identity of *Jīva* and *Brahman*—after discarding the doctrine which establishes the same relation between *Brahman* and *Jīva* as between the original and its reflection.

Answer.—True, if the aspirant for liberation end his practice with the meditation on *Kūṭastha* (the original), then he will not attain the desired identity with *Brahman*. Hence, immediately after seeing the *Kūṭastha* (his original or higher SELF) with the aid of the initiation obtained from the secondary *guru*, he should necessarily practise, without break, the meditation on *Brahman* the unlimited, which transcends *Kūṭastha* (the original), by means of *Dhyāna yoga*. It (the said *Brahman*) is not beyond speech and mind. We have, again and again, stated the fact that, being undivided Existence—Intelligence—Bliss, it is within the reach of pure mind and speech. It is this undivided SELF and not the *Kūṭastha* that would represent the slippery rock in the simile quoted above. It is this *Nirguṇa*

Sat-C'il-Ānanda Brahman that should constantly be meditated upon, without the least notion of difference, as directed by the great *Yajurveda* text which teaches "I am *Brahman*." The natural result of this meditation being the attainment of the *Arūpa Brahman* which transcends the *Nirguṇa*, the *Jīva*, without being affected by the *S'ruti*—"as he meditates, so he becomes"—will, in the end, reach that *Arūpa Brahman*. There is, therefore, no necessity to discard the doctrine of "the original and the reflection." Even though the aspirant understands, from the teacher, the doctrine of the identity of *Jīva* and *Brahman* as taught by the *Sāmaveda* text, yet it is very necessary that he should practise that *Nididhyāsana* or meditation by which alone he can accomplish that identity. It should therefore be understood that there is no objection in having recourse to the doctrine of "the original and its reflection."

Question.—The original called *Kūṭastha* (the *Pratyagātman* or the higher SELF) is aimed at by the word "thou" in the text "That thou art (going to be)," and the reflection called *Jīva* (or the lower self) is expressed by the same word.* Now, tell me the *S'ruti* which distinctly makes mention of these two selves (the higher and the lower).

Answer.—In the *Sarasvatīrahasyopaniṣad* it is said thus :—"That *C'il* (Intelligence) that shines (reflected) before the witness (supreme SELF) and is coupled with the *linga deha* becomes, in conjunction with *Chāyā* (or physical body), the *Jīva* of ordinary conception." *Commentary on the text quoted above.*

The REFLECTED Intelligence that is severally known as *Sushūpta*, *Prājña* and *Pāramārthika*, and that shines before the ORIGINAL Intelligence (SELF) called *Turīya Kūṭastha*, the witness of the three states, the three *Jīvas*, etc., becomes, in conjunction with the subtle body, what is known severally as *Svapna kalpita*, *Taijasa* and *Prātibhāsika*, and then on entering the physical body becomes the *Jīva* known severally as *C'idābhāsa Viśva* and *Vyāvahārika*.

Question.—How can you say that the *Kūṭastha* is the witness? Would it not be reasonable to call that alone the witness above which there is none greater? In the *S'vetāśvatara S'ruti* too we find authority to support this—"He is the one God, hidden in all beings, all-pervading, the self within all beings, watching over all works,

* The ORIGINAL is the *lakṣyārtha* of "thou," and the REFLECTION is its *Vāc'yārtha*.

dwelling in all beings, the witness, the perceiver, the only one, free from qualities." Because what is called 'witness' in this text is said to be 'all-pervading' and because there is none higher than the *Arūpa Brahman* called *Niṣpratiyogika*, it is but proper to say that that alone is the 'witness' and not the 'original' called *Kūṭastha* nor the one transcending it called the *Sapratyogika-C'idrūpa-Brahman*.

Answer.—The 'original' called *Kūṭastha* is the individual (microcosmic) witness, the one transcending that 'original,' viz., the one called the *Sapratyogika-C'idrūpa-Brahman* is the Universal (microcosmic) witness. Even though the *Niṣpratiyogika* is the ultimate principle that remains in the end, it is incorrect to attribute to it the function of being the witness, because, it is said to be devoid of all functions. The *S'ruti* text quoted above applies to the *Sapratyogika-C'idrūpa-Brahman* alone, as such application very well fits in with the context.

Question.—Just as there is the authority of the *S'ruti* in support of the statement that the *C'idrūpa-Brahman* which transcends the 'original,' is the witness of the macrocosm, is there any authority to support the statement that the *Kūṭastha* who is the 'original' is the witness of the microcosm?

Answer.—Whatever in the three states is the object of enjoyment, the enjoyer and the enjoyment itself, from them distinct am I, the witness, the pure Intelligence, the ever-good (*Kaivalya*, 18). Does not the pronoun "I" in this *S'ruti* refer to the *Kūṭastha*? It should, therefore, be understood that the statement regarding the microcosmic witness too is supported by authority.

Question.—What you have established, viz., that "the *Kūṭastha* is the original and the *Jīvatman* is its reflection," only goes to prove that the physical, subtle, causal and the *turīya* bodies have origin. It does not prove that the *Vāc'yārtha Jīvas* and the *lakṣyārtha Kūṭasthas* have origin. We should therefore conclude that, by the "origin of *Jīvas*" is meant only the "origin respectively of *Avidyā* or the *Turīya* body, of *Āvaraṇa* or the causal body, of *Sūkṣma Vikṣepa* or the subtle body, and of *Sthūla Vikṣepa* or the gross body."

Answer.—As the *Varāhahopaniṣad* enumerates the THREE BODIES as well as the THREE JĪVAS to complete the list of 96 *Tattvas* or principles, there is no room to suppose that *Jīva* is one alone and that he is not distinct from *Brahman* in the *Vyavahāra* state or in the

ordinary intercourse of life. Because we find that distinct names are given to the *Jīvas* in the four states of consciousness (such as the waking state, etc.), it is but reasonable that the four *Jīvas* should have four distinct forms too, to express themselves. This fact is also supported by scriptural text, reason and experience. It need not be doubted that, because it is experienced by every one that "I myself who was in the waking state saw the dream and that the same myself went into the state of deep sleep," no one has experienced that THREE are the entities that possess the three states of consciousness. Why? because it is only those ignorant people who have not scrutinised the four states of consciousness that possess the experience that *Jīva* is one alone. But, as the notion of "I" in the case of the four kinds of knowers—*Brahmavid*, *Vara*, *Variya* and *Varistha*—differs according to the comparative experience of each of them, it is unreasonable to hold that the *Jīva* is one alone and that there are no separate entities or limited *Jīvas* apart from *Avidya*, *Āvarāṇa* and the two kinds of *Vikṣepa* (subtile and gross) by which they are respectively limited. If it be contended that the said limitations belong to *Brahman*, then those who hold to *S'rutis* and other authorities—that maintain that *Brahman* is unlimited and that it is free from enjoyments and sufferings pertaining to the *Samsāra*—will get extremely annoyed, it is therefore highly necessary that we should accept the limited *Jīvas* between *Brahman* on the one side and *Avidya* and other limitations on the other.

Question.—It is wrong to decide that *Jīva* is subject to destruction because the *S'ruti* (*S'vetāśvatara*, V. 9.) says thus :—"That living soul is to be known as part of the hundredth part of the point of a hair, divided a hundred times, and yet it is said to be eternal."

Answer.—*Jīva* is the Ego or the "I"-making faculty. We have decided with the help of scriptural authorities that it will undergo final destruction or *laya* in *Brahman* alone. We have also decided that it will undergo such *laya* in no other (PRINCIPLE). The doctrine of the "origin and *laya* of *Jīva*" is not therefore opposed even to the *S'ruti* just quoted. As the Ego or the "I"-making faculty is destroyed in the case of those who FIRST UNDERSTAND the limited *Jīva* to be unlimited *Brahman* and THEN DAILY MEDITATE UPON IT accordingly, it is but reasonable to hold that the Ego is subject to destruction. But if it be asked, 'Why is egoism not entirely destroyed in the case of a *Sāṅkhya-Yogi-Variṣṭha* who has attained

bodiless liberation even while living in his body,' we answer thus :—It is only the egoism—pertaining to his physical body—that has not been entirely destroyed, for the purpose of keeping up that body (to be able to work out the last item of his *Prārabdha*). But the egoism pertaining to his subtile, causal and fourth bodies, has entirely been destroyed. It should, therefore, be understood that there is no flaw in the doctrine of immediate bodiless liberation.

Question.—Because the *Jīva* possessing the physical egoism has not undergone *laya* in the case of the said *Variṣṭha*, he will be subjected to rebirth by his deeds of virtue and vice. He can, therefore, be called a liberated one, only after the destruction of the said egoism and after the fall of his physical body.

Answer.—" . . . His vital currents do not depart elsewhere—being *Brahman*, he goes to *Brahman*" (*Bṛihadāraṇyaka* iv. 4. 6). "When all desires which once entered his heart are undone, then does the mortal become immortal here" (*Ibid* iv. 4. 7). "He who knows *Brahman*, becomes (even) *Brahman*" (*Muṇḍaka* 3. 2. 9). When the above *S'rutis* do not declare rebirth even in the case of the knower of *Brahman*, why should we doubt liberation in the case of a *Variṣṭha*?

Question.—Then what of the deeds of merit and demerit of such a *Variṣṭha*?

Answer.—Because the effects of his deeds of merit and demerit are shared thereafter (*i.e.*, after his becoming a *Variṣṭha* and before the fall of his physical body) by those who befriend and serve him and by those who hate and molest him respectively (as declared by the *S'ruti*), there is no need for rebirth in the case of a *Variṣṭha*.

Question.—We have heard that the four great texts (*Mahāvākyas*), if their meanings are clearly grasped, would bring about the final liberation of the aspirant by merging the four *Jīvas*—*Viśva*, *Taijasa*, *Prājña* and *Turīya*—into the four kinds of *Caitanya* (Intelligence)—*Puruṣa*, *Prakṛti*, *Brahman* and *Cic'chakti*. Please therefore be good enough to propound their meanings clearly.

Answer.—Because it has already been decided that the union with *Brahman* or in other words the complete *laya* of your *Jīva* can only be brought about by the *Yoga* of meditation on the meanings of the great texts, you will do well to practise such meditation.

Question.—You have decided that the INITIATION INTO THE TEXT OF THE MAHAVAKYAS should be in the order of the *Vedas*, *Rk.*, etc., to which they respectively belong; that the INITIATION INTO THE MEANINGS OF THOSE TEXTS should be in their inverted order; and that the fourth text (i.e., the one belonging to the *Atharva Veda*) refers to *Adhikāri*, the first of the four well-known kinds of mutual relation, viz., *Adhikāri*, *Sambandha*, *Visaya* and *Prayojana*. I think this is not correct, for the following reasons:—That the *Parabrahman* having the privative attributes of *Sat-C'it-A'nanda* is alone the Eternal Principle is only theoretically understood by the help of the well-known four requisite means of liberation mentioned in the *Vedānta*, viz.:—(1) the discrimination of the eternal and the non-eternal, (2) dispassion for the pleasures enjoyable in this and other worlds, (3) the attainment of the six qualifications *śama* (control of senses), etc., and (4) an ardent longing for liberation. But the practical or experiential knowledge of the union of the SELF with *Brahman* which alone is the real one, has not as yet dawned upon the aspirant. Now, let us see what the text of the *Atharva Veda* teaches. It says that "this *Ātman* is *Brahman*" and thus teaches the identity of the two. Such being the case, how can it be said that it relates to the *Adhikāri* or qualified student? *

Answer.—It is well known, that he is an aspirant of third grade qualification who has understood that the *Saguṇeśvara* who is the author of the Universe is alone the eternal one; that he is an aspirant of second grade qualification who believes that the *Nirguṇa-Puruṣa* who is the inner ruler of the said *Īśvara* and the source of the *ḥivas* is alone the eternal one; and that he is an aspirant of first grade qualification who has always the firm conviction that his SELF and the *Nirguṇa-Puruṣa* are one and the same, because their relation is that of the part and the whole. The statement that the text of the fourth Veda refers to the qualified man or the first of the aforesaid four kinds of relation, is therefore correct, because it applies to the aspirant of first grade qualification. But it should not be supposed that for the purpose of acquiring the said first grade qualification, the

* The reader is recommended to carefully peruse Chapter xiv, of the *Rāma Gītā* (English translation) to enable him to follow the questions and answers regarding *Mahāvākyas*.

mere hearing* of the identity of the SELF and the *Puruṣa* will alone suffice. After having heard from the teacher about the identity, it is indispensable that the aspirant should every day practise, according to the rules, the *Haṭharāja Yoga* which is the chief means of accomplishing that identity.

Question.—When it has been established by the *Upaniṣads* and all other scriptural authorities that the aspirant should, after undergoing *śravaṇa* or hearing, practise *manana* or reflection and then *Nididhyāsana* or concentrated meditation, you have, instead of saying so, recommended the practice of *Haṭharāja Yoga*. What is the reason?

Answer.—That is *manana* or reflection which immediately follows the hearing of the *Sāma Veda* text which is the one above the *Atharva Veda* text. As the latter text is termed the *Darśana Vākya* (or the text which requires the aspirant to see his SELF), it is highly necessary that he should, after understanding from the ordinary teacher the identity of his SELF and *Nirguṇa Brahman*, practise *Haṭharāja Yoga* every day with the aid of *saṃmukhī-mudra* (explained in the *Rāma-Gītā*, Verses 57 to 59 of Chapter xvi).

That is called *Haṭha Yoga* which is mainly concerned with the performance of *prāṇāyāma* (or the control of breath) according to the rules. That is called *Rāja-Yoga* by which the SELF which is the Light of Lights is directly seen (by the aspirant) between his eyebrows by meditating upon the same in the form of the flame of a lamp. The simultaneous performance of the said two is what is termed *Haṭharāja Yoga*.

If mere *Haṭha Yoga* is practised without combining the said two, then *Kāyasiddhī* and other accomplishments will result therefrom, but not *mokṣa*.

If mere *Rāja Yoga* is practised, then will the practitioner attain ordinary purity of mind, resulting from the perception of various forms of light like those of the flame of the lamp, etc., but will not realise the identity of SELF and *Brahman*.

It should therefore be understood that the only means of attaining liberation is that of realising, by the practice of *Haṭharāja Yoga*, the

* According to the Sage *Yājñavalkya* one becomes qualified to hear (from the teacher about the SELF), only after he has seen it; and he will be enabled to see it only after a long course of practice in and as a combined result of, self-sacrifice, right conduct, control of senses, non-injury, charity, and continued study of scriptures.

identity of the *Turīya-Kūṭastha A'tman* who is above the three *Īvas*—*Viśva*, *Taijasa* and *Prāñna* and of the *Turīya-Nirguna-Brahman* who is above the three *Īśvaras*—*Hiraṇyagarbha*, *Sūtrātman*, and *Antaryāmin*.

Question.—Because you have already taught that the great text of the Atharva Veda refers to the qualified student, (i.e., that it is *adhikāri-para*), it is not right to say now in contradiction to it that it pertains to liberation. If by means of the *Atharva* text alone one can secure liberation, then we have to come to the undesirable conclusion that the remaining texts (of the *Sāma* and other *Vedas*) are superfluous. In the *Haṭharāja-Yoga* under reference, the *A'tman* which is directly cognised by meditation, attains union with *Brahman* by means of *Prāñnyāna*. If this union too were attainable by meditation, then it could be said that the *A'tman* will become one with or be completely merged into *Brahman* like water and water, milk and milk and oil and oil. That union which is attained without the aid of *Akhandā-Brahma-dhyāna* or the meditation on the undivided *Brahman* will be like that of milk and water, or water and oil. It is therefore wrong to say that this identity of *A'tman* and *Brahman* (found in the *Atharva* text) is the means of attaining liberation, because the idea of duality is still present in it.

Answer.—True, even this cannot be called complete direct cognition, because at the time of the said union with the undivided *Brahman*, there will still be the three-fold difference of the SEER, the SEEN and the SIGHT. But even then, it is not wrong to term it the means of liberation. Why? because, out of the three well-known kinds of *mukti*, viz., gradual liberation, liberation while living, and bodiless liberation; the first one, obtained through the world of *Brahmā* is certainly secured by the aspirant who perceives the identity of the SELF and *Brahman*. Rebirth as well as return from higher worlds will accrue only to those who possess many *Vṛttis* (mental modifications), but not at all to those who possess only *Dvaita Vṛtti* or the idea of duality. But if you say that in the *Taittirīya Upaniṣad* it is said that there is fear for him who has the idea of duality, we answer that he will have only temporary fear due to the differences arising out of the relation that will be established in the world of *Brahmā* between himself as disciple and his teacher (elect) there. Even then such relation will not give rise to the fear of rebirth. Are

not even the *Jivanmuktas* here subject to the fear arising out of pleasures and pains attached to the *Prārabdha* accruing from their notion of phenomenal duality?

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Translator.

[To be continued.]

S'RÎ-MADHVĀCĀRYA AND THE GĪTĀ.

THE relation of Bâdarâyana, the renowned author of the *Vedānta Sūtras*, to his successors, the *Bhâshyakaras*, has a curious similarity to that of the great German philosopher Kant and his successors: the whole of Kant's views and likewise the whole of Bâdarâyana's are claimed for themselves and explained as the fundamental authority of their system by the most opposite schools—Subjective Idealism, Transcendental Realism, Positivism, Theistic Dualism, etc.; Dvaita, Advaita, Dvaitādvaita, Viśiṣṭādvaita, etc. What the real doctrine of Bâdarâyana was, is a fascinating problem unsolved at present, but solvable in all probability. The present state of the question seems to be that Rāmānuja is nearest to, and Madhva farthest from the system of Bâdarâyana, while the latter is rather accomplished and idealised than simply accepted by S'ankara.

Now these same great philosophers have commented on the *Gītā* too. But here the problem as to the original attitude of the text is much less complicated than in the case of the *Sūtras*. There can hardly be any doubt that the bigger part of the *Gītā* was originally a text book of the *Bhāgavatas* or *Vāsudevakas*, i.e., a theistic sect which originated among the *Kshatriyas* by *Krishna Vāsudeva* (mentioned in *Chând. Up. III, 17, 6*) before the time of the Buddha, introduced or at least emphasized more than had ever been done before, the practice of the *bhakti*, and finally—the necessity of a philosophical base being felt—adopted and assimilated most of the *Sāmkhya-Yoga* doctrines. In my opinion, we have to distinguish in the history of the *Gītā* the following four stages:

(1) The original stock consisted of the first *Adhyāya* and the first thirty-eight verses of the second *Adhyāya*. This part belonged, although perhaps not in just the same form, to the old *Mahābhārata*, or rather to the [originally independent] *akhyāna* (bardic song) on the death of Bhīṣma. Its philosophical standpoint is that of the *Nirīśvara-Sāmkhya* not yet detached from the *Upaniṣad* tradition (II, 17 being a palpable Vedāntic interpolation). The last verse (II, 38) was followed by the first verse of the *Bhīṣmavadha Parvan* (*Mahābh. VI, Adhy. 43*), either directly or connected with it by another verse telling that Arjuna took up once again his *Gāndiva*, resolute to fight.

(2) This original stock was amplified by the Bhāgavatas to a separate text book of their own religion, and that at a time in which the latter had already mixed with *Sāṃkhya-Yoga*.

(3) An approach took place between the Bhāgavatas and the Vaishnavas, resulting in the identification of *Krishna and Vishnu*, and a further considerable amplification of the poem. This step, however, did not yet lead to an acknowledgment of the Vedas by the Bhāgavatas,* the latter being known as opposers of the Vedas still at the time of S'ankara (Brahma Sūtra II., 2, 45).

(4) While the songs on the great Bhārata war were being collected and united in one great epic, † the Bhagavad Gītā likewise entered the collection, but not before an orthodox *Advaitin* had worked it over and divided the whole in as many *Adhyāyas* as there are *Parvans* of the Epic (18).

From this scheme (which, of course, needs still to be worked out in its details)‡ it would follow that, reading the Gītā we have, as a rule first to consult Madhva, then Rāmānuja, last S'ankara. But I must confess that in the present Gītā the *Vaishnava* tone seems to me the predominant one. As to the *Advaita* (I mean, of course, the system), it is now almost generally granted in the West that it came last in the development of the Gītā, and not first, as was thought for so long a time. Besides, the so-called S'ankara-Bhāshya on the Gītā is so weak a work that we have certainly a right to believe according to an old rumour, that it is not at all the genuine S'ankara-Bhāshya.

So the works of S'ri-Madhvac'ārya on the Gītā belong to those which ought to be consulted in the first instance by those who want a thorough knowledge of the Gītā, and this not only because the Bhāgavata religion started from theism (Dvaita), but also on account of the comparatively high age of those writings (Madhva lived, as Rāmānuja, in the twelfth century A.D.), and, last not least, for the extraordinary powers of criticism of their author, a fine proof of which is his following (although somewhat exaggerated) judgment on the Mahābhārata: "Even a millionth part cannot be found of the genuine Bhārata. It has been hacked and hewed and mutilated, nay, it has given place to altogether foreign matter, until at last nothing but the name remains. Hence, with great difficulty, after deep researches and due considerations, the subject-matter of the original is briefly presented in this work" (Nirnaya). ¶ Where are the Pandits capable of a scientific freedom like this?

There are passages in the Gītā of which Madhva gives a more natural explanation than the other commentators, and even some the original idea of which seems to have been recognized by Madhva alone. On the other hand, of course, there are many passages which

* Comp. passages like Bhgv. G. II, 45: "The Vedas treat on the three Gunas; become free from the three Gunas, O Arjuna!"—S'ankara quotes the Gītā by the name *Isvara-Gītā* "Songs of the Lord."

† Several centuries after the Buddha, as results from Prof. Rhys Davids' splendid inquiry (Buddhist India, p. 180 et seq.)

‡ This has partly been done already, in as far as in Prof. Garbe's German translation of the Gītā the Vedāntic additions are marked by smaller print.

¶ Quoted on p. 23 of the book reviewed below.

have in their origin nothing to do with Dvaita and seem to directly exclude a theistic explanation. But it is surprising to see how easily Madhva removes these apparent obstacles by well-fitting quotations from S'ruti and Smṛiti, so even in the case of the *jīva* being declared as an *ams'a* (part) of the Lord. (Gītā XV, 7; Sūtra II., 3, 43).

S'ri-Madhvac'ārya has written a "Gītā-Bhāshya" and a "Gītā-Tātparya" ("Purpose of the Gītā"). The information of both is condensed in S'ri-Rāghavananda-Svāmī's exposition, a translation of which is now offered to the public by S. Subba Rau, M.A., the translator of Madhva's commentary on the Brahma-Sūtras (Madras, 1904).

The translation is meant to be an introduction to the study of the advanced discourses in the Bhāshya and the Tātparya, and as such it must be warmly recommended, although we should have liked more a translation of the Bhāshya itself.

The "Introduction" (pp. 19 to 38), dealing with the date of the Gītā, etc., is, I am sorry to say, absolutely uncritical. The Sāṃkhya system which plays so important a part in the Gītā, is not even mentioned, and the hopeless view is maintained that the Gītā is an original whole, nay that it was, together with the Mahābhārata, composed by the author of the Vedānta-Sūtras, Bādarāyana Vyāsa! Mr. Subba Rau ridicules and pities European scholarship which, as he thinks, "cannot see or would not have it (the Gītā)* a great work of art." It is exactly the case of K. T. Telang on whom Professor Garbe writes: "Telang's arguments are, indeed, so weak that one might wonder how a man of his scholarship and ingeniousness failed to know their frailty, unless a psychological moment would give us an explanation thereof. To Telang, as to every Hindu, even the enlightened one, it is a need of the heart to believe in a high age of the Bhagavad-Gītā. And where wants like this are powerful, critics cease, as it is known." It should finally be understood in India that the idea about a work as a whole and as a work of art is absolutely independent from any historical research.

Excellent is the "Short Memoir" (pp. 7—18) on S'ri-Madhvac'ārya. It gives an interesting sketch of the Āc'ārya's life, and then discusses with great ability the question of his date, taking into account the lately examined inscriptions which seemed to contradict the tradition now established again that the years 1118—1198 A.D. were the time of his activity. This is a valuable contribution to science.

We want to hear more and oftener on S'ri-Madhvac'ārya than we have as yet. Would not perhaps Mr. Subba Rau take the great pains to translate, with extracts from its famous commentary, the Anuvyākhyāna being the Āc'ārya's justification of his philosophy? He might be sure of a thankful public.

DR. OTTO SCHRÄDER.

* P. 57 of his introduction to the Gītā (Leipzig 1905) of which I hope to get the right of translation.

MEETING OF THE CONGRESS OF FEDERATED EUROPEAN SECTIONS OF THE T. S.*

ON Sunday, third June, at the Washington Palace, 14 rue Magellan, Paris, our President-Founder, Col. Olcott, opened the third Annual International Congress of the European Sections of the T.S.

There were about 450 members present, including representatives from fifteen different countries and six organised Sections. On the platform supporting the President-Founder were the General Secretaries of the six different Sections: Scandinavia, France, England, Italy, Germany and Holland. Proceedings began by the singing, by a choir of women's voices, of an "Ode to the Sun" written and composed by a member, Mons. Edward Bailly. Dr. Pascal, General Secretary of the French Section, gave an address of welcome, which was followed by a most stimulating and helpful discourse to the members by the President-Founder. After expressing his pleasure in meeting so many members face to face he contrasted the present prosperous condition of the Society in France with its meagre beginning when he and H. P. B. visited the country in 1884. Then there were only three small groups, two mixed up with Spiritualism and the other with occultism, while at the close of 1905 there had been issued 850 charters, of which 459 survived as living branches. The Colonel spoke of the international character of the movement, with its vital heart at Adyar, and its platform so broad as to exclude the usual points of quarrel—sex, caste, creed, &c. He gave again the oft repeated warning to members not to put any of the leaders of the movement on a pedestal and expect them to be immaculate; still less to reject any teaching because it came through someone proved faulty like ourselves. The loftiest teaching may come through an imperfect medium. And all must be tested and tried on its own merits. If we keep before us the Golden Rule, and consistently practice tolerance and brotherliness, the Society will pass safely through the shocks bound to be before it, as it has passed through so many now behind it. The Masters are at the back of this Society, and as long as even a handful of brave, devoted and loyal workers remains so long the Society must live. The Colonel also warned members of the danger of narrowing the broad platform of the Society by identifying it as a whole with any one movement—however lofty in its aims. Individual members are of course perfectly free to work for any of those causes, but the Society should officially keep itself perfectly neutral. Another danger the President-Founder warned us against was the confusing between psychic gifts

* The reports received from H. W. and another correspondent are combined.
—Ed. Note.

and spirituality. The possession of psychic powers may be helpful, or may be side roads leading away from the true path, and they may often lead to hysteria and mental derangement. We must guard against too easy credulity, and yet be ready to accept true teaching through any channel. We must learn to discriminate between the True and the False.

The President-Founder concluded by presenting the Subba Row Medal to Dr. Pascal, as a mark of recognition not only of his literary work but also of his devotion to the Society.

Then followed short messages of greeting, spoken—each in his or her own language—by representatives from Scandinavia, Italy, France, England, Holland, Germany, India, Cuba, Russia, Belgium, Australia, America and Bohemia.

In the afternoon there was a discussion on questions put as to propaganda and dogmas, taken part in by several members. The speeches were principally in French though one or two were in English. The general trend of what was said was to the effect that some propaganda was inevitable if members were full of the truths that had helped them so much, but that that only was effective which expressed the real conviction of the speaker; and generally, that the life taught more than words, and that words should be very carefully chosen, avoiding special and peculiar terms.

In the evening we had two very fine lectures—in English by Mr. Mead, on "The Religion of the Mind," and in French by M. Bernard, on "Problems of the Present Day."

On Monday morning two halls were devoted to the reading of papers. Under the heading "Religion, Mysticism, Myths and Legends, Folklore," there was one by Ed. E. Long on "An Aspect of Islâm," giving a very lofty and noble view of that great religion so much misrepresented; a paper on "Popular Customs and Superstitions" (chiefly in Devonshire), by George M. Doe; a résumé of the results of research in the early religions of the Slav nations, by Frau von Ulrich, and a very fine speech (in German) by Dr. Steiner, on "Theosophy in Germany 100 years ago." In the other Section were papers on Philosophy.

In the afternoon the discussion on propaganda and other points was continued.

In the evening the French members, many of them professional musicians, gave a very fine concert, which was greatly enjoyed. Refreshments and a short time of social intercourse finished the evening.

On Tuesday morning there were papers on Esperanto, on early Egyptian music, illustrated by an ancient Egyptian invocation to the planetary gods, sung in unison by women's voices; on the Seven Vowel Sounds (instead of words), each representing a different planet; and on Theosophical Work in India, by a Parsee, P. C. Taraponvalla. In the Science Section there was a study of Dream Consciousness by Dr. Pascal, and other papers.

At 4 o'clock the Congress was brought to a close. To the great disappointment of the members the President-Founder was unable to be present, owing to a slight indisposition. Farewell addresses were given by Dr. Pascal, M. Bernard, and the General Secretaries, and cordial thanks were offered for all the hearty hospitality shown by the French members, and the willing co-operation of the visitors.

The French Committees of Reception and Arrangements exerted themselves to the utmost to make their foreign visitors feel at home, and the whole affair wound up on the 4th day with a steam-boat excursion and picnic to a lovely part of the river Seine. Colonel Olcott's address gave a strong and clear keynote to the gathering. It is pleasant to know that it met with universal approval. It is said to have been just the word of advice that was needed at this crisis through which the Society is now being forced to pass.

The Paris Congress has unquestionably helped to strengthen the tie of brotherhood between our members of different nationalities and to make the grandeur of the Theosophical movement somewhat more realized than it has been. On behalf of the German Section, Dr. Rudolf Steiner, the General Secretary, invited the Federation to meet next year in Germany, and the probability is that the Federation meeting will be held in the beautiful city of Munich.

REVIEWS.

THE BROTHERHOOD OF HEALERS.*

This little book is attractively gotten up, and is dedicated "to all lovers and healers of man and beast." It has a message for 'Practical Mystics,' and treats of the "essential principles of Spiritual, Psychic and Mental Healing." The author says in his Preface:—

I would that in letters of living fire I could write the necessity for the perfect Love in all those who would give themselves to spiritual healing. For, so many are the risks of being caught by the wiles of the vain selfhood, who is the evil one in us, ever ready to claim for self the good which alone can belong to the Spirit, that they who are gifted with the healing power have no other safety than in being clothed all over with the perfect garment of the selfless Love, whose greatest beauty and sweetest grace for men and women is humility, the very soul of all true health.

The book contains some extraordinary experiences, and gives much excellent advice to those who seek to be healers. A spirit of humility and love pervades the work throughout.

W. A. E.

* By James Macbeth, author of "The Opening of the Gates," "The Song of the Cross," "Breathings of the Angels' Love," etc. Theosophical Publishing Society, London.

THE CENTRAL HINDU COLLEGE REPORT.

The seventh annual report of this useful Institution, for the year ending September, 1905, shows a condition of continued growth and prosperity in its various departments. There are now 48 teachers on the staff, the whole number of pupils being 574. The religious instruction which is imparted to the pupils is a marked feature of the College. The text-books, being specially prepared for it, and sufficiently unsectarian to be used by the different Hindu schools in India, are being translated into the leading vernaculars of the country. The most important addition to the College work is the school for the education of Hindu Girls, which Mrs. Besant and her faithful colleagues have succeeded in establishing. In this School the girls receive religious and secular instruction and training, the object being to fit them for the duties of life which they will be called upon to perform in superintending the health and welfare of their households and instructing and training their own children. Together with suitable literary and scientific education the girls receive artistic instruction, including music, drawing, painting, embroidery and needlework; and physical instruction and training in such exercises as will develop and strengthen their bodies—thus fitting them, along these lines, to become mothers of their race. We rejoice to know that similar Girls' Schools have been established in various other places in India—including Lahore, Delhi, Madura, Tanjore and Hyderabad. Concerning the education of Indian girls the Report says:

Of this we may be sure, that Indian greatness will not return until Indian womanhood obtains a larger, a freer and a fuller life, for largely in the hands of Indian women must lie the redemption of India. The wife inspires or retards the husband; the mother makes or mars the child. The power of woman to uplift or debase man is practically unlimited, and man and woman must walk forward hand in hand to the raising of India, else will she never be raised at all. The battle for the religious and moral education of boys is won, although the victory has still to be made effective all over India. The battle for the education of girls is just beginning, and may Is'vara bless those who are the vanguard, and all beneficent Powers enlighten their minds and make strong their hearts.

MAGAZINES.

The Theosophical Review for June has an interesting 'Watch-Tower' item relating to the recent discovery of a very ancient fragment of vellum on which was written in minute but quite legible Greek characters a portion of a sermon of the Christ, on "Purity." Jesus and his disciples being in the Temple, a Pharisee, replying to a question put by Jesus, describes the usual process of purification.

Then follows a powerful and eloquent denunciation by Jesus of mere outward purification. He says that he and his disciples have been purified with the 'living water' or 'water of life.' Another new point brought out by the fragment is the first mention of a portion of the Temple called the 'Hagneuterion,' or place of purification. This, too, has never been spoken of before, so far as is known.

"The strange story of a Hidden Book," by Bhagavân Dâs, is concluded. This narrative must have attracted much attention among those who are interested in the ancient literature of India. "A Weird Experience," by Edward E. Long, is a thrilling statement of events which happened on board a ship. "More from the Legends of the Giants," is contributed by Erins. In "The Religion of the Mind," Mr. Mead gives us his valuable thoughts on "the Gnosis of Thrice-greatest Hermes," some of which are of prime importance (see Cuttings and Comments in this number of the *Theosophist*). Michael Wood furnishes another article in the vein so characteristic of this author,—entitled, The "Joyous Shepherd." Francis Sedlak's paper—"Mr. Bhagavân Dâs *versus* Hegel"—is mainly of the nature of a criticism of the views held by Mr. Dâs. The two following articles "Matter, Planes and States of Consciousness,"—this being the first portion of a metaphysical contribution, by Hadrien—and "On the Screen of Time," by N. D. K., complete the main text.

Sophia (May). In remembrance of the White Lotus Day, Rafael Urbano meditates upon the "Serene Glance," of H. P. B., and in another small article reminds us of the merits of D. Francisco Montolieu who died fourteen years ago after a life of enthusiastic propaganda for the Theosophical teachings. The "Epilogues of the month" contain two small essays on "The Unmovable Eternal," and "The Good Prophets," giving a further proof of the splendid philosophical and rhetorical talent of Senor Arimi. The translations of Mrs. Besant's "Spiritual Genealogy," and H. J. van Ginkel's "Great Pyramid," are continued, and besides there is the beginning of the article on "The Science of To-morrow and the Mediæval Mysticism," by Gabriela Cunningham Graham.

La Verdad (May). Lob-Nor continues his translation of "The Mass and its Mysteries." Besides there are translations from H. P. B., Mr. Sinnett, and Mrs. Besant.

Revue Thésophique (May). The number opens with a portrait of Colonel Olcott followed by a short review of his life and some hearty and suitable words on his character, by M. Courmes. There is further a translation of Mrs. Besant's "Perfect Man," the continued translations of Mrs. Besant's "Avatâras" and H. P. B.'s "Theosophical

Glossary," and a paper by A. J. Willson on "Indian Funerals." Among the "Echoes of the Theosophical World" we meet the interesting account of an article on hunting, by Prince Albert of Monaco, in which the Prince harshly condemns the chase as unworthy of a civilized nation, and decidedly approves of vegetarianism.

Received with thanks: *Théosophie* (Antwerp, May); *De Theosophische Beweging* (June); *Der Vdhan* (May).

Theosophical Books in Finland. We are glad to acknowledge the receipt of the following books published in 1905 and 1906. "Buddhist Catechism," by H. S. Olcott, Finnish translation by Pekka Ervast.

Bhagavad Gîtâ, Finnish translation, according to the English translation of Annie Besant and the German one of Dr. Franz Hartmann, by Martti Humu. A small theosophical glossary (Finnish original), by Pekka Ervast.

"Vital Questions," by Tuntematton ('An Unknown'), (Finnish original).

"The Law of Thoughts," by W. W. Atkinson; Finnish translation (abridged), by Matti Kurikka.

Theosophia, April, has the following articles: "The Sin of Separateness," by G. Heuvelman; "In the Space," by Mrs. A. S. Obreen; "Karma and Free Will, according to Astrology," by H. J. van Ginkel; "Active and Passive Good," by Louise F. G. Joret; "Some Quotations from Prof. Darwin's Lectures," by P. P. S.; "The Mystery of the Son of God, II," by Michael Wood; "Letter to the L'Essor Lodge, Paris," by 'Lotus'; "From Foreign Periodicals," by Lena C. de Beer.

The May number has, after the Foreword, "Old Diary Leaves," by H. S. Olcott; "Growth," by W. L. Van Vlaardingen; "Riches," by Betsy Themans; "The Coming Period of our Movement," by Dr. Hübbe Schleiden; "Discourses on Theosophy," by Dr. J. W. Boissevain; Reviews of Periodicals, by Lena C. de Beer.

Broad Views. The June number of this magazine has a rich and interesting table of contents, the thoughts of the contributors being characterised by breadth of view, vigor and suggestiveness. The articles are—"Matrimonial Fetters," by Walter Pierce; "Married by Degrees," by A. P. Sinnett; "A Human Curiosity," by W. Osborne Moore; "The worship of Physical Culture," by Wilfrid M. Leadman; "A Broad View of the Land Question," by J. W. Petavel; "Thoughts on the Trinity," by Alice C. Ames; and the following, which are un-

signed: "Unconscious Authorship," "The Music of Verse," and "Light Pressure."

East and West, June, is full of attractive articles, though from lack of space we must be content to merely mention them. First we have "The Study of Indian Social History," then follow—"Akbar's Country House," "The Educational Policy of Lord Curzon's administration," "Nur Jahan," "Some Recent Interpretations of Wagner's Music Dramas," "Pratap Chunder Mazoomdar," "Homer, Then and Now," "How the East Strikes the West," "The East," "The Oriental Spirit in Paul Verlaine," "Colonel Memory," "India and World Politics," to which are added the long and very important Editorial on "Sympathy,"—treating mainly of the feeling which should exist between England and India—and the notes on "Current Events."

Theosophy in Australasia, May, contains the report of the Twelfth annual convention of the Section, which assembled in Sydney on April 13th. Mr. H. W. Hunt of Melbourne was voted to the Chair, and in his address to the meeting, referred, among other things, to "the passing away of the old-time prejudice of the press towards Theosophy; the present great wave of psychic enquiry, beginning even to touch the territory of science, towards which Myers' great book on 'Human Personality' had contributed very largely; the splendid work done in Australia by Mr. Leadbeater, and the prospect of a coming visit by Mrs. Besant. The General Secretary's Report for 1895 has an encouraging outlook. There has been an increase of 133 members, 'as against 14 for the previous year.' One new Branch has been added to the list, much general interest has been awakened in our movement as a result of Mr. Leadbeater's tour, and the sale of our literature has largely increased.

It is to be regretted that the General Secretary could not arrange to be present at our last Convention at Adyar.

The Theosophic Gleaner, June. Following the Editorial notes we find a continued article by 'Seeker', on "How shall we be Free?" one by Fio Hara, on "The Eras of the Shu King and its Four Books", to be continued; "The day of Remembrance, in Bombay," containing the speeches of Mr. R. N. Bijur and the Editor of the *Gleaner*; "The Tortures of the Personal Man;" by J. D. Mâhluxmivâla, (also to be continued), and various reprints.

The N. Z. Theosophical Magazine, May, continues Mr. Leadbeater's excellent lecture on "The Power and Use of Thought." Then follow

"The Highest Problem of Philosophy," by R. H., to be continued, and other matters worthy of perusal.

Charaka Samhita. We have received Parts XXXV. and XXXVI. of the English translation of this valuable work. These numbers treat of aphrodisiac preparations and the origin and treatment of fevers.

The Central Hindu College Magazine. We find in 'The Crow's Nest' a sad commentary on the present condition of Society, especially in India, which is shown in the fact that a large majority of prisoners "gain in weight when they are in jail." The larger portion of the prisoners belong to the agricultural classes. Concerning this, the Editor says:—

This pitiful fact, true in England as in India, that the criminals in jails are better fed than the honest toiling men and women outside, is a perennial condemnation of modern civilization. But in England only about one-tenth of the population,—10 per cent.—are in this position; in India, 80 per cent. suffer.

Attention is called to the needs of the Central Hindu College Girls' School, and an item relating to this matter, is to be found in our 'Cuttings and Comments' column. A large proportion of the articles are continued and the number is an interesting one.

Received with thanks: *Modern Astrology, Light, Theosophic Messenger, Lotus Journal, Harbinger of Light, Fragments, Teosofisk, Tidskrift, Omalunto, Notes and Queries, The Light of Reason, The Theist, Indian Journal of Education, Phrenological Journal, The Hindu Spiritual Magazine, The Madras Review, Metaphysical Magazine, Mind*.

Also acknowledged with thanks:—

"Sanâtana Dharma, Part III." An Advanced Text Book—translated into Tamil and published by Mr. P. Narayana Aiyar, B.A., B.L., President, Madura Branch, T. S. An excellent edition that deserves to be put into the hands of every Tamil-knowing student of Hindu Religion and philosophy.

S'rî Vâni Vilâsini—Vol. II. No. 9.—Sankrânti number for January 1906. Beautifully illustrated and excellently got up as usual. Full of interesting and instructive matter. Deserves to be in the studio of every lover of Tamil literature.

"S'rî Vâni Vilâsini" Sanskrit series No. 1.—'Pârvatî Parinaya'—a carefully edited Sanskrit drama printed in beautiful Devanagari types with an introduction and footnotes by Pandit R. V. Krishnamâchârya.

A reprint of a lecture (covering 18 pages demi 8 vo.) on "The Unseen World," delivered by Mr. C. W. Leadbeater at Madura in December last, issued by the Madura. T. S.

Madura Hall of Theosophy.—Tamil Tracts Nos. 12, 13, 14 and 15.

Bhagavad Gītā with S'ankara's commentary (in Grantha and Tamil) proposed to be completed in 12 parts by Mr. J. Sundararāja S'arma. The 1st part before us contains the text and commentary up to Verse 39, Chapter II., in Grantha characters with their translation into good Tamil printed in excellent type on feather-weight paper at the Ananda Steam Press. The get-up is excellent and the edition, if completed, will be a very useful one to the Tamils. Published by the Manager, Gītā Office, 33, Armenian Street, George Town, Madras.

The Voice of the Silence (Gebi A'vāja).*

This translation into Gujarathi by Nasarvanji Framji Billimoria appears to be well done. The original notes of H. P. B. are incorporated in the body of the book in their proper places, making reference quick and easy. The translator's notes are also quite helpful. Price not given.

CUTTINGS AND COMMENTS.

"Thoughts like the pollen of flowers, leave one brain and fasten to another."

We copy the following brief gem from J. L. Macbeth Bain's recent work, "The Brotherhood of body is. Healers."

"When we realise that all that is manifest to our senses, as well as all that is not thus manifest, is the body of God we are filled with love and reverence for all creation. As truly as the race of mankind is the human body of God, so truly is the brute kind the brute body of God, the plant kind is the plant body of God, the mineral kind the mineral body of God, and so on to the deeps even as to the heights of creation . . . Now when we eat of the food that nourishes the flesh, if we do so intelligently, we shall realise that we are, in this bread of the earth's fruit, actually breaking and absorbing into our body the substance of God. We shall eat with reverence and love for the Creating Spirit, who thus brings forth into our sphere of life what is needed for our present support."

* *

A second storey is being added to the Central Hindu College Girl's School, and it is proposed to use these rooms, built round a courtyard in Hindu fashion, for the housing of Indian lady teachers. Friends of the Girl's School should take this opportunity of helping the Committee with donations for the building, each giver thus laying a few bricks in the structure. Still more are monthly subscriptions

* Bombay, Cherag Printing Press.

needed to meet the growing expenses of the School, as the number of girls attending steadily increases. Teachers must be paid, for voluntary teachers can, by the nature of things, be few and the burden presses heavily on the few who give time, money and work to this noble cause.—

Central Hindu College Magazine.

* *

Among some "Science Notes," re-published by the *Indian Mirror*, we glean the following relating to the virtues of fruit. This is supplemental to the well-known effect of the juice of acid fruits, such as limes, apples, pineapples, etc., in mitigating the craving for alcoholic drinks: It is said that an eminent Japanese bacteriologist has recently shown, with success, that the acids of lemons, apples, and some other fruits, are capable of destroying all kinds and varieties of the germs which cause disease and pain in the human body. The acids citric and malic contained in the fruit juices, probably have the effect of killing these disease germs. Cholera germs are said to be killed in fifteen minutes by lemon juice or apple juice and even typhoid germs which have great resisting power are killed in about thirty minutes by either of these acids even in a very diluted form. A tumbler full of cold water saturated with cholera bacilli might be gulped down one's throat with impunity, provided a lemon has been squeezed into it about fifteen or twenty minutes prior to the act. The safety here lies in the absolute certainty of the destruction of the bacilli by the action of the lemon juice. What is a delicious drink to the human being is here evidently a poison to these micro-organisms. Thus the two most dreaded diseases in India, *i.e.*, Asiatic Cholera and typhoid fever, have a simple remedy to checkmate their ravages. These prevalent and universal diseases have now this universal remedy. Limes are within the reach of the poorest people in India and they could be secured for a pie even in the districts of great scarcity. Even the very poor people by having a plentiful supply of lemons and oranges, in the times of epidemics, could tide over the infection with great credit. The Western physicians pledge their faith to the unscientific system of inoculation even as regards cholera and typhoid fever. But of course, our Eastern bacteriologist has given us the safest, the cheapest and the most natural of all remedies advocated for these terrible maladies of humanity. Then is it not true to say that to live a happy, healthy and cheerful life one has to live more and more according to nature.

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We cull the following beautiful passages from Mr. G. R. S. Mead's article on "The Religion of the Mind," in June *Theosophical Review*:

Mr. Mead
on the
Gnosis of
Hermes.

"He who is coming unto himself, who from the unconscious and the dead is beginning to return to consciousness and rise into life, self-consecrates his every act for ever deeper realisation of the mystery of his divine nature; for now no longer is he an embryo within the womb, nourished in all things by the Mother-Soul, but a man-babe new-born, breathing the freer spirit of the greater life, the cosmic airs of the Father-Mind."

And so it is that every act and function of the body should be consecrated to the soul and mind ; the traveller on his way should pray unceasingly, by devoting his every act unto his God, thinking when eating : As this food nourishes the body, so may the food of wisdom nourish the mind ; or when bathing : As this water purifies the body, so may the water of life vivify the mind ; or when freeing the body of impurities : As these impurities pass from the body, so may the refuse of opinion pass from the mind !

Not, however, that he should think that anything is in itself unclean or common, for all is of the divine substance and of mother-matter ; this he already knows in his heart of hearts, but his lower members are not as yet knit together in right harmony ; they are as yet away, not centered in the perfect whole."

A mere empty skull. It has been proposed to return the skull of Sir Thomas Browne, a distinguished doctor who died some centuries ago, to the authorities of St. Peter's Church, Mancroft, Norwich, so that it may be 'reverently re-interred' in the tomb from which it was, reputedly, taken in 1840. Commenting upon this, some months ago, the *Eastern Daily Press* says :

What is a man's skull, this implement of mere bone, what is it, when he has done with it, more than his old shoe or a brick of the house he lived in ? He is not disfigured by its ignominy. He is not there in it at all. It is just a little lime and phosphate, curiously and ingeniously shaped, that was once useful to him. We do not understand this reverence for empty rooms that people have moved out of. It is a reverence that seems to us to contain the whole materialistic philosophy of what man is ; a little dust, eddying in the wind of separate existence for a moment and sinking into dust again. . . . As having had an intimate association with the man himself, a man's bones are interesting, as all relics of those we know—the glove they wore or the chair they sat in—are interesting ; but only for the association's sake. To talk of them as if they were in any sense the man himself, and to speak of doing reverence to them, is to talk in terms of absolute materialism about life. For man is a living spirit, and not a little curiously shaped dust and lime. For our part, once we have done with it, we can contemplate with equanimity whatever may happen to this implement of body. Whether you use it for a football or reverently inter it, is a matter of complete indifference to us ; we shall not be there. Indeed, in the permutations of nature which passes the same dust through all sorts of organisms over and over again, it does pass into the footballs we kick about over the grass and into the grass over which we kick them. Into what organism and to what use it may pass next and next and next, in the infinite plasticity of the material world, who knows ? To think of all this as being ourselves is to mistake the coat for the wearer and shadows for the reality of things."

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THE THEOSOPHIST.

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"THERE IS NO RELIGION HIGHER THAN TRUTH."

[Family Motto of the Maharajas of Benares.]

OLD DIARY LEAVES*

SIXTH SERIES, CHAPTER XX.

(Year 1898.)

ADYAR is for me a place for work and not for play, so, naturally, the first thing I had to do was to dispose of the accumulation of business, the most pressing of which was the writing of the current chapter of *Old Diary Leaves*, which was begun on the day after my arrival. Among the foreign letters to be disposed of for the mail of the 17th March was one from Mr. Samuel Stuart of Auckland, telling me the story of a monstrous imprudence committed by Mr. Judge when writing to the late Dr. P. Carter Blake, which I mentioned in connection with an analysis of the Judge case. It seems that when writing a bogus Mahatma letter to Dr. Blake, in an imitation of the "K. H. writing," he signed it by misadventure with

* Five volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and three of the volumes are available in book form. Prices : Vol. I., cloth, illustrated, Rs. 3-12-0, or paper, Rs. 2-8-0. Vol. II., beautifully illustrated with views of the Headquarters, Adyar, cloth, Rs. 5, paper, Rs. 3-8-0. Vol. III., covering the period of the Society's history from 1883 to 1887, is sold at the same price as Vol. II. It is uniform with Vols. I. and II. and illustrated with many portraits. It will have a special interest in that it introduces to the reader's notice other Mahatmas than those already known. Apply to the Manager, *Theosophist*, or to any Theosophical Book Agency throughout the world.

his own name instead of the mystical "K. H." initials. Dr. Blake told the story and showed the letter to Mr. J. B. Wither, President of our Branch at Christchurch, New Zealand, when he was visiting London in 1895. Mr. Wither told it to Mr. Stuart at the Convention of our New Zealand Section at Auckland in 1898. Immediately upon hearing this most important revelation, I wrote to Blake's most intimate friend in London, asking her to procure from him and send me this most incriminating document; but, unfortunately, Dr. Blake had died in a Jesuit hospital and, he being a Jesuit, his papers were taken over by the order, who, doubtless, have got it yet. This being taken for granted, we can probably explain their not using it, on the theory that they preferred to keep the piece of evidence in their own hands for future contingencies, as a weapon to be used against the Theosophical Society. If this is true, which, of course, I cannot guarantee, they have postponed the sensation too long, for we did not try to whitewash Mr. Judge, and he seceded, taking along with him every possible responsibility we might have had for his misdeeds. Could any incident have illustrated better than this the importance of a society's skirts being kept clean by its managers? Supposing that we had condoned Mr. Judge's acts of deception, the Jesuits could have brought forward at any time the Judge-Blake bogus letter and so brought shame to our faces, whereas our prompt and drastic action rendered the document in question valueless as a weapon against the society. As to their using it against the Judge party, "the game was not worth the candle." Nothing more completely vindicates the course we adopted. It may appear to some of the younger members of the Society, looking back from this distance, that there was but the one course open to its leaders at that time, but they do not know what moral courage it required. For let it be remembered that almost one hundred Branches, carrying a membership of many hundreds, followed Mr. Judge out of the Society as a protest against our action, and this loss had to be anticipated and quietly accepted rather than sacrifice the high principle involved.

Since the convention, H. R. H. Prince Prisdan Chunsi, cousin of the King of Siam, once Ambassador but now transformed into a Buddhist monk, Jinawarawansa, and another monk, had been our guests at Headquarters but were now prepared to return to Ceylon. I had conceived a strong friendly regard for the Prince-Priest by reason

of his lack of offensive hauteur and his real instinct of comradeship. Undoubtedly he had been bitterly disappointed—as I have above remarked—in his not having found in Ceylon the ideal *bhikku* of the Master's describing. I felt very sorry for him for he had thrown up all the luxury, pomp and influence of his worldly position and instead of sitting down to a banquet of spiritual food had found it a sort of a Barmecide religious feast. However, he was not the man to sit down and mourn over his lot, but the very concatenation of affairs seemed to brace him up to perform his monastic duties as best he could. On the 22nd March, he and Wacissara Bhikku embarked on his steamer and I saw them off.

I had in hand at the time the business of publishing the Theosophical Question Book ("Questionnaire Théosophique") of Commandant Courmes, and the preparation of manuscript and the reading of proof was a part of the literary work which had to be attended to. At the same time, by a rather interesting coincidence, I got from London simultaneously from two different publishers, review copies of two important works on Magic: "The Book of Black Magic and of Pacts," by A. E. Waite, and "The Book of the Sacred Magic of Abra-Melin, the Mage," by S. Mac Gregor Mathers, both wonderfully interesting to the amateur of his literary specialty. Their literary merit was high and almost equal. Mr. Waite handles his subject as a transcendentalist who, recognising that there is "a Magic that is behind Magic," regards all written ceremonials as either debased and scandalous travesty or trivial and misconstrued application. The object in view was to bring forth from the obscurity of centuries a variety of processes "which would be abominable if it could be supposed that they were to be seriously understood." Despite his scepticism, however, there is not the least reason for doubt that the methods for Ceremonial Magic were very serious things indeed, backed as they had to be by the power of a concentrated and developed will-power on the part of a practitioner: without that, the most appalling and gruesome ceremony would be like a sharp sword or a loaded rifle standing in the corner of a room without a man to use them either for offence or defence. The phenomena of H. P. B. and other adepts in occult science prove superabundantly that when there is present the dominating will, the ceremonials may be dispensed with. When it is a question

of a less developed thaumaturge the consecrated sword, the triangular altar, the prepared lamb-skin, the circle of burning lamps, the lighted incense sticks, the flowers, the solemn invocations would be useless. In the Abra-Melin book the veil is partially raised so as to give the reader a quite sufficient peep into the penetralia of Black Magic. It dates from 1458 A.D. and it purports to have been given by Abraham, the author, to his son, Lamech, and to comprise the Magic taught by God to Moses, Aaron, David, Solomon, and other Patriarchs and Prophets. It is alleged to have been known to Eliphas Lévi and Bulwer Lytton, the latter having based his description of the adept sage Mejnour, in "Zanoni," and his description of the observatory of Sir Philip Derval, in "A Strange Story," upon this quaint work. Mr. Mathers believes that this Abraham, of the seventeenth century, was a man of great influence, who doubtless had much to do in the political struggles of the time. His tremendous self-confidence is proved by his many and dangerous journeyings for many years, through wild and savage regions and places most difficult of access, even in our own day, in search of a Teacher of the Sublime Science. Discouraged by no obstacles, he still persevered until he was rewarded by the accomplishment of his heart's wish: his Guru was found, the teachings were given him. No Hindu or other Asiatic will refuse credence to this narrative on the score of any inherent improbability, for it is but the repetition of the experience of many searchers after the hidden wisdom. His travels ended, he seems to have passed the most of his subsequent life at Wurzburg, a place of H. P. B.'s sojourn before she took up her final residence in London. His elder son, Joseph, "he instructed in the Mysteries of the Holy Qabalah, while to Lamech, the younger, he bequeathed this system of Sacred Magic as a Legacy." He seems to have utilised his occult knowledge to some purpose, since he admits that by it he got his wife, and a treasure of 3,000,000 golden florins (say about £900,000), by means of some of the magical operations described in the Third Book of the present treatise. A formidable list is given of the various sovereigns, popes, bishops and nobles before whom he performed marvels, which shows him to have been renowned as an adept in his specialty. In religion he must have been very broad-minded and eclectic, for he insists that this system of magic may be attained by any one, whether Jew, Christian, Mahomedan or Pagan, and discountenances the changing of one's religion

for another, such a change meaning in those times the absolute renunciation of the essential basis of all religions and the consequent enfeeblement of the necessary prime qualification in the Magician, an absolute faith in his own divine nature and a divine overruling Power. His advice on the manner of using Magical Power when acquired, to the honor of God, the welfare and relief of our neighbour and for the benefit of the whole Animate Creation, is, says Mr. Mathers, worthy of the highest respect. Yet he can scarcely be said to have stuck very closely to the law of White Magic, since he used his acquired power to enrich himself and get a wife—presumably not otherwise a consenting party. In his very learned introduction Mr. Mathers classifies the spirits of the Elements of Nature in the usual way, *viz.*, as mild, good and friendly to man; bad, devilish and malignant; and neither good nor evil *per se*—monkeyish, tricky, childish—taking their colour or impulse from the persons into whose company they may for the moment be drawn.

But it is not pleasant to find enumerated among things possible, the multitudinous feats of sorcery that are banned in India as of the Black Tantra or *Jadoo*; such as the finding of treasures, the possession of unlimited wealth, the making of tempests, the revival of corpses, the rendering of oneself invisible for evil as well as good purposes, the opening of locked doors, the compelling of spirits to bring one whatever is desired for eating or drinking, the transformation of men into the appearance of animals, the casting of spells, the destruction of buildings, flying through the air, to know others' secrets, to excite hatred and enmity, quarrels, contentions, combats, battles, loss and damage.

Mr. Mathers' author, Abra-Melin, the seventeenth century Abraham, the translation of whose book by Mr. Mathers has provoked the foregoing comments, like the majority of these commercial traders in occult secrets makes his excuses quite after the fatalistic fashion. He excuses himself for giving out these secrets on the ground that God is the Supreme Ruler of all, and that harm can only be done by the misuse of these magical formula if it is His sovereign pleasure: a neat way, it would seem, of shifting the responsibility for the evil consequences of his own indiscretion upon the shoulders of a personal God who, of course, would not have allowed the publication of either the Hebrew original of his work, or

the seventeenth century French translation, or Mr. Mathers' clever rendering of it into most readable English, if he had not been willing that it should have been done ! Truly, a soothing salve to a rebuking conscience.

It is very possible that I may be reminded that among the phenomena accredited to H. P. B. by different observers were a number of those which are included in above category as being classified in India under the head of *Jadoo*, i.e., Black Magic. That is so, but then it makes all the difference in the world whether the phenomena worker—let us say a real yogi or an Adept's chela—does the things with the object of self-gratification or for the purpose of instructing a third party in the mysteries of Natural Law. Broadly speaking, Black Magic is developed occult power used for selfish purposes ; White Magic the same power employed to benefit mankind. The courage of the soldier has been vaunted in the most extravagant terms in both prose and verse since the beginning of history, but those who know by experience tell us that this physical courage is an absurd trifle in comparison with what is needed to face the horrors of the Borderland, when one goes there consciously and for the purpose of reducing its tribes to obedience, without guide and helper. The soldier's peril is less than nothing beside that which the other must encounter, who rushes into the crooked path along which madness and death too often lurk. Only he is safe who can keep ever vivid throughout his whole experience, the consciousness of the power of his spiritual self over all other powers that can and will pit themselves against him, and whose motive is untainted with even the slightest trace of selfishness.

As I have elsewhere said, the personal relations between Mr. F. Max Müller and myself were cordial. At various times I consulted him as to the best way of developing the usefulness of the Adyar Library. At the time to which our narrative has now brought us (April 1898), I wrote him a letter about the bequest of the late Mr. C. A. White, who had left his estate to myself for its benefit. I frankly told him at that time that I was not in the possession of funds that would enable me to get out from Europe a young German or English scholar who would be capable of taking charge of the Library and developing its literary resources ; I only asked him if, when I had realised the White bequest, he would be able to recom-

mand to me one of his pupils of something like the calibre of Dr. Thibault. His reply was friendly, but I was not in a position to take his help during his lifetime. On April 2nd I wrote, at Mr. Bilimoria's request, the Introduction to his excellent work, "Zoroastrianism in the Light of Theosophy," and on the 4th, ordered at the School of Arts the two bas-relief statues which flank the door of the riverside apartment which was then occupied by the Western Section of the Library.

The Overland Mail of that week brought me a large bundle of newspapers and American newspaper clippings and copies of the *Forum*, which showed up in a ridiculous light the bitter struggles between the leaders of the Secession party created by Mr. Judge and left by him to his abettors. The mantle of Mahātmaship, a thin and sleazy material, gaudily tinted but without substance, which he had flung over one of them to hide for a twelve-month her sex and her personality, they were now tearing into tatters, apparently hoping each to get a fair-sized remnant. Here they were abusing, warning and deposing each other, recalling, though in a pitifully small way, the comedy that was enacted at Rome, Geneva and Avignon, when there were three popes, and for a period of thirty-eight years they kept Christian Europe scandalised by their contentions. Each hurled at the others anathemas, excommunications and the foulest accusations. The popes of Rome and Geneva were compared by Wyclif to "two dogs snarling over a bone"—a simile which, says the *Encyclopædia Britannica*, "affords significant proof of the manner in which the popedom had fallen in the estimation of Christendom." It will be remembered that before H. P. B.'s death she appointed Mrs. Besant her successor as "Outer Head," that is, visible manager, of the Esoteric Section. Subsequently, misled by certain influences brought to bear upon her by Mr. Judge, in whom she had absolute confidence, she divided the power with him, giving him the direction of the American half of the movement and keeping for herself the rest. To a man of Judge's ambitious temperament this was but the throwing of a sop to Cerberus, and when his Secession plot had matured and nothing short of autocracy would satisfy him, he determined to depose her and to rule alone so that he might use this powerful agency to carry out his plans. In the *Path* for March 1895, he published extracts from four of her private letters to himself (!) in two of

which, seeing the impending disgrace that was to come upon him, she suggested his resignation of "the outer headship (of E. S. T.) held jointly with myself," his practical answer to which was the issue in due course of an ukase deposing her from the directorship of the E. S. T., in language so insolent and abusive as to be absolutely inexcusable: the machinery of the E. S. T. was thenceforward employed remorselessly to break her influence and vilify her character.

In this connection it will be interesting and profitable to quote the text of letters written to Mr. Judge and Mrs. Besant by an influential member of the American Section under date of January 2nd, 1895:

"My dear JUDGE,

I have received from . . . a note asking if I recognise your action in turning down Annie Besant, and appointing yourself as sole dictator of the Esoteric School of the T. S. As I do not recognise you as the sole head of this Section, I herewith tender you my resignation from this school.

I hope to have the time within the next two weeks to write you another open letter, touching on a number of points which have come within my observation from the time that I secured the impression of the Persian coin on your watch-chain, up to date. I have kept silent since 1889. But a time has now been reached where every person should speak out, who loves the philosophy which you have so degraded in your effort to re-establish a hierarchy with yourself as the veiled prophet speaking from the Holy of Holies. I know too well the force that is behind you. You are indeed serving your master, but whether consciously or unconsciously, I do not pretend to say. As experience has taught me that your method of warfare is to endeavour to blacken the character of those who take issue with you, and as you are always merciless in your underhanded thrusts, I will say that so far as the power lies in me, I shall give you no quarter and I ask none. This is a fight of Truth against a very old enemy of the human race."

• • • • •
"Dear MRS. BESANT,

In order to be honest with myself, I am obliged to utterly repudiate the claim made by W. Q. Judge that he is to be acknowledged as the sole head of the Esoteric School. I have held my peace for several years, but I feel now that it is due to a large number of

American Theosophists to speak out frankly and plainly. I have no war to make on Judge personally. But I honestly believe that he is dragging down a great many people by Jesuitical means which are a little short of diabolical. I do not know as I can help matters, but if a word of warning is of any use, I shall speak it so far as I can. I enclose you a copy of a letter which I sent this morning to Mr. Judge."

A search made among Mr. Judge's papers a fortnight after his death (21st March, 1896) revealed the fact that he had nominated as his successor, Mrs. K. A. Tingley, an American Spiritualistic medium, entirely unknown to myself and the members in general. He added a condition, it seems, that the secret should be closely kept for one year, from all except those whom he had chosen to open and examine his papers. Dr. Franz Hartmann, a fellow-seceder with Judge, but who at the time of writing had given his "voluntary and prompt resignation from the Presidency of the T. S. in E. (Germany) after my (his) discovery that "the spirit of intolerance prevailed therein," contributes to the *Theosophical Forum* (New Series, Vol. III., No. 7, April, 1898) the following caustic paragraph about the alleged secret methods employed in the interests of Mrs. Tingley:

"The letters before us, privately written by Mr. B...C., S...C... and others, in which orders are given as to how the public should be mystified and the members of the T. S. taken by surprise, and in which every doubt about the Mahātmaship of Mrs. Tingley is put down as a deadly sin against the Holy Ghost, are a masterwork of Jesuitism; but it is none of our business to trouble ourselves about the means which any church organism may use for obtaining power over the minds of the faithful and over their money; I only wish to state that the church of Mrs. Tingley never has been and is not now representing the real Theosophical Society which has been established by H. P. Blavatsky, nor did the real W. Q. Judge ever resemble the caricature which the adherents of Mrs. Tingley have made of him and of which they have created an object of adulation and idolatry."

Another group into which the Secessionists had split in revolt against Mrs. Tingley's autocracy, which called itself the "Temple" and had for its "veiled prophet" another psychic, figuring under the pseudonym of "Blue Star," published in a circular dated at Syracuse, N. Y., February 1st, 1899, the following indictment:

"Before Wm. Q. Judge passed into the silence, he left with the

selected Outer Head an injunction and a request. He told her that at a certain time after he was gone she would receive a certain sign, immediately upon the receipt of which, she was to send for the person bearing that sign, and place that one in the Inner Circle of advisers. This person, whom we will refer to by the impersonal name of Blue Star, had strong occult connections with the Lodge of Masters, and would receive directions which would be transmitted to the O. H. and from her to the different groups. The sign was sent to the O. H. over a year ago, but she refused to accept it, or recognize the person giving it. She disobeyed this injunction as well as the one commanding her to keep secret her connection with the Lodge for one year. Overweening ambition and desire for public recognition is the cornerstone of her failure to keep connection with the Lodge. She organised the Crusade around the world which should not have been attempted until ten years after the death of W. Q. J., when conditions in America, now under preparation, would have made it a great success, instead of the useless expenditure of time, money and force that it really was. She selected the *site* for the School of Mysteries *which is not the place* selected by the Lodge. Then she called the Convention at Chicago, where was cut the last strand of the thread which bound her to Masters. Since then she has been working solely on her own responsibility."

A year earlier (February 26th, 1898) Dr. J. D. Buck, later of the "Temple," backed by twenty-four sympathisers, forming what was called the Amrita Group, had himself notified her thus of his revolt :

"I have resigned from that section of the E. S. T. over which you preside. This action was due to you no less than myself. Being no longer in sympathy with your methods, and my confidence in your direction being broken, I could not receive instruction or bestow obedience to any order of yours. You have converted the E. S. into a star-chamber, where insinuations and slander against Brothers is indulged in without protest, and where explanation or defence is not permitted. This I regard as not only unbrotherly but as Jesuitical and cowardly. I think such methods demoralising. I deny that they emanate from the Great Lodge and I believe they will rebound on all who participate in them."

A third split, led by Mrs. Tingley's most trusted lieutenant, Mr. E. T. Hargrove, who was one of a globe-trotting party called the

"Crusaders," sent out (at an expense of \$30,000,) to advertise their party in all countries where we were known, in the hope of destroying our influence, and who issued a circular on the 1st March, 1898, in which Mr. Hargrove, with a pathos which would be touching if it were not so funny, solemnly notifies his "Purple Mother :"

"You have ceased to be the Outer Head of the E. S. T. in the *interior* and true sense. You will before long cease to be the Outer Head of the school in the *exterior* sense. The Outer Head to follow you has already been appointed by the Master." She must have thought this cruel, indeed, as coming from one to whom she had written on September 5th, 1896, signing herself "Purple :—" "You are more to me than all in this great world." We have Congreve's authority that hell has no fury like a woman scorned, which may explain her saying in a letter of April 11th, 1898, to Mr. Neresheimer, that Messrs. Griscomb, Hargrove and Spencer were a lot of "occult desperadoes."

The chronological sequence of the Secession movement would, then be as follows :—

May 8th, 1891.—H. P. B. died, after appointing Mrs. Besant her successor : subsequently, influenced by representations made by him, the latter united Mr. Judge with herself in a joint leadership.

July 10th, 1894.—Judicial Committee, on Mr. Judge, sat in London.

November, 1894.—Mr. Judge issues a circular "deposing" Mrs. Besant and assuming sole control.

April 28th, 1895.—Boston Convention : American Section secedes.

June 27th, 1895.—Secession recognised, and Charter of American Section transferred to loyal minority.

A. P. Sinnett appointed Vice-President to fill vacancy caused by Mr. Judge's secession.

The pitiful part of this pitiful business is that each of these Secession leaders pretends to be acting under the inspiration and guidance of the Masters, while at the same time doing everything to degrade the name of and bring shame upon the Theosophical movement. The thoughtful reader cannot fail to see that these splits and quarrels were an inevitable sequence to the original Boston Secession, secretly engineered by Mr. Judge ; the lust of power spreading its contagion from person to person. At the present writing Mrs. Tingley has been the most successful and, as "She Who Must Be Obeyed," rules her millionaire and pauper followers as Autocrat at Point Loma.

H. S. OLCOTT.

THE GREAT PYRAMID.

IT is a recognised fact that each important matter of study may be considered from two widely different standpoints—that is to say *apparently* differing—*viz.*, from the standpoint of those who judge according to established facts (at least *for them* established facts) and from the standpoint of those who judge according to their inner intuitive feeling. The first is called the scientific view, by the second I want to denote the judgment of those who by an inner knowledge—the knowledge of the soul, not of the present brain-consciousness—know of the real truth of things. Now it has become a deplorable custom, that those who judge according to the often very relatively established facts, do not set any value whatever on the opinions existing on certain matters with those who possess an inner appreciation of the gnosis of these things.

The former school of thinkers constitutes the majority, because the bulk of the unthinking masses sides with them, not by conviction but by mental love of ease or ignorance.

In the first place I wish to put a question to my readers: “Does not the first view rest on a *preconceived feeling* about certain things?” and in that case, I should certainly answer “yes.” For the scientist who collects a number of facts, physical facts, and who does so merely with the idea of analysing them and putting them together, etc., with the intention of building up the history of these things, possesses besides his knowledge as a scientist, his feeling as a human being, the latter being formed by his intercourse with similar thinkers, friends and acquaintances, not only of this life, but by his thinking and his intercourse with them in former lives as well. Beyond doubt, even against his own will, a scientist will look at a subject through the glasses of his feeling, glasses that have been formed in former lives and are continually being formed in the present.

Now let us consider the facts themselves from which they derive their scientific opinions of the history of antiquity. Our present investigators have little to do in this respect, least of all with written records. Till a comparatively recent time the considera-

tion of that which was written was entirely subjected to and limited by church dogmas, and a free and independent opinion on a matter such as the one under discussion was absolutely impossible. That which is thought and written about it could develop freely only as lately as the last century, and it is exactly in that century that important facts began to be divulged, and every one who knows how little knowledge of facts was available till now, and is acquainted with the theories based on these facts by different scientific investigators, will perceive that the theories do not fit in with them. When, as well-known records show, the history of humanity is to be traced, to a period of some thousands of years before Christ, and the facts from the beginning of that history prove that advanced civilisations existed in those times, then it may be scientific, but it is not logical, surely, to say that this was the beginning of the history of human civilisation, with a view especially to another scientifically established fact, that the earth existed millions of years before that epoch. For we have to *choose* between two views concerning the things previous to the epoch from which our dates commence, namely, either humanity existed for thousands, nay, perhaps for millions, of years in a savage state, and in that case the development of the next few thousands of years was entirely in keeping with the fact, or civilisations were in existence long before the said epoch. Here an opinion about this period, if at least one wants to form an opinion, is resting solely on feeling, as any satisfactory knowledge of facts is wanting, and this being the case, the Theosophical theory in this instance has as much value as the scientific one.

Is not this true also as regarding a later period?—may be asked, and not without reason. I for one think that it is most assuredly true, but in order to prove this, one has to be able to make the existing facts tally with the theory; and this requires more than can be expected from a chance student. This requires a scientist with Theosophical theories, and such are wanting as yet in our several departments of science. But if we, who are unable to collect a sufficient number and knowledge of facts to bear out our theories scientifically, only persevere on the strength of our inner knowledge, the stress will become so great, that even this squaring of facts with theories will soon cease to be only a beautiful dream. And it is because I feel this and know it to be true, that I have the courage here to

reat my subject from a point of view which rests on data taken from 'unscientific' books written by 'unscientific' people, who nevertheless, I feel certain, possessed more real knowledge about these things and therefore have more right to speak about them, than a mere collector of facts. If a person feels deeply in regard to a subject, this is a proof that in his aura, skandha's are existing from a time when he was very intimately connected with that subject and knew the thing, and if he gives those skandhas free scope, he will know more about the matter, in my opinion, than anybody judging only from outside.

But I have wandered already too far from my subject; I desired to speak about the two great theories we have concerning antiquity and the history of humanity. The scientific theory then asserts, that all progress of man rests on a gradual evolution of physical man and his physical brain, and that man from the standpoint of the savage reached the present standpoint of civilization without any help from outside whatever, and also regards the said standpoint—with the conceit peculiar to our period—as a very high one, if not the highest that can be attained. We will not here discuss the question as to whether there is any reason to regard our present civilization to be of very high standing, but rather proceed to sum up what the opposite or Theosophical theory has to say. This theory teaches that up to a comparatively recent period, humanity has been entirely guided from outside, just as a young child first learns to walk supported by the hand of its parent, and that it is only nowadays that mankind begins to stand alone. In this childhood of humanity grand civilizations existed, established and guided entirely by those Elder Brothers of Humanity, who came from other parts of our solar system to help on our evolution. They were the Kings, Initiates and Priests of these ancient civilizations, and all the knowledge existing in our system was at their disposal. Hence They could present to mankind a civilization to be an example for later times. Now I do not pretend that the young races whom they guided fully answered to the intentions of these exalted Beings. No, we only know too well from what we have been taught, that they never could *compel* men, nor were allowed to do so, to execute Their plans completely; though Their mere presence sufficed to carry a race to a high level of civilization and prosperity, and that race likewise fell to decay when They

again retired. The use of their presence could not be other than the first push that set the engine of humanity in motion, but now we are so far developed that we must try to come to the same results on our own account. A clear image of such a scheme on the smaller scale of a subdivision of evolution we find in art. In Greece, in antiquity as known to us, some great initiates have wrought statues that have not been equalled by any of their followers and are not equalled even in our days. Still, there they are, as an example of what is possible in that line, and the relative goal of our sculptors should be, in order to equal them, to reach in the future the standpoint of their creators. Here too, we see first an apparently uncommon and abnormal development and civilization, then a decline, and after that a coming civilization returning to the starting point, plus the inner evolution, gained by that imitation.

At all events, whether we can show and prove it by facts or not, Theosophical theory tells us, that the first civilizations of our humanity, those of prehistoric times, of which the first known Egyptian civilization was but a degenerate remnant, were established and guided by Adepts or in some few cases by very exalted Beings from other globes in our system.

If we adhere to this view there can be no doubt with us other than that we have to consider all matters we know or guess at, concerning these civilizations and that of historical Egypt likewise, in quite a different light from that of the average scientific investigator.

If now in the light of this theory, we look at the subject of which I intended to treat . . . to wit, the different theories existing about the Great Pyramid, its Builders, the why and wherefore of its erection, etc., then we certainly can *not* agree with the words of one of the greatest of our present Egyptologists, Mr. E. A. Wallis Budge, when he writes in his last great work, concerning the subject in hand: * "In the following pages no mention will be found of the various ingenious theories that have always gathered around the Great Pyramid, and that would attribute hidden purposes and significations to this extensive monumental tomb, for by all competent experts it is now taken for granted, that it actually *was* built for a

* Books on Egypt and Chaldea. A History of Egypt from the end of the Neolithic Period to the Death of Cleopatra VII., B.C. 30, by E. A. Wallis Budge, London, 1902, 8 Vol.

tomb, and not to exemplify any esoteric teachings connected with the Hebrew Patriarchs and others." * This statement may have great authority, and undoubtedly has, for those who hold the ordinary scientific view, surely ; but as surely there will be a great number who, though not belonging to the "competent experts," certainly do not agree with it, and never will, because they follow the "theory of feeling," and also because in numerous cases they do not acknowledge the authority of the facts stated. But to form a correct idea about some of the theories concerning the Great Pyramid, it is certainly necessary in the first instance to see what are the theories and data on record about the inhabitants of Egypt during the period of the building of this Pyramid.

In the first place, the scientific ones. In his foreword to the work above mentioned Budge says : "That archæologists have long ago asserted that the period of three or four thousands of years by many considered as sufficient for the creation, growth, maturity and decay of ancient Egyptian civilization, did not indeed suffice, and that the beautiful reliefs and paintings and the gigantic Pyramids, which were the work of the Egyptians of the Fourth Dynasty, could never have been produced by a people that was completely savage a few hundred years ago. It has now been proved that this view was the correct one, and it is known that Menâ or Menes was not the first King of Egypt,† nor did the period of civilization, revealed to us by the works of the dynastic Egyptians emerge, ready made so to speak, during the reign of that king. It is equally sure that a number of independent kings must have reigned in the Delta as well as in Upper-Egypt long before Menâ, though it is perfectly possible that he was the first king, historically known, who succeeded in making himself king of the South as well as of the North.‡

Now this agrees very well in a certain respect with our Theosophical theory of pre-historic civilization, for besides what is mention-

* Op. cit. Vol. II., Foreword, pp. 8, 9.

† According to Manetho's Tables this really should have been the case and it is simply for this reason, that many have come to regard him as a kind of primeval king. Now these Tables do not rest on any authority whatever, because only fragments of them are mentioned by some few classical writers. The original Tables of Manetho have been destroyed most likely in the great fire of the Library of Alexandria. (V. G.)

‡ Op. cit. Foreword, p. 12.

ed here it is a fact that Menes, though he caused some great public work to be executed (as the changing of the course of the Nile, by constructing a huge dike) and was a great ruler generally, who contributed a great deal to the material well-being and the prosperity of his subjects, he also went too far in this respect and introduced much luxury and excess at his court, and thereby it is shown that he had become already materialistic and was by no means a King-Initiate, at least not of that high degree generally designated by this word. It is certain that the introduction of great luxury with a great nation always has been the mark of the beginning of decay, as is distinctly shown in the case of the great Roman Empire, so that we may conjecture that the period of greatest prosperity was not during the reign of Menes, but long before that time, and that the commencement of that civilization has to be looked for much further back in remote antiquity. So far, we do not see any difference between these two theories. But a great difference begins to show itself when we hear what science teaches concerning the various elements constituting the population and the way in which the land was peopled. In one point Egyptologists generally agree, namely, in that the historical Egyptian race was a mixture of African negro tribes and Asiatic Colonists, but that during the historically accepted period the Egyptians were ignorant about their real ancestors, that the types were considerably mixed, and that among them there was found the type of all those that had alternately dominated Egypt.

Prof. Maspéro derives the Egyptians from the Proto-Semitical races * who came from Asia, passing the Isthmus of Suez, and found another race on the banks of the Nile, a negro race most likely, which by them was pushed back into the inland. It is more difficult to say when this took place, and we find that Egyptologists as Flinders Petrie, Budge, Maspéro, Wiedemann and others, do not give any data, and only a fixed chronology according to dynasties is introduced since Menes. That it took place a very long time before Menes is obvious from what precedes. These colonists seem to have settled first in Upper-Egypt, south of the historical Thebes, even before the formation of the Delta, and gradually spread towards the North. The records of the later priests handed down to us, concerned the inhabitants of the South, who by them were regarded as a kind of

* "Histoire Ancienne des Peuples de l'Orient, l'Egypte Primitive," p. 17.

ancestral Gods, called the sons of Horus or Schesoo-Hor. They were the inhabitants of the regions situated near the springs of the Nile, called Poënt, and which is spoken of as the Holy Land of Khent. The Southern country always remained the great Holy Abode of the tribes that went to the North, and all their legends are full of allusions to it—evidently not without reason, though this must be looked for in Theosophical and not in scientific writings. Madame Blavatsky says in the "Secret Doctrine" * that these original inhabitants of Poënt were an Aryan nation, who went from Asia to the springs of the Nile. She describes this colonising expedition at great length. She gives a more detailed description of the ancestral Kings of the Egyptians, in "Secret Doctrine," Part II., p. 343.

"It is to this period we have to look for the first appearance of the ancestors of those whom we term the most ancient people of the world—now called respectively the Aryan Hindûs, the Egyptians, and the oldest Persians on the one hand, and the Chaldees and Phœnicians on the other. These were governed by Divine Dynasties, *i.e.*, Kings and Rulers who had of mortal man only his physical appearance *as it was then*, but who were Beings from spheres higher and more celestial than our own sphere will be, long Manvantaras hence. It is of course useless to attempt to force a belief in the existence of such Beings on sceptics."

How the Asiatic tribes, namely, the Eastern Ethiopians,—the mighty builders—emigrated from Asia to their new home, Egypt, H.P.B. tells us very clearly also in the "Secret Doctrine," where she gives an explanation of the fable of Io, as told by Prometheus. "Io is the Moon-goddess of generation—for she is Isis and she is Eve, the Great Mother," she says, and then proceeds to give the following explanation of this legend:

Io is the mother and the symbol of physical humanity.† In the legend the racial wanderings are traced as plainly as words can express it. She (Io) has to quit Europe and to go to Asia's continent, reaching there the highest of the mountains of Caucasus; afterwards she must travel Eastward, after passing the "Kimmerian Bosphorus" and crossing what is evidently the Volga and now Astrakhan on the Caspian Sea, finally to reach the land of the

* "Secret Doctrine," Part II., pp. 435, 436.

† "Secret Doctrine," Part II., p. 434.

'Arimaspian Host' (East of Herodotus' Scythia). Madame Blavatsky goes on to say, that Prof. Newman rightly conjectures this to be the Ural. The legend then gives something that has been inexplicable to all European interpreters: Io is to found a colony and has therefore to travel farther Eastward, till she comes to the river Ethiops, which she is to follow till it falls into the Nile. Now some think that the Nile "rising from some place in India and flowing through much desert land, and thereby losing its name Indus, next . . . flowed through inhabited land, being now called Nile by the Ethiopians of those parts and afterwards by the Egyptians."*

Obviously this idea owes its origin to the fact that no other Ethiopians were known than those inhabiting the Northern part of Africa; but Madame Blavatsky says, that the river mentioned certainly is the Indus, that was called by the Eastern Ethiopians, Ethiops, also Nîl and Nîlâ.† And further, "India and Egypt were two kindred nations, and the Eastern Ethiopians—the mighty builders—have come from India, as is pretty well proved, it is hoped, in 'Isis Unveiled.'‡ Nîlâ simply means blue waters. "The race of Io, the 'cow-horned maid,' is then simply the first pioneer race of the Æthiopians, brought by her from the Indus to the Nile, which received its name in memory of the mother river of the colonists from India. Therefore Prometheus says to Io, that the sacred Neilos—the God, not the river—shall guide her to 'the land, *three-cornered*,' namely, to the Delta, where her sons are foreordained to found 'that far-off colony.' It is there that a new race (the Egyptians) will begin."¶

We certainly have now material enough to think about in what Madame Blavatsky has given us concerning the formation of the new race, and we may connect it with other data concerning the Egyptians; but to be as clear and as complete as possible on this point, I give here something that is said about these immigrations in the remarkable book entitled: 'The Story of Atlantis: ' "Egypt must now be

* "Secret Doctrine," Part II., p. 435. Compare Prometheus Bound, p. 385, note.

† Op. cit.

‡ "Secret Doctrine," Part I., pp. 569, 570.

¶ "Secret Doctrine," Part II., p. 436.

referred to, and the consideration of this subject should let in a flood of light upon its early history. Although the first settlement in that country was not in the strict sense of the term a colony, it was from the Toltec race that was subsequently drawn the first great body of emigrants intended to mix with and dominate the aboriginal people."

In the first instance it was the transfer of the great Lodge of Initiates. This took place about 400,000 years ago. The golden age of the Toltecs was long past. The moral degradation of the people and the consequent practice of the "black arts" were becoming more accentuated and widely spread. Purer surroundings for the White Lodge were needed. Egypt was isolated and was thinly peopled, and therefore Egypt was chosen. The settlement so made answered its purpose, and undisturbed by adverse conditions the Lodge of Initiates for nearly 200,000 years did its work.

About 210,000 years ago, when the time was ripe, the Occult Lodge founded an empire—the first "Divine Dynasty" of Egypt—and began to teach the people. Then it was that the first great body of colonists was brought from Atlantis, and some time during the ten thousand years that led up to the second catastrophe, the two great Pyramids of Gizeh were built, partly to provide permanent Halls of Initiation, but also to act as treasure-house and shrine for some great talisman of power during the submergence which the Initiated knew to be impending." *

Now there remains little to be said about the information given in the book before mentioned, that seems important in connection with the subject in hand. To everybody interested in it, I should recommend to read the whole treatise. What is of importance here to mention is the fact, that I do not think that by the two great Pyramids of Gizeh is meant the Great Pyramid, but the other two, known as the Pyramid of Kephren and of Menkaura. The former was, as far as I understand, built more than 400,000 years ago, which is to be inferred from what is said in the "Secret Doctrine," Part I., p. 468, and to that I shall have to refer presently.

Mr. Sinnett, in his treatise on "The Pyramids and Stonehenge" has written at great length on this point, of the population of Egypt during that period,† and I could not do better here than give a short

* "The Story of Atlantis," pp. 37, 38.

† "The Pyramids and Stonehenge," pp. 10, 15.

summary of the information he gathered from occult sources with regard to this part of our subject. In the first place then, an investigation concerning the origin of Egyptian civilization brings us to the Atlantean race. About a million years ago this Atlantean race predominated in almost all habitable countries, though of course, the majority lived on the continent of Atlantis. Egypt itself was occupied by a people far below the Atlanteans in civilization. During the decline of Atlantis the Adepts and in general the more spiritually enlightened of the Atlanteans gradually left the main continent, and settled in remote districts, frequently in the midst of half-savage tribes, whose proximity nevertheless was less harmful than that of their degenerate countrymen who had polluted the atmosphere by evil thoughts and deeds and whom they could influence no longer. They might be of much greater use to the still undeveloped races, who as yet were uncorrupted. Everywhere, in different countries we find the marks of the sojourn of these Adepts in the form of buildings left by them, now in ruins, especially of temples; so for instance the Pyramids in America, Stonehenge in England, the Pyramids in India and conspicuously among all, those best known, the oldest Pyramids of Egypt. The Adepts who settled in Egypt did not find any more a half-savage race, but a developing one, consisting of a mixture of the old races and Atlantean emigrants, the so-called Ruta-Atlanteans. Madame Blavatsky says, speaking about these races: "Nevertheless, even in the days of Plato, with the exception of priests and initiates, no one seems to have preserved any distinct recollection of the preceding races. The earliest Egyptians had been separated from the latest Atlanteans for ages upon ages; they were themselves descended from an *alien* race and had settled in Egypt some 400,000 years before."* (This *alien* race was the Ruta-Atlanteans.)

When the seed of spirituality took root during the sojourn of the later Adepts, these Adepts seem to have taken in hand the government, in worldly as well as in spiritual matters. They were the divine King-Initiates, who precede the human dynasties of Menes and they led Egypt to a material and spiritual prosperity, of which the Egyptian civilization as known to us is but a faint reflection.

* "Secret Doctrine," Part II., p. 792. See too, "Secret Doctrine," Part II., p. 435.

During their reign—and it is impossible here to talk of years, so it will suffice to say, it was the period lying midway between the first emigration of the Atlantean Adepts and the present epoch—the first pyramids were built, not as an original something, but as the universally accepted way of building temples and dwelling places of Adepts in that time; for Madame Blavatsky says that Egypt was by no means unique in possessing pyramids, but that they existed on the four corners of the world, though in that time the principal seat of the Adepts was in Egypt. Now this was, according to Mr. Sinnett, about 200,000 years ago.*

I have now come to a point in this paper, when, referring to all that precedes and appealing to the occult authority of this statement, I can properly deal with the reason why I think it useful and desirable to treat upon such a subject as the one under consideration. When we learn from the foregoing statement, that the Adept-Kings were the rulers of the people by whom these Pyramids were built, we as Theosophists, with the idea we approximately have formed of such highly developed Beings, cannot imagine that these Pyramids were built as "tombs." With us there is no doubt whatever but that these pyramids served some high purpose, and we can then fully accept what Mr. Sinnett says in the already mentioned treatise,† that these pyramids, and especially the Great Pyramid, were meant as temples of initiation, and that the Great Pyramid had another use besides this, namely the protection of visible magical objects, that were hid beneath the rocky surface and used during the occult mysteries. It is said that they were buried in the rocky soil, that the pyramid was erected over them, in order to secure them against earthquakes and the effects of the vast inundations that flooded Egypt and other parts of the earth with immense masses of water.

But while this occult theory clashes completely with the authoritative and conventional tomb-theory of the pyramids, we must not lose sight of the fact that during the decline of Egyptian civilization, that is to say during the historical period known to us, esoteric knowledge had, of course, disappeared with the Adepts, who had retired to a still more distant country as the generation grew more and more materialistic, and that this theory certainly has more value and is

* "The Pyramids and Stonehenge," p. 13.

† Op. cit., p. 13.

borne out by proofs regarding the now ensuing *fashion* of building pyramids for tombs. For surely those later kings did not build them as places of initiation, and there is abundance of proof that they were meant for tombs; the fact that they took the pyramidal form is owing to their imitating the existing older pyramids. We therefore must find the value of the pyramids as seen from an occult standpoint in data not discovered in connection with the later pyramids, but entirely on those which have been procured by Clairvoyant investigation, such as Mr. Sinnett gives us in his treatise and concerning which we also find sufficient hints in the "Secret Doctrine."

But apart from this occult value of the oldest pyramids in general that of the Great Pyramid may be of special importance to us, if we have a proper respect for the statement Madame Blavatsky gives us in the "Secret Doctrine"* concerning this point, namely:

"The Great Mother lay with the Δ , and the $\perp$, and the $\square$, the second $\perp$ and the $\star$ †, in her Bosom, ready to bring them forth, the valiant Sons of the $\square \Delta \parallel$ [or 4,320,000, the Cycle], whose two Elders are the $\circ$ [Circle] and the (Point). At the beginning of every Cycle of 4,320,000, the Seven, or as some nations had it, Eight, Great Gods, descend to establish the new order of things and to give the impetus to the new cycle. That *eighth* God was the unifying Circle, or Logos, separated and made distinct from its Host, in exoteric dogma, just as the three divine *hypostases* of the ancient Greeks are now considered in the Churches as three distinct *personæ*. As a Commentary says:

'The Mighty ones perform their great works, and leave behind them everlasting monuments to commemorate their visit, every time they penetrate within our *mâyâvic* veil (atmosphere).'

Thus we are taught that the Great Pyramids were built under their direct supervision, "when Dhruva (the then Pole-Star) was at his lowest culmination, and the Krittikâs (Pleiades) looked over his head (were on the same meridian, but above) to watch the work of

* "Secret Doctrine," Part I., pp. 468, 469.

† 31415 or . . . the synthesis, or the Host *unified* in the Logos . . . according to Madame Blavatsky as before mentioned. Therefore the reader will not be surprised, if this number is frequently referred to in the subsequent treatment of the Great Pyramid, (V. G.)

the Giants." Surely it must be worth while for us to try and show that there are reasons to prove that the Pyramids had a higher value and use than merely being "monumental tombs for vain kings," and it is this I propose to do. I wish to deal with the following points subsequently: the situation of the Pyramid, its Builders and its astronomical value, a description of the wonderfully intricate and interesting system of passages and galleries; then a summary of the number (about 40) of more or less valuable theories, and finally a detailed consideration of the ideas favouring the mystical theory; ultimately we shall try to understand the symbolism of this wonder of the world.

May I succeed in giving to my readers an impression of the enormously great mystical value of this Gift of the Gods!

H. J. VAN GINKEL.

(Trans. by Clara Streubel.)

[To be Continued].

ADDRESS OF THE PRESIDENT-FOUNDER AT THE THIRD INTERNATIONAL CONGRESS OF THE EUROPEAN SECTIONS OF THE T. S.

BRETHREN,—It has given me sincere pleasure to accept your invitation to preside at this third Congress of the Federation of the European Sections of the Theosophical Society, for the plan of local Federations, national Conventions and International Congresses has commended itself to my judgment from the very first: it illustrates the Society's principle of fraternity and is the best of all means to make our members acquainted with their colleagues of other towns, provinces and countries. A personal intercourse of a longer or shorter period is worth more than any amount of correspondence, to establish between us the ties of friendship and awaken the spirit of brotherliness and good-will.

The meeting of this Congress at Paris and the large attendance of members of various nationalities, some of whom have come from distant countries to take us by the hand and affirm their readiness to

co-operate with us in pushing on the theosophical movement, has for me a deeper significance than it can have for most of you; for I can thus measure the growth and vitality of the movement. When Madame Blavatsky and I came here in 1884 there was an extremely poor outlook for the European part of the movement outside the United Kingdom. In Paris there were three little groups of students, *viz.*, those led by the late Lady Caithness—Duchesse de Pomar—that of Dr. Fortin, and that of the late M. Leymarie; the first and third mixed up with Spiritualism, the second with a sort of occultism. Comdt. Courmes was then in the Naval Service, his home being at London. Later, there came into the movement a strong character, the late M. Dramard; and another, M. Edouard Coulomb, who had the misfortune to bear a name which had been tainted in India by a person not in any way related to him. We had also M. Arthur Arnould, a well-known man of letters and of excellent personal character. A new branch was formed by M. Arnould in connection with Dr. Gerard Encausse (widely known in the circles of magic, alchemy and sorcery under the pseudonym of "Papus") whose relations with us were cut off somewhat later by his expulsion. We had also, in the persons of M. Gaboriau, and the late M. Gillard, very enthusiastic and hard-working colleagues. In that same epoch began our connection with one of the noblest-hearted Frenchmen whom I have ever met, the late Paul Tourniel, whose recent death has been a heavy blow to us. But until quite recently the lives of our French Branches have been precarious as if they contained no one person who could draw into the circle about him enough of the vital current which animates our movement to give them a strong hold on life.

At the time of the visit of the Founders to Paris in 1884 our Society had only a fraction of its present strength. Our official statistics show that up to the close of that year only 99 Charters for Branches had been issued, whereas, up to the close of 1905, I had issued 850 Charters and, to give you an idea of its present great vigour I may mention that during the twelve-month ending December 1904, fifty-five Branch Charters were issued and in the succeeding year sixty-one. As explained in my last Annual Report, our Society, like every other society in the world, has had its losses of members and dissolutions of Branches, so that, from the year 1875 to the end of

last year, 186 Branches had lapsed from internal causes, besides the 85 Branches which took part in the Judge Secession, which cannot be said to be a large number when we come to consider the heterogeneous character of our members of so many different races, religions and international prejudices ; in fact, that despite everything, we could count at the time of the last Report 579 living Charters is something quite wonderful and perhaps unique in the history of modern organisations. The Society is now operating in 44 different countries for, to the computation of 43 made at the close of last year, we must now add Turkey, a Charter for a Branch at Salonica having been issued since my arrival in Paris a few days ago.

THE SOCIETY'S HEADQUARTERS.

The curious ignorance which I have encountered since I came to Europe, with respect to the location of the Executive Center of the Society, leads me to make a brief explanation on this point. Some have thought that it was at Calcutta, some at Bombay, whereas, in point of fact, it is at Adyar, a suburb of the City of Madras. This is my official residence, the depository of the Society's Archives, the site of the Adyar Library (which is becoming one of the most important Libraries of the world in the matter of the richness of its collections of Oriental books and manuscripts) and the place from which all charters for Sections and Branches and diplomas of Membership officially issue. As many people have asked me both in Great Britain and here how I left Mrs. Besant, as though we were living in the same house, I will simply add that Benares where she lives, is nearly a thousand miles away from Adyar. At my Office center all the threads of influence which bind together the eleven national Sections of the Society into one consolidated unit, so that the view of the movement which I have is, so to say, an universal one, while that which presents itself to a large number of our members is either of a parochial character, relating to their own small center, or merely national, with the capital city of the country as the nucleus of the movement. You cannot possibly realise the size of the movement to which you belong until you let your thought travel over continents and oceans, from the Branches in Northern Sweden within the Polar Circle to those at the Southern extremity of the South Island of New Zealand, and then fix your attention upon Adyar, our official center, the heart from which

pulsates the vital force that keeps alive all Branches and Sections throughout the world. The secret of the persistent vigour of the Society is that its platform is so drafted as to exclude all dogmas, all social contests, all causes of strife and dissention such as are begotten of questions of sex, colour, religion and fortune, and make altruism, tolerance, peace and brotherliness the cornerstones upon which it rests : its aim is to make us keep ever in view a splendid Ideal and stimulate us to observe the Golden Rule of doing to others as we would wish to be done by. I do not venture for one moment to say that we have fully succeeded in living up to our Ideal ; far from it. But the mere fact of the existence of the Society after all its vicissitudes and its present powerful vitality gives ample proof that we have achieved much in that direction. We have had a multitude of shocks and crises through which the Society has passed unscathed, as it will pass through the others which must inevitably come. However oblivious of it others may be, I never for one moment forget that the Mahâtmas, whom I have been blessed in knowing personally for many years, are behind this movement, watching over it and helping every one of us who has deserved their assistance. Under such auspices this Society will never perish while there remains even a small handful of members who are brave, faithful and unselfish.

COMPLAINTS MADE AGAINST THE T. S.

One objection which has been rather persistently urged in France, where socialism is an active issue, is that while we profess to make fraternity our chief ideal we do nothing to practically illustrate it in the way of forming socialistic and charitable societies. These views are based upon a total misapprehension of the constitutional character of our Society. Its aim is to float ideas which are likely to benefit the whole world, to give clear and just conceptions of the duty of man to man, of the way to secure peace and good-will between nations, to show how the individual can secure happiness for himself and spread it around him by pursuing a certain line of conduct, and how Ignorance, which has been declared by that great Adept, the Buddha, to be the source of all human miseries, can be dispelled. One of its chief objects is to discover and expound the fundamental basis on which stand all religious systems and to make men divest themselves of every shadow of dogma so as to become tolerant and forbearing towards all

men of other faiths than one's own. It was never even dreamt that we should amass capital as a Society to organise societies of any kind, whether socialistic, religious or commercial, and I have set my face from the first against every attempt to make it responsible for the private preferences and prejudices of its members, repudiating in *toto* every procedure, however seemingly innocent in itself, which could be construed into a breach of our constitutional neutrality. The members of the French Section will recollect that quite recently I had to officially reprobate the passage of a resolution expressing the Society's sympathy for the work of a Peace Society. Should we once begin this ill-advised departure from the neutral ground upon which we have grown and flourished and express our collective sympathy with socialistic, temperance, vegetarian, anti-slavery, esoteric, masonic, political and charitable societies, we should soon fall into chaos; our resolutions of sympathy would soon become a drug in the market and all our present dignity would be sacrificed in gushes of uncontrolled sentimentality. It is hard for me to have to utter this word of warning but I would rather a hundred times sacrifice the friendly opinion of my colleagues than keep silent while they, in their inexperience, are trying to drag our car to the crest of the slope at whose foot lies the chasm of ruin.

I hope you all understand that while I am defending the rights of the Society as a body, I have not the remotest wish or thought of interfering in the least degree with the liberty of the individual. Quite the contrary, I sympathise with and encourage every tendency in my colleagues to ally themselves in movements tending towards the public good. I even go further in setting the example of working for the promotion of education among the Buddhists of Ceylon and the Pariahs of Southern India; I am also a Trustee and friend of the Central Hindu College managed by Mrs. Besant at Benares, without either she or I, in our work among the Hindus and the Buddhists respectively, attempting to throw the responsibility for it on the Society.

Another complaint made is that we are responsible for the whole litter of little occult societies (some of them of an indecent character, since they have sold love philtres, tips for speculations on the Bourse and the Race course, telling of fortunes, etc.). Needless to tell any of you older members, the Society is not only not responsible for these

little centers of selfishness and superstition but they are abhorrent to its ideal. These social microbes have ever existed beneath the surface of human society and any powerful force-current like that of our movement stimulates them into new life. I am sorry to say I have found in different countries that our members, carried away by a thirst for the occult and the mysterious, have patronised all sorts of huxters of phenomena and have, but too readily, enlisted themselves as followers of these exploiters of human credulity. Until now, a majority of our members have not come to realise the difference between the veritable *siddhis* (spiritual powers) described by Patanjali, the great founder of the Indian philosophy of Yoga, and the elementary psychical powers of uneducated, sometimes hysterical, persons who give seances for pay or gratuitously. It is impossible to dwell too strenuously upon the prime importance of learning to distinguish between these manifestations. The psychic faculty, like a sharp sword standing in the corner of a room, may be used for a good or an evil purpose. The possession of clairvoyance—whether retrospective or prophetic—clairaudience, the power to speak or write in unlearned languages, to move ponderable objects without touch, to read thought, to travel in the astral body, to precipitate pictures or writings upon paper or other materials, to see and describe absent persons, etc., are no evidence whatever of purity or elevation of character or spiritual evolution: I have known persons rarely gifted in one or other of these respects who were immoral in habit and false in statement. Patanjali specially warns us to avoid at all costs the following of these perverting psychical powers into the side paths which lead the pilgrim away from the straight road that runs towards the top of the mountain of spiritual development. They are but the spawn floating on the surface of the water over which we must propel the bark of our higher self to arrive at the port of adeptship.

While upon this subject I wish to impress upon your minds that no more dangerous obstacle lies in the Upward Path than credulity. The first great lesson taught by the Adept Master to his pupil is, to use his reason and common-sense in all things; no teaching is to be taken as inspired, no teacher to be infallible. "Act," wrote a Master to me in the beginning of my pupilage, "as though we had no existence. Do your duty as you see it and leave the results to take care of them—

selves. Expect nothing from us, yet be ready for anything." This was a life-lasting lesson to me and I have acted upon it to the best of my ability ever since. In the very early days I had the tendency of taking as almost unquestionable the teachings that I got through Madame Blavatsky : I was afraid not to follow blindly her instructions lest I might unwittingly be disobedient to the wishes of the Masters. But experience cured me of that and threw me back upon the exercise of my common-sense, since which time I have had nothing to regret. I pass this lesson on to you, beginners, in the hope that in the early stages of your career you may be willing to listen to the advice of an elder brother whose experience in psychical matters already dates back fifty-five years. Do not be carried away by over-credulity into accepting as infallible a single line or word written or spoken in our movement from the time of H. P. B. onward ; do not blindly believe that an eloquent speaker or writer must of necessity be more holy than yourselves, nor, on the other hand, fall into the fatal mistake of imagining that because one of your leaders may have failed, through moral weakness or temporary moral aberration, to embody the ideal of the Perfect Man, he or she must therefore be unable to give out teachings of a very high order. For recollect, my friends, we are all of us at the present time grossly ignorant of the relationship between psychism and spirituality, we do not know the boundary line between them, nor how it is that occasionally a polluted person, physically, may be utilised as a channel for the inflow of wisdom-teaching from the Masters. Does it not suggest itself to your common-sense that, given the fact of the world's population numbering some 1,500,000,000 and all under the supervision of the Guardians of the Race, a countless number of intermediate agents must be needed to act under the direction of the " Elder Brothers " to carry out their plans for facilitating the operation of the Law of Karma ? And do you suppose that the Masters have at their disposal a sufficient number of untainted and absolutely pure intermediaries to do this service ?

Some years ago I wrote an article on " Asceticism " in which I told about the rebuke that was administered to me at Bombay by a Master when, upon being asked to name the one among all the then members of the Society in India whom I thought the brightest spiritually, I named one whose devotion to the Society was great and whose personal conduct was irreproachable ; but I was told that I

should have selected a certain other person who, although a drunkard, was spiritually advanced within.

No sensible person would say that a person addicted to drunkenness or sexual excesses is more likely to be an accurate teacher or wise counsellor than one who leads a decent life ; quite the contrary, but it means that now and again appears a person who, despite moral failings, can serve as a channel for high teachings. Yet the very fact of his moral taint would naturally put us on our guard for fear that we might fall into the trap of our own credulity and take the teachings without proper scrutiny.

Then, again, the question of mental aberration, a most insidious and dangerous matter, confronts us. It is a fact affirmed by all medical authorities that in our daily intercourse we are constantly meeting with persons apparently sane who, nevertheless, are suffering from some mental aberration upon a given subject which may pass unnoticed for years unless some sudden occurrence should bring a pressure upon them, when this seeming innocent eccentricity may develop into acute mania. The impetuous current of modern life tends to develop unhealthy nervous states, and Hysteria, a monster which takes on many forms and may end in complete nervous disequilibrium in either one of a hundred aspects, is regarded by medical specialists as the most disturbing factor in our social relations. One medical author goes so far as to say that our great cities are, in fact, enormous hospitals. What is called " genius " may often be a species of madness, and the personal vanity so characteristic of devotees of the arts—music, poetry, painting, sculpture, the drama, literature—is diagnosed as one of the signs of hysteria : a French writer says that every hysteric must have her pedestal upon which to stand and attract attention.

By an interesting coincidence, just when I was compiling this Address their came to my hand a report in the *Daily Mail* of the 31st May of a case of hysterical illusion that bears upon my point. A lad of fifteen made himself believe that one of his legs was shorter than the other and acted accordingly.

A curious case of " hysterical short leg," to use the doctor's descriptive phrase, has recently been admitted into a special hospital in Central London.

The patient, a lad of fifteen, appeared to have one leg a couple of inches shorter than the other. Leg splints were used with the idea of extending the limb, but when the patient was placed under chloroform, his leg suddenly assumed a normal position,

The only explanation was that the lad, who was mentally deficient, had, by contracting the muscles of the leg, caused the appearance of a shortened limb. He was removed to a hospital which treats mental cases.

In the ward he was told to leave his bed and run to the fireplace and back. The lad burst into tears and declared he could not do it. The point was insisted upon and the patient staggered pathetically to the fireplace, and started to come back, when he fell. Unfortunately for the short-leg theory, he fell on the wrong side and the bogus nature of his alleged defect was made even more apparent than before.

He stolidly refused to use his leg naturally, however, in spite of the exposure.

A Fellow of the Royal College of Surgeons said to-day: "This assumption of bodily defects is not altogether unusual, and is a form of hysteria; a contraction of the muscles, and a tilting of the pelvis, and the thing is done. It is due to a morbid desire to excite sympathy, and to attract attention. I have known of cases where serious wounds have been inflicted by patients suffering from hysteria, with the same object. Firmness, judiciously mingled with persuasion, is the best treatment."

The craving for notoriety tends to make the hysteric accuse herself or himself of even crimes, rather than not be talked about. You all have read the works of novelists who show their want of mental balance in their writings, it being in some instances carried to a striking degree. The founders of religious schools are sometimes of this half-mad class, giving themselves out as inspired and in relations with personages of supernal rank. I have recently received a letter containing written messages to myself from Mahâtmas and from H.P.B., telling me of great changes that are to be made in our movement and in others by my correspondent as agent of the higher powers. This is not the only example within my experience. But unfortunately these self-constituted agents of Fate do not know that long before Madame Blavatsky's death a certain password was agreed upon between us two and our Adept Guru, which should always be embodied in any written or spoken message purporting to come from the Master or H. P. B., and until I get that I shall never be ready to accept as genuine any message given me by medium, seer or revelator. The most audacious of such communications which I have received was one from a British subject who, it appears, had made my acquaintance and joined the Society nine years previously. He says that he had been disappointed because our colleagues, instead of studying the religions of the world and trying to reconcile them, had taken to publishing doctrines of their own, contrary to religion. He then goes on to give me the following message, which I copy for the benefit of my fellow-students, especially for the medical men present, as a specimen of

~~this mad~~, hysterical vanity which is almost unique. He says: "I regret this the more as God, the Creator and Ruler of the Universe, and Author of all religions, has spoken to me, and revealed to me the truth. This I have already given you in an inspired letter, which God dictated to me on the 9th June, *but which I sent to India by mistake*. I hope you received it. It was intended to help you in your projects. Should you desire any further help from God, I am empowered to receive your enquiries, and deliver you the replies. God is willing to communicate with you on any subject you may desire."

I have not said this by way of a joke or to make you laugh, and far be it from me, a man of keen artistic susceptibilities, one who recognises the holy power of art in all its forms to express the noblest aspirations of the human mind, one who has been taught by Theosophy to at least grasp the idea of the illimitable possibilities of the developed intuitive faculty to explain to us ourselves, the nature about us and what lies behind its smiling mask, to utter a word of disloyalty to my convictions. There is the true art of the artist, the painter, the musician, the sculptor, the orator and the writer; and the meretricious art that aims at display of exaggerated vanity, in short, of half-madness, the child of hysteria. Let us suppose that we have been for years enjoying the writings of one who has given us pleasure and real help in the gaining of knowledge but who suddenly shows by some outrageous action or teaching that his mind is in an unhealthy state. Our idol, one might say, has fallen from its pedestal and lies broken at our feet. The sun of our life seems no longer to shine, all turns black about us, we fall into despair, losing faith, losing confidence, losing hope. Under the impulse of our sudden grief we become desperate; we sweep out the fragments of our idol, but *leave the pedestal standing until we can make a new idol and put it in the vacant place*. With unreasoning impulse we begin to doubt if any teaching given us by our formerly adored authority is really true; our suspicion works back through all his books and if we do not throw them out of the window or burn them we lock them up in a closet or put them into a dark corner of our library so as to get them out of sight. Such conduct is absurd and proves that we are not well balanced mentally ourselves. Here is the point where we should summon all our reason and common-sense, and you will now see the profound wisdom of the advice given me by the Master

and given by the Buddha as the true basis of religious exegesis, in his "Kalama Sutra," or sermon to the people of the Kalama District of India. "Believe Nothing," he said, "merely because it is written in a book, or taught by a Sage, or handed down by tradition, or inspired by a Deva, etc., but believe only when the thing written or spoken commends itself to your reason and your experience: then believe and act accordingly." These are not his exact words, as I have no copy of the book here to quote from, but their substance. When I first read this discourse I told the High Priest Sumangala, of Ceylon, that if the Buddha had never uttered another word during his long life it was worth his while to have gone through his numberless reincarnations to have laid down this magnificent teaching. Echoing his views I advise you to pay no attention to the presumed authority and inspiration of any of our own teachers of the past, present or future, but to judge their utterances with the calm judgment of your experience, your reason and your common-sense.

Another cause of complaint against the Society is that its members are disposed to undervalue the methods and results of men of science. A conclusion to which some of us would jump, so to say, at a first seance with a psychist, is reached by them only after long and painstaking research, numberless repetitions of observations and the exclusion of every weak point in the train of reasoning. Evidently the two plans of obtaining knowledge are diametrically opposed. But with this difference that, whereas we may have formed and rejected a half dozen hypotheses, the man of science, like the tortoise in the fable, wins the race by going slowly and making sure of every step before taking the next one. Of course I know as well as any one how out of sympathy we persons of the intuitive class are with these cool-brained, cautious and conservative leaders of science; how impatient we grow at their refusal to recognise a thing which to us is as clear as daylight; and no one has more bitterly denounced their methods in the past than H.P.B. and myself, who put much of our bitterness into "Isis Unveiled" during the two years that we were occupied in its writing. I confess to even having gone so far as to invent, to my eminent colleague's amusement, the term "Huxley-o-centric system of science." That was a time when the tone of contemporary science was distinctly materialistic and the late

Professor Huxley and his eminent colleague, Professor Tyndall, had an equal horror of the word "intuition" and all it involved. Since that time enormous strides have been made from the rocky fortress of materialism towards the borderland of that smiling Land of Beulah which is the home of spiritual philosophy and its Adept Teachers. Since that time the discoveries of Röntgen, Crookes, Curie, have almost dissolved away the hard walls that fenced in the fields of science; and Lodge, Liebault, Bernheim, Charcot, de Rochas, Hyslop, William James, Frederick Schiller and others, have opened up such vistas in the department of study of the latent powers in man as compel us to realise that the day when there will be a blending of ancient and modern science is within measurable distance.

Some of you know that my researches into practical psychology date back more than half a century; in fact, I have so stated it above, and I return to it only to tell you that my long observations in the fields of Spiritualism, Mesmerism, Thought-Reading, Clairvoyance and Psychic Healing made it comparatively easy for me to understand the teachings of Eastern Esoteric Science as expounded to me by H. P. B.: they are, in fact, so many letters of the alphabet from which the Ancient Wisdom has been written.

The enormous growth and present vitality of the Theosophical movement has been above noted. One conspicuous proof of the latter is the great body of theosophical literature, in which, along with a good deal of trash, is a great mass of precious teaching. It is but fair for us to recall the fact that the chief source of all this literature is the writings of H. P. B., and if this movement is so strong it is because she left behind her a great reservoir of precious truth. People were inclined to criticise her eccentricities and idiosyncrasies, to find fault with her for shortcomings and faults of one kind or another; even to this very day infamous pamphlets are being written against her and much time has been wasted by her friends in her defense. But now that she has passed out of our view her greatness of soul and wonderful endowments become more and more strikingly evident. In her two great books, "Isis Unveiled" and "The Secret Doctrine," she has left two great monuments which, like the pyramids of Egypt, will carry her name down to succeeding generations of students. We owe her a debt, we her colleagues, which can never be repaid. Let us hold her memory then in love and honour.

It would be very unfair to exclude from our notice of the influences which have operated for the building up of strong centers at Paris, London, Amsterdam, Chicago and other important places, the contributions of Mrs. Annie Besant to our literature. Taking the matter she found in the works of H.P.B. and adding to it the result of her own observation and researches, she has made larger additions to our literature than any other person, contributions which show the enormous grasp of her mind and profundity of her insight. Then we have in Mr. G. R. S. Mead a scholar who is surely destined to occupy a high place in the modern school of scientific inquiry into the origins of religions, and the contributions of Mr. Sinnett have been most precious. In the French Section we have Dr. Pascal, the veteran writer thinker and worker, and Commandant Courmes, the staunch and loyal co-worker with H.P.B. and myself since the year 1884, who has been most zealous since his retirement from the Navy left him free to display his sympathies openly, and come to us. And so far as Paris is concerned, the accession of the Blech family to our ranks has had a profound influence upon the welfare of our movement. So I might enumerate a score of names of workers in different countries who have helped to make the Society what it is. But time forbids. However much I may fail to render them full justice in this summary, it does not really matter to them, for in the "Record Book of the Akasha" the smallest of their good deeds is forever inscribed by the pen of Karma.

Some who do not look at things below the surface ask each other why it is that there is such a great difference between the work of Mrs. Besant and that of myself, saying that while she is a great lecturer upon religious things, I am only the Executive Manager of the Society. Well now, in the first place, I doubt if two Annie Besants were ever produced in one epoch; she is one of the flowers of mentality which grow high up on the tree of humanity; she was exactly adapted to this special role and has been doing the work for which her great teacher, H.P.B., was in no way fitted. Nor were the two Founders of the Society at all alike except in the one thing of our common devotion to the Masters and to their cause; she was essentially the writer, I the organiser and executive director: thus we supplemented each other and together won the success which neither of us could have commanded alone. The same remark applies to the whole body of our members—no two of us are exactly alike, each of

us has his special endowments which it behoves him to cultivate and use as actively as possible for the good of the Society, and the strengthening of its influence in the world for the spread Truth and the uplifting of Humanity.

SELF-CULTURE

OR

THE YOGA OF PATANJALI.

[Continued from p. 772.]

THE principles of the Sankhya Yoga philosophy have all been enumerated. It has been said that the *purusha*, *buddhi* and *ahankāra* form the upper triad, the one comparatively undifferentiated source of the differentiated universe. Below this triad are the *manas*, the *prajapatis* (the ten *indriyas*) the *tanmātras* and the gross *Mahābhūtas*. It will be found that the division of *lokas* (regions, *bhuvana*) has reference to these principles. Thus we have:—

Purusha
Buddhi
Ahankāra } *Moksha*.

1. *Svarloka* (Heaven).
2. *Antariksha loka* (The astral region).
3. *Bhūrloka* (The lower regions).

This is known as the *trilokya*, the triple world of the Hindus. The next table shows the division of these regions as well.

Purusha
Buddhi
Ahankāra } *Moksha*.

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|-----------------------------|----------------------------|--|
| I. <i>Svarloka</i> { | 1. <i>Mahendraloka</i> . | { (a) <i>Janaloka</i> .
(b) <i>Tapoloka</i> .
(c) <i>Satyalo</i> ka. |
| | 2. <i>Prājapatyalo</i> ka. | |
| | 3. <i>Brahmaloka</i> . | |
| II. <i>Antarikshaloka</i> . | | |
| III. <i>Bhūrloka</i> . | | |

The next table shows their connection with the Sankhya principles :—

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|----------|--|-----------|
| | <i>Purusha</i> | } Moksha. |
| | <i>Buddhi</i> | |
| | <i>Ahankāra</i> | |
| I. | 1. <i>Mahendraloka</i> (the kingdom of the <i>Tanmatras</i>). | |
| Svarloka | 2. <i>Mahārloka</i> (the kingdom of the <i>Prajāpatis</i> , <i>indriyas</i>). | |
| | 3. <i>Brahmaloka</i> (the kingdom of <i>Manas</i>). | |
| II. | <i>Antarikshaloka</i> (the kingdom of the five ethers, <i>ākāśa</i> , &c.). | |
| III. | <i>Bhūrloka</i> (the kingdom of the <i>Mahābhūtas</i>). | |

The third region, the *Bhūrloka*, is again divided into fourteen minor regions. Thus :—

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|---|-----------------------|---------------------------|----------------------|
| 1. <i>Mahākāla</i> . | } <i>Narakas</i> (A). | 8. (7) <i>Mahātāla</i> . | } <i>Pātāla</i> (C). |
| 2. <i>Ambarisha</i> . | | 9. (6) <i>Rasātāla</i> . | |
| 3. <i>Raurava</i> . | | 10. (5) <i>Atāla</i> . | |
| 4. <i>Mahāraurava</i> . | | 11. (4) <i>Sutāla</i> . | |
| 5. <i>Kāla sutra</i> . | | 12. (3) <i>Vitāla</i> . | |
| 6. <i>Andhatamisra</i> . | | 13. (2) <i>Talātāla</i> . | |
| 7. (8) <i>Bhūmi</i> ... <i>Bhūmi</i> (B). | | 14. (1) <i>Pātāla</i> . | |

It might be remarked that this division takes our earth as the starting point, as it is principally with the earth that we have to do. But any other planet might be placed instead of the earth. The above investigation however only refers to the earth.

The earth conceived of in the above is not the planet we see. The earth (*Bhūmi*) meant here is a chain of seven globes, each consisting of land and ocean. The land in each of these globes is known in Sanskrit as *dvīpa*, an island, in as much as the whole in each case is surrounded by water. Each of these seven terrestrial islands has seven distinct names. They are called (1) *Jambudvīpa*, (2) *Shākadvīpa*, (3) *Kushadvīpa*, (4) *Kraunchadvīpa*, (5) *Shalmaladvīpa*, (6) *Gomedhadvīpa*, (7) *Pushkaradvīpa*.

The land portion of the globe on which we live, and which we can see with our normal eyes is called the *Jambudvīpa*.

What happens then is this. As already observed it is out of *ākāśa*, the mighty reservoir of all forces, powers and states, that the suns and planets come. We have here to do with a planet only. A planet does not really come out alone as such. It is really the *Bhūrloka* that comes out of *ākāśa*. The fourteen planes of our *Bhūrloka* have been given the above names. All these planes are distinguished by different material states. They are all of them but

globes of *ākāśic* matter on different planes of matter, connected with different planes of consciousness. Thus there are in the first place three general planes of *ākāśic* matter.

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|-----|----------------------|
| I. | { 1. <i>Naraka</i> . |
| | 2. <i>Bhūmi</i> . |
| II. | 3. <i>Pātāla</i> . |

The first two are grouped under one head, because it would appear that the *Bhūmi* though to us the centre of the *Bhūrloka*, and in fact of the entire universe, is in reality, so far as the state of its gross matter is concerned, more allied to the *narakas* than to any other state of matter. It might therefore be said that first of all come out of *ākāśa* two general planes of matter. Each is a picture of the other. One of these groups is the positive plane, the other the negative. Or in other words the *rajasic guna* prevails in one and the *tamasic* in the other. Each of these groups divides itself into seven, the two thus expanding into fourteen. The *Pātālas* are as it were but the shadows of the *Bhūmis*.

It would appear that this seven-fold division takes place under the direct influence of the seven manifested creative principles of the Sankhya Yoga philosophy.

The following table will show which of the creators has to do with which of these lokas :—

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|---|---|--|
| I.
<i>Naraka</i> .
<i>Positive</i> .
<i>Rajasic</i> . | { | 1. <i>Mahākāla</i> (the <i>gandha tanmatra</i> ; the <i>prithivī tattva</i>). |
| | | 2. <i>Ambarisha</i> (the <i>rasa tanmatra</i> ; the <i>āpastattva</i>). |
| | | 3. <i>Raurava</i> (the <i>rupā tanmatra</i> ; the <i>tejastattva</i>). |
| | | 4. <i>Mahāraurava</i> (the <i>sparsha tanmatra</i> , the <i>vayutattva</i>). |
| | | 5. <i>Kalasutra</i> (the <i>shabda tanmatra</i> ; the <i>ākāśa tattva</i>). |
| | | 6. <i>Andhatamisra</i> (the <i>Bhūtadi ahankāra</i>). |
| | | 7. <i>Bhūmi</i> (<i>Buddhi</i>). |
| II.
<i>Pātāla</i> .
<i>Negative</i> .
<i>Tamasic</i> . | { | 1. <i>Mahātāla</i> (<i>Gāndha tanmātra</i>). |
| | | 2. <i>Rasātāla</i> (<i>Rasa tanmātra</i>). |
| | | 3. <i>Atāla</i> (<i>Rupa tanmātra</i>). |
| | | 4. <i>Sutāla</i> (<i>Sparsha tanmātra</i>). |
| | | 5. <i>Vitāla</i> (<i>Shabda tanmātra</i>). |
| | | 6. <i>Talātāla</i> (<i>Bhūtadi ahankāra</i>). |
| | | 7. <i>Pātāla</i> (<i>Buddhi</i>). |

The *tanmātras* are shown to exist by the excess of the *Mahābhūtas* they have special relation to. The *bhūtadi ahankāra* is the *tamas* form of *ahankāra*. In this all the five *tanmātras* are present, yet all is darkness, because as yet they are all undifferen-

tiated. This (*tamas*) prevails in the *andhatāmisra*. The presence of the *Buddhi* is shown by the balanced presence (so far as may be) of all the other creative principles merged into one common whole.

The *Narakas* are so called because they prove to be painful to those whose habits of life have been moulded on the seventh *bhumi*, which is our immediate sphere.

Each of these fourteen regions is inhabited. On the seventh *bhumi* live men and those that are bound to reach the human stage before others. All the hells are inhabited too. The difference of life is denoted by the rulers of these different *lokas*.

If as a necessary consequence of vice man goes back for some time to these states of life, he is bound to feel pain. The sense of the deprivation of something higher must haunt him, and he must feel the limitation of the comparatively backward state.

The *Pātālas* are inhabited too. But distinctions are far greater than between night and day, man and woman, solar and lunar lights, and so on. The materials of which the inhabitants of these fourteen regions are made are the same, but the beings are quite different from each other.

It is in the seventh *bhumi* alone that consciousness becomes fully centered in *manas*, and *purusha* becomes man. In other places it is all elementals that live. In them *manas* has not yet shown forth the power of *darshana*, *jñāna*. The names of the elementals are given in the text as *asuras*, &c.

Those among men who have laid up a store of *karma* having special affinity to the lower and grosser *tānmātras* and *bhātādi ahan-kāra* have to pass a good deal of their *post-mortem* life in *Naraka*.

But I must treat of *Bhumi* proper, the habitation of man.

THE BHUMI.

The *Bhumi*, as already observed, is the land portion of a chain of globes, each globe being an island (*dvīpa*) and an ocean (*Samudra*).

In the middle of this *Bhumi* is the *Sumeru*. It runs through the entire chain of seven globes. It would in fact appear to be the chain which holds the seven globes together—the axis round which these seven globes have taken form. It is spoken of as a *mountain of gold* because it is really the *tānmātric* nucleus round which the *Bhumi*

has gathered. The prevailing colour of this *tānmātric* centre is yellow. (Yellow as we know is the colour of the *prithivi tattva*, one of whose qualities is on this plane the holding together of certain atoms along certain lines so that a form may appear). It is called a mountain, because it is comparatively immovable, and because it serves as the axis of crystallization for the seven globes.

The seven globes are all mentioned in the text. One of these is the *Jambudvīpa*. It is on this that we live. The *Jambudvīpa* with its salt ocean is the Earth in its usual sense. I shall therefore for simplicity now use the word Earth for *Jambudvīpa*.

On this Earth it is said that there are three mountain chains going northwards. Between these three chains are three large continents, known as *varshas*, the ocean on either side forming the remaining boundaries. That portion of the mountain *Sumeru* on which hangs the Earth makes its appearance in the course of evolution as the central mountain chain on which hangs our visible planet. It is the central axis, the chain of mountains which runs from the easternmost portions of the old world to, let us say, the isthmus of Panama in the New. This axis must have run through the continent of Atlantis; anyhow the *Sumeru* in the *tānmātric* world makes a circle round the Earth. It is only portions of that circle that come up from time to time; the other portions going after some active work, to sleep.

From this central chain of mountains, run north and south other axes. These are the northward and southward mountain ranges of the world. If we were to penetrate the *tānmātric* nucleus of the Earth, we would see these east and west and north and south chains of mountains continuous and unbroken. But every portion of *Sumeru* and its northern and southern offshoots are not always active. It is only the active portion for the time being, which shows itself up as an actual mountain chain on the physical plane. When any particular portion ceases to be active, the physical appearance subsides, to crop up again in some portion of the earth. In the language of the Yoga philosophy we would say that the *tamoguna* has taken possession of the physical appearance, and it has passed into periodic sleep. It is thus that mountains are submerged and continents lost. The physical indications of the present globe are sufficient to establish the fact that in truth there is a chain of mountains, running all along from east to

west; and that from this chain as base, other mountains run northwards and southwards, to form axes for the various pieces of land, which hang about them. The parcels of land are called *varshas* in Sanskrit. The Commentary before us mentions seven such. The mountain region of the central chains, which might be called the physical Meru, is given the name of *Ilavrita-varsha*. In the north of this chain are three *varshas* named *Ramanaka* (also found written as *Ramyaka*) *Hirannmaya* and *Uttar Kuru*. The *varshas* to the south are *Harivarsha Kimpurusha* and *Bhârata-varsha*. Each of these has a mountain axis. The Commentary before me does not give the names of the northern and southern mountain chains.

These *varshas* can now hardly be identified all of them. Tradition has kept up the name of *Bhârata-varsha*. It is of course India, but not necessarily the India of the present day. A good portion of Afghanistan and Burmah seems to be included. The Suleman mountains, the mountains of Ghore and Gazni, the Tuli Gussarman mountains, the Khurum mountains and all the small mountains thereabout, together with the Hala mountains, and then again the Aravalli mountains, the Vindhya and the Ghauts, appear to be portions of one chain running southwards. There are of course minor mountain axes in this chain, but for all that the chain is one. The mountain which runs into the Malay Peninsula and the Eastern Archipelago seems also to be part of this one southern chain. The tract of land covered by this one chain is one *varsha*. This minor chain has of course its own children in various offshoots. Each offshoot has an axis of its own and a piece of land dependent specially upon itself. The mountains of the Archipelago, along with those of the Malay Peninsula, appear at one time to have borne the name of Mainâka the child of the Himâlaya. The story of the mountain Mainâka having gone down into the ocean, points to some great cataclysm which severed the chain into detached pieces. It appears that the nucleus of that particular portion of the chain having ceased to be active, the land thereabout has disappeared.

This then is the extent of the original *Bharata-varsha*. The second southern chain appears roughly speaking to consist of the Arabian and African mountains, including it may be some of the mountains of Southern Europe. All these comprise the second *varsha*,

which from the position in which the *varshas* have been placed in the text I shall style Kimpurusha. This would include Arabia, Africa, Turkey, Italy, Spain, and the detached islands of the Mediterranean.

The third mountain chain on the present map would be the South American—the Andes and all the similar Brazilian mountains. The third *varsha* therefore on the same principle would be South America (*Harivarsha*). Now to travel northwards. The first of these northern chains consists on the present map of the mountains which cover China, Tibet and Siberia—the Thianshan, the Altai, the Khyngan, the Yablonoi mountains, &c.

The second northern chain runs through Germany, and Northern France on to the British Isles and Scandinavia. This second *varsha* therefore includes European Russia, Germany, Northern France, Scandinavia and the British Isles.

The third chain on the present map consists of the Rocky mountains, &c., of Northern America. The Northern *varshas* would then on the present map be, *Ramanaka*, or North America; *Hirannmaya*, or Russia, Scandinavia, Germany, Northern France and the British Isles, *Uttarakuru*, China, Tibet, Turkistan, Siberia.

The seventh *Ilavrita varsha* consists of the Himâlayan Steppes, portions of Turkistan, Northern Persia, Armenia, Greece, Central Europe, Switzerland and Austro-Hungary.

Thus on our earth there are seven great mountains and seven great *varshas*. Each of these mountain chains and *varshas* has of course minor offshoots and smaller pieces of land which go by different names.

Another important point which seems to demand consideration is that of the dominions of these various *dvîpas* given in the text. It is said that the earth is 100,000 *yojanas* in area. The areas of the six northern and southern *varshas* are given to be nine thousand each. The mountain ranges are two thousand *yojanas* each. We therefore have $(9,000 + 2,000) \times 6 = 66,000$ *yojanas* as the area of the six *varshas* together with their mountain ranges. The remaining 34,000 *yojanas* is apparently the area of the central region, the *Ilavrita varsha* and its mountain ranges. The total area of the earth thus becomes 100,000 *yojanas*. The question now arises as to what is the value of a *yogana*. Now a *yogana* is ordinarily given to be four *kos*. The *kos* however is not an exact measure of space. The *kos* of one

part of India is sometimes equivalent to two or three or even four *kos* of another part of India. The *kos* of the region about Delhi is equivalent to about $2\frac{1}{2}$ or even more than the *Kos* in the Panjab; and the *kos* of the eastern parts is twice or even more than the Delhi *kos*. The Deccan *kos* is even more than that. I am not aware of any measurements having been taken with a view to ascertain the relative value of these various measures of length. The fact however that the *kos* of one place is sometimes equivalent to two or even more of another is well known.

Now it is not known which of these varying measurements of length is meant when the geographical area of the globe is spoken of. Hence arises the great difficulty of ascertaining the correctness or otherwise of the measurements given in the text. From the fact however that these measurements are given here as well as in the Puranas always in multiples of ten, it would appear that all the subdivisions of this measure were also taken to be multiples of ten. Thus it appears to me that the *yojana* in this particular measurement always meant 10 *kos*. This would make the *kos* whose quadruple is mentioned as the equivalent of *yojana*, to be about $2\frac{1}{2}$ times the scientific *kos*.

A *yojana* as well as a *kos* is a measure of length. When however speaking of the area of any piece of land a square *yojana* must necessarily be understood as mentioned. A square *yojana* would thus be equivalent to 100 square *kos*. Another difficulty arises when we wish to convert the *kos* measure into the mile measure. The above remarks will show that the mile might be a half or a little more or less of a *kos*. In some place a *Kos* is two miles, in others three, in others $1\frac{1}{2}$ mile, and there may be other variations. Now if we put the scientific *kos* at about 2.56 miles, we get the area of the land and water to be about what is given by modern geographers. The calculation would run thus :—

1 *kos* = 2.56 miles ; 1 square *kos* = $(2.56)^2 = 6.5536$ square miles.

1 square *yojana* = 100 square *kos* = 655.36 square miles.

Jambudvīpa = 100,000 square *yojanas*.

The salt ocean surrounding the earth is said to be twice the area of the land. Hence the whole globe would be 300,000 *yojanas*. The area of the earth would therefore be $655.36 \times 300,000 = 196,608,000$ square miles.

This is of course all approximate calculation. It can only be verified if we find the results always squaring by putting a *yojana* as equivalent to 10 *kos*, and a *kos* as equivalent to 2.56 or 2.57 miles.

Here finishes this brief notice of the *Bhūrlōka*. I shall now take up the *Antarikshaloka* which is also otherwise known as *Bhūvarloka*.

RAMA PRASAD.

[To be Continued].

SELECTED "MUHAMMADAN" TRADITIONS.

[Continued from p. 764.]

“REPORTED by Abu Horaira, that if a person ask people for money with the intention of amassing wealth and becoming rich, that wealth will be converted into hell-fires to torment him with. He may either lessen or increase them.”

Note.—A man is allowed to ask another for money to supply himself with the bare necessities of life, not otherwise.

“Reported by Jarir, that he who introduces a good usage into Islām will be rewarded for its introduction, and will also receive an additional reward equal to what those that faithfully observe it will be entitled to, *i.e.*, both the introducer and the follower will each receive equal rewards.

But he who introduces a bad usage into Islām will be punished for having introduced it, and will also receive an additional punishment to what those that observe the usage will be deserving of ; *i.e.*, both the introducer and the follower will each receive equal punishment.”

Note.—Once our blessed Prophet was sitting in a mosque, when a few poor people came to him begging. Our Prophet requested the audience to render some pecuniary help to them. On this, Hazarath Omar rose up and brought for them a handful of drachms. When the others saw him fetching money they brought clothes, dates and corn, and in short, the poor people were very much benefited. Thereupon our Prophet said, he who introduces a good and virtuous usage is

to be doubly rewarded, both for his introduction of the usage and the opportunity he thereby allows the people to be good and virtuous.

The gist of this tradition is this : that he who gives currency to a usage commended by the Muhammadan Ecclesiastical Law, will be amply rewarded. For instance, the excellence of charity was made known to us by the Prophet, and its performance by Hazrath Omar.

Muhammadans should bear in mind that they should not observe such usages as have not been sanctioned by the Ecclesiastical Laws, and should not in justification quote some time-honoured tradition.

"Reported by Hazrath Ayesha Siddeeqa (may God bless her), that if any person is willing to observe the fast on the Aashura Day, that is, on the 10th day of Muharram, he may do so ; but he may refrain from it if he is not so inclined."

Note.—Formerly, fasting on the 10th day of Muharram was *Farz* or a Divine command, the omission of which was considered a sin. But since the fasts of Ramazan were rendered obligatory, fasting on the Aashura Day became optional, or rather "*Mustahab*" (desirable).

"Reported by Abu Horaira and Abu Iyooob that he who keeps the fasts of Ramazan and also observes the additional fasts of the six days of *Showwaal* and after the *Id-ul-Fitr*, is regarded as having performed the fasts of one full year."

Note.—One lunar year contains 360 days. In the Muhammadan Ecclesiastical Law one virtuous action fetches a ten-fold reward.

Hence, the observance of 36 fasts increases the reward 360 times.

"Reported by Abu Musa, that he who performs the prayers during the two cool times, that is, at *subah*, (4—5½ A.M.) and *Asar* (4—5½ P.M.), will certainly find his abode in Paradise."

Note.—At cock-crow, when the day dawns, people are generally found in sound slumber, and in the evening about 4 to 5½ P.M. they are busily engaged with their bartering and bargaining and hence they don't find any time to offer prayers. So, the recompense for these prayers is greater than for the others. From this Tradition we cannot infer that besides these prayers no others are necessary.

But, on the other hand, when a man is able to offer his prayers during such times of importance, he will never overlook the other prayers which can be conveniently offered.

"Reported by Abu Horaira. The Prophet says : If any one once calls down a blessing upon me, God sends ten-fold blessings upon him."

Note.—There is a boundless reward for a person who invokes blessings upon our holy Prophet. In another Tradition the Prophet says, "When, on the Day of Judgment, our people are distracted with the terror of dire punishments and sunk in utter despair, the first thing that I shall do on that day is to redeem those who used to call constant blessings on me."

"Reported by Anas and Ma-az, son of Habal, that he who longs for martyrdom with the sincerity of his heart, gets the reward of martyrdom ; though, in fact, he has not been slain in battle against the infidels."

Note.—From this, it is manifest that in our religion sincerity of heart is the thing essentially required.

"Reported by Souban, that he who visits or enquires after a patient, will be privileged to pick out fruits from the garden of Paradise."

Note.—It is binding for a Muhammadan to visit the sick ; for, our holy Prophet, too, used to enquire after them. When a person visits a patient, he should stay with him only for a short time, and should make him speak as little as possible.

"Reported by Anas : The Prophet says, that he who supports and brings up his two daughters or the daughters of a stranger, till they attain to puberty, will, on the Day of Judgment, accompany and stand close to me like the fingers of my hand."

Note.—As fingers are closely joined, so, the supporter of daughters also will go in the company of the Prophet and surround him closely.

Blessed is the man who has the fortune to walk in the company of the Prophet that day.

"Reported by Abu Horaira : The Prophet says, that, if any person gives you any fragrant grass, or a sweet-scented flower, you should not decline to take it, but accept it, for it is an insignificant and trifling present."

Note.—A sweet smelling flower, is not a thing of great moment, the compensation of which does not involve one in much difficulty,

and it does not cost one much to return civility like this ; and so it need not be rejected.

" Reported by Abu Horaira : The Prophet says, that who goes to the mosque both morning and evening to offer his prayers, him will the Lord entertain every morning and evening with a sumptuous feast in Paradise.

" Reported by Abdulla, son of Omar, and Abu Horaira : The Prophet says, that he who deals dishonestly and deceitfully with us, that is, with other Muhammadans, is not a Muhammadan."

Note.—Once our Prophet went to the market. When he put his hand into a heap of wheat, he found that it was wet inside. He asked the reason of this. The reply was, " Oh Prophet of the Lord, it has become wet owing to water." Thereupon the Prophet asked, " Why did you not put the wet wheat alone, so that others also might see it. Then the Prophet uttered this tradition.

" Reported by Abu Horaira : The Prophet says, " If any person relieves a brother Muhammadan from his wordly hardships, the Lord Almighty will rescue him from the terrors of the Day of Judgment."

" Reported by Saad bin Abi Waqqass : The Prophet said, he will be absolved of his sins who, on hearing the summons of a crier for prayers says, ' I also bear witness to this effect that there is no god worthy of worship but God—He is one and He has no companion. Muhammad is the Servant of God and His Apostle. I admit and bow to His authority and the prophetship of Muhammad and the religion of Islâm.' "

" Reported by Abu Iyoob, that the Prophet said : ' If one reads the confession of Faith from Laa Ilalaha illallaahu up to qadeerun ' ten times a day the reward for it will be as great as the reward for the emancipation of four slaves from the children of Ishmael.' The meaning of the said tradition is this :—that there is no god but God—He is one and He has no companion. His is this kingdom. All excellence proceeds from Him. And He is Almighty."

Note.—There is a good deal of reward for the liberation of slaves especially of those of the children of Ishmael who are considered to be superior to other classes. From this Tradition the excellence of the confession of Faith of Islâm and the eminence of the children of Ishmael are manifest.

" Reported by Abu Haraira : The Prophet said that if any person reads " Kalama-i-Tauheed " (Confession of Faith) a hundred times a day, he will get the reward of liberating ten slaves, a hundred virtues will be credited to his name and a hundred sins of his will be pardoned and he will be saved the whole day from the evil temptations of *Iblis* (Lucifer), and there is none better than he who reads it oftener."

" Reported by Abu Horaira : The Prophet said, that he who is killed in the service of God, *i.e.*, in *Jehad* (or Crusade) is a martyr. He who dies a natural death on his way to Mecca, while on a pilgrimage is also a martyr. He who dies of cholera is also a martyr. He who dies of stomach diseases, looseness of bowels, etc., is also a martyr. And he who dies a drowning death is also a martyr."

Note.—It is reported by Abu Horaira in the book called " Masaabeeh ; " " Once our holy Prophet asked his disciples, ' Whom do you call a martyr ? ' They replied, ' One who does not turn his back in the service of the Lord and is slain, is a martyr.' Thereupon the Prophet said, ' The martyrs among my followers will be only a few in number.' Then the Prophet uttered the above Tradition."

" In another Tradition, the Prophet said : He who dies under the following circumstances is also considered to be a martyr, *viz* :—

- (1) A person burnt in a house on fire.
- (2) One upon whom a wall may fall accidentally.
- (3) A woman who dies after the delivery of a child.
- (4) One who dies of *Zaat-ul-Fanb* (a pain in the side or rheumatism of the intercostal muscles).
- (5) And he who dies of the *Sil* disease (*i.e.*, Pulmonary consumption, or hectic fever.)

Though the martyr of the highest rank is he that sacrifices his life in the path of the Lord, yet the others also will obtain some reward on the Day of Judgment.

With the exception of one who is killed in *Jehad* or one who innocently meets with his death from the hand of another, the rest have to be washed, and their funeral prayers have to be offered at the time of interment."

" Reported by Aqba, son of Omar : The Prophet says, it will be enough, if one reads the two verses of the latter part of the Chapter of

'Sura-e-Baqr' from "Aaman-ar-Rasool" to the end, before he goes to bed."

Note.—Before he goes to sleep to recite the Quran is obligatory and is the source of blessing and prosperity. But if any person reads "Aaman-ar-Rasol," it is sufficient or is considered to be equivalent to the *Tahajjud* prayers.

"Reported by Abdullah, son of Omar : The Prophet said that if any one wants to swear, he must swear in the name of the Lord or be silent."

Note.—From this tradition it is manifest that except in the name of God, swearing in the name of anybody is not allowable ; whether in the name of one's own ancestors, or even in the name of the Quran itself.

"Reported by Abdullah, son of Omar : The Prophet said, that if any one relieves his Muhammadan brother of his burden and does his duty himself, God will relieve him of his burden and grant him his prayer."

Note.—Man always stands in need of God's help. If he wishes that his wants should be satisfied by God, it behoves him to relieve his Muhammadan brethren of their burdens as much as he can, and he should recommend them to the authorities to provide them with work.

"Reported by Abu Horaira, that the Prophet said : He who believes in God and in the Day of Judgment, ought to receive his guest, hospitably lodge him in his house, feed him with delicious dainties, if possible, and enquire well after his circumstances. The usual time for entertaining a guest is three days ; but, if he does treat him for some days more, he will be rewarded so much the more. Again, he who believes in God and in the Day of Judgment ought to pay regard to his neighbour. He should help him and should not offend him. If his neighbour wants to rest his rafters or roof on his walls he should not object to it. In short, he should see that he does not cause him the least inconvenience. And he who believes in God and in the Judgment Day, ought either to speak a good word or be silent. He should not waste his valuable time in idle chit-chat. From this Tradition it is clear that reading or hearing the fictitious tales and useless stories which benefit one neither in this world nor in the next, is quite useless and cannot be commended."

"Reported by Abu Horaira : The Prophet said, that if any person does not take pity upon another, God will not be compassionate to him."

Note.—once our blessed Prophet kissed Imom Hasan when a babe. A person present said that although he had ten sons, yet he did not thus kiss anyone of them. Thereupon the Prophet uttered the said Tradition. Another Tradition says, that he who does not take pity upon little children and does not pay respect to the aged, is not considered to be of our party.

"Reported by Hazrath Aayesha (the wife of our Prophet) that the Prophet said : If a person dies and has not performed the fasts of Ramazan, his heir has to observe them in his (the deceased's) behalf."

Note.—This is the doctrine of Hazrath Imam Shaa'fisi as stated above. But Hazrath Imam Azam (Rahmat-ullahalhaihi) says that if the heir can offer alms to the extent of *Sadaka-i-Fitr* (the charity of *Idul Fitr*) in behalf of the deceased, for every fast omitted by him, it will be quite sufficient.

"Reported by Hazrath Aayesha : The Prophet said that he who makes a vow of fealty and obedience to the Lord ought to perform it ; and he who vows to commit a sin against the Lord, ought not to keep it."

Note.—If the vow is in obedience to the Muhammadan Ecclesiastical Law, such as, alms dedicated to the pious usages, offering of prayers, observance of fastings, and pilgrimage to Mecca, the performance of it is deemed incumbent on him who makes the vow. But, if the vow is contrary to the law, such as, not to speak to the parents, not to accept an invitation to a feast, planting standards and flags and lighting lamps near them, leaving a lock of hair on the shaven head in the name of a saint or a martyr, clothing children in green robes, &c., in the month of Muharram, standing on one leg the whole night, just in the front of the mock tombs of Hazrath Imam Hasan and Husain at Kerbala, playing on drums, keeping a vigil during the whole night, &c., these are entirely contrary to the Muhammadan Law. First of all, a man ought not to make such vows, and if he has done so, he should not fulfil them.

"Reported by Abur Horaira : The Prophet said, that if an observer of a fast eats or drinks anything forgetfully, he ought to complete his fast, i.e., his fast is not broken. God has feasted him and given

him a drink of water."

Note.—The Lord Almighty has given him a feast. The man had kept a fast and at the same time had filled his stomach too. Heaven be praised. How gracious the Lord is! He forgiveth the forgetful erring person.

(To be concluded.)

BĀLABODHINĪ.

CHAPTER II: ON THE ORIGIN OF JĪVAS.

[Continued from p. 787.]

Question.—The *Ātman* of the *Atharva* text is the *lakṣyārtha* of *Īśa* and the *Brahman* of the same text is the *lakṣyārtha* of *Īśa*. Such being the case, the complete union of the two is possible like that of water with water. If the said two were merely *vāc'ārthas* then it could be said, as illustrated by the example of the union of water with oil, that their union would simply be a complementary one similar to that of *Īśvas* entering (or becoming one with) the personal form of the Lord of the Universe when *Sāyujya* is attained. You are not right in saying that, because the undivided *Brahman* cannot be meditated upon by means of *Hatharāja Yoga*, the union secured by that *Yoga* cannot be the real identity but can only be the secondary one. Even by that *Yoga* (of meditation on the undivided *Brahman*), the mental modifications can never be neutralised, as the threefold difference of the seer, the seen and the sight must still continue—because it is by means of mental modifications alone that all things can be meditated upon. Therefore the real union of the SELF with *Brahman* could be secured by this great text of the *Atharva Veda*.

Answer.—Although the mental modifications are not neutralised, yet the *c'itta* is incompetent to meditate upon the undivided *Brahman*, as it (the *c'itta*) is bound down by *Prāṇāyāma* (control of breath). The *S'ruti* also declares that the mind can be restrained by *Prāṇa*. Our worldly experience also teaches us that the man who is tied down is unable to do any work even though he is not dead. The

meditation on the SELF was achieved prior to *Prāṇāyāma*. If asked whether the meditation on *Brahman* too could not be so achieved, we answer that that meditation can be achieved only while practising *Nididhyāsana* according to the *Yajurveda* text, after having heard and reflected upon *Brahman* as taught by the *Sāma* text which is next in order to the *Atharva* text. Then *Prāṇāyāma* too naturally follows that meditation (as a necessary consequence). Therefore the real identity cannot be achieved by the *Atharva* text in which there is no meditation on the identity of the SELF and the undivided *Brahman*. Even though this *Ātman* and *Brahman* are both *Nirguṇa* and hence the *lakṣyārthas* of *Īśa* and *Īśvara* respectively, there is no room for achieving their complete identity for want of that meditation which alone can bring about their union. But it cannot be said that because of the presence of the notion of duality even in the case of one who has approached the *lakṣyārthas* of this (*Atharva*) text, he is, like the devotee of the *Saguna* aspect, entitled only to the liberation styled *Sāyujya*, and that, as such, this *Atharva* text is of no great consequence. Why? because it is well-known that he who has secured the liberation called *Saguna-Sāyujya* is subjected to rebirth and that he who has secured the liberation called *Nirguṇa-Sāyujya* is never subjected to rebirth. We have already said that this (*Atharva*) text refers to the identity of *Ātman* and *Brahman* that are *Nirguṇa*. Therefore it should clearly be understood that the meditation on the meaning of this text is far superior to the meditation on the *Saguna* aspect.

Question.—In the *C'hândogya-Upaniṣad* it is said that the *puruṣa* seen within the eye is the *Ātman* and that he is *Brahman*, the deathless and fearless. In the *Māṇḍūkya-Upaniṣad* it is said that the *Īśa* called *Viśva* dwells within the eye. As it is said that, of the ten *Upaniṣads*, the *Māṇḍūkya* is superior to others, and as it will therefore be reasonable to comment upon the *C'hândogya* text agreeably to that of the *Māṇḍūkya*, it should be decided that the *Ātman* seen within the eye is *Īśa* alone. If it be so decided, it should then be understood that the great text (of the *Atharva Veda*)—"This *Ātman* is *Brahman*"—teaches, out of courtesy alone, that *Īśa* is *Brahman*.

Answer.—Of the ten *Upaniṣads* the *Māṇḍūkya* is said to be superior to others, only on account of the fact that, in several places, it refers to the *Turīya Ātman* (or the SELF in the fourth state of

consciousness). It should not therefore be thought that all the teachings contained in it are superior to others. The *Jīva* who is the *vāc'yārtha* and the *Ātman* who is the *lakṣyārtha* are both said to dwell always within the eye as reflection and its original respectively. Hence it is taught that the latter *Ātman* is *Brahman*. What the *Atharva* text teaches is therefore very true and certainly not out of courtesy. In the same manner the *C'hândogya* speaks of *Daharātman* who is to be meditated upon within the cavity of the lotus-like heart. In the *Māṇḍūkya Upaniṣad*, *Prājña Jīva* is mentioned in this place. Here also it should be understood, as explained above, that of the original and its reflection that dwell there, it is the original that is referred to. It need not be doubted that all the other *Upaniṣads* except the *Māṇḍūkya* uphold the teaching of the *Suṣupta-Brahma-vādin* who has decided, in several places, that *Prājña-Jīva* alone is *Brahman*. Is it not mentioned in the *C'hândogya* that he is the best man who attains the supreme light beyond *Prājña* and becomes one with *Svarūpa*? Hence there is no flaw.

Question.—Of the three meditations mentioned in the *Vyāsa-Sūtras*, viz. :—the *Jīvopāsana*, *Mukhya-prāṇopāsana*, and *Paramātmopāsana*; as the last one is mentioned in the *Yajurveda* text, and as the middle one is to be practised in the *Haṭharāja-Yoga* for realising the identity of *Ātman* and *Brahman*, it should be understood that the *Ātman* of the *Atharva* text is no other than the *Jīva* who is here recommended to be meditated upon.

Answer.—As some other *S'ruti* teaches that he whose form is equal to the $\frac{1}{100}$ th part of a hair, is the *Jīva*, and that he should be known as one with *Paramātmān*, and as we have already stated that this *Jīva* is the *lakṣyārtha*, there is no objection to the identity. Of the two selves—'the reflection and the original'—which are respectively called the 'meditator' and the 'meditated,' it is the original alone, which is the 'meditated,' that can become one with *Brahman*. It should not therefore be thought that the word "*Ātman*" in the *Atharva* text refers to the *Jīva* who is the 'reflection' and the 'meditator.' If any one were to think so, he must necessarily fall back on *lakṣana* or inference.

We now proceed to note the distinction between *Ātman* (SELF) and *Añātman* (not-SELF), in order to state briefly the various grades

of *cit* (consciousness) and *Jada* (the vehicle) that are dealt with at full length in the 6th chapter of the work called "*Yogasāra*."*

[*Note* : The remaining portion of this chapter contains an abstract of such teachings as are intended only for highly advanced students of Advaita-Vedānta. The average reader will be inclined to skip over the portion. Some highly advanced souls who may chance to read it may stand in need of some help in their utmost struggle to grasp it. With a view to be of some service to them, the translator has, before proceeding with the translation of the textual portion, thought fit to analyse it and give hereunder, in the form of "STRAY NOTES" and "CLASSIFIED TABLES," a few hints which may throw some light, here and there, on the subject dealt with by the author in the remaining portion of this chapter.]

STRAY NOTES.

Kevala-yoga (or mere yoga) enables one to bring about *Vṛtti-nāśa* or the cessation of mental activities. The result of this yoga is *Jivanmukti*.

Kevala-Sāṅkhya (or mere Sāṅkhya) enables one to know theoretically the highest truth (the Formless side of *Brahman*) by argumentation and enumeration of principles.

Kevala-yoga aims at *sarūpanāśa* of the mind, i.e., the cessation of the modifications of the mind (and not the mind itself).

Cessation of mental modifications or activities is called *Vṛtti-nāśa* or *Sarūpa-mano-nāśa*.

Neutralization of the *Manas* (and not its *Vṛttis* or modifications) is called *Tattva-nāśa* or *Arūpa-mano-nāśa*.

Sāṅkhya-yoga aims at this *arūpa-mano-nāśa*, i.e., the neutralisation of the *manas* (and not its activities.)

The *Anubhavādvaita* teaches *Sāṅkhya-yoga* or *Ātma-yoga* in all its details and does not recommend either *Kevala-yoga* or *Kevala-Sāṅkhya*.

[SOME HINTS ON HIGHER SAMĀDHIS.]

The different stages of individual and universal consciousness are realised by *Sāṅkhya* (enumeration of Principles), *Yoga* (union with higher and higher states of consciousness) and *Samādhi* (absorption or merging into those states). In dealing with the higher *Samādhis* which secure for the aspirant the highest *mukti* or libera-

* By the author of this Bālabodhinī.

tion, we have to understand the nature of the various states of consciousness.

Consciousness has many degrees and the *Anubhavādvaita* school of *Vedānta* which exhaustively deals with them teaches that the entire consciousness has 512 degrees which are classified under 16 main heads. The highest *Samādhi* or abstract meditation and the perfect absorption of thought into the one object of such meditation is gradually reached through the eight stages noted below.

- | | |
|-------------------------|------------------------|
| 1. <i>Darśana.</i> | 5. <i>Nirvikalpa.</i> |
| 2. <i>S'ravāṇa.</i> | 6. <i>Nissankalpa.</i> |
| 3. <i>Manana.</i> | 7. <i>Nirvrttika.</i> |
| 4. <i>Nididhyāsana.</i> | 8. <i>Nirvāsana.</i> |

Each degree of consciousness is termed a *mātra* or measure. Each stage has to deal with sixty-four degrees or *mātras*. The nature of these stages including the six highest *samādhis*, and the number of *mātras* grouped into principles and dealt with in each stage are fully taught in the *Anubhavādvaita* works. Each stage marks the realisation of a particular state of consciousness.

In the first stage the aspirant directly cognises the divine spirit or spark within him (*i.e.*, seeks and finds his Lord, the Father within, or the higher SELF).

In the second stage he hears all about the nature of that spark as taught by the competent teacher.

In the third, he reflects upon what he has heard about that divine spark and then meditates upon the teachings received.

In the fourth his purified mind becomes concentrated in that spark which begins to grow into a flame.

In the fifth stage this concentrated pure mind which has identified itself with the divine SELF within, is, by constant practice, gradually enlarged and identified with the universal SELF and freed from its *Vikalpas* or doubtings.

In the sixth stage such a mind is released from *sankalpa* or willing and desiring.

In the seventh stage the mental modifications or activities are gradually controlled, and,

In the eighth it is released from *vāsana* or knowledge derived from memory—the present consciousness of past perceptions—or the impressions remaining unconsciously in the mind.

By the above eight means the following super-conscious states are realised, one after the other :—

- | | |
|----------------------------|-------------------------------|
| Individual. (See Table I.) | Universal. (See Table II.) |
| 4. <i>Ātmā (Turiya).</i> | 4. <i>Puruṣa.</i> |
| 5. <i>Pratyak (Ātmā).</i> | 5. <i>Prakṛti.</i> |
| 6. <i>Paramātmā.</i> | 6. <i>Cidrūpa Brahman.</i> |
| 7. <i>Kevalātmā.</i> | 7. <i>Cic'chakti Brahman.</i> |

When the above super-conscious states, (*viz.*, the four grades of individual super-consciousness numbered 4, 5, 6 and 7 on the left-hand side and the four grades of universal or Kosmic super-consciousness numbered 4, 5, 6 and 7 on the right-hand side) are realised by the eight means (the last six of which are termed the highest *samādhis*) mentioned before, then and then only will the fifteen grades of *c'its* and the sixteen grades of *jadas* disappear, and finally the *Arūpa Brahman*, the ultimate Principle, will be reached by the aspirant who aims at the highest *mukti* or final and complete liberation.

Including the *Arūpa Brahman* there are sixteen Principles each embracing thirty-two degrees or *Mātras* of consciousness. The sixteen *c'its* or conscious states of the spirit and the sixteen *jadas* (matter or vehicles) are enumerated hereunder. Each of these sixteen is both individual (*vyāṣṭi*) and universal (*samaṣṭi*).

Vyāṣṭi is the part and *samaṣṭi* is the whole. Example : man is *vyāṣṭi* and humanity is *samaṣṭi*. Tree is *vyāṣṭi* and forest is *samaṣṭi*. Both macrocosm and microcosm are taken into consideration for the purpose of showing that each *vyāṣṭi* should be merged into its corresponding *samaṣṭi*.

Table I.—*Vyāṣṭi*.

Vāc'ya	Jīvas or the phenomenal self.	A. C'it or spirit, (consciousness).	B. Jada or matter, (vehicle).
		1. <i>Viś'va</i> —Self or <i>Jīva</i> functioning in the waking state.	1. <i>Jāgrat</i> —the waking state.
		2. <i>Taijasa</i> — <i>Jīva</i> functioning in the dreaming state.	2. <i>Svapna</i> —the dreaming state.
		3. <i>Prājña</i> —The unconscious one or <i>Jīva</i> —who knows not himself or others—in deep sleep.	3. <i>Suṣupti</i> —the state of deep sleep.

Lakṣya Īśvara or noumenal side of self.	4. <i>Turīya</i> = the fourth or the super-conscious <i>Īśvara</i> who is a reflection of No. 5, the <i>Pratyagātman</i> .	4. <i>Turīyāvastha</i> = the fourth state of matter or body (perhaps the same as the fourth dimension,) in which there is still <i>Dvaita Vṛtti</i> or the notion of duality.
	5. <i>Pratyagātman</i> = the spark or the divine spirit in man (the Son, or the Christ of the Bible).	5. <i>Sākṣi Vṛtti</i> = the vehicle of the witnessing self.
	6. <i>Paramātman</i> = the Higher SELF—the Father, of the Christian Scriptures, the Lord within.	6. <i>Akhandākāra Vṛtti</i> = (See "Rama Gītā" for the explanation of this and the next).
	7. <i>Kevalātman</i> or the pure SELF with no other admixture.	7. <i>Akhandāikarasa Vṛtti</i> = (See "Rama Gītā").
	8. <i>Arūpa Brahman</i> —the formless one—at present the unknown and the unknowable.	8. <i>Sthūla deha</i> or the gross body, the seat of sensations etc.

Table II.—*Samaṣṭi*.

	A. <i>C'it</i> .	B. <i>Jada</i> .
Laya centres respectively of Nos. 2 and 3 of Table I-A.	1. <i>Virāt</i> = The universal gross or physical consciousness.	1. <i>Sthūla Vikṣepa</i> = the evolved gross or physical matter.
	2. <i>Sūtrātman</i> = the universal subtle consciousness or the thread-soul.	2. <i>Sūkṣma Vikṣepa</i> = the evolved universal subtle matter.
	3. <i>Antaryāmin</i> = the universal unconscious-consciousness.	3. <i>Āvarana</i> = the Veil which shuts off from view the reality behind.
Laya centres of 4, 5 and 6 of I-A.	4. <i>Purusa</i> .	4. <i>Māya</i> .
	5. <i>Prakṛti</i> .	5. <i>Ahankāra</i> .
	6. <i>Cidrāpa Brahman</i> .	6. <i>Mahat</i> .
	7. <i>Cic'chakti Brahman</i> .	7. <i>Avyakta</i> .
	8. <i>Arāpa Brahman</i> (see below for explanation of 6, 7 and 8).	8. THE FOUR-FACED <i>Brahmā</i> 's GROSS BODY.

Cidrāpa Brahman is the source of *Prakṛti* No. 5 and is of the form of universal Light of lights. *C'it* is Intelligence or consciousness or Light.

Cic'chakti or the power of *C'it* is that from which No. 6 proceeds.

Arāpa Brahman is that which has no form, not even of Light. It is unknown and unknowable till the attainment of *Videhamukti*.

Nos. 1, 2 and 3, of II-A (which are the productions of the three *Kārya guṇas* or the differentiated *guṇas* and which are hence termed *Saguṇa*) are the *Laya* centres respectively of Nos. 1, 2 and 3 of I-A. Although Nos. 1, 2 and 3, of II-A are termed *Saguṇa*, they are unlike the Trinity—*Brahma*, *Viṣṇu* and *Rudra*—which are *Mūrtis* (having bodies or forms). The *Trimūrtis*—*Brahma*, *Viṣṇu* and *Rudra*—are not recommended to be worshipped or meditated upon by the aspirant for *Kaivalya Mukti*.

Nos. 4, 5 and 6 of II-A (which are the productions of the *Kāraṇa* or undifferentiated or original *guṇas* and which are hence termed *gaṇa Nirguṇa*, i.e., secondary *Nirguṇa*) are the *Laya* centres respectively of Nos. 4, 5 and 6 of I-A.

No. 7 of II-A, (where the three *guṇas* are in a state of equilibrium and which is hence termed *Mukhya Nirguṇa*, i.e., primary or chief *Nirguṇa*) is the *Laya* centre of No. 7 of I-A.

When by means of *Sāṅkhya Yoga* and *Samādhi* (or 1, enumeration and discussion of Principles, 2, practice of the means of attaining union, and 3, the absorption or union itself), the seven *jadas* of the *Vyaṣṭi* I-B and the seven *jadas* of the *Samaṣṭi* II-B are, one after the other, gradually neutralised or completely overcome and fully controlled by the aspirant, then No. 8 of I-B, the gross body of the aspirant, and No. 8 of II-B—the gross body of the *Virāt*, the Creator of the physical universe—will virtually belong to No. 8 of I-A and No. 8 of II-A, respectively. When the *Īśvanmukta* gives up his body at death, No. 8 of I-B, No. 8 of II-B, and No. 8 of I-A also become extinct, and No. 8 of II-A alone will finally remain for ever for him (the *Īśvanmukta*).

G. KRISHNASĀSTRĪ,

(Translator).

(To be continued.)

DR. SCHRÄDER ON THE BHAGAVAD-GĪTĀ.

I welcome with pleasure Dr. Schröder's account of Garbe's and his own views with regard to the manner in which this Indian Gospel grew, in his review of Subba Row's translation of Pūrṇaprajña's Gītā-Bhāṣya. All the more so because Hindus, and unfortunately Theosophists, have given a more passionate and blind adherence to the theory that the Gītā gives the very words of an incarnated Īśvara, than the Christians to the theory of the literal inspiration of the gospels; and just as criticism has found that not even five sentences among the numerous sermons and speeches attributed to the Son of God were uttered by the living Jesus of Nazareth; so criticism may find that not even one sloka of the Gītā was uttered by Krishna Devakīputra. It is high time that the Theosophists began to treat the Gītā rationally and without superstitious awe.

But at the same time I cannot admit the conclusions of Dr. Schröder. The arguments in support of his views will, I dare say, be found in Garbe's introduction to the Gītā, Dr. Schröder's promised translation of which I await with great interest. Therefore I shall attempt a preliminary criticism of the account of the growth of the Gītā. I must first enter a protest against *a priori* methods of conducting this enquiry. If half-a-dozen people were asked to fix upon what they regarded as the original part of the Gītā and what must have been interpolation, relying *not on evidence* but on what *must have been* primitive, according to their notions, I am sure they would pitch upon different parts of the poem as original, each following his personal predilections in this matter. I know of one critical student who feels for certain the last six chapters are interpolations, another, the middle six. The opinion that "the original stock" [stalk?] of the Gītā was the first chapter, and 38 slokas of the second chapter, is a similar product of personal prejudice. We are not at all bound to believe that the original story at all contained a reference to Arjuna's *vishāda*. The opinions of the older generation of critics that Arjuna's *vishāda* was invented to find an excuse for interpolating the Gītā in the Mahābhārata is more reasonable than this. In the absence

of proof, surely it is our duty to disbelieve the whole story and not to believe as much as we please. (As regards II. 37, which is branded as a Vedāntic interpolation, this is due to the misinterpretation of *idam* in the sloka as the Universe, whereas from the context it is plain that it means only the body of the speaker). The standpoint of the 27 slokas (II. 11—38) is said to be that of *Nirīśvara-Sāṃkhya*. It is impossible to guess how this opinion was arrived at. They teach only one idea—that man, who is other than his body, is immortal or rather unkillable. Surely this is the doctrine of all Hindu Schools of thought except the Chārvākas (and perhaps the Bauddhas) and not the special monopoly of the Sāṃkhyas. Perhaps this opinion is due to S'ankara's interpretation of II. 16. This S'ankara makes out to be a statement of Satkāryavāda, upon which both the Sāṃkhya and Vedānta theories are based. But as Ramanuja points out in his commentaries on this sloka it has absolutely nothing to do with the doctrine of the Satkāryavāda, reference to which the context does not require; otherwise there is nothing in these twenty-seven slokas which need belong to the Nirīśvara Sāṃkhya School and no other.

Dr. Schröder says, the bulk of the Gītā was originally a text-book of the Bhāgavatas, perhaps because the book is called the *Bhagavadgītā* and it teaches the efficacy of Bhakti as a means of individual liberation; but I cannot imagine how a book can be called a "text-book of the Bhāgavatās" which does not make any reference to the cosmogonical and eschatological doctrines which alone differentiate the Bhāgavata sect from other sects founded on the Āgamas, *e.g.*, the Māheswaras. The doctrine of Bhakti is not peculiar to the Bhāgavatas but is common to all the schools which acknowledge the Prāmānya of the Āgamas, *e.g.*, The Bhāgavatas, the Pāñcharātras, the Pāsupatas, the Saivas, the Śāktas, the Lingadhāris, &c. Amongst these the first two sects are marked off by their distinction of the states of cosmic consciousness to be four, *e.g.*, Vāsudeva, Samkarshana, Pradyumna, and Aniruddha, and the doctrine that the Supreme manifests itself in five series of forms called vibhu, &c., and souls approaching liberation reach these forms one after another by definite forms of worship and meditation. In the absence of any reference to any of these ideas it is impossible to believe that the Bhagavatgītā was primarily a text-book of the

Bhāgavatas. Mr. Lionel Barnett, the latest translator of the Bhagavat-gītā makes a feeble attempt to find some of these Bhāgavata doctrines in the Gītā. The only passage which at all may be considered specifically Bhāgavata is found in VII., 19, "Vāsudeva is all" but to make a theory hang by such a slender thread is, to say the least, uncritical. It is interesting to find that Mr. Barnett remarks, "There is little trace of conceptions which are specifically Vedāntic"; where Dr. Schrāder says that an orthodox advaiti has worked it over and interpolated Vedāntic sentiments. It is nothing surprising that the *a priori* method in the hands of two distinct critics leads to such contradictory results.

In my opinion the Gītā is the work of a single man of commanding genius (whoever he was) who attempted to reach a philosophical standpoint from which he could reconcile and unify the individualistic theories of the Sāmkhya and the Yoga and the methods of Yagñā, worship and devotion which characterized the followers of the Veda, the Upanishads, and the Āgamas. It is not for me to discuss here how far he has succeeded in his attempt. Mr. Barnett thinks that the thought of the Gītā "is confused, its utterance loose and rambling." But I am of opinion that it is the only successful attempt in the history of human thought to attain a point of view which will help a thinker to see in proper focus the two lines of human advancement, the first of which is based on the abiding value of the individual (the Sāmkhya-yoga) and the second of which is based on the overpowering claims on man's consideration of the one cosmic life that beats equally in the hearts of all human beings.

P. T. SRINIVAS IYENGAR.

CONCERNING THE GĪTĀ AGAIN.

ANSWERING to Mr. P. T. Srinivas Iyengar, I must first of all protest against his calling "a priori" a method which he is unfamiliar with as yet. My theses are nothing but the present general result of a plenty of notices on single verses as well as larger portions, which accumulated while I was reading the Gītā, with pencil in hand, during a series of years, and I do not offer them as an apodictic truth, but as some points of view which may and probably will be confirmed by inducing one or the other unbiassed investigator to find certain things which he has, thus far, been overlooking. Long ago I got the impression, first by formal then by essential reasons, that we have to erect a sharp line of separation between the 38th and the 39th verse of the Second Adhyāya, and already earlier I had decided for myself that a purely theistic Krishnaism combined with Sāmkhya and Yoga must have been the base of the bulk of the Gītā; and further that Advaita came last of all, as may be seen from my German dissertation on the state of Indian Philosophy at the time of the Mahāvīra and Buddha (p. 46 with note), published in 1902. Then (in 1905) came Garbe's work, drawing my particular attention to the Bhāgavatas and causing me to give more definiteness to my second and third points. Garbe knows only about an original and an overworked Gītā, corresponding to the third and the fourth stage of the genesis supposed by me. Joining with Garbe as well as opposing him, I shall, when the proper time comes, expound at large my views, discussing likewise those points, partly offered to me by others, partly found by myself in the course of my study, which are in favour of the synthetical view of Mr. P. T. Srinivas Iyengar and others. In this place I confine myself to answer to my critic that not one proof exists for the supposed invention of Arjuna's *vishāda*, whereas I have more than one proof to support my view; * that all the expressly sectarian features of the Bhāgavata religion

* To refer, in II, 17, *tad* to the soul and *sarvam idam* to the body of the speaker, and that not to his universal but to his individual aspect, is a boldness to which I could not resolve as yet.

had of course to disappear from the Gîtâ by its entering the Mahâbhârata and already before that; that I do not at all consider the Gîtâ (as, e.g., Mr. Barnett does) to be the work of some confused thinkers, but only assert that the whole character of the work, if thoroughly pondered, from all the necessary points of view—not only one—renders it much more probable, at least to me, that “a man of commanding genius” concluded, but that he composed the work. In literary inquiries like this I am, since my university years, constantly striving to be like a chess-player who continues alone a game which had been abandoned by others. It was, verily, not easy to me to attain to this standpoint also with the Gîtâ. For I was introduced to the Gîtâ by Theosophy, and since my fifteenth year it has been, as it is still and will ever be, my inseparable companion. I also belong to those who see the sum of all wisdom in the Gîtâ. Is a physician, because he investigates, one by one, the different states of age and the limbs and organs of the human body, *therefore* unable to acknowledge and appreciate its unity, perfection, and beauty?

DR. OTTO SCHRÄDER.

THE PHILOSOPHY OF KARMA.

TO my mind no Theosophical truth in its practical bearing is more difficult to understand and harder to formulate and systematise than the Law of Karma which governs all action, individual and cosmic, and the philosophy of Karma which supplies us with the true *rationale* of all those phases of activity which, in the Theosophic literature, is summed up in the Sanskrit word, Karma. However difficult, from the practical point of view, no principle has, I think, more utility and interest for the ordinary run of humanity than the one above referred to. Its difficulty is further accentuated to those who, quite ignorant of theosophic wisdom or possessing only a very hazy and haphazard idea of it, or having some interest to misunderstand and misrepresent it, are in one way or another incapacitated, from their very disposition, to grasp the force and grandeur of a truth which, if properly understood, will undoubtedly light up the dark

path of human struggle and activity for this or that worldly possession. The reader will thus see the desirability and usefulness of an attempt to expound, within allowable limits, the philosophy of Karma on the right perspective view of which depends all intelligent and fruitful action.

The fundamental nature of Samsara is incessant change and movement. In this universe not the tiniest atom of matter is steady and changeless. There is constant flux and reflux and this is the essential law and condition of its own being. With the cessation of action all Samsara ceases to exist, with all its manifoldness and differentiated elements. Thus whatever the interpretation one may put upon the word Karma and whatever the attitude of mind in which one may approach it, the fact is self-evident that there cannot be real cessation of Karma, any real giving up of activity in this universe of ceaseless movement and readjustment. The Blessed Lord struck the right chord of cosmic evolution when to the despondent and do-nothing Arjuna, losing in the moment of mental confusion the sight of the universality of the power of Karma, he pointed out the fact that “Verily even for a moment man liveth not without action; powerless in the grip of Prakṛti he is perforce driven to action by the energies inherent in that Prakṛti.” So patent is the fact of the unavoidableness and inevitability of Karma that the consciousness of one and all feels the necessity of it and prompted by the same consideration man engages himself in action and finds no joy and rest in inaction. From the meanest human animal whose philosophy of life is expressed in the short sentence “Eat, drink and be merry, for to-morrow we die,” to the highest specimen of humanity whose spiritual philosophy of life consists in the rich and noble life of selflessness and universal love and usefulness, there is constant activity.

If such be the case, whence arises the necessity of a discussion of the Karmic philosophy? Why expend so many words on a subject so commonplace?

To this question the reply is: It is one thing to do a thing and another to know the reason of doing it. How many of us do know the why and the how of the motives and actions that give a distinct colouring to our lives? When it is moreover remembered that there are four classes of men, who for one reason or another, give up all action or indulge in all sorts of thoughtless action, we shall see that

however universal the principle and however clearly or dimly perceived by all, the philosophy of Karma is a subject not to be lightly or indifferently disposed of by a right-minded person. I shall here enumerate the four types of men and say a few words on the mental attitude of each towards Karma. The four classes are :—

(1) The Indolent—those men who through indolence or a perverted view of easiness of life shrink from action and live a parasitic life of fat feeding and of pleasure at the expense of honest workers ;

(2) The Sensualist—those who, mistaking the end of life, make sensual pleasure and worldly possessions the goal of their activity and live a hard life of dissipation and selfish grasping, thus missing the very purpose of action ;

(3) The Ambitious—those who seek self-gratification but not on the low level of the appetites of the flesh ; such men partly or wholly live for others but the motive force is worldly power or honour or fame, or some such secret spring of egoistic ambition ;

(4) The Cynic and the Sentimentalist—those who like Arjuna in a sudden fit of despondency or misdirected compassion or overwrought disgust for things worldly, which so long formed the winning-post of their heated worldly race, but at the last moment eluded their grasp, no more engage in action but seek rest in a life of inaction ; or those who, impressed with the sight of misery and evil in this world, fly from them and fancying that action is at the root of this misery and evil, cut off the very roots of action within the heart.

When we see that a very large majority of human beings come under one or the other of the four classes described above and that, rationally considered, the mental attitude is in each case totally wrong, we can feel the truth of the Lord's words : " Perplexed are even the wise to know what is Action and what is Inaction ; verily difficult to understand is the nature or science of Karma." This also helps us to realise how important is the enquiry into the nature of Karma and how, as said above, upon its right comprehension and clear insight depends the usefulness and richness of our life.

Our inquiry must be directed to the elucidation of the following points :—Granted that action is inevitable and even the very life of our being, and that inaction in its mere negative connotation is undesirable and even mischievous, the question then arises to the inquiring mind, what is the real nature of Karma which fulfils

the purpose of individual existence and by its harmony with the cosmic evolutionary forces, helps in keeping with the Divine Will, the evolutionary aim and end of manifold world-processes—the seeking of self ? On determining the real nature of Karma we shall have to define that of inaction, for the philosophy of Karma, rightly understood is also the philosophy of *A-karma*. Incidentally we must see what is prohibited action and why inaction in its ordinary sense is subversive of all real purpose of life. With this our enquiry must close.

In the Lord's Song the philosophy of Karma is so eloquently and strikingly expounded from all points of view that to an earnest seeker of this knowledge no better or richer study can be recommended. The reader need not wonder that in my study of the same subject I will now and then dig from the same rich mine of incomparable truths. To Him belongs all glory !

Karma, then, means action, activity, and as hinted at above, is the law of life of human beings. Karma may be, in other words, defined as the activity of the inner life or consciousness in response to the impacts it receives from the outside world, and the movement that follows is in all its forms from the lowest to the highest, an endeavour from within to unfold the self that is set going on the path of Evolution. As it is beautifully expressed by Mrs. Besant in her "Three Paths :"

"Everywhere we find things seeking the Self, everywhere in every direction, under whatever form and whatever name, whether wisely or blindly, whether clear-sightedly or gropingly, all seek the Self ; all are striving to find the Self . . . Every animal, however dimly, is groping after the Self ; mankind, however blindly, however foolishly, however mistakenly, is searching for the Self."

Among the members of the first three kingdoms—the mineral, the vegetable, and the animal, we find that the action and reaction of the outer world and the inner life is set down as a natural Law imposed upon us as a necessity, and the unfoldment of the Self seated within is the Law's necessity, and it may be added that there is very little of self-activity or self-endeavour that forms a fundamental characteristic of all human actions—conscious effort, not blind obedience to a superimposed Law. It is, however, due to this very feature of the passive response that there is no opposition, no conflict

no wrenching, no pain. But with man the problem of evolution assumes a different aspect. Opposition, conflict, wrenching and pain are the necessary concomitants in the early stages of human evolution. Nevertheless, in this very struggle lies hidden the possibility of future victory, of triumph, of ultimate self-realisation.

What energy impels him to action? What is it that binds him to the wheel of Samsara? With the ordinary man desire or Kama is the force that seeks its gratification in the external universe and moves in response to the pleasurable or painful impacts that it receives from outside. This Kama is then the starting point, it is the motive power that stirs man to action and self-gratification. Onward he moves, Kama always directing and impelling him. Thus learning his lessons in the school of experience man grows wiser with every bitter fruit he tastes and sees the necessity of changing his point of view, every time purifying his desire, until he reaches the moment when desire is transmuted and sublimed into a new motive, the sense of Duty, the Law of true inner life. Action becomes Duty.

Throughout all this ascending, on all the rungs of this ladder of evolution, there is response from within, there is action; action cannot be avoided, any more than the beating of the heart. The standpoint alone has to be changed and when that is done and with a steadfast heart and tranquil mind the Path of Karma is trodden, then the goal is reached, the purpose of evolution is attained.

To understand that standpoint aright is to understand fully and clearly the philosophy of Karma. To understand this well, we must bear in mind another noteworthy characteristic of human nature. Freedom is another great and potent factor that actuates all human activities. Look at the restless self-activity of the child. How it frets and fumes when its freedom is in the least circumscribed; how the imposition of an outward Law, that to its ignorant mind appears to be a check over its freedom, it opposes with all the strength it is capable of. It wants to be free. Freedom is, as it were, the absolute law of its inner activity.

From this child-activity pass on to the incessant activity of man to master the forces of Nature. She binds him on all sides. He feels the bonds and struggles hard to conquer her and invents a thousand and one ways of doing it. He fancies he has conquered her, but in this apparent mastery over Nature he has

forged a stronger and closer fetter round his own neck. Be that as it may, the fact is unquestionable that his love of freedom is innate and if he miss his object, the mistake may be attributed to his ignorance of the spiritual law that freedom is not attained by increasing the wants of the flesh and trying to satisfy them. Man, then, strives for freedom. He must work and yet must have freedom. But experience teaches him that with every fresh action the knot of the heart is drawn tighter, he is tied more firmly to the wheel of Samsara, he cannot escape, he cannot attain to freedom. Can inaction then give him freedom? He fancies it can, he flies from action, but soon the bitter experience teaches him again that freedom does not follow inaction. He is struck dumb, as it were, with the riddle of reconciling action with freedom; to him the mystery is insoluble. But is it really an unknowable riddle? That it is not so will appear clear from the further remarks on the true nature of Karma and the spirit in which man should undertake it.

VITHAL GANESH PRADHAN.

[To be Concluded.]

LECTURE III.*

OCCULTISM, TRUE AND FALSE.

There have been Schools of Occultism or Mysticism in all religions, forming the esoteric or secret side of the religion, to be taught only to those who were willing and able to fit themselves by purification and rigid discipline. The object was to develop the higher consciousness so as to come into closer touch with the Divine, until at length unity should be realised; as this took place, powers developed by which knowledge of the unseen world was obtained. The enjoyment of such powers was attractive, and hence some, simply desiring power and not thinking about the higher spiritual growth, applied themselves to certain practices which may be defined as false occultism, whereby psychic powers, or the lower Siddhis, were acquired, but without the purity, wisdom and love which resulted from the true occultism.

* Brief summaries of two of Miss Edger's lectures delivered at Hyderabad, Sind, some time since—as copied from the *Deepika* of that place—Ed. note.

This is still more the case at the present time, and hence it is well to distinguish between the two lines of occultism.

There are two main differences, one a difference of motive, the other a difference of method. The method of the false occultism is to concentrate the attention on the form, and to stimulate the centres of the astral body. This may be done by the use of drugs, by mantras, by fixing the thought on certain physical centres or by inducing trance, either by hypnotism or by other methods or by endeavouring to empty the mind of all thought. The effect of the practices is to benumb or temporarily paralyse the physical consciousness, and hence some of the astral, or psychic, faculties are able to act and certain phenomena of the unseen world can be perceived. But as there has been no corresponding development of the life of the Ego, it is only the lower astral faculties that become active and there is no knowledge as to how to use these faculties, nor as to the meaning of the phenomena perceived; a man may thus become clairvoyant or clairaudient; he may be able to hold his breath for a long while, or to control the beating of his heart, but he is no wiser a better or nobler or purer man. In the true occultism, on the other hand, the attention is directed to the development of the life. The body must be purified, the character must be built up, a high ideal must be followed, in short, an effort must be made to follow the Three Paths. A point will be reached, after a time, when the astral faculties will develop naturally, but there will then be both knowledge and purity and hence they will be used wisely, and there will be understanding of the phenomena experienced.

As to motive, that of the false occultist is selfish, he desires power that he may enjoy it; that of the true occultist is unselfish, he desires to serve. The one is working in such a way as to emphasise the separate personal self: the other is striving for greater unity. In the latter the spirit of worship is strong, in the former it is either not present, or else it is a lower form of worship combined with desire for results. The one leads to increased powers of service, to peace and ultimately to the realisation of the Divine; the other leads to a passive condition of mind which may be mistaken for peace, but ultimately it leads to pain, and to a greater separateness.*

* Mrs. Besant's "Theosophy and the New Psychology" gives a full explanation of these differences.

LECTURE IV.

KARMA.

Karma is sometimes regarded as bondage, and it is argued that since Karma is an unerring law, it is useless to make any effort, for there is no freedom of will. This arises partly from a want of comprehensiveness in our view of Karma, and partly from the failure to recognise that the growth of free-will is itself one of the ways in which Karma is working. There are probably few cases where we could say that a definite event is the result of a definite past action; the events of the present are rather the outcome of many lines of growth in the past. Further, each event is not only an effect of past causes, it is also a cause of future effects, which will vary according to our attitude towards the present event. If we realise that (1) environment is the result of past actions; (2) association with others is the result of responsibilities incurred in the past; (3) opportunities are the result of past desires combined with efforts; (4) character is the result of past thinking; we shall then be better able to understand that it is in our thoughts that we have the greatest amount of freedom; and that this will be proportionate to our knowledge. If we know, for instance, that a certain action is wrong, we may again and again fail in our effort to avoid it, owing to the strong force of thought coming over from the past and showing itself as habit; but the knowledge of the wrong will enable us to turn the current of our thoughts in the opposite direction, and every effort to do so is reinforced by the energy of the Self. If we do this at the time when the temptation is not upon us, and add to it the attitude of constant prayer and worship, we shall find that the force of the habit is soon broken; in other words, with regard to this line of action, we shall become free, for we shall be guided not by desire, which is bondage, but by the energy of the Self, which is the true will. The knowledge of the way in which Karma works will also enable us to understand how to deal with the events that occur, in such a way as to adopt the attitude of mind which will correct whatever in our character has made us act in such a way as to lead to these events. Karma, indeed, is the very means whereby freedom of the will is attained; and knowledge of the way in which it works tends to intensify our efforts instead of checking them.

REVIEWS.

RAMBLES IN THE VEDĀNTA.

BY RAJAM AIYAR.

If it is only now that we decide to speak on this book, it is because we meant to give a detailed review of it. But this has indeed proved impracticable, first of all because this book as a whole, is really beyond criticism; and also because of the too great variety of its contents. The author, a Madras B.A., with an extraordinary knowledge of English literature, was the editor of the *Prabuddha* during two years of its existence. His advanced teachers were little known, owing to which his book does not detract in the least from the inward life. A few sublime truths.

"The Fall of Lord Bacon," by Ernest Udny, is a very interesting paper, and will help to clear away popular misconceptions concerning this noted man. The writer says:—

"Lord Macaulay's essay on Bacon represents him as an impossible mixture, telling us to regard his character with mingled contempt and admiration, aversion and gratitude. But Macaulay merely wrote an essay on the subject. Those who have studied it sufficiently to write biographies, Rawley, Spedding, Hepworth Dixon, and others, are unanimous in showing unstinted admiration for one whom they regard as the greatest and most lovable of men."

"California in its youth," is quite a readable paper, and is to be continued. "Concerning Mental Healing," is a valuable contribution by Alice C. Ames,—also to be continued. Other articles are, "Dumas Père as an Occultist;" "The Mismanagement of Theatres;" "A Premature Manifestation;" and "A Centenarian of the Seventeenth Century,"—as may be supposed, this refers to Cornaro.

East and West, for July, has an extensive list of contributions, by able writers—fifteen in number,—but we have not sufficient space at our disposal for doing justice to the whole of the contents, so we will not attempt a review.

Fragments is a useful little periodical which we always welcome.

The Lotus Journal is another helpful periodical which should be in all theosophic households where there are young people.

The Gleaner, July, contains a further instalment of "The Eras of the Shu King, and its four Books," by Fio Hara, and concludes the

PLANETARY INFLUENCES.

BY BESSIE LEO.

This book is the sixth of the 'Astrological Manuals' issued from the office of *Modern Astrology*, and its contents have already appeared in that magazine. It contains an interesting Foreword by Alan Leo, and the first seven chapters are devoted to the specific influences which emanate from each of the seven known planets of our solar system. Then the influences from the Sun (lifegiver) and the Moon (mother) are considered, after which we find three excellent chapters on "Karma or Fate," "Ruling our Stars," and "Practical Astrology." This little work will be found quite helpful, especially to those who are just beginning to be interested in the subjects dealt with.

W. A. E.

Theosophy in India

look," which is always so readable, PAGES.

"Brotherhood, No II.;" and "Superstition,"—an interesting article on *Central Hindu College Magazine*, July. Mrs. Besant writes that her Simla lectures were a success. "All the important Government officials attended the lectures, as well as the general public." The Viceroy and Lady Minto are in sympathy with the aims of the Central Hindu College and promise to visit it, and Mrs. Besant concludes that India has now "a man at her head in whom the best traditions of English rule are embodied, an English gentleman, just and sympathetic."

There are several short articles of value in this number, and among the longer ones may be mentioned, "Why Japan Conquers," "India's Daughters" (this instalment of Miss Davies' serial being exceptionally interesting), "Shakti," by Pandit B. K. Topa, "In Defence of Hinduism" (continued), by Mrs. Besant, "The Ways of the Rajputanas," and "The Three Gunas," by P. T. Srinivas Iyengar (to be concluded).

The Buddhist, May, contains, together with other matter, an interesting paper on "The Practice of Buddhism,"—being the substance of an address read before the Y. M. B. A. by W. A. de Silva—"The Messiah" (a translation), "Religion and Mythology," by W. F. Gunawardhana Mūdiyar, and extracts from the Report of the Eighth Annual Meeting of the Young Men's Buddhist Association of Colombo.

Theosophy in India, June, opens with a continuation of the notes of Mrs. Besant's lectures on Sir Oliver Lodge's "Life and Matter." Next

Broad Views, for July, opens with the first instalment of a new novel by W. H. Mallock, entitled "An Immortal Soul." It is to be completed within a twelve-month. Mr. Sinnett writes of "A Great Occultist of the Eighteenth Century," Count St. Germain, and we can readily agree with his statement that "St. Germain's career was curiously meteoric, and his personality one which cannot be easily focussed in imagination." The most striking *known* incidents in this wonderful occultist's career are here portrayed. Violet Tweedale next asks this question—"What is a Christian?" and discusses the two chief points which would naturally have to be considered before answering it—"Belief in Christ," and "Following the Teachings of Christ." The writer argues that the principal teachings of the Christ are practically ignored by the main body of present-day Christians, and that these teachings, though highly spiritual and beautiful, did *not* originate with the Christ, but had been uttered by advanced teachers ages before. This, of course, does not detract in the least from the innate value of these sublime truths.

"The *Life of Lord Bacon*," by Ernest Udny, is a very interesting paper, and will help to clear away popular misconceptions concerning this noted man. The writer says:—

"Lord Macaulay's essay on Bacon represents him as an impossible mixture, telling us to regard his character with mingled contempt and admiration, aversion and gratitude. But Macaulay merely wrote an essay on the subject. Those who have studied it sufficiently to write biographies, Rawley, Spedding, Hepworth Dixon, and others, are unanimous in showing unstinted admiration for one whom they regard as the greatest and most lovable of men."

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article by 'Seeker,'—"How shall we be Free?" An 'Esperantist' writes an important paper on "Universal Brotherhood Realised through an International Language." He says all languages in present use are difficult and "an utterly unphonetical spelling makes English impractical for the majority of foreigners." For these reasons he strongly favours Esperanto.

The article on "The Tortures of the Personal Man," by J. D. Mahluxmivala, is continued. "The Chief's Bow," is a very weird story gleaned from June *Wide World Magazine*.

The N. Z. Theosophical Magazine, June. The chief articles are, "The highest Problem of Philosophy," by R. H. (continued), and "Some Views of Spiritualism," by a Student, but the number contains much other interesting matter.

Theosophy in Australasia, for June, has, in addition to the "Outlook," which is always so readable, papers on, "A Century of Change;" "Brotherhood, No II.;" and "Superstition,"—also various lesser items.

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we note "A Word on Evil," by Y. R. Mudre, followed by the conclusion of Miss Edger's valuable article on "The Development of the Will," and a further instalment of "A Critical Examination of the Daṣopanishats and the Śvetāśvatara," by S. S. Mehta.

Sophia (June). This number contains the profoundly interesting paper on "Fray Luis de León en la Teosofia" which Rafael Urbano presented to the Congress in Paris. Fray Luis de León was a Spanish monk who lived from 1527 to 1591 and was several times charged with heretical, especially Cabalistic ideas. In the prison of Valladolid he wrote his largest and most famous work: "Los Nombres de Cristo" (The Names of Christ) of which there appeared five editions in four years. He begins his work with an exposition about the importance of names in general and those of the Christ in particular "being like some brief ciphers in which God in a wonderful way enclosed whatever the human intellect can and is allowed to understand in this matter." He reduces all the names of Christ to the following ten classes: Sprout (Bud), Features, Way, Herdsman, Mountain, Father of the future age, Arm of God, King of God, Husband, and Son. His explanations are strongly influenced by the Cabala, owing to his excellent knowledge of the Arabic literature. It is most remarkable too that he risked some intimations on "The Karma of Christ" by which he brought upon himself the charge of Pelagianism. He defended the Padre Montemayor who had in a public speech asserted the following: "Christ had a commission to do, which he did, and not being able to disobey the Father, he was unable to act freely. Now the Creed teaches that Christ had merit. But how to deserve, being unfree?" Quite plain. The commission of the Father referred to the specification of the work, but not to its execution now or later, and within this liberty lies the merit of the work, in its being done earlier or later. Christ, further, had merit also because he dedicated to the work his free intention. [That being free and being created exclude each other, has not been seen by most representatives of the Church, and even in India where this idea often appeared, e.g., in Mahābhārata XII, 227. 34: "If the doer would be the doer, he could not possibly ever have been created. But because he is created, therefore the doer is not his own master," it has been very seldom carried on to its last consequence, the denial either of responsibility or of a personal Creator, but, as a rule, led only to the assertion that the soul was uncreated].

La Verdad (June). Translations from H. P. B., A. P. Sinnett, and

Annie Besant, and continuation of P. M. Ragon's "The Mass and its Mysteries" (translated from the French).

Revue Théosophique. Besides translations and some smaller articles there is the paper of Mr. P. E. Bernard on "The Soul of India," presented to the Congress in Paris, which needs a special review in another place.

Bulletin de l'Institut Général Psychologique (January—March 1906). This number is again full of interesting details. It begins with an illustrated paper of M. Gilbert Ballet, professor of medicine, on "Witchcraft and Sorcerers," giving a historical account of the problem and stating finally that most or, at least, many of the condemned persons suffered from hallucinations, hysteria and similar mental diseases. Then follow two papers with discussions on Zoological Psychology, viz. "The Instinct of the Hymenopteres" and "Contribution to the Psychology of the Activities," and the end is a paper, likewise with discussion, on "The Coenesthetic Origin of the Hypochondriacal Microzoomaniac Ideas." The microzoomania is "the conceit by which the sick person believes himself infested, either in the exterior or the interior of its body, by microscopic or very small animals."

Acknowledged with thanks, several pamphlets mainly in Tamil, from Subbaraya Dina Dayala Sadhu (Ayurvedic Physician, 359, Mint Street, Madras); one containing a price-list of medicines to be had of the author, three expressive of loyalty to British sovereigns, and one entitled "Mucthy Vignam," or Impediments to Salvation.

This last was noticed in the *Theosophist* of April, 1898, and treats also of the properties of herbs, and the theories of the ancient Hindus as to the value of medicines and mantric ceremonials in the cure of disease; also received, a collection of Tamil Pamphlets bound in one volume—containing loyal addresses to British sovereigns compiled by the same author.

Received with thanks:—*The Vdhan*, *Theosophic Messenger*, *Light*, *Omatunto*, *Teosofisk Tidskrift*, *De Gulden Keten*, *Light of Reason*, *Banner of Light*, *Harbinger of Light*, *Modern Astrology*, *The Muslim Patriot*, first number (Madras), *Christian College Magazine*, *Phrenological Magazine*, *The Hindu Spiritual Magazine*, *Mind*, *The Arena*, *Metaphysical Magazine*, *The Siddhanta Deepika*, *L'Initiation*, *Theosophisch Maandblad*, *Pewartia Theosofie*, *Brahmavadin*, and several magazines in Indian Vernaculars.

CUTTINGS AND COMMENTS.

"Thoughts like the pollen of flowers, leave one brain and fasten to another."

The following which is being published by the Indian press seems to have been taken from an American paper:—
Pseudo Occultism and the "Black Art."

The prosecution of Dr. Theodore White, who is being tried for swindling at Baltimore, is exciting widespread interest, the case involving such occult subjects as the "black art," conjuring and spirit-raising.

Dr. White conducted an alleged "College of Science" at Baltimore, employed a large staff of clerks, and did an enormous business. He advertised a course of instruction by post in spiritualism, hypnotism, and clairvoyance, and undertook to teach spirit-raising, and to enable his patrons to find buried treasure. Thousands of dupes, mostly women, responded to the advertisements, many giving all their savings for the course.

As an inducement to students Dr. White advertised that each would be presented with a magic Egyptian breastplate, capable of imparting a wonderful magic power to wearers, increasing their health, prosperity, and happiness, and ensuring the fulfilment of all their wishes. Thousands of these breastplates were sent all over the country.

The doctor also did an extensive business in the "Adam and Eve root," a magic plant supposed to come from Central Africa and to confer all sorts of blessings on its possessors. These roots sold readily at a guinea each. The doctor also conducted a profitable business in the sale of horoscopes, this department alone often netting over £5,000 in a month. He also advertised the cure of diseases of every description, by what he called the "absent treatment."

Over two hundred witnesses will be called by the prosecution, and some astounding facts have already been revealed. In some cases, through the study of the occult and attempts at spirit-raising, men and women became mentally deranged and deserted their families. Others neglected their work, and spent their time searching for buried gold.

Thousands of ignorant people received the degrees of doctor of philosophy, doctor of psychology, etc. One witness, an aged negress, who received a learned degree, confessed that she could not read.

Miss Rose Hannan, vice-president of the college, who was called as a witness, admitted that she had signed diplomas conferring the degree of Ph. D., and said frankly that she did not know what Ph. D. meant.

Several witnesses called for the defence insisted that by White's instructions they had been able to raise spirits and converse with them. Others told of being cured by the mental treatment, and of curing others. A well-known psychological expert has been summoned to give evidence for the defence.

The prosecution will probably call Dr. Baldwin, professor of psychology, who has been assisting the Government in exposing the fraud.

In the last issue of that useful little quarterly, *The A Theosophist Message of Theosophy* (Rangoon), we find the following without a concerning Mr. Stead, the wide-awake Editor of the Diploma. *Review of Reviews*:

"What a grand old man, to be sure, Mr. Stead is! For sixteen years he has had as the foundation stone of all his multifarious activities, a thoroughly Theosophical ideal. Madame Blavatsky once wrote to him that he was the best Theosophist she ever met,—only he didn't know it yet. With strange perversity he has

always refused to allow himself to be labelled Theosophist, and at times, has even indulged in gentle gibes at the expense of those of his friends who did not so refuse.

But now, in the March number of the *Review of Reviews* he comes out with a programme which is the purest Theosophy, the purest practical Theosophy at least,—and what other sort of Theosophy or anything else is worth a serious man's attention? Abridged, it runs as follows:—

(1) International Brotherhood on the basis of justice and natural freedom.

(2) The re-union of all religions on the two-fold basis of the union of all who love in the service of all who suffer, and the scientific investigation of the Law of God as revealed in the material and spiritual world.

(3) The recognition of the Humanity and Citizenship of women.

(4) The Improvement of the condition of the people.

(5) The Quickening and Inspiration of life.

If Mr. Stead succeeds, as he says he wishes to do before he goes hence, in getting only one person in every town, county, and province of the British Empire, to devote his or herself, body and soul, to the work of realising those objects, especially number two, he will be entitled to be hailed as the greatest propagandist of latter-day Theosophy that we yet have had. And when he at last departs this life—he reminds us that he is drawing near to sixty—the fittest inscription to his tombstone (if he has one) will be: 'William T. Stead. Apostle of Theosophy to the British Empire. He fought a good fight!'

*Psychic Vision
and
"Master's
Work."*

We take the following paragraph from the address delivered by the Chairman of the last Annual Convention of the New Zealand Section, T. S., Geo. Richardson, Esq. :—

"Do not let us be unduly elated if we possess or imagine we possess such elemental Psychic faculties as etheric or astral vision; it is not necessarily evidence of advanced occultism; cats, dogs, horses, canaries, and savages are similarly gifted. Balaam's ass could see the Angel when the Prophet was unable to do so. The spurious occultist is ever talking about his phenomena—strange dreams, projecting his astral body, etc., etc. A motto of the true occultist is, "will, dare, know, and be silent." Some people tell us they recognise their comrades of past incarnations. I do not think there are half a dozen Europeans in our Society who can recall the memory of past births, and I should say certainly not one in New Zealand, for this complete recollection be it noted, is the Buddhic consciousness, the result of the purest life and thought for many incarnations, and at present very rare. True Spiritual Comradeship is the only permanent bond, and this does not require any exhibition on the lower plane of nature to demonstrate it. I am pleased to observe that there is less boastful talk about doing "Master's work." If work is to be done, let it be done for

its own sake, from a sense of duty ; let us humbly do the work that lies to our hand, and abjure the idea, born of vanity, that we are vessels specially chosen into honour."

* * *

The tremendous results which have grown out of the founding of the Co-operative Union at Rochdale by Robert Dale Owen, in 1844, are shown in the report of the thirty-eighth Annual Congress of the Co-operative Union of Great Britain, held at Birmingham on June 5th. *The Boston Transcript* in referring to the astonishing outgrowth from the feeble start made by these 'Rochdale Pioneers,' says :—

"The movement, which had its practical beginnings in the 'Owd Weyvur's Shop' in a Rochdale back street now boasts two and a quarter million members—mostly heads of families—has a share capital of over thirty millions, employs nearly sixty thousand persons on the distributive side, and nearly forty-five thousand on the productive side ; its sales amounted last year to ninety-four millions, and it made a net profit of over ten millions."

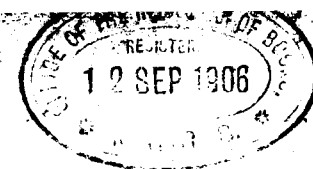
Henceforth, in view of this immense success, who will dare say that co-operation is not practicable.

* * *

At one time the Blessed One was rendering at Veluvana. Then the Brahman Asurindaka Bharadvaja heard that a certain Brahman of the Bharadvaja clan had become a disciple of the Sramana Gautama. Angered and displeased he came unto where the Blessed One was and began to abuse and revile him in vulgar language. The Blessed One remained perfectly silent. Then the Brahman (Bharadvaja) exclaimed, "Thou art defeated, Sramana, thou art defeated Sramana." Then the Blessed One spake :—

"The fool thinks he wins by using intemperate words but victory belongs to him alone who consciously shows forbearance. He who returns anger for anger, defiles himself thereby, while he who refrains from showing anger to one who is angry wins the most difficult of battles. He who seeing another excited consciously keeps his temper secures the welfare of both, his own and that of the other."

When the Blessed One spoke thus the Brahman Asurindaka Bharadvaja exclaimed : "Excellent, O Gautama, excellent, O Gautama," and prayed for admission into the order of Sangha. He was admitted and by constant endeavour he attained to the fruits of Arhatship in a very short time.



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THE THEOSOPHIST.

(FOUNDED IN 1879.)

VOL. XXVII., NO. 12, SEPTEMBER 1906.

"THERE IS NO RELIGION HIGHER THAN TRUTH."

[Family Motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

SIXTH SERIES, CHAPTER XXI.

(Year 1898.)

THE first week in April of the year under review was mainly devoted to a search through my office archives of 1884 for matter for the current number of Old Diary Leaves. It is recorded in the diary entry for April 9th that up to that time I had examined between four and five hundred letters, not to speak of printed matter. It will be seen from this that the writing of this historical retrospect of mine is not such an easy matter as the tossing off of a newspaper paragraph, but involves a great deal of conscientious hard work. On April 13th, at Messrs. Oakes' place, there was one of the many large book-auctions that during the course of the year give us the chance of securing valuable books for our library at nominal prices :

* Five volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and three of the volumes are available in book form. Prices : Vol. I., cloth, illustrated, Rs. 3-12-0, or paper, Rs. 2-8-0. Vol. II., beautifully illustrated with views of the Headquarters, Adyar, cloth, Rs. 5, paper, Rs. 3-8-0. Vol. III., covering the period of the Society's history from 1883 to 1887, is sold at the same price as Vol. II. It is uniform with Vols. I. and II. and illustrated with many portraits. It will have a special interest in that it introduces to the reader's notice other Mahatmas than those already known. Apply to the Manager, *Theosophist*, or to any Theosophical Book Agency throughout the world.

in the present instance I bought between two and three hundred volumes of choice, freshly bound books, for an average of one rupee a volume. At the lowest estimate the collection was worth £60, though it cost only £14.

On the 14th of April we set the frame of the great carved door of the room that was intended for the Western Section of the Library and was occupied by it until February of last year, when the books were put on the shelves prepared for them in the Fuente Extension of the Library building. In this same month I was busy with the getting of the votes of the General Secretaries of the Sections on my proposal to utilise what was called the "H.P.B. Memorial Fund" for the creation of a Panchama School, to bear that name. My argument was that the money in question was lying idle in the bank with only the slightest probability of its ever swelling into a capital large enough for its income to pay the cost of publication of special books, the original purpose. To anticipate, it may be stated that my proposition was ultimately accepted and the money in due course turned into the Panchama Education Fund, along with my own Pension Fund.

Among the objects at Adyar which provoke the most admiration in visitors are the splendid specimens of native wood-carving in teak-wood in the library doors, and the long, high screen which shuts off and secures the privacy of the portraits of the Masters. From the Viceroy down, it has been hard for them to believe that the price asked by the Madras carvers is so extremely small. For instance, the two leaves of a door measure 9 feet by 5 feet in height and width, with three panels in each leaf, surrounded by carved rosewood mouldings, and yet the doors with frames and all complete, cost only about one hundred rupees each, or, say, about £7. When I asked Lord Curzon what he thought such a door would cost at Home, he said "Oh! almost any price," and could scarcely believe me when I told him the fact. The School of Arts fills large orders every year for these tasteful and artistic carvings received from foreign countries. I am sorry to say that very little patronage is extended to these artisans, these priests of the Beautiful, by wealthy Indians. The same may be said as to modellings in clay and terra-cotta. Govinda Pillai, for example, the modeller of the noble sitting statue of H.P.B., in our Convention Hall, is only Modelling Master at the School of Arts,

on a beggarly salary of something like £3 a month, if my memory serves, with no remunerative field open for his talent such as a man of his worth would assuredly find in Europe or America. But his ways are Indian ways, his desires small, and so he plods on, turning out things of beauty which are at least a consolation to himself and a joy to his friends.

While I am touching on the subject of Indian Art, I am confronted by the entry in my diary for May 13th: "The Cuddapah stones supplied for the flooring of the new Western Library room are so inaccurately cut that 300 out of 500 of the smaller size are from a quarter to a half inch too small, while of the larger size one half are so. Then the Library room itself is several inches out of square at the eastern end." From the standpoint of Indian art, this is the feature which vitiates it completely: accuracy in measurement and proportion is almost impossible to find. Whether it be the building of a temple, a pagoda, a house, a flight of steps, a tank, or any other structure, the chances are that the parts do not match each other. I doubt if in our Headquarters buildings there are two stone steps exactly alike. When we came to measure the Library Building for the erection of the verandahs, we found that our head mason had not aligned the Fuente extension with the main building. Some years ago, as my readers may recollect, I lectured on the Industrial Arts of India, at the Town Hall, Benares. From the bazaar I had brought a considerable number of the artistic bronze articles so largely bought by travellers: no two of the vases had their handles exactly opposite each other, no two of them stood on even bottoms or had covers that fitted accurately, the engraving and repoussée work were scant in details. For my part, I think the evil is almost irremediable, and I think I can understand why: there are no longer the royal patrons of indigenous art that there were in olden times. What people call for now is a showy article at the minimum cost: result, inaccuracy and the commercialising of art. In the happier olden days the Govinda Pillais and other artistic workmen would have been properly recompensed for their talent instead of half starving as they do now on the pittances given them by their employers and their customers. And yet all India is now convulsed over the question of patronising indigenous industries and even boycotting those of foreign countries. Of course, nothing could be more

laudable than the sentiment back of the "Swadeshi" movement, but from the standpoint of common sense, nothing could be more hopeless than the movement itself, whose promoters are dreaming of upsetting industrial conditions by a popular shout (*pace* the walls of Jericho) when it will require many years to put Indian industries on a level with those of more strictly commercial nations. Nobody need doubt my sympathy with the present Indian industrial movement, since as far back as 1880 I actually held at Bombay an exposition of Indian Arts and Industries.

On the 15th May the embroidered blue carpets which have since been always used at our Annual Conventions and have been so admired for their artistic effect, were received from our dear Dr. Kaul, of Lahore, who had kindly supervised their preparation.

On the 18th of the month news came to me from Bombay of the death of Mr. Edward Wimbridge five days earlier. He was one of the two English people who accompanied H. P. B. and myself from New York to Bombay, in 1879.

It may be doing a favour to some of my readers if I mention the fact that at the time at which we have arrived I was cured of a painful swelling of the gum and cheek by the application of a remedy known to every low-caste Hindu, though to few if any Europeans, if my own ignorance be taken as a measure. The remedy consists in rubbing into a paste a pollum (about 1 1/4 oz. av.) of ripe tamarind fruit, into which mass a half teaspoonful of salt has been incorporated. This is laid between the gum and the cheek, while on the outside there is applied a fomentation of fresh-plucked margosa leaves. Steep the leaves thoroughly in boiling water, and apply them as a poultice to the cheek. In an attack, for which this margosa decoction is the best remedy I know of, the rule is to steep the margosa leaves in a half pint of water, adding a small piece of saffron and a few peppercorns; boil it down to one-half the quantity of liquid, then strain it and take it in two doses. I have known obstinate cases of fever easily cured in this way and no return of the symptoms. Compilations have been made, from time to time, by western medical men, of these ancient Indian remedies, and I think it would be a good thing if some one who possesses the full confidence of the Indians would bring out a revised and fuller treatise on the subject.

At this time the Panchamas (Pariahs) of Madras, through their

chief spokesman, Dr. Iyothee Doss, were urging me to help them to organise a league for mutual help and the uplifting of their race. On the 22nd May I wrote to the High-Priest, Sumangala, a preliminary letter about the matter and told him to expect some papers from me soon. The Pariah committee called on me that same day and I instructed them as to the form of Petition that they could draft to be forwarded through me to the Ceylon Buddhists. The matter was discussed at several meetings between the Committee and myself, and on June 4th the Committee came to Adyar and arranged for a public meeting of the Panchama community, at which to form a Dravidian Buddhist Society. Dharmapala and Guneratne—a Sinhalese priest, who had arrived from Calcutta the day before—took part in the discussion.

On the 5th, I received a telegram from Bombay that Tookaram Tatya, our well-known and energetic Bombay Indian colleague, had died during the previous night. He was a great loss to the Society because of the services that he rendered in the practical way of publishing Theosophical literature. He was not one of the first to join us at Bombay on our arrival, for he was of a cautious nature and his intercourse with Europeans had made him believe that they would not come to India without the ulterior design of either benefiting themselves or, by one means or another, trying to pervert Hindus to Christianity. He had seen us often and cross-questioned our principal visitors as to their impressions, but he held back from taking the decisive step of casting in his lot with ours. From an obituary notice, written by me for the *Theosophist*, for July 1898, I copy the following extract: "At last, after closely watching our actions and weighing our words, he decided to join, and on the 9th April, 1880, while we were still living in the Girgaum quarter of Bombay, he brought me an introductory letter from Mr. Martin Wood, then editor of the *Bombay Review*. I remember well the incident. I was writing in my small room when he came. Nothing had occurred to make me think him of any more importance than any other of our daily visitors. He seemed a strong, healthy, intelligent and active man, wearing glasses. Mr. Wood jokingly asked me in his note not to "let Tookaram too deep in the mysteries of Theosophy for fear he might be drawn off from the local politics, in which he had a large share." Seeing him so anxious an enquirer

about Eastern Religions and their alleged key in Theosophy, I put aside my work and talked with him two or three hours. At the end of this time, after remaining silent for a few moments, he suddenly dropped on his knees, bowed his head to the ground, placed my naked feet on his head, in the oriental fashion, and asked me to give him my blessing. This was my first experience of the kind and it was very impressive, while giving a shock to my western ideal of personal dignity. I laid my hand on his head and blessed him, of course. He then rose and, for the first time, told me about his suspicions and doubts about us and our Society, and how our conversation had swept away his last lingering opposition. He applied for membership; I let him sign his papers, gave my name as his sponsor, and then introduced him to H.P.B.

The Bombay moral atmosphere was repugnant to us then, partly on account of disagreeable incidents in connection with the two English persons who had come from America with us but turned enemies, and the Bombay Branch T. S. was never much of an active centre while we kept the Headquarters there. We bought the Adyar property in 1882 and removed there at the close of that year. It was after that that Tookaram's active, energetic and loyal temperament showed itself. To him and the late Rustomji A. Master is primarily due the evolution of the Branch into one of the most active in the Society, their efforts being supplemented by those of others who have come in from time to time. Originally mostly a Hindu, it is now largely a Parsi body, and in its President, Mr. Gostling, its late regretted Vice-President, Mr. Gadiali, and others, it has been of late blessed with excellent administrators.

Tookaram Tatya was a born philanthropist. A self-made man and a keen and successful merchant, he yet had a great desire to do good to his fellowmen. Learning mesmeric healing from me, he began its gratuitous practice at his own cost and opened a free Dispensary for mesmeric and Homœopathic treatment. Probably forty thousand patients have been treated by him and other F. T. S. free of cost. He established a Hindu press at which he published some of the most important classical works in Sanskrit, and a number of works in English. At our Annual Conventions at Adyar he was an almost constant attendant as a delegate from his Branch, and his subscriptions towards our various Funds have

been liberal. He was one of the men I selected as Trustees of the Society's property, under the Chingleput Deed of Trust, both on account of his probity and his unswerving loyalty to our Masters. And now he has gone to his reward. Farewell staunch friend, companion and brother: we shall meet and work together again.

During the same month of May, I received from "An English Theosophist," a very prominent member of the British Section, but who laid me under an obligation of secrecy as to his name, a draft for Rs. 2,200, towards the Panchama Education Fund, and especially the H.P.B. Memorial Free School. The almost uninterrupted stream of gifts, large and small, towards this object, down to the present time, shows its popularity, while the educational results under Mrs. Courtright's management have very far exceeded my expectations.

On the 8th June I presided at a public meeting of Panchamas, held in the garden of Mr. L. V. Varadarajulu Naidu, in Royapettah, Madras, at which the petition to aid them in their endeavour to found their Buddhist Society and to receive their formal petition to that effect, was to be presented.

I was very much touched on receiving from Mr. Cooper Oakley in person, on the 13th June, an offer to sub-edit the *Theosophist* during the illness of Dr. English, then at Ootacamund, suffering from an affection of the eyes which threatened blindness. Since he left Adyar some years previously to accept a professorship in Pachaiyappa College, and, subsequently, the Registrarship of Madras University, we had not been on such terms of familiar intercourse as previously, and I was very much gratified by this act of kindness. It will be remembered that, in 1887, while Mr. Cooper Oakley was, by H.P.B.'s appointment, acting as Editor of the *Theosophist*, he published an article by T. Subba Row, on the number of "principles" going to make up a man, he preferring the exoteric classification of five, as opposed to her occult group of seven; a step which threw her into a violent rage and was followed shortly after by her establishment of the magazine, *Lucifer*, now the *Theosophical Review*. Cooper Oakley withdrew from the editorship and I took it over, but kept the name of H.P.B. on the cover several years and until she begged me to substitute my own for hers. Mr. Cooper Oakley and his friend,

Dr. Nield Cook, as well as T. Subba Row, also resigned their membership in the Society.

As Miss Edger needed a rest and change of climate, I closed up my office business at Adyar and left with her for Ootacamund on the 14th June. After a very tedious journey, more than half of it passed in bone-pounding, country bullock-carts, we reached "Gulistan" on the 16th about noon; finding, to our great satisfaction, that Dr. English's ulcerated eye was getting better.

On Sundays, at Ootacamund, the members of our local Branch are in the habit of gathering at my house for Theosophical studies. While up there, Miss Edger took charge of these meetings. Leaving Miss Edger in the safe custody of Dr. and Miss English, I left the station on the 22nd, on my return journey to Madras. I got home on the 24th and found everything right.

H. S. OLCOTT.

THE PHILOSOPHY OF KARMA.

[Concluded from p. 869.]

TWO facts are now patent. Man must work. But he must so work that his actions will not forge for him a chain to hold him in bondage, but leave him free, free in his native freedom, the freedom of the self-transcending the subtle bonds of *Mâyâ*. To act and yet to be free, man must only change his standpoint, as hinted at above. That means, instead of engaging in action prompted by desire for the gratification of the cravings of his lower self, he must act from a sense of duty. From the sordid motive of sense-gratification he must shake himself free and rise superior and take up every action from a sense of Duty. "As the ignorant act from attachment to action, O Bhârata, so the wise act without attachment, desiring the maintenance of mankind." No appointed work must be shirked, that is cowardice; whether agreeable or disagreeable it must be done and done as a duty; "verily renunciation of actions that are prescribed is not proper; the abandonment thereof from delusion is said to be *tamasic*." Moreover, "he who abandoneth an action from fear

of physical suffering, saying, 'Painful,' (thus) performing a *râjasic* abandonment, obtaineth not the fruit of abandonment." "He who saying, 'It ought to be done,' performeth an ordained action, O Arjuna, abandoning attachment and also fruit, that abandonment is regarded as *sattvic*." We thus see that the bondage of *samsara* is not loosened by inaction, it is loosened only by a new spirit brought to bear upon action. That spirit is now attachment to action from desire; by that spirit, action becomes consecrated as duty and man does no more make for him a *Karmabandha*, a tie of action. As a piece of iron is attracted and held firm to itself by a magnet, so is man held bound to this earth by an action which is prompted by a desire for things earthly. A force is indestructible and must work sooner or later on the plane where it is produced. Desire is a subtle force and whether latent on the kamic plane or translated into kinetic energy as an action, possesses a binding or attracting power over a man who entertains that desire or translates it into action. This is what is spoken of as the binding power of desire and the tie or *bandha* of action: so long as this *bandha* is present, no man can attain to Atmic freedom. An appointed work, a duty, done without attachment, is in consonance with the law of Evolution, with the divine Will working in the Universe, and as such can produce no tie to bind the agent with, and as the result of this there is no conflict between Action and Freedom. At this stage we see that the one condition for gaining freedom is not the life of inaction, as it is wrongly supposed by some, but a noble life of incessant activity employed in the performance of those actions, little or great, low or high, which are proper to our place in this world, marked out for us by the necessities of our past incarnations, and which are therefore dignified into Duties.

But this is not enough. A man sometimes glibly talks of his duties and cheerfully or with a grumbling heart performs them—with a secret hope of reaping the fruit thereof mostly for himself. The thought of the personal self is not absent. Some return is expected. When it is denied or delayed he is rendered miserable and this proves that he is yet bound by the fruit of his action, he is fettered by the desired result. The attachment to action is overcome, but the subtler motive of the fruit thereof is present. Under such circumstances perfect freedom is not possible. The man is yet a slave of

Mâyâ and must lose his freedom. The personal self must therefore go. "As others work and toil for the benefit of their own personal selves and their immediate family, a man must work for others, and thus use his powers for the benefit of mankind." Even in such a personal matter as his own physical, intellectual, moral and spiritual advancement and enrichment, the motive must not be purely selfish, personal benefits must not be the aim. The real aim must be altruistic. This noble lesson is embodied in these words of the Lord, "Thy business is with the action only, never with its fruits." This is a higher step on the Path of Karma—the realisation of the "grand lesson of renouncing every fruit of action, the loving, joyful surrender of every motive which has its roots in the personal self." Because the fruit must not be the motive, is action to be given up? "No," says the Lord; "Let not the fruit of action be thy motive, nor be thou to inaction attached." To quote Mrs. Besant: "Perfect renunciation. No longer moved by personal desire to enjoy the fruit here; no longer by the personal desire to enjoy the fruit on the other side of death; no longer by the higher personal desire to reap the love and gratitude of his fellowmen; but the renunciation of all desires, the doing of action with no regard to the fruit." But what if action bears no fruit? This also need not concern the doer. Whether fruit or no fruit, everything must be left in the hands of the Lord. The Lord is the true agent and He knows best when to fructify the action and when not. Let both be placed in His hands and duty be our sole concern. "Success is not the object. Failure is not the object. The only object is the performance of duty. The agent must remain untouched and undisturbed." Action is his duty. Almost an unapproachable height of human evolution! But it has to be scaled and the attempt with many struggles must be made. Such a life is indeed noble. "A sublime life, a noble life, one of the hardest of all lives to live—to live surrounded by every object, and absolutely indifferent to all,—to move through riches or poverty, through pleasure or pain, through honour or ignominy, with equal contentment, with equal serenity, and with equal calm."

Such a noble soul is not a *Kāmakāmi*, an agent actuated by desire and seeking some sort of sense gratification, but a *Karmayogî*, a wise man whose life is a life of Duty and Renunciation. Such a man, with the light of the inner self growing brighter

day by day, is approaching the stage when he will overcome Mâyâ and get a glimpse of the supreme who unveils Himself to the man who is free from the illusions of matter. Yet a step higher and the Karma Yoga is fully practised and the philosophy of Karma is rightly understood. Such a perfected Karma Yogî concurrently treading the Paths of *Bhakti* and *Gñāna* is an illuminated soul and his search for the Self is over. The eyes of such a man purged of all desires, perceive the Lord under all veils of matter. The heart, purified from all desires sees deep within itself the one self of all. At this moment the highest step is taken, the grandest lesson is learnt—the lesson of sacrifice; the last touch of *Ahankāra* egoism, is destroyed. As the Lord observes to Arjuna—"The world is bound by all action unless performed with sacrifice for object." Every action becomes a sacrifice to the Supreme, a sweet lotus offered at the Feet of the Blessed Lord. And the Lord in return accepts the lotus of sacrifice and makes him a sharer in His own joy, the bliss of the Self. This is the last step when man has to become a co-worker with the Lord, a fellow-worker with the Deity Himself. Then are *Karma* and *Mukti*, Action and Freedom, harmonised. The opposition and the conflict that seemed inevitable in the beginning exist no more and Joy and Peace reign supreme. In the eloquent and musical words of Mrs. Besant, "The deepest joy suffuses the whole of his nature; work is done as sacrifice, and the joy of the sacrificer. He shares in the life of *Īśvara*, he is a channel for the working of the Lord, he sees all action done as sacrifice to Him—He the only Worker, the one Sacrifice; He the Giver, and He the Taker of the fruit and the Enjoyer, the whole bound up in Him Then the Path of Karma passes into the Supreme Peace. Then man has found his goal, he reaches union with the Self. This is the true philosophy of Karma."

To sum up: The philosophy of Karma, rightly understood, does not countenance a life of inaction; incessant activity is necessary for spiritual growth, but each inferior standpoint must give place to a superior one and the progress has the following four steps: (1) Action done with attachment and desire of fruit; (2) action done for mankind with expectation of some higher fruit; (3) then action for duty's sake, renouncing every fruit; (4) lastly action with sacrifice as object. Action done in this spirit becomes *A-Karma* or non-action, i.e., loses its binding power over man. To the doers of such action

apply the words of the Lord, "He who can see inaction in action, and action in inaction, he is spiritually wise among men, he is harmonious, he hath performed all action." One has also to see action in inaction. This means that there is no real cessation of action; inaction is misdirected action. Is it not better then to perform well-directed action and save oneself from all the spiritual evils of inaction? As observed before, the philosophy of Action is to be studied from another point of view as the philosophy of inaction. The philosophy of inaction is not one of Indolence.

A few words on prohibited action, called *Vikarma* in the *Gîtâ*. All action not in harmony with the spiritual Law of Evolution comes under this category. Generally speaking, all action wrong from the moral point of view is unlawful or prohibited action. The *Gîtâ* says that "Triple is this gate of hell, destructive of the Self—lust, wrath and greed." So, all action proceeding from these *asuric* influences and destructive of the Self, is prohibited action.

One point more and our enquiry is over. Inaction is, it must have been clear from the above observations, wrong. It means man lives a life inferior to that of the lower animals—it is a life of no-growth; it excludes all possibility of human growth into higher and higher stages of manhood. Even misdirected action is better than inaction. The life of inaction is the lowest form of *Tamasic* life, and as such must be subversive of all spiritual advancement.

Thus we have seen the importance of understanding the philosophy of Karma and adjusting our action to its lessons.

VITHAL GANESH PRADHAN,

THE SACRED WAR.

["Those who are now at rest were once like ourselves. They were once weak, faulty and sinful; they had their burdens and hindrances; their slumbering and weariness; their failures and their falls. But now they have overcome. Their life was once homely and commonplace. Their day ran as ours. Morning and noon and night came and went to them as to us. Their life too was as lonely and sad as yours. Little fretful circumstances, and frequent disturbing changes wasted away their hours as yours. There is nothing in your life that was not in theirs: there was nothing in theirs but may be also in your own. They have overcome each one, and one by one; each in his own turn, when the day came, and God called him to the trial. And so shall you likewise."—H. E. Manning].

INSTRUCTIVE indeed are analogies, full of meaning to him who has gained knowledge to rarefy matter on the plane of spirit, or objectify spirit on the plane of matter. The mineral grows, so does the plant, even so the man; the rates of growth in these three vary to a great extent; the first two grow only from without, but the last, both from without and within. The microscope and the laboratory of western science have detected the gradual rise of that something infinitesimally small, on the first day of its manifestation, through its wizard transformations in the cycle of a few weeks, into a fern, a lichen, a reptile, a bird, a mammal, and, last but not least, its consummation in the human form divine; and this gamut of changes is invariably the same, whenever Nature builds the body of man. It was the same process that built you and me, that built Jesus and the Veda Vyasa. But there is a subtle building within this external one, which Nature does not and cannot construct, in her own monotonous mode; here she gives up her task and allows each one full choice how he will create the inner structures at the hands of the two master masons at his disposal, his head and his heart, after unremitting labours of centuries and millenniums. The outward exists to undergo changes and vicissitudes; instability is its key-note; it is made to be unmade, it is unmade to be made. The clay of Cæsar may spin around a potter's wheel to become the begging bowl of an ascetic, while the latter can give his own, some day, to go as a part of the body of one lost

to piety and virtue. But who can describe the unceasing internal work, silent and imperceptible, of the human soul which weaves gobelins of diverse textures and various hues, by the warp and woof of thought and emotion. Man truly is a master-piece of God; he is Nature's eldest born; the temple where she conserves her noblest and highest for veneration and worship. In his hand alone she puts the golden key to open the portals of heaven: she nurses him with the tenderest love that he may nurse her when he comes of age. The saint knows God because he knows himself; none can presume to know God unless he first succeed in knowing himself. In every man there is a world within a world, with citizens of myriad types, its plebeians and patricians, now at war with each other, now at peace, to assume supremacy in the Rome of his heart. The real man is as different from the vesture he wears as ivory from jet; as the shining torch of the eastern sky is from the light of a lamp. They only are seers who gaze at the sun illuminating the surface glory of a man's periods of activity and rest. Mysterious are the ordinations of the great Lord of Beings, who in his infinite mercy has made man self-reliant and all-conquering, like unto himself, and has provided that he shall emanate his own universe from within himself, his own heaven and hell, his own day and night, so that going above the pairs of opposites, he shall finally rest in the bosom of the Great Peace, in the heart of Bliss eternal. From the humble savage whose highest delight does not reach above the wonted satisfaction of hunger and thirst, ever barren of the least idea of the great drama of evolution that is passing before his eyes, up to the Asekha Adept, whose consciousness is an uninterrupted whole in the *Jagrat*, *Svapna* and *Sushupti* conditions, the one who has nothing more to learn on our planet, there is a hidden inexplicable spring which keeps the clock of human life moving by the two hands of thought and emotion. There is a tiny second-hand, too, in this clock, tiny to look at but mighty in its effect, which ever gives out the unerring beats of our past lives at every second of our existence; that never permits us to think or feel in the manner we like, but will monotonously tick out our destiny to the tune of the Karmas we have called our own in the past. Do we not all know that we are the results of what we have thought, and that we are amidst the surroundings in which we now find ourselves

to mirror what we were in by-gone ages? Admitting that at the root of our manifested life is thought, which alone can do us weal or woe, pray, for a moment, stretch your imagination on thought working in myriads of human beings, which makes man a man, which immerses him in illusions, and which, also, snatches him away therefrom; consider, as well, how stupendous its work must be in its diversity, its heterogeneity, and in its subtlety to quicken our life at stated intervals, to whirl us through the drama of Evolution, as in our previous incarnations.

Your physiologist tells you that every cell in your brain, in dimension but one ten-thousandth of an inch, is a world of thought in itself, and of such cells in the brain, no arithmetic can ever give an account, as to how many worlds upon worlds are in your brain, and you, yourself, but a world within a world, and the latter, a part of the solar system, and this last, in its turn, but a limb of the entire Cosmos. Insignificant and frail may we be, mere ephemerides, do we not hold that wonderful individuality we call our own, in the immense infinitudes of time and space, that tells us to mature our divine germ by the dynamics of our thoughts, to dissociate ourselves by undeviating struggles, from the unrealities of the masks we have assumed to answer Nature's holy purpose in her evolutionary scheme? The whole frame of man is a treasure-house of God's best gifts, of which his brain, the central signal-post to keep him in communication with all and everything that exists, with innumerable nerve-wires to flash messages of knowledge, prying into the secrets of the enigma of life and revolutionizing by explorations into hitherto unsearched regions, is the topmost one. His destiny on earth, to judge by the past, is to go upwards and onwards, ever advancing. Each brain cell, like unto the seed of the pomegranate, with the promise of future seeds, is endowed with immortality, to develop the human seed into the full-blown tree of God. Of late, phrenology has come to the aid of physiology to show that the cells in the various regions of the nervous matter of the brain have their inherent faculties embedded in them, which would, under cultivation, lead to very beneficial results for the ethical advancement of the race; there being cells of love, and cells of devotion, those of philanthropy and those of self-sacrifice, and many more to evoke rapidly man's spirituality. Should we succeed in neutralizing the evil effects of those

cells which act on the destructive side, as those we have mentioned do on the constructive side ; should we try to strangle the activity of the one to bring the other into full play, by conscientious and well-directed efforts, we might not be said to have made light of our moral responsibilities during a single pilgrimage on earth. With such an intricate and almost unmanageable machinery of the human mind, with wheels within wheels, all set going in an intricate maze, with barely a knowledge of how to keep them well-oiled and in working order, we have to weave the warp and woof of our destiny. The staple of the cotton we use is our own, we have to give it the texture we like, only the colouring matter of the cloth we now spin was chosen in our past lives, and should the dye be dull or heavy, now, we have to thank ourselves, for, the choice once made is irrevocable and beyond control. It is with this inscrutable mind, so deific and so animalizing, heaven-alluring, and yet earth-riveting, that we have to build the inner self into immortality, the birthright of every being who aspires to the holy name of man.

Higher than this thought there is yet another magical force within us, within our heart, the seat and centre of all that is noble and divine, which serves as a lever to lift us heavenwards, that which is more profound than spatial depths, the very out-timer of time, the spirit eternal, whose hour shall never strike. Equipped with these two, we have come here to gather the harvest of our own thoughts, words and deeds. We sow and reap, we reap and sow, till we know that the plough of thought and the harrow of the heart were not given us to sow and reap for our puny selves, but for the whole of humanity ; to feed it with the nourishing moisture of our sympathy and love.

Every *Jiva* builds himself into his divinity by a slow and silent process in tune with his past and future, known only to himself, without any one being let into the secret of his own peculiar method. To the ineffable glory of God may it be said that ever since the world came into being there were countless souls that had succeeded in reading the mysteries of their origin, but no two of them have read it in the same identical way. Each of them, when he lays the rich harvest of his pilgrimages at the feet of the Holy Lord ; when he stands in His Presence, enriched and hallowed by Wisdom and Peace ; has a tale to tell, distinct and singled out

from all the rest. The goal may be the same but the paths are as many and as various as there are travellers. Each unto himself is absolutely the way and the truth ; it is his to find it out. Walk alone he must in the intricate lanes and alleys, now tired, out of breath, now pricked to blood by thorns and thistles ; often regretting that he had ever thought of undertaking such a perilous journey. At times, short seems the distance between him and the object of his life ; while, not seldom, as he moves on and on, the goal recedes, horizon-like, further and further back.

Composite in his nature, every aspirant on the Path has to direct his undivided attention towards differentiating within him that which is changeless from that which is changeful ; what is of the earth and what of heaven ; what is destined for the dust and what for divinity. The task, as far as its intellectual appreciation is concerned, is not a very trying one, but to keep the attitude of the mind always in the same fixed condition, in the very midst of the deafening roars of the ogres of ambition and lust, here below, unfortunately brings his frail side too much into prominence ; it is something like expecting the blind to see or the lame and the crippled to walk. Hence the Lord of the *Gîtâ* has, from the innate difficulty of arriving at truth—shrouded at every stage with sheaths of an opposite nature—very wisely remarked that there may be but one in a thousand who feels an inclination to peep behind the veil of matter, and of such, comparatively, but very few come to learn of the essence of things, as actually existing, on the planes beyond the physical.

To begin : we shall take a man whose eyes are surfeited with the sight of the same humdrum acts of pleasure and pain, happiness and misery, manifest in the phenomenal world, where like so many shadows, we caper and dance, dance and caper, on the wall of time, to appear and disappear, at stated intervals ; and he now longs to penetrate into the substance whence these shadows emanate ; that mighty wheel which sets in motion all other minor wheels of Evolution. The very resolve to take a step in advance of others is enough to evoke undesirable disturbances in the ruts you were accustomed to trudge in. Old accounts have to be settled ; debts, past and present, standing over unadjusted, now call for speedy payment ; the tinsels which used to please have to be relinquished once for all ; the siren voices of riches and fame are to be denied

access ; the company of "contact-born pleasures" has to be parted from ; the ties of the body must give way to the union of the spirit divine in all forms ; and, last not least, the present, the eternal present, exclusive of past and future, must be the guide and prop of all motives and acts.

As bees, at the slightest disturbance in their hive, from an intruder, fly at him most furiously with their deadly stings, the candidate for the Higher Life is overwhelmed with sudden karmic darts which shoot at him from all directions—he not knowing whence they come, and why they do so, in such thick showers. Hemmed in by worldly difficulties, troubled by family worries, with occasional threats of social ostracism, for he has made up his mind to look at old associations in a light different from what he was hitherto accustomed to, he finds himself a stranger to the sympathy which welcomed him formerly, wherever he went. Lacking in courage to face this unmerited contumely, he often lapses into his wonted grooves, and should he, at this critical juncture, happen to be visited by a domestic affliction, he would surely lay it at the door of his new method of life. Tact, discrimination and a patient fortitude to put up with and bear these vexations, which sometimes grow unsupportable, are as much the needs of the spiritual career, as they are the materials. What tells much upon his mind is the supposed desertion of his former colleagues—which is but natural, for as he, from his changed attitude, cannot put in his heart their ways of thinking and doing, they cannot be expected to admire him in his new departure. Had he the knowledge that there are Those who silently watch him in his work, and whose guidance is ever accessible to him, in proportion to his earnestness and unswerving resolve to tread the path, whose sympathies are more likely to smooth its roughness than those he had hitherto called his own, he would not find himself so lonely, at the hour of trial. Ocular demonstrations of love and good-will are impossible at the initial stage, for he has not yet developed in him the vehicles from which alone can flow to him their holy compassion and wisdom. See Them he may not for a long time to come, but feel Them he shall, now and again. His many companions fall away from his side, from want of community of interests, when the forces of Karma are set loose on him like the pent-up waters of a broken dam. The new mode of life brings forward aspirations

of a type quite different from that of the old. The paraphernalia of wealth and luxury are considered more as clogs than aids to progress, and the indispensable balance of mind, so prone to disturbance, is ever sought but seldom gained. To these, is added the almost interminable inner struggle between his higher and lower self, along with the hideous spectres of past wrongs that rejuvenate themselves at the barest provocations. But something more is yet wanted to complete the list of his miseries ; his thoughts, with their phalanx of antecedents long supposed to be dead, rush in fast upon him, to his no small dismay. Is it not rather strange that he who is in search of peace should be accosted on every side with the hubbub and jar of the inner and outward worlds ? Things are not seen in their proper proportions, and the mind, in the extreme tension of anxiety to arrive at truth and gain access to the invisible, often allows itself to magnify the past at the cost of the present. The wholesome precept, "Look not behind," is allowed to take care of itself, and the more he endeavours to rub off the past from the tablets of his memory, the more it makes headway against him. The soul that seriously determines to cut itself off from its pristine associations with the world of Mâyâ is like a tempest-tossed mariner at sea, his compass gone, his sail tattered and torn, his rudder impaired, with hardly a knowledge of the direction he should steer towards. Shorn of friends, he deems that there is hardly a sympathetic gaze directed to his mental agonies to cheer him in his arduous task. Few can realize his inner pangs, his unavailing regrets, while his attempts at improvement are attended with but scant success. Experience has proved that if earnestness be sufficiently ensured, no aspirant has retraced his steps on the beaten path. There is the unfailing guide of truth at his back, which pushes him onward though tired and unwilling to move he may often be. The greater the trials at first, the higher the triumph in the end. Saintliness springs from sinfulness, and never from sinlessness ; it is the mud in the tank which teaches the lotus to open its pearly petals to the shining sun in the sky. For the would-be conqueror of Mârâ, there can be no hope of progress unless during the whole period of his novitiate, without the slightest intermission, he cleaves to his own Dharma, the Dharma of fighting against his lower self, waging, so to speak, war to the knife, with that which is perishable and obstructive to the

divinity within himself. Strenuous and irksome to the last degree may the enterprise be, but none who has won the victory has ever said that it is impossible, for how can it be so when there is the immortal, the ancient of ancients, within each one of us, who beyond time and space, birth and death, is ever unknown to defeat.

[To be Continued.]

JEHANGIR SORABJI.

SELECTED "MUHAMMADAN" TRADITIONS.

[Concluded from p. 852.]

"R E P O R T E D by Hazrath Umar, son of Faruq, that the Prophet said :—If there is weeping and wailing round the corpse of a person, the soul of the dead man is tormented."

Note.—It was the custom of the Arabian heathens to leave a will or make a dying declaration to the people to the effect that after their death, the survivors should weep for them much and praise their virtues. So, in this connection, the Prophet has spoken and prohibited people from wailing.

Secondly, if there is a custom of weeping in the family of a person, notwithstanding his having full power to check and prevent it, then at his death, if such thing happens, he is sure to be tormented. For, he was able to prevent the people from wailing, and he failed to perform his duty. But, if after his intervention the people keep weeping then it is not his fault. For God is just and He does not cast one man's sins upon the head of another.

"Reported by Jurair that the Prophet said : He who is destitute of leniency is destitute of all other excellences."

Note.—It behoves a Muhammadan to practise leniency in all his transactions. If there is no forgiveness in a man, then he is not a man but a dog.

"Reported by Hazrath Abu Horaira that the Prophet said : If God wishes to do good and send happiness to a person He brings on misfortunes on him and subjects him to sufferings.

Note.—A Muhammadan should not get perplexed under misfortunes. He should not regard misfortunes to be the effect of Divine

wrath. But he should consider them to be God's bounty and graciousness. For, when a man is overtaken by calamities, his sins will be partly forgiven, he rises in dignity, and God's name is ever fresh in his mind. When in better circumstances, a man generally forgets God. Had misfortunes been not advantageous to man, the Lord Almighty would not have subjected the holy prophets and the virtuous people to calamities. Misfortunes are an elixir to a Muhammadan. If you want to purify gold or silver, you melt it in the fire. Similarly, when God wishes to send down his blessings upon man, he involves him in troubles. Heaven preserve us from that calamity, by which a man becomes an infidel or forgets God and complains of His misfortunes.

"Reported by Abu Musa Ashari, that the Prophet said : The doors of Paradise are, indeed, under the shadow of swords."

Note.—This will be welcome news to the soldiers of the Crescent and the martyrs ; who, for the predominance of their religion, sacrifice their souls in the path of the Lord and thus gain Paradise.

"Reported by Abuzar that the Prophet said, the sweetest words of man which gratify God the most are Subhan-Allahi-wabihamdihi—" (Glory to God and His Holiness) 162168

Note.—The perfection of excellence depends upon two things :—

Firstly, freedom from vices, and secondly, possession of all virtues.

When a man utters Sabhan-Allahi (Glory to God), he believes God free from vices, and therefore also immortal. Because what is not bad cannot die. He cannot fear a fall. There is no necessity for him to eat or drink, he knows no sleep or fatigue, dreads no enemy, is thoroughly independent and does not stand in need of any help. He has no coadjutor. When man says, "Alhamdu lillahi" (Praise be to God) he praises Him for His virtues ; such as, His immortality, His Omniscience, His Omnipotence, His Providence, His benevolence. With Him thought, wish and deed are the same. So, when a man says, "Subhan-Allahi-wabihamdihi," he understands God, and this expression is most pleasing to the Lord ; and he who recites this prayer is amply rewarded. Hence, he who repeats this prayer one hundred times in the morning and one hundred times in the evening every day will obtain precedence over all on the day of judgment.

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"Reported by Hazrath Abu Horaira that the Prophet said : Verily when any one of you stands up to offer your prayers, Satan goes to you and leads you astray, so much so that you cannot even recollect how many genuflexions you have made. When a person is thus tempted by Satan he should sit down and perform two *sijdahs* or prostrations.

Reported by Jabir and Hazrat Ayesha that the Prophet said : "Verily a house which contains pictures is not visited by the angels of mercy."

Note.—When the angels of good and virtue do not pay visits to a house, undoubtedly misfortune will abide there, and the house will never prosper.

Reported by Hazrat Ayesha, that the Prophet said : "Verily, the makers of pictures will be punished on the Day of Resurrection, when God will desire them to infuse life into the pictures."

Note.—Ismail quotes with approval the following Tradition :—Ayesha said, 'Once I purchased a mantle (*chudder*) on which were some pictures. I hung it as a curtain at the door. When the Prophet came he stood in the doorway and did not enter the house, but looked displeased.' Then I said, 'O Messenger of God, I repent to God and His Messenger ; what fault have I committed that you do not enter ?' His Holiness said, 'What is this sheet hung as a curtain ?' I replied 'I have bought it for you to sit and rest upon.' Then the Prophet uttered the said Tradition.

From this, it is manifest that in whatever house there may be pictures, going into that house is condemnable. So, all Muhammadans are forbidden to have pictures in their houses. Are there no other such articles to decorate their houses ? Then, why should they turn their dwellings into imitations of temples and thereby draw down the curses of God ?

"Reported by Hazrath Ayesha :—The Prophet said, that when a man becomes immersed in debt, whenever he speaks he utters falsehoods and is not sincere in the promises he makes to his creditors.

Note.—When our Prophet was offering his prayers, he used to implore much mercy of the Lord for deliverance from debt. Somebody asked him, 'O the Apostle of the Lord, why do you seek so much protection of the Lord from debt ?' Thereupon the Prophet uttered the above Tradition.

"Reported by Abudullah, son of Masood, that the Prophet said : When a man always speaks the truth, the Lord writes him down as truthful ; but, when a man perpetually utters falsehoods he is written down by the Lord a great liar." That is, when a man is accustomed either to speak the truth or utter falsehoods, he becomes proficient in it.

"Reported by Abu Said, that the Prophet said : The most trivial and insignificant Divine punishment inflicted on a Hell-doomed person would be to put on his feet a pair of red-hot slippers. From the intensity of the heat the brain of that dweller in Hell will seethe."

Note.—O God, be merciful to us ! When the most trifling and unimportant punishment of Hell is the wearing of red-hot slippers, what will be the most grievous punishment inflicted on the people doomed to stay there ?

"Reported by Abu Zar that the Prophet said : Those who are very rich will be very poor in the matter of rewards for their virtues in the Day of Judgment. But, he who spends his wealth in this manner, in this manner, in this manner—that is, on the right hand, left hand and in front—will be amply rewarded."

Note.—The rich man who makes use of his property well in the path of the Lord will certainly be amply rewarded. And he who shows niggardliness and keeps his wealth concealed, will be very indigent in the Day of Judgment. Neither will he have his wealth nor will he be filled full of rewards.

"Reported by Hazrath Abu Horaira, that the Prophet said : Verily, Faith will be collected towards Madina, as a snake creeps towards its hole."

Note.—Madina is the abode of faith. The faithful always used to repair to it. As long as our holy Prophet was alive, Muhammadans used to go to him, from every direction, to learn the principles and fundamental rules of religion.

Again, during the time of the Caliphs, people used to go, similarly, to that place. It has produced very many eminent scholars and savants. The people of every age and clime used to go to that place to learn the doctrines of religion.

Again, people always go on a pilgrimage to the Holy Shrine. In short, the Muhammadans are always under the necessity of going to Madina. But, about [or near] the Day of Judgment, when infidelity

will get the upperhand and predominate over the world, then the faithful of all countries being collected will repair to Madina under the Standard of Hazrath Mahdi alaih-is-salam (God bless him!). Then, the Faith will be collected in the same place from which it originally sprung out.

THE HIGHER ASPECTS OF MORALITY.*

IT is evident that there must be different conclusions concerning what is right or wrong in human action, and that what might seem right, or even *be* right, viewed from the standpoint of an individual at a low stage of development, might be considered decidedly wrong by another who had attained a higher grade of progress.

We may consider Morality to be the law of right conduct as applied to all human actions; such conduct as meets the approval of conscience, is in accord with *utility* and tends toward the peace and *Harmony* of all concerned.

When self-interest is the ruling motive of a man his conduct towards his fellow-creatures will be such as will tend toward the gratification of his personal or selfish desires, modified, in some degree, by his fear of punishment should he transgress certain laws of the land or certain established usages of society; or by his love of praise and his desire for the good opinion of his fellows. While on this plane of development man is kept within bounds by outward restraint of *fear*, not by inward motives of love.

With humanity at the present day, competition is the general rule in business transactions, instead of co-operation for the mutual welfare of the whole. The strong overpower the weak, instead of rendering them protection and aid. People seek to take advantage of each other in trade, they misrepresent the quality of the goods which they wish to sell, and greedily profit by others' necessities, as far as possible, in buying. They grind their servants and employees down to starvation wages; yet if they provide for their own families and do not commit any outward acts of crime they are usually considered moral.

* A paper read before the Adyar Lodge on 1st July, 1906.

Selfishness is the mainspring of activity in the lower or animal nature of man, but self-sacrifice characterises the activities of the man whose spiritual nature is dominant. As has been so wisely said: "The law of the survival of the fittest is the law of the evolution of the brute, but the law of *sacrifice* is the law of the evolution of the man."

When we view morality from the standpoint of Universal Brotherhood our conclusions undergo a change. If we view all mankind as *really* our brethren, children of the one Divine Parent, our actions must inevitably be modified by this wider vision, and distinctions of race, creed, caste, or colour, vanish like dew before the rising sun. We can no more, knowingly, wrong one of a different race or nation, than we could injure the kindred of our own household, and while recognizing differences of condition and planes of development among the various people that we meet, we can still cherish feelings of love and sympathy for all, and view the shortcomings of each with kindly tolerance. We can recognise the fact that each is working out his evolution in his own place and at his own stage of development; and that some egos are comparatively young and unevolved, while others are older and, consequently, have had a wider range of experience and are further advanced. We shall beware of looking down with contempt upon those lower and less developed than ourselves, for we must know that there are beings immensely in advance of us; in fact as much further as we are in advance of the untutored savage. Realising, then, our own weakness and imperfections, it is very becoming in us to be quite charitable to those whom we consider ignorant or sinful, for none of us is so far advanced as to be beyond the need of further light and greater moral strength.

I quote here some words on "Daily Life," published some years ago in *Lucifer*.

"Theosophy . . . expects and demands from the Fellows of the Society a great mutual toleration and charity for each other's shortcomings, ungrudging mutual help in the search for truths in every department of nature—moral and physical. And this ethical standard must be unflinchingly applied to daily life."

"Theosophy should not represent merely a collection of moral verities, a bundle of metaphysical ethics, epitomized in theoretical dissertations. Theosophy *must be made practical*; and it has, therefore,

to be disencumbered of useless digressions, in the sense of desultory orations and fine talk. Let every Theosophist only do his duty, that which he can and ought to do, and very soon the sum of human misery within and around the areas of every Branch of your Society will be found visibly diminished. Forget SELF in working for others, and the task will become an easy and a light one for you."

"Do not set your pride in the appreciation and acknowledgment of that work by others. Why should any member of the Theosophical Society, striving to become a Theosophist, put any value upon his neighbour's good or bad opinion of himself and his work, so long as he himself knows it to be useful and beneficent to other people? Human praise and enthusiasm are short-lived at best; the laugh of the scoffer and the condemnation of the indifferent looker-on are sure to follow, and generally to out-weigh the admiring praise of the friendly. Do not depise the opinion of the world, nor provoke it uselessly to unjust criticism. Remain rather as indifferent to the abuse as to the praise of those who can never know you as you really are, and who ought, therefore, to find you unmoved by either, and ever placing the approval or condemnation of your own *inner self* higher than that of the multitudes."

"Put without delay your good intentions into practice, never leaving a single one to remain only an intention—expecting, meanwhile neither reward nor even acknowledgment."

"No Theosophist should blame a brother, whether within or outside of the association; neither may he throw a slur upon another's actions or denounce him, lest he himself lose the right to be considered a Theosophist. For, as such, he has to turn away his gaze from the imperfections of his neighbour, and centre rather his attention upon his own short-comings, in order to correct them and become wiser. Let him not show the disparity between claim and action in another, but whether in the case of a brother, a neighbour, or simply a fellow-man, let him rather ever help one weaker than himself on the arduous walk of life."

If we would have harmony in any society, nothing is more necessary than "a spirit of mutual tolerance, charity and brotherly love—" refraining from all unkind criticism.

Let us suppose that each of us is in possession of a valuable garden wherein we are cultivating flowers and choice plants. We

know that weeds have a constant tendency to grow, even in the best of gardens, and that it requires constant vigilance and much patient labour to keep them in subjection, lest they encroach upon the valuable plants we are cultivating and, if allowed to produce seeds, these may be scattered by the wind, even into the gardens of our neighbours, producing in due course many other weeds which will have to be destroyed.

Now let us further suppose that one owner of a garden plot spends much of his time in looking at certain weeds that he has discovered in one of his neighbour's gardens, and in calling the attention of other neighbours to these weeds, and making unkind remarks about the owner of this garden. After a while it becomes apparent that this fault-finding gardener has spent so much time in watching the gardens of his neighbours, that the weeds in his own garden have attained such a growth as to become almost unmanageable, fairly overtopping in some places, the flowers he had been trying to grow.

So we find that, in our mental gardens, the weeds of sin are inclined to grow alongside the flowers of virtue, and it needs our constant, undivided attention to keep our mental soil free from these undesirable growths; for we have to struggle not only against the weeds originating from seeds belonging to our own mind-garden, but against those other seeds—thoughts unwelcome or impure, that are wafted to us from without, and take root in the soil of the mind of the slothful.

There is an old saying which is applicable here: "We can not prevent the birds from flying about our heads, but we *can* prevent them from making nests in our hair;" so, although we cannot prevent these unwelcome thoughts from impinging upon the brain, we *can* prevent them from taking root in the soil of the mind.

In regard to judging others, it would be well if we could ever bear in mind, when tempted to venture on this dangerous ground, the thought that we cannot read the secrets of others' souls; we cannot know fully the extent of their temptations, their struggles, their weaknesses. A person may have brought over from previous births a load of karma which must be worked out, evil karma, let us say, speaking comparatively—the results of which are destined to bring an inevitable harvest of misery. Such a person may be in great need of help,

of encouragement, of sympathy—sympathy with the soul's highest aspirations and longings. While this harvest of misery is being reaped, pure desires and most earnest aspirations may be germinating within the mind. Shall we then, in our own pride and self sufficiency, stand aloof from such sinful, sorrowing, longing souls? We may by our timely aid and sympathy hasten the growth of these divine thought-germs, so that the higher self may sooner gain its rightful supremacy over the lower or animal nature. The sorrowful experience which such a soul has been passing through may have been the *one thing needed* to restore harmony and plant the feet of the aspirant firmly upon the higher path of progress.

If we could only view the life of the soul throughout the entire manvantara, what a wonderful difference it would make in our conclusions. We should see that the ego does not fully manifest all its faculties in any *one* incarnation, but develops along certain lines in one life, while, in a succeeding one, other powers are brought into activity.

Again, if we could clearly discern the difference in the stages of development of our fellow creatures, we might be able to extend the same quality of charity to young and comparatively inexperienced egos that we would show towards a little child who is making its first attempts to walk. We know that it will have many falls, but that these passing failures are the sure stepping-stones to success, for they call forth its powers and develop its resources, and it gains confidence by experience. We do not think of blaming it when it totters and falls. We know that it is passing through a necessary stage of development.

It would certainly not be considered a mark of wisdom in one who had mastered the higher mathematics, to blame a child, who is still struggling with the multiplication table, because he is not able to solve a problem in Euclid. Neither would it be considered a manly act for one who is skilled in heavy gymnastics to blame a slender youth who, though skilled in mathematics, is yet unable to lift from the ground a weight of 500 lbs. or hold at arm's length a 50 lb. dumb-bell. Would it not be wise then for us to apply the same principle of charity between adults on all planes, howsoever divergent, as we who are adults apply between ourselves and children? We are all only children of different growths, at various stages of development, and

need the charity of mightier souls beyond us, as well as of each other, in view of our numerous weaknesses. Should one then who is keenly alert on points of right and wrong, whose moral nature is so trained that an injury done to another hurts as much or more than if done to oneself, blame one who, from bad Karma and heredity, from perverted education, and from the continuous and cumulative influence of immoral associates and vicious environment is almost powerless to distinguish between right and wrong? The chief question here should be, will condemnation assist the weakened soul to cast off the heavy load of evil desires and habits which enslave it, and thus enable it to rise from darkness to light? No! a thousand times no! The power which is mighty enough to overcome vice and hatred is not the condemnation of others, neither is it the lash or the gibbet. What then is the remedy needed? Lord Buddha, that great-souled Hindu, whose pure and noble teachings are now spreading over the Western World, said: "To him who knowingly does me wrong will I extend the protection of my ungrudging love; the more evil comes from him, the more good shall go from me." And, again: "Hatred does not cease by hatred at any time; hatred ceases only by love."

Another Master, of a later period, strong in the might of Love and Wisdom, said: "Love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you." These two Master-Physicians who ministered to a sin-sick world, understood the Divine therapeutic efficacy of Love, and prescribed it with a full knowledge of its power to overcome evil: other great Teachers and Saviours have done the same.

When this Divinity in Humanity shall be fully realised, no longer will man stand aloof from his brother man, even though he be numbered with outcastes or criminals; but loving hearts and helping hands, whose ministrations shall be in accord with wisdom's behests, will be ready to unite in devising and effecting suitable means for the education and right development of these unfortunate classes, in each case where there is possibility of improvement, rather than dooming them to punishment—perhaps execution—without even an attempt at reformation. Restraint may be necessary, but vengeance never is.

The treatment which is meted out to most criminals by the

different Governments in the world is a disgrace to true civilization,—a shameful relic of past barbarism which will soon be outgrown. Yet we must not be too impatient, for all needed reforms will come, in time, if those who see the light have the courage of their convictions.

Superior beings, we may well suppose, would have "no sense of blame or reproach, or disappointment" on viewing the weaknesses of a human being. They see his past, his present and his future, as a continuous pathway of growth, and have perfect faith in his "divine possibilities."

When we poor mortals are trying to overcome the desires of our lower nature we often feel much annoyed at the manifestation of these same desires in others, and feel greatly inclined to blame them. This is because of our limited vision. Could we view at one glance the entire life-cycle of a man, then we too might spare our condemnation, for we should see that everything is right, in one sense, considering its place, and the stage of development of its manifestation. Could we view things from the standpoint of the eternal, we then should see that we are all learning the lessons of life and getting our discipline together, as if we were school-children; and should then respect all manifestations of the divine life, wherever found. Then would we be truly patient, contented, and cheerful.

It might be very helpful to us, if, when we see a drunkard or a criminal, we should try to bear in mind that we may have passed through the same or similar experiences in a previous incarnation, and, having learned the lesson which such bitter trials teach, we are no longer tempted in *this particular* direction, though we may have temptations of a more subtle form that require all our available strength to contend against; and, having ourselves come up from a state of savagery, it is not becoming in us to be unsympathetic or censorious toward those who are now travelling along the same road we have once passed over.

We are often inclined to be too anxious to have other people view things in the same light that we do, and to have them travel along the same path with us. For instance, if we are engaged in intellectual pursuits and exploring the fields of science, we are apt to attach undue importance to that special line of activity, and wish that our neighbour could be as interested in it as we are; while he who

may be deeply interested and actively engaged in humanitarian work thinks it is the one thing needful for the progress of the world; and another neighbour, who is devotionally inclined, spends nearly all his time in religious contemplation and prayer, and may perhaps pity the others for being engaged in what he considers the unrealities of life; yet each one of these is doubtless pursuing exactly the right path which is necessary for his individual development, and for the harmony of society. We need development along *all these lines* ere we can be perfect men and women, and we may perhaps take up one particular line of effort in one incarnation, and another in a succeeding one, and the world could not dispense with the services of either the scientist, the humanitarian or the man of devotion. Each is necessary unto the harmony of the whole, and we should learn to have active sympathy for each other, and to realise that each one's way is right and proper *for him*, at his stage of development.

In Mrs. Besant's lecture on the "Law of Duty,"—delivered before the Convention of the Theosophical Society, held at Benares in 1902,—she says: "Duties are obligations we owe to those around us, and every one within our circle is one to whom we owe a duty. What is the duty that we owe to each? It is . . . the duty of reverencing and obeying those who are superior to us, who are above us; the duty of being gentle and affectionate and helpful to those around us, on our own level; the duty of protection, kindness, helpfulness and compassion to those below us. These are universal duties, and no aspirant should fail in the *attempt* at least, to fulfil them; without the fulfilment of these there is no spiritual life."

Then she goes on to speak of a higher duty than that enjoined by the mere "letter of the law," and says:

"Whenever a person comes within our circle of life, let us look to it, that he leaves that circle a better man, the better for his contact with us. When an ignorant person comes and we have knowledge, let him leave us a better informed man. When a sorrowful person comes to us, let him leave us a little less sorrowful for our having shared the sorrow with him. When a helpless one comes and we are strong, let him leave us strengthened by our strength, and not humiliated by our pride. Everywhere let us be tender and patient, gentle and helpful with all.

"What are we here for, save to help each other, to love each

other, to uplift each other? . . . Watch how your influence affects others: be careful how your words affect their lives. Your tongue must be gentle, your words must be loving; no slander, gossip, or harshness of speech, or suspicion of unkind motive, must pollute the lips that are striving to be the vehicle of spiritual life. The difficulty is in us and not outside of us. It is here in our own lives and our own conduct that the spiritual evolution must be made. Help your brothers, and do not be harsh with them. Lift them up when they fall, and remember, if you stand to-day you too may fall to-morrow, and may need the helping hand of another, in order that you may rise.

Every scripture declares that the heart of the Divine Life is Infinite Compassion. Compassionate then must be the spiritual man. Let us, in our poor measure, in our tiny cups of love, give to our fellow man one drop of that ocean of compassion in which the universe is bathed. You never can be wrong in helping your brother, and in putting your own needs behind the supplying of his wants.

That and that alone is true spirituality, and it means coming back to the point from which we started. It means the recognition of one Self in all. The spiritual man must lead a higher life than the life of altruism. He must lead the life of self-identification with *all that lives and moves*. There is no 'other' in this world; *we all are one*. Each is a separate form, but one Spirit moves and lives in all."

In considering the various aspects of morality it seems evident that the lower grades of it are not connected with the religious sentiment in man, but in its higher phases religion is its *foundation* and *motive power*. Religion may be defined as the recognition by the soul of man, of its relationship with the Supreme Spirit, and the rendering of allegiance to that Spirit as the source of its life and all its powers, physical, mental and spiritual. Furthermore, when this relationship is *fully* recognised, it also implies an intimate relationship with all other souls. As Mrs. Besant said in her lecture previously quoted: "It means the recognition of one Self in all." "There is no 'other.' There can be but one source of life: One Spirit which pervades the Universe. 'In Him we live and move and have our being.'"

When a certain Master of old gave that injunction to his

disciples—which, being of such a superior grade of teaching, must have seemed very strange to them in contrast with the old Jewish adage, "An eye for an eye and a tooth for a tooth"—He gave as a reason for practising this new ethical code, which included love for our enemies, blessings for those who curse us, and good deeds to those who hate us, the following: "That ye may be the children of your Father which is in Heaven; for He maketh His Sun to shine upon the evil and the good, and sendeth his rain upon the just and the unjust."

As the Divine love is continually outflowing to all creatures, irrespective of merit, we are instructed to let our love flow outward to all—even to those who hate us.

On the higher plane of morality it is not enough that our outer acts conform to the right standard; our very thoughts should be wholly pure, loving and helpful—yes, even to our innocent fellow creatures of the animal kingdom. When the Master, Jesus, was asked, "Which is the great commandment?" He replied: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; this is the first and great commandment; and the second is like unto it: Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." In another place we read: "*Love is the fulfilling of the law.*"

Does the mother whose heart is full of love for her children, for whom she is ever ready to sacrifice herself, need to refer to works on morality to guide her in her relations with them?

Though one may have at his tongue's end the fundamental precepts of all the religions of the world, and all its ethical codes, how little will it avail if the heart does not overflow with love to his fellow creatures.

That the Nazarene Master considered Love to be the essential spirit of religion, as well as the mainspring of morality, is shown by the crucial test of fellowship which he proclaimed to His followers: "By this shall all men know that ye are my disciples, that ye have love one to another,"—not that ye accept any particular form of belief.

W. A. ENGLISH.

SELF-CULTURE

OR

THE YOGA OF PATANJALI.

[Continued from p. 845.]

THE BHUVARLOKA.

THIS is the world of the starry heaven, whose partial knowledge forms the subject of ancient Astrology, and to a certain extent of modern Astronomy.

The relation of the world of stars to the sun is evident. The sun is a star himself; and one portion of solar knowledge must deal with his movements among the stars. These stars then, with the planets and asteroids, form part of our investigation as we advance in Yoga. Patanjali says in his 27th and 28th aphorisms that by *samyama* on the moon is obtained the knowledge of the constellations, and by *samyama* on the pole-star, the knowledge of the motions of the stars. In order therefore to have a knowledge of the astral region one must turn his attention to these two attainments. All that should be known about the astral region in this connection is that such a region exists independently of the lower region, the *bhûrloka*, and that this region has a vast influence upon the life of man. The commentary therefore takes but short notice of this region. But it is quite plain that to the questioning mind of the Yogî a vast field of research and knowledge lies open in the astral region. But to this I shall revert later, when tracing the process of the development of this attainment. Now I shall take up the *svarloka* which will take greater space.

THE SVARLOKA (HEAVEN).

This as seen consists of three planes—

1. The *Mahendraloka*.
2. The *Prâjapatyalo*.
3. The *Brahmaloka*.

The *mahendraloka* is inhabited by six races of beings. The *tānmātras* form the external covering of these beings, as the gross

bhûtas form our external covering. The names of the six races are given in the text. The general characteristics of this region are given. Nothing is given to distinguish one race from the other. All these races possess the power of creating whatever they desire for themselves by the mere operation of their wish. They possess the eight powers, *anima*, &c. They are very beautiful. They live a life of the enjoyment of desires. Their bodies are not given birth to by parents. They come into existence by the mere force of their good actions. They have the company of beautiful partners. These are classes of beneficent spirits and are connected with man through his *tānmātric* body. Virtuous men and women who pass their lives in the ordinary fulfilment of the duties of life pass on after death to this state of life. If they have had any desires which have not been fulfilled, they have then the power of satisfying them to their heart's content. All the injustice of environment and circumstance which might have kept them out of their just enjoyments disappears while they are in the heaven of *mahendra*. If they have passed their lives in the enjoyment of family affections, and the careful performance of the duties of the household, they would have in heaven a very much heightened sense of the enjoyment of these affections.

Wife, husband, child, brother, sister, father, mother, all make their appearance there for him by the mere operation of his wishes, although these relatives might actually remain on earth for the time being. He creates a separate world of his own.

It is only the higher and purer emotions of life that have their fructification here. The grosser desires find no sympathetic chord in the matter of this world. The bodies of this world are made only of pure *tattvas*. The grosser emotions find corresponding *tattvas* in the *bhûrloka* regions of *naraka* alone. And therefore while the grosser desires mean a going back to the *narakas* for the time being, a visit to the heaven of *mahendra* means a distinct advance.

This however is the lowest heaven. The next higher region is the *mahârloka* of the *prâjâpatis*. Five classes of *devas* are said to live here. Their names are given in the text. They can control the *mahâbhûtas* according to their desires and they live on in contemplation. Men who are given to a life of contemplation, and pass their lives in the scientific or artistic manipulations of the gross king-

doms of nature (the *māhābhūtas*) while on earth, pass on after death to this state of life. They live on in the constantly repeated enjoyments of the pursuits of their earth-life, very much heightened, quite unhampered, and thus building up the experience of one life into the power of the future.

The highest region of heaven is the *brahmaloka*, the region of *manas*. This region has three planes, the *janaloka*, the *tapoloka* and the *satyaloka*, each being higher than the preceding one.

The *janaloka* has four classes of divine beings as its denizens. Their names are given in the text. They hold entire power over the *indriyas* and the *elements* (*bhūtas*). They can dispose of them in whatever way they like.

The *tapoloka* is inhabited by three classes of beings; names are given in the translation. They have power over the *bhūtas*, the *indriyas*, the *prakrtis* and the *tanmātras*. They are given to contemplation. Their mental powers are directed to the regions above them. They have free, unchecked scope there.

The last and the highest region of the *svarloka* is the *satyaloka*, inhabited by four classes of beings. Their power extends to *mūla-prakṛti* itself. Each of these four classes is higher than the preceding one. Those men who have passed on earth a life of *samprajñāta* Yoga pass on to this region. The four stages of the cognitive trance—*vitarka*, *vichāra*, *ānanda*, and *asmitā*—give characteristic life to these four classes. He who has only begun to feel an interest in the discovery of nature's secrets in any department of scientific investigation, becomes an *achyuta* and lives in a state of *savitarka samādhi*. Those who have passed their lives in the state of *savicara samādhi* live there to compare and judge, and try to solve the mysteries of the universe. In the higher stage of *sānanda samādhi* the mysteries of nature are constantly dawning upon them, and they live in a constant light of intellectual elation. In the highest *sāsmīta* state they feel their daily progress; their mental power is daily increasing and they are tending towards higher and higher intellectual grasp.

This is evidently the *devachan* of Theosophical writings, though differing somewhat as to the details of classification.

All these, says the commentary, form part of the phenomenal universe. The *videhas*, and the *prakṛtilayas* range higher. They have to do with the higher form of *samādhi*.

Thus we see that in the *svarloka* are denizens twenty-two classes of *devas*—six in the *mahendra*, five in the *prājāpatya* and eleven in the *brahmalokas* respectively. Those that live in the *mahendraloka* have their consciousness centered in *tānmātric* life. Those that live in the *prājāpatya* world have their consciousness centered in intellectual emotions, the world of art and beauty.

The denizens of the *brahmaloka* devote themselves to higher intellectual life. All these phases of life are seen in man. It is in fact these *devas* who rule the world of man from their higher seats. The *purusha* must pass through all these kingdoms before he reaches the state of *apavarga*. It is only through the human stage that consciousness can pass from the lower to the higher stage. The human state is for action, the state of *svarloka* for real enjoyment, characterization and upheaval.

According to the teachings of the Sankhya philosophy man is first a triple entity. First the *sthūla śarīra* or gross body, second the *linga śarīra*, and third the *purusha*, the principle of consciousness.

The *linga śarīra* is really made up of eighteen principles.

Thus Kapila says: *Saptadaśaikam lingam* 9. III.

The seven, the ten and the one are the *linga śarīra*.

The seven are the creative principles—the *buddhi*, the *ahankāra* and the five *tanmātras*.

The ten are the *indriyas*, the five powers of sensation, and the five of action. The one is the *manas*.

Vijñāneshvara explains this aphorism somewhat differently. He says that the *linga śarīra* is always spoken of as consisting of seventeen parts only, not of eighteen, but he adds that in this seventeen-fold division the *ahankāra* and the *buddhi* are considered as one only. Practically it therefore comes to the same thing. The *linga śarīra* consists of all the principles of the Sankhya philosophy except the *māhābhūtas*.

It is sometimes said that the *linga śarīra* has another subtle vehicle besides the gross body and it is then said that the *purusha* has really three vehicles, the *linga śarīra*, the subtle body, (*sūkshma śarīra*) and the *sthūla śarīra*; at other times the *linga* and the subtle bodies are spoken of as one.

It is really the *linga śarīra* that goes to the various *lokas* for

purposes of evolution, taking up a *sukshma* or subtile body in every *loka*, such as is necessary for the life of the particular *loka*.

All these principles are both macrocosmic and microcosmic. (*Samashti rupa and vyashti rupa, sâdhârana and vishesha.*)

The macrocosmic appearances of all these principles are the *lokas*, the microcosmic appearances their individual denizens.

The *linga sarîra* as we see is composed only of matter belonging to *lokas* above the *bhûvar* or *antarikshaloka*. The Astral world and the *bhûrloka* are both considered as modifications of the *mahâbhûtas*. The ethers also are classed as *mahâbhûtas*; and all the modifications of matter on the fourteen planes of the *bhûrloka* are also *mahâbhûtas*.

The *linga sarîra* when coming down to the *bhûrloka* first puts on the subtile garb of the *antarikshaloka* and then incarnates into the regions of the *mahâbhûtic* world. We are familiar with the bodies which it takes on our earth. It takes similar bodies on all the planes of the *bhûrloka*, the *narakas* as well as the *pâtâlas*. Their general characteristics are given in the text.

To us all these *lokas* are of importance as they have to do with our *post-mortem* states of existence.

According to this conception of the constitution of man, we find then that the *purusha* functions ordinarily in seven *lokas* through the *linga sarîra*. In the *linga sarîra* the innermost and the one pervading and surrounding all others is the *buddhi*. In this shows itself the *ahankâra*, in that the *manas*, the ten *indriyas*, and the five *tanmâtras*, each being inside the other and pervading and surrounding it too. In this *linga sarîra* again condenses the ethereal body of the *antarikshaloka*, and thus comes down, or in this shows itself, the body of the *bhûrloka*. The *linga sarîra* of man as he leaves the body of the *jambudvîpa* goes out with the ethereal body of the *antarikshaloka*. From here it may go to the other regions of the *bhûrloka*, ordinarily the *narakas*. It must however drop the ethereal vehicle which has been responsible for the maintenance of the body just left, simply because it cannot serve the purpose of maintaining another body in another part of the *bhûrloka*. It is sometimes said that the *linga sarîra* which has become saturated with excessively dirty *talvas* takes a new birth in appropriate *narakas*. The fact may however be put in another way. It might be that the ethers of the *antarikshaloka* only eliminate such portions

out of this subtile body as have a special connection with the work of the physical body on the plane of *jambudvîpa*. The other portion however re-arranges itself according to the *karma* of the *jiva* into a new body appropriate to the next state of life.

When the *narakic* body is thus dropped, then is the *linga sarîra* free to live in its proper worlds; and they are the *tanmâtric* and other *lokas* of the Heaven world, which have already been described. The tendencies which are akin to those of the denizens of the world of *mahendra* are worked out first, then those of *prajāpatiloka*, and then again those of the *brahmalokas*. It is by living in these worlds one after the other, that the *citta* develops and strengthens its *dharma*s. By the operation of the law of *vasana* the *karma* of the past has created in the *citta* a sort of appetite for such material as is the most appropriate for strengthening the higher emotions and the intellectual and spiritual powers of the *linga sarîra*. This material is supplied by the pure atmosphere of the subjective *lokas*, which the *linga sarîra* takes in, and upon which it thereafter thrives. In the next life the *linga sarîra* is stronger for the good work of the past.

I shall now proceed to show how by *samyama* upon the sun all this knowledge may be acquired. It is an important point of study. It involves in fact the pointing out of the line of inquiry which should be followed by any one who wishes to obtain all this knowledge.

It is only possible to mark the general stages of the inquiry. Detailed discussion would be out of place here.

We study then first of all, say the movements of the sun in relation to ourselves. These lead us to effects. By the merest observation, we begin to see that the sun is the immediate source of all the physical life of the planet. We travel all over the earth. We classify the different kinds of animals, vegetables and men found in different zones of the earth, and we take note of all the conditions of life which vary with latitudes and longitudes. We take note of the shape of our planet, its various natural divisions, its mountains and planes, its rivers, and lakes, its oceans and its lands—all the physical phenomena, in fact, which we can observe to begin with, with our ordinary senses.

Having done all this, we try to find out for what phenomena of our planet the sun is responsible. The different conditions of earth-life at various times of the year lead us naturally to find the source of all this life in the sun, who gives us the seasons and the alternate

conditions of the day and the night. Why should all nature go to sleep in the night and to work in the day? Why should there be seasonal and climatic differences? Why should there be differences in the physical life of the various species and genera and individuals of the various species on the face of our planet?

Studying all the physical phenomena of the earth, and trying to answer all these questions, we find in the words of the old Vedic seer that the sun is the life of all that moves or is stationary (on the earth).

"Sûrya âtmâ jagatas tasthushaś c'a."

Or, the Sun and the Moon are the maintainers and sustainers of life.

"Sûryâ c'andramasau dhâtâ."

The researches of modern science have established that whenever chemical action is set in by the action of light, some rays of light are always absorbed by the combining substances which thereupon appear as a new substance. Now light is ether vibrating at a certain rate. It is only another way of expressing the same thing to say that ether vibrating at a certain rate is absorbed when chemical action is induced by light. This ether must remain in the body as long as the body does not break up. The Yoga student of the sun by studying this action of the solar rays in a number of cases comes to the conclusion (which is afterwards verified by clairvoyance) that every physical body on the face of this globe has a quantity of ether, individualized out of the common reservoir of astral ethers, which lives in the body. It is this which the Hindu philosopher calls the *sūkshma śarīra* of every physical object which serves as the vehicle of the *lingaśarīra*. It is the observation of such facts which leads the Yoga philosopher to the conclusion, that the sun is the maintainer and creator of all physical life—mineral, vegetable and animal, including man. The existence and work of all the systems of the human body is by and by traced to solar causes. Having gone so far the Yogî recognizes the existence of two bodies of all that moves or is stationary upon the earth as also the existence of two cosmic planes connected therewith,—the *Mahābhūtic* and the astral (*antarīksha*).

Studying the *Mahābhūtic* plane deeply he finds that there are five distinct appearances on this plane, those that are commonly

known as *prithivī*, *āpas*, *tejas*, *vāyu* and *ākāśha*, and from these he travels to the five connected ethers of the *antarīkshaloka*. These ethers are found performing a triple function, and producing three different classes of phenomena on the earth.

1. They maintain the different objects of the earth in different forms. These apparently are the solar rays which being absorbed in different substances continue and maintain the physical life of the various forms.

2. They commence certain changes in different objects which change old forms into new ones. These are the exciting solar rays, as Becquerel has named them.

3. They excite and develop sensation and help in its working. The luminiferous vibrations of ether are now recognized as helping in the sensation of vision and we can understand very well the meaning of the sun being the God of that sensation. We can also feel the heat of the sun, which means that the sense of touch also is developed to the extent of responding more or less directly to the calorific vibrations of ether. But the other senses are not yet so much developed as to receive directly the vibrations of the soniferous, the gustiferous and the odoriferous ethers. It is not the time now to enter into a discussion of the phenomena which would go to establish the existence of these five distinct etheric vibrations. What we are concerned with here is simply this, that the rays of ether are found performing a triple function and this so far is plain enough.

The sun, we thus find, sends forth three distinct kinds of rays. We further find that it is only under different conditions that terrestrial matter responds to these different kinds of rays. These three-fold rays do not act at every place, every moment of time. We are thus forced to the conclusion that planetary matter has also what may be called the three different kinds of *receptivities* and that it is only where a particular state of *receptivity* exists that the connected solar power acts. In other words we find that the planet is an output of the same five ethers in the state of *raji* (the *tamasic* state), while the sun is an output of the same five ethers in the state of *prāna* (the *rajasic* state).

When the fact becomes clear that the sun and the planet are two

different states of the same matter, we are at once on the portals of the higher state of matter.

RAMA PRASAD.

[To be Continued].

THE TWO DISCIPLINES IN THE GĪTĀ.

"IN this world, a two-fold discipline has been declared already by me, O sinless one; (that) by Jñānayoga for the Sāmkhyas (and that) by Karmayoga for the Yogis," says Krishna in Bhag. Gītā, III., 4. For the right understanding of this passage we shall have to discuss who are the Sāmkhyas and the Yogis referred to, why there should be these two disciplines in this world and what is the nature of each discipline. Throughout the Gītā, a distinction between two classes of men and two different disciplines is constantly referred to and this, among other things, gives a unity to the poem and proves that it was written by a single master mind and not a patchwork of various discordant elements as some critics think—II., 39 is the first passage which refers to this distinction. "This to thee has been declared, the knowledge of Sāmkhya; hear now this (knowledge) of Yoga." Chapter II. describes these two contrasted disciplines. Chapter III. and Chapter IV., 1—32 describe Kamayoga, and Chapter IV., 33—40 is a eulogy of Jñānayoga. Chapter V. starts again a discussion of the relations of the two disciplines and the unity of the goal they lead to, which is continued into Chapter VI. Chapters VII—IX., describe the special form of Karmayoga which it is the object of the Bhagavad Gītā to teach—devotion to Krishna, conceived as Īṣvara. Chapter XII. starts with the question asked by Arjuna, which of these two disciplines is the better. Krishna answers that the path of the (Karma) Yōgī is the easier path, an answer already hinted at in V., 6. The succeeding chapters are a wide digression from the main subject of the poem; it is only in XVIII., 47 that the thread is taken up, the course of evolution of the Jñānayogī is described, and the book winds up with a passionate appeal to Arjuna to follow the "most secret" path now revealed to him, that of devotion to Krishna.

Let us now consider what class of men are called Sāmkhyas and what yogis. Clearly there is here no reference to the followers of the Sāmkhya and Yoga Darśanas. These were heterodox schools, *i.e.*, they rejected the fundamental teachings of the Vedānta, that the Supreme Being, Param-Brahma, is the cause of the world (*nimitta kāraṇa*), its substance (*upādāna kāraṇa*), the inspirer of all activities, and hence the Moral Governor of the Universe. It will be seen in the course of this article that the Sāmkhyas and the Yogis referred to in the Gītā both have a Supreme Being as their goal. Hence Sāmkhya here means, as Hindu commentators unanimously explain, knowledge of Ātma and Yoga, the following of Karma (*Karmāmśhṭāna*).

The division of men into two classes, those fit from 'knowledge' and those fit for 'action' is based on a psychological fact. This fact is the difference between the two groups of the manifestations of psychic life—the affective states and the representative states. The affective states are those which are called "instincts, tendencies, impulses, desires, and feelings, all these and nothing else,"* what Spinoza calls "appetite" and Schopenhauer, "will." These states have a double aspect—motor manifestations, usually called 'expressions of the emotion,' and internal manifestations as pleasures or pains or compounds of them. Of these, the motor manifestations are 'essential'; the agreeable or painful states are the 'superficial.' Hence Ribot defines sensibility to be "the faculty of tending or desiring and consequently of experiencing pleasure and pain."† The affective states are what is fundamental in the character and constitute the relatively more personal part of the man. The representative states include, in an ascending scale, sensations, perceptions, images, concepts, etc., and tend more and more towards the impersonal. Of these the affective states form the lower stratum of man's complex nature, and "the intellectual dispositions form a second layer, superimposed on the first." . . . Excessive development of the intelligence frequently involves atrophy of the character, clearly establishing their independence. The great manipulators of abstractions, confined to pure speculation, tend to reduce their ordinary life to a monotonous routine, whence emotion, passion, the unforeseen in action, are as far

* Ribot's "Psychology of the Emotions," p. 390.

† *Ib.*, p. 2.

as possible excluded (Kant, Newton, Gauss, and many others). Schopenhauer was right in saying that many men of genius are 'monsters by excess,' i.e., by hypertrophy of the intellectual faculties. 'If normal man,' he says, 'is made up of two-thirds will and one-third intellect, the man of genius consists of two-thirds intellect and one-third will.' Is it not also a matter of common observation that these two factors, character and intellect, are often discordant? * Men of character constitute the majority of humanity and men of intellect a small minority. The former are fit for Karmayoga, because action associated with feeling is their predominant characteristic; we shall call them for convenience 'emotional men'; the latter are fit for Jñānayoga, because abstract thought is their characteristic, and we shall call them 'intellectual men.' The Sāmkhyas of the Gītā are what we have called 'intellectual men' and the Yogis 'emotional men' for whose special benefit the Gītāśāstra was promulgated.

Jñānayoga, the discipline of the 'intellectual men,' is briefly described in Bhag. Gītā, XII., 3-4, as the meditation on the Immutable, the Indefinable, the Unmanifest, the Omnipresent, the Inconceivable, the Set-on-High, the Unmoving, the Steadfast; such meditation should be accompanied by the control or inhibition of the totality of indriyas (the internal organs, the subtle organs of sense and action), absolute dispassionateness, and equal preference of the good of all beings. Two elements have to be recognized in this description of Jñānayoga or intellectual discipline, an element of meditation and an element of self-control or, as I prefer to call it, inhibition of the mind and the body. This element of meditation is pretty fully described in II., 11-30. In this passage, the question whether the immortal part of man is identical with or different from the immutable supreme Reality of the Universe is very carefully avoided; though the various commentators raise the question here, we have to notice that the Gītāchārya specially avoids it. This element of the intellectual discipline, that of the constant meditation on the immutability of the Noumenon behind man is called Sāmkhya-buddhi and its efficacy in burning all Karma-potentialities of compulsory rebirth, 'into ashes' and in helping a man to reach 'the supreme peace' is eulogized in IV., 35-42. It is further declared in IV., 34 that this jñāna has to

* Ib., pp. 390-391.

be learnt from 'seers of truth,' thus indicating that there is in it an esoteric part which the teacher of the Gītā does not proclaim. The next element of the intellectual discipline is the inhibition of mental and bodily functions. This element is called *Samnyāsa* and described in V., 17-28 as also in VI., 5-9. It consists of *Samadarśana*, an absolutely impartial outlook on the world, devoid of preferences due to personal likes and dislikes (V., 17-20), *Antahsukha*, rejoicing only in the bliss that is born of the Ātma and the pleasures that start from objects (V., 21-26), and the consequent perfect inhibition of the spontaneous activities of Manas and Buddhi (V., 27-28). This 'intellectual discipline' is a 'painful' one, (V., 6) 'of excessive afflictions' for embodied beings (XII., 7).

The other discipline is that of Karmayoga; the discipline of action—that fit for emotional men. The word 'emotional' is perhaps likely to be misleading. It has already been pointed out that action is the primary constituent of emotion, and the internal affection but secondary. Hence emotional men are men of action and their discipline is Karmayoga. Knowledge of this (yoga buddhi) is first propounded in II., 39-53. The essential point of this discipline is the cultivation of indifference to the consequences of one's actions to one's self in the shape of pleasure and pain. "To action is your right, not to (its) consequences at any time. Be not one who depends on the fruits of action. Let not your attachment be to inaction" (II., 47). "Established in yoga do (all) actions, giving up attachment, Dhananjaya, in success and in failure being equanimous; equanimity is called Yoga" (II., 48). The characteristic contrast between the practice of equanimity (*samatva*) prescribed for the man of action and the impartial outlook (*samadarśana*) recommended for the man of thought ought to be noticed. The first refers to the feelings of a man after an action; the second, before, or irrespective of, actions. The man of action cannot help acting; given a certain combination of circumstances, he *must* act in a certain way. Struggle will not avail. For "Actions are done solely by the qualities of *Prakṛti*," (III., 27); beings follow Nature (*Prakṛti*), what can restraint do?" (III., 33). The Lord of the world emits neither power of action, nor actions, nor the conjunction of action and (its) fruit. It is Nature (*svabhāva*) that moves" (V., 14). He cannot resist the impulse to action, but he can certainly keep under strict

control the feelings of exultation or dejection that are the secondary manifestations of the motor impulse. This is *Samatva*.

In the man of intellect the motor impulses are not powerful ; and this makes possible the cultivation of *samadaršana* which burns up the roots that determine action in uncontrollable grooves. This second discipline of non-attachment to fruits of action is also called *Buddhiyoga* in II., 49—51. It is again discussed in IV., 20—22. "Having given up attachment to the fruits of action, always content, unattached, though engaged in actions he does nothing. Desiring nothing, his *citta* and *ātma* (mind and body) controlled, having given up all covetousness, performing merely bodily actions, he is not stained. Pleased with what is obtained without effort, free from the pairs, devoid of envy, equanimous in success and failure, though acting he is not bound." The subject is resumed in V., 7, but enough has been quoted to indicate the nature of this discipline.

In Chapters VII., VIII., IX., XII., and XVIII., Krishna teaches the special modification of *Karmayoga*, which is easier even than what is called *Buddhiyoga* in Chapter II ; this central teaching of the *Gītā* is the dedication of fruits of action to Krishna, the *Īṣvara*, and taking refuge in Him. Chapter VII. deals with the difficulty of reaching Him, surrounded as He is by his creative activity which distracts men. Chapter VIII. deals with the question how one who has reached Him necessarily reaches the Supreme state. Chapter IX. opens with the promise to reveal the most secret, the Royal Science. It is the service of Himself, the *Īṣvara*, in obedience to man's better nature (*dāivī prakṛti*). "Thinking of none else, those men that serve me, to them, ever intent (on me), I bring full security" (IX., 22). "Whatsoever you do, whatsoever you eat, whatsoever you offer in sacrificial fire, whatsoever you give in charity, whatsoever of austerity you do, O Kaunteya, do that as a sacrifice to Me" (IX., 27). "Let your mind be full of me, be My Servant, Sacrifice to Me, prostrate yourself before Me" (IX., 34). This last half-stanza is repeated towards the end of the *Gītā*. "Those, verily, who, intent on Me, offer all their actions to Me, meditate on Me with undivided Yoga and worship Me, of them I speedily become the uplifter from the ocean of death and birth—wandering, their minds being fixed on Me" (XII., 6-7). This service of Him is then classified as of four kinds, called *jñāna*, *abhyāsa*,

jñāna, and *karma-phalatyāga*, of which the last is praised as the best (XII., 8—12). Then after a very long digression, this subject is again taken up in the very end of the book, and Krishna's specific teaching to Arjuna, the typical man of action, is summed up in the most impressive sloka of the whole book, XVIII., 66—69, which form a splendid climax to this splendid book. "Hear, again, what is most secret of all, My supreme word ; You are exceedingly beloved of Me, therefore I will say what is for your benefit. Let thy mind be full of Me, be My servant, sacrifice to Me, prostrate yourself before Me. To Me alone you will come. I make you a truthful promise ; You are dear to Me. Giving up all (other) Laws, take refuge in Me alone. I will deliver you from all sins ; grieve not."

The following extracts from H. P. Blavatsky's translation of chosen fragments from the *Book of the Golden Precepts* may profitably be compared with the above. "The paths are two . . . Seek, O beginner, to blend thy mind and soul. Shun ignorance and likewise shun illusion. Avert thy face from world deceptions ; mistrust thy senses ; they are false. But within thy body, the shrine of thy sensations, seek in the impersonal for the eternal Man . . . Shun praise, O devotee : praise leads to self-delusion." This is for the *Sāṃkhya*s. "If thou art taught that sin is born of action and bliss of absolute inaction, then tell them that they err . . . Shalt thou abstain from action ? Not so shall gain thy soul her freedom. . . . Have patience, candidate, as one who fears no failure, courts no success. Fix thy soul's gaze upon the star whose ray thou art, the flaming star that shines within the lightless depths of ever-being, the boundless fields of the unknown." This is for the *Yogis*. "When to the permanent is sacrificed the mutable, the prize is thine ; the drop returneth whence it came. The open path leads to the changeless change, *Nirvāṇa*, the glorious state of absoluteness, the bliss past human thought. Thus, the first path is liberation. But path the second is renunciation."

P. T. SRINIVAS IYENGAR.

H. P. B. AND THE LOTUS.

THE Lotus-flower seems to have a symbological relation with all the Messengers, Teachers, and World Saviours who appear on the surface of the earth from time to time, for the guidance of Humanity. Madame H. P. Blavatsky is one of such Messengers and the day of her departure is most appropriately styled The "White Lotus Day."

"In the Christian religion, in every picture of the Annunciation, Gabriel the Archangel appears to the Virgin Mary holding in his hand a spray of water-lilies. This spray typifying Fire and Water or the idea of creation and generation, symbolizes precisely the same idea as the Lotus in the hand of the Bodhisattva, who announces to Mahâ Mâyâ, Gautama's mother, the birth of Buddha, the World Saviour. Thus also were Osiris and Horus constantly represented by the Egyptians in association with the Lotus-flower, both being Sun-Gods or Gods of Fire; just as the Holy Ghost is still typified by 'tongues of fire' in the Acts.

"* * * The Lotus-flower represented as growing out of Vishnu's navel, the God who rests in the Waters of Space on the Serpent of Infinity, is the most graphic symbol ever yet made" ("Sec. Doc." I., pp. 406-407).

"All Avatârs have their source in Vishnu . . ." ("Avatâras," p. 28). ". . . You have read perhaps of the seven-leaved, Lotus, the Saptaparnapadma; looked at with the higher sight, gazed at with the open vision of the seer, that mighty group of creative and directing Beings looks like the lotus with its seven leaves, and the great Ones are at the heart of the Lotus. It is as though you could see a vast lotus-flower spread out in space, the tips of the seven leaves being the mighty Intelligences presiding over the evolution of the chains of worlds. This lotus symbol is no mere symbol but a high reality, as seen in that wondrous world, wherefrom the symbol has been taken by the sages. And because the great Rishis of old saw with the open eye of knowledge, saw the lotus-flower spread in space, they took it as the symbol of Kosmos, the Lotus with its seven leaves,

each one a mighty Deva presiding over a separate line of evolution." ("Avatâras," pp. 41-42, Annie Besant).

"In a chapter of the 'Book of the Dead' called 'Transformation into the Lotus,' the God figured as a head emerging from this flower exclaims:

"'I am the pure Lotus emerging from the Luminous Ones, . . . I carry the messages of Horus, I am the pure Lotus which comes from the Solar Fields' (Sec. Doc. I., p. 408).

From what is mentioned above the wise reader will have been satisfied that the Lotus does bear a relation with one who has to carry some "message," and who has been sent from the "Luminous Ones" or the Great Brotherhood of the White Lodge. Our ever beloved and revered H.P.B. was a messenger from the Great Ones, for she says: "The mission of the Planetary Spirit is but to strike the key-note of Truth. When once He has directed the vibration of the latter to run its course uninterruptedly along the concatenation of the race to the end of the cycle, He disappears from our earth until the following Planetary Manvantara. The mission of any teacher of Esoteric truths, whether he stands at the top or the foot of the ladder of knowledge, is precisely the same; as above so below. I have only orders to strike the key-note of the various esoteric truths among the learners as a body. Those units among you who will have raised themselves on the 'Path' over their fellow students in their esoteric sphere will, as the 'elect' spoken of did and do in the Parent Brotherhoods, receive the last explanatory details and the ultimate key to what they learn" (Sec. Doc. III., pp. 487-488).

Mrs. Annie Besant says: "Out of the whole band of Their disciples, ready and eager to serve, the Blessed Ones who guide the spiritual evolution of the race chose this one disciple [H.P.B.] to be Their Messenger and to bring the light to the world" (*Theosophy in India*, Vol. XIII).

True it is that H.P.B. may not be recognized by many now as a Messenger, as she was almost daily ridiculed, slandered, abused, misinterpreted and misunderstood while she was in her physical body. But yet her study and devoted work for her Mission of Theosophy amidst such storms and strains, shows that she was a great soul and proves her to have been one of the Messengers or

Saviours of the world who all were more or less similarly ill-treated by the ignorant masses. There appears a similarity on this point in the fate of all great occultists. We are aware how S'ri Krishna was not without his enemies, how He was "disregarded by the foolish when clad in human semblance." Lord Zoroaster was taken as a black magician and put into prison by King Vistasp, yet subsequently the King found out his mistake and became a devoted disciple of the Prophet. Prince Siddhartha was hated and despised by his father-king, when the latter heard that his son had become a Buddha, and was coming to him in the dress of a holy mendicant. Lord Jesus Christ was either stoned to death or crucified. Prophet Mahommed had to fly away to save His own life. Pythagoras was not free from similar disturbances. Jacob Boehme was compelled to leave his own native place. Bruno was burnt to death. Paracelsus was given a throw from a hill and killed. Prophet Guru Nanak was "the most unsatisfactory son" to his father. He was "like an eagle in the nest of a sparrow, and the sparrows did not understand the eagle, and they could not make out what manner of creature this was." And yet all of them are now recognized by people as the great World Saviours, or Teachers of Humanity.

And so if H.P.B. is recognized to-day as a Messenger only by a few, she will be fully recognized as such by many, in the course of time, as her teachings will be verified and corroborated by further researches, investigations, and the progress of science towards the nature of man and the Universe of which she wrote and taught.

NASARVANJI M. DESAI.

What I must do is all that concerns me, not what the people think. This rule, equally arduous in actual and in intellectual life, may serve for the whole distinction between greatness and meanness. It is the harder, because you will always find those who think they know what is your duty better than you know it. It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who, in the midst of the crowd, keeps with perfect sweetness the independence of solitude.—*Emerson*.

I admonish thee, whoever thou art that desireth to drive into the inmost parts of nature, if that thou seekest thou findest not within thee thou wilt never find it without thee . . . O, Man, know thyself! In thee is bred the treasure of treasures.—*Arabian Maxim*.

BĀLABODHINĪ.

CHAPTER II: ON THE ORIGIN OF JĪVĀS.

[Continued from p. 859.]

[NOTE.—The reader is requested to wait for the appendix in which the untranslated Samskr̥ta words found in this book will be fully explained—as appropriate English words to express their import are not yet chosen. Dr. F. Otto Schröder, Ph. D., who has in view the publication in due course of a dictionary of Samskr̥ta philosophical terms has kindly promised to help in the matter and to thoroughly revise the MS. of the said appendix before sending it to the press.]

Viśva, Taijasa, Prājña, Turīya, Pratyagātman, Paramātman, Kevalātman, and Arūpa-Brahman are the eight individual *C'its*.
Ĵāgrat, Svapna, Suṣupti, Turīya or *Dvaita-vṛtti, Sākṣi-vṛtti, Akhandākāra-vṛtti, Akhandaikarasa-vṛtti*, and the gross body are the eight individual *Ĵadās*.

Virāt, Sūtrātma, Antaryāmin, Puruṣa, Prakṛti, Cidrūpa-Brahman, Cid'chakti, and Arūpa-Brahman are the eight universal *C'its*.
Sthūla-Vikṣepa, Sūkṣma-Vikṣepa, Āvaraṇa, Māyā, Ahankāra, Mahat, Avyakta, and the gross body of the four-faced *Brahmā* are the eight universal *Ĵadās*.

Those that have directly cognised the SELF—after learning the nature of the aforesaid sixteen *C'its* (individual and universal) and sixteen *Ĵadās* (individual and universal) and after discriminating one from the other by the practice of *Samādhis*,—are alone entitled to be called *Sadyovideha-muktas* or persons that have attained immediate bodiless liberation.

Question.—You are not right in saying that there are many *C'its* when all the *Sāstrās* hold that the *Arūpa-Brahman* alone is *C'it* and all the rest are *Ĵadās*. Besides this, it is also wrong to say that the individual and universal gross bodies are the vehicles (*Ĵadās*) of the individual and universal *Arūpa-Brahmans* respectively, because, it is well-known that the said *Ĵadās* (or vehicles) respectively belong to the *Ĵīva* called *Viśva* and the *Īśa*, called *Virāt*. If the *Arūpa-Brahman* too be said to have the relation of *Ĵadā* (i.e., be said to be limited), then the *S'rutis*, that declare that *Brahman* is untainted like the ETHER, become meaningless. It should therefore be decided

that *Brahman* the ultimate Principle is unlimited by *ġada* (or matter of any grade).

Answer.—The fourteen *ġadās* undergo *laya* when the aspirant for liberation, aided by the strength of *Sāṅkhya-Yoga*, neutralises each of the seven individual *C'its* (beginning with *Viśva*) in their ascending order by merging them respectively into the seven universal *C'its* (beginning with *Virāt*) in their ascending order. Thereafter the gross body to which *Viśva* was attached and the gross body to which *Virāt* was attached must be said to belong respectively to the individual and universal *Arūpa-Brahmans*. Subsequently, in the state which transcends bodiless liberation, the remaining three parts too (*i.e.*, the last of the eight individual and universal *ġadās* and the last of the eight individual *C'its*) will become neutralised and the *Arūpa-Brahman*, devoid of form, will alone thereafter endure. Therefore the *S'rutis* that maintain non-attachment are not irreconcilable. Even then it is highly incorrect to say that the *Vyaṣṭis*, *Viśva*, etc., and the *Samaṣṭis*, *Virāt*, etc., are *ġadās*; because the former are undoubtedly the worshippers or the meditators and the latter are the worshipped or the meditated.

Question.—It is not right to decide that the *Upāsana*s or meditations called *Samādhi* (of six grades) and *Yoga* (of fifteen limbs) should necessarily be practised. Why so? because, do not all, excepting the one *Arūpa-Brahman*, become *Saguna*s? It is admitted by all the *S'āstras* that even though the meditations on the *Saguna* aspect which are of various grades can quicken the effects of selfish *Karmās*, they can never be of any use for the purpose of final liberation. There are numerous *Upaniṣad* passages and their meanings which recommend that one should, for the purpose of liberation, inquire into and know the *Arūpa-Brahman*. Nowhere is it said that the *Saguna*-meditations, which give room to the doctrine of difference, are indispensable. Besides, in a certain *S'ruti*, we also find the meditator stigmatised as an animal. It is not therefore right to insist upon the aspirant for immediate liberation, who is said to be the best qualified student, to discern first and then to reject the minute sub-divisions of *C'it* and *ġada* pertaining to the *Saguna-Brahman*.

Answer.—The meditations on and the worship of the *mūrtis* (or bodies) of *Brahmā*, *Viṣṇu* and *Rudra* will alone become *Saguna-pāśana*. Even though *Virāt*, *Sūtrātma* and *Antaryāmin* are also

termed *Saguna-Brahmans*, their *Upāsana*s will not become *saguna-pāśana*. Why? because, do they not deserve to be called *Nirguna-pāśana* inasmuch as they are meditated upon by the unselfish aspirant and as they are parts of *C'its* devoid of bodies (or *mūrtis*)? When *Virāt*, etc., are virtually considered *Nirgunas*, is it just and reasonable to put down as *Saguna-Brahman* the four *C'aitanyās*—(*Parama*) *Puruṣa* and the rest—that transcend them (*i.e.*, the *Virāt*, etc.)? The *Kārya* and the *Kāraṇa* aspects of the three *guṇās* will give six sub-divisions. It can be said that *Virāt*, etc., are the three *Īśās* possessing the three *Kārya-guṇās* (out of the aforesaid six sub-divisions); and that the (*Parama*) *Puruṣa*, etc., are the three (*Īśās*) possessing the three *Kāraṇa-guṇās*. It may even be said that the three latter *C'aitanyās* (*Parama-Puruṣa*, etc.) are the *gaṇa* or secondary *Nirgunas*, that the seventh one, *i.e.*, *C'icchakti-Brahman* is the *mukhya* or chief *Nirguna* and that the eighth, *viz.*, *Arūpa-Brahman* is the *Nirgunātīta*; but it is not at all proper to reject the aforesaid, three (*Puruṣa*, etc.), as *Saguna* and as such insignificant. As the stigma attached to the *Saguna* worship—by the *S'ruti* which says that the *Saguna*-worshipper is an animal—refers to the worship of the *mūrtis*, there is no harm whatever.

The pure monists, on account of their love of ease and wayward tendencies, spoil the world by asserting that they have accomplished their liberation through the mere theoretical knowledge of the fact that *Arūpa-Brahman* alone is true, and also decry the *Saguna* aspects by prattling what they like, without practically realising, one by one in their ascending order, the three *Īśās* (*Virāt*, etc.) who are the *laya* centres of the three *Vācyārtha-ġtvas* (*Viśva*, etc.), and the three *Brahmans* (*Parama Puruṣa*, etc.), who are the *laya* centres of the three *lakṣyārtha-ġtvas* (*Ātma*, etc.); by means of the meditations called *Samādhi* (of six grades) and *yoga* (of fifteen limbs). If such monists were to peruse this, they are sure to be saved. Do not think that they will not give up their wrong notions even though they read this. Being in perfect accord with revelation, reason and experience, this will surely prove beneficial to the world.

Question.—Now it appears that the practice of the aforesaid *Samādhi* and *Yoga*—which are the chief means of discriminating and practically realising each set of the aforementioned grades of *C'its* and *ġadās*—is indispensably necessary. But in the *Sarasvatī-rahasyo-*

pañśad, six *Samādhis* alone are mentioned, viz., *Drśyānuviddha*, *S'abdānuviddha*, *Nirvikalpa*, *Nissankalpa*, *Nirvṛtika* and *Nirvāsana*. There ought to be an equal number of *Samādhis* for the purpose of discriminating the eight sets of *C'its* and *Ḥadās*. The number of *Samādhis* is therefore insufficient.

Answer.—When the eight factors (or grades of *C'il*), viz., *Ātma*, *Puruṣa*, *Prakṛti*, *Pratyagātman*, *Paramātman*, *Parabrahman*, *Kevalātman* and *C'ic'hakti* are respectively and gradually realised, one after the other, by the eight means (or grades of practices), viz., *Darśana*, *S'ravana*, *Manana*, *Nididhyāsana*, *Nirvikalpa*, *Nissankalpa*, *Nirvṛtika* and *Nirvāsana*, then, the fifteen grades of *C'its* and the sixteen grades of *Ḥadās* will become neutralised and the *Īva* thereafter remain as *Nirguṇātita-Arūpa-Brahman*. In other words the six *samādhis*, *Drśyānuviddha*, etc., are practices pertaining to the realisation of the six *C'its*, *Prakṛti*, etc. These points are but briefly indicated in this small work because they are taught and discussed at great length in the *Rāma-Gītā* commentary written only in the *Drāvida* language, and in the *Yoga-sāra* with its commentary written in the *Sanskṛita* language (by the same author).

Question.—This (*Anubhavādvaita*) *S'āstra* is without doubt consistent with the *Sāṅkhya-Yoga-Samuc'āya* doctrine (which teaches that *Sāṅkhya* and *Yoga* are equally important and should be practised together, as the said two supplement each other). Whereas the world-known *Suddhādvaitins* (i.e., the followers of pure monism) who adhere to the doctrine of *Kevala-Sāṅkhya*, assert that final liberation can be gained by mere knowledge alone and that that knowledge need not be supplemented by *Karma*, *Bhakti* or *Yoga*. The said *Asamuc'āya-Vādins* (who hold that knowledge needs no supplement whatever) are as much attached to worldly matters as other ordinary men, because they have no control over the *Vṛttis* of *Indriyas*, *Manas* and *Prāṇas*. If one were to reject it (i.e., pure monism or the *Asamuc'āya* doctrine termed *Kevala-Sāṅkhya*) and accept this (i.e., *Anubhavādvaita* or *Samuc'āya* doctrine termed *Sāṅkhya-Yoga*) there crops up one difficulty, viz., that it is so full of details as to frighten one out of his wits by its laborious methods of realisation and to induce him to doubt their very results. Hence it appears that the best of all doctrines is that of *Kevala-Yoga* which enables one to become unconscious of worldly affairs and by which

the body is made to lie motionless like that of the mountain-snake. Please therefore dilate upon it (the *Kevala-Yoga* doctrine) and quote authorities in support of your statements.

Answer.—*Kevala-Yoga* too aims at experiential knowledge pertaining to the union of *Ātman* and *Brahman*. It is neither *Hatha-Yoga* nor *Rāja-Yoga*. It is taught in the *Varāha* and other *Upa-ñśads* and it can only secure *Īvaumukti*. It is incapable of securing immediate *Videha-mukti* or bodiless liberation. As only the *Vṛttis* or modifications of *Indriyaś*, *Manas* and *Prāṇas*—and not those *Tattvas* themselves—are neutralised by the practice of *Kevala-Yoga*, it will bring about the cessation of worldly activities on the part of the practitioner who will consequently be admired and worshipped by the ignorant public. But those who are accomplished in DIVINE WISDOM will have no admiration for him, as in his case the *Tattvas* themselves have not been neutralised. These points are also discussed at full length in the *Yogasāra*. The aspirants for immediate liberation should therefore reject the *Asamuc'āya* doctrine and in all cases follow the *Sāṅkhya-Yoga-Samuc'āya* doctrine which is the best of all.

Question.—How can the *Vṛttis* remain after the neutralisation of their *Tattvas* (*Indriyas*, *Manas* and *Prāṇas*)?

Answer.—They will remain for some time more, like the scent of asafoetida or musk that sticks to the box in which either had been preserved for a time.

Question.—Then as the *Sāṅkhya-Yogin* would allow the *Vṛttis* of *Indriyas*, etc., to remain without being destroyed, he will be subjected to re-birth. If it be contended that, in his case, re-birth is impossible because he has brought about their *sarāpanāśa* and has reduced them to the condition of fried seeds, it will again be objected that he has then attained only *Īvaumukti* and not *Videha-mukti*. Do not the *S'rutis* and other authorities hold that *Sarāpamano-nāśa* is *Īvaumukti* and that *Arūpamano-Nāśa* is *Videha-mukti*? It is therefore incorrect to say that the *Sāṅkhya-Yoga* is superior to others.

Answer.—The *Sāṅkhya-Yogin* who has accomplished the *Sarāpanāśa* of his *Mano-Vṛttis* is, without doubt, *Videha-Mukta* because the *Arūpanāśa* of his *Manas-Tattva* has already been accomplished. The *Kevala-Yogin* who has accomplished the *Arūpanāśa* of his

whom we owe a great debt of love and consideration ; with our mental abilities, and with our present development of character: So it is not always possible for us to attain our ideal in our present life, but if we direct our efforts towards it as far as our opportunities allow this will bring us increased opportunities in a future life. And with regard to the last two of the ideals mentioned above, we have less limitation than with regard to the first two ; especially with regard to the building of character, for that lies in our own hands without reference to others. We can begin to work for this ideal even while we are still at school or in college, by recognising that the value of our school or college life depends more on the faculties we build up and on the habits of industry, method, and concentration that we form, than on the mere passing of examinations. All through life one ideal that we shall all do well to aim at is truthfulness, for it is the foundation of all morality. With it we should also combine manliness, which includes cheerfulness, courage, gentleness and uprightness. If all Hindu boys would take these qualities as their ideal, it would do much towards restoring the ancient greatness of India.

MAHĀBODHI.

(Continued from p. 700).

BUT in Buddhism there comes to the *anitya* and *dukkha* a third knowledge which was evidently wanting in the Brāhmanism of those days, owing to the exclusively pantheistic or theistic interpretation of the Upanishads. For it was rather late and mainly through the influence of Buddhism * that the Upanishads were subsequently looked at from the Advaita point of view—a process of which also the S'āṅkara Advaita was not yet the end, but a phase only. The third principal characteristic of the world is, according to the Buddha, its *substancelessness*. That there is nothing but the Ātman, and

* For centuries Buddhism was giving the *ton* in India, and it will become evident by and by that the influence exercised on Brāhmanism as well as on most other philosophical and religious systems by its flourishing universities, its assiduous cultivation of logic and theory of knowledge, its sagacious apologies and polemics, consists in infinitely more than the elevation of the Buddha to an incarnation of Vishnu. I believe, e.g., that the sharp antithesis of *kūḷastha-nitya* and *parināmi-nitya* in the Sāṃkhya is owing to the *anattā-vāda* of the Buddha, and not inversely, as is generally supposed.

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MAHĀBODHI.

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therefore every thing is a part (or ray, etc.) of the Ātman, was the prevailing doctrine of the Brahmins ; that the world and every thing in it is *not* the Ātman, that 'every thing is substanceless' (*sabbam anattā, sarvām anātmā*), was the then unheard-of thesis of the Buddha, unheard-of even in the Sāṃkhya-Yoga then existing, as is evident from the Buddha's criticism of his teacher's doctrine.* I do not mean that the thesis itself was new ; but the iron *consequence*, with which it was realized, was, indeed, perfectly new. There were wise men, so the Buddha himself tells us, who declared that neither material things, nor feelings, nor perceptions, nor dispositions, nor thoughts (the five Skandhas of Buddhism) could ever be the Self (Samy. Nik., XXII, 24), but they all were not consequent : they did not attain to separate with perfect sharpness the idea of the Absolute from that of the *Samsāra*, but either ascribed some idealized qualities of the latter, particularly "pure" consciousness, to the Absolute, or a more or less substantial being to the individual souls. E.g., if we read in the Katha Upanishad (IV., 2) : "Fools follow outward desires ; they run into the trap of all-spread Death. But the wise, having discovered immortality, do not expect to find the steady (steadiness) in unsteady things (*dhruvam adhrueṣṭu*)," that sounds thoroughly Buddhist, reminding us, e.g., of the Buddha's comparison of material things with a lump of foam, feelings with a bubble, dispositions with the stem of the plantain tree (consisting of nothing but leaves rolled one over the other), etc., in which only the foolish man can expect to find a solid kernel (*sāra*). But towards the end of the same Upanishad we meet again the favorite idea of the "thumb-big" Self (mentioned also in IV., 13), seated in the heart, which ought to be drawn out of the body "as stalk from grass," i.e., quite the same teaching which, according to Āśvaghosha, Ājāra Kālāma offered in vain to the Buddha.† And similarly it stands with *kadalī garbha ivāśāram* (IV., 2) and *niḥsāre*

* His words, though few (p. 695), show that he disapproved of that doctrine because of its teaching a substantial *jīvātman*. This is also clear from Buddhac'arita, XII, 69, *et seq.*, especially, if we, not following Cowell, translate *saty ātmani* by: 'if the [individual] soul is a real (imperishable) entity.'

† Buddhac'arita XII, 64 : *munjād ishtkēva*, Katha Up., VI., 17 : *munjād ivēṣṭkām*. The sources of Buddhac'arita might be older than Katha Up. The most striking accord to Buddhism in the latter is *dharma* used in the sense of 'object of sense' (IV., 14).

'*smiṇ śarīre* (I., 3) of the (doubtlessly post-Buddhist) Maitrāyaṇa Upanishad, with the beautiful saying of the Nārada-parivṛāja Upanishad (III., 14) : *Samsāram eva niḥsāram dṛṣtvā sāra-dīrḡkṣayā* "Having found, through the search for the essence, that the world is essenceless," and with so many other texts which all aim at the same idea as the *sabbam anattā* of the Buddha, but hit upon it only imperfectly. To entirely give up one's dear ego is, indeed, not an easy thing. Therefore the mentioned promise (p. 697) of the Taittirīya Brāhmaṇa : 'With this same personality he goes to the celestial world,' and therefore up to these days the tenacious view that in Brahma-Nirvāṇa the limited human consciousness is replaced by an infinite and "pure" consciousness, notwithstanding Māṇḍūkya Up. 7, and in spite of the old knowledge that "where there is a *twoness* so to say, there the one sees the other," etc., (Bṛh. Up. IV., 5, 15). How extremely difficult, indeed, it is to attain to a consequent *anatta-vāda*, is pretty well shown by the fact that, and the child-like arguments with which, even a S'ankara defended, in his S'āraka-Mīmāṃsā (I., 1, 5, 11), the theory of the spiritual nature of the Ātman.*

So, whereas the *Anitya-vāda* of the Buddha denies that any state or quality (*avasthā*, *guṇa* in Brāhmanic, *dharma*, in Buddhist language) can be everlasting, his *anātma-vāda* negatives the existence of any substantial bearers of those states and qualities, the existence of *guṇinah* or "quality-owners." It is difficult, without doubt, to fancy a thing consisting of its qualities only, without a substantial base; but it is altogether impossible to the consequent thinker to imagine it *with* that base. For if the base or substance has anything to do with its qualities, it must somehow partake in their change; but partaking in it ever so little, it ceases to be a substance, becoming subject to time. So it is necessary to say that where there is becoming and time (the latter being merely a subjective abstraction from the former), there cannot by any means be a substance, or : *there are no substances in the world, every thing being given to us as a becoming only, as a coming to pass, an event, a "dharma."* This is exactly what the Buddha meant by his *sabbam anattā*. And he laid

* This, as is almost every mistake of S'ankara's, is a mere result of his unfortunate orthodoxy which lay on him like a heavy chain, checking everywhere his free development.

so much stress just on this statement, because hereby alone our *whole* individuality is recognized as a bundle of causes and effects (*paṭic'c'a-samuppanna*), i.e., as annulable, i.e., as capable of redemption. Here as little as in pure Advaita a substantial being is delivered, but redemption means simply the ceasing of unsubstantial being, the complete and definitive extinction of individuality on the one side, and on the other—"for this antithesis there is no figure, no conception, no word, just because all these are taken from the objectivation of will (*tapā*), therefore belong to it (*samsāra*),* therefore are utterly unable to express its absolute counterpart which consequently keeps its place with us as a *mere negation*" (Schopenhauer, "On the doctrine of the negation of the will for life"). Here in an admirably clear statement of the greatest German philosopher (at present considered 'obsolete' by University lecturers) we have what the Buddha expresses in quite a similar way in Sutta-nipāta, V., 7, Majjhima-nikāya, 72, and other passages. To the Buddha there were two realms, absolutely different in every respect as a completely dark and a lightning-clear room. He *spoke* on the former alone and its deficiencies, thinking it useless, nay dangerous, to speak on colour to the blind, but he *led* to the latter.

The knowledge of the three characteristics, although the *conditio sine quā non* and the very base of the Buddha's doctrine, was not, however, looked at by him as his *principal* discovery. He would not have become a *tīrthakara*, the founder of a religious community, had he not been able to answer with certainty two questions : *Is emancipation possible?* and, *How is it possible?*

Before learning the Buddha's answer to these questions, it is necessary to know, how the problem looked to him ; which transformation the common Indian view of the Samsāra had undergone in the present case by the idea of the *trilakṣaṇa*. Evidently the doctrine of metempsychosis could not continue in the current form. For if, as the Buddha teaches, there are no substances, nothing steady in the world, but only a momentary flux of events,† it is a matter of course that there also cannot be any wandering souls, but that one life joins

* The words in brackets have been added by me.

† Even the very smallest particle of time is but time, and nothing in the world is for a moment out of time, i.e., out of becoming or change. This idea was perfectly present in the Buddha's mind, and only its elaboration to a theory (Kṣhanabhanga-vāda) belongs to a later time.

the other in exactly the same way as in the present life one moment of existence follows the other. As little, therefore, as the body, or the mind, or any of their ingredients, is in the next moment the same as in the preceding one, but represents a new apparition every time, as little the new-born individual is the transmigrated old one, but the *new-sprung continuation* of the latter.

So in Buddhism there becomes of transmigration a metamorphosis or transformation, a *complete renewal of soul and body*, differing from the momentary renovation of the individual within the single life only inasmuch as the single constituents come to appear but by and by (as, e.g., the remembrances in a gradual awakening) and in the modified form conditioned by the Karman (*kammam*)* now becoming effective of the total previous existence. By Karman, meanwhile, are meant here those dispositions, inclinations, volitions (*samskārāḥ, sankhārā*) which, though having originated in this life (or in some earlier existence), yet have not been able to change to deeds, because the present body and the external circumstances of the present life hindered their development.† Natural death, consequently, means that the present combination of the Skandhas (*khandhā*)‡ is no longer of use to the further development of the present dispositions, that in future the Skandhas have to combine in some other proportion than hitherto, and that in exactly that proportion which the whole of the existing dispositions is tending to.

Here, we cannot forbear saying a few words on the numerous Indian and European attacks upon this idea of a "metempsychosis without a psyche," and particularly on S'ankara's refutation of the theory of momentary flux (*kṣaṇabhanga-vāda*), because it has detained and is still detaining many a man from accepting the Buddha's logic. All these objections have in common this, that they demand a substantial bearer of the qualities, states, and actions of the individual, pretending that without such there could not possibly be

* I follow the custom to quote the stem of the Sanskrit, but the nominative of the Pāli Singular.

† Comp. the saying of old Victor Hugo: "I feel that I have not given expression to the thousandth part of that which is in me," and that one of Goethe: "The conviction of our continuance results with me from the notion of activity; for if I work restlessly up to my end, it is the duty of nature to assign me another form of existence, when the present one is not able any longer to endure my mind."

‡ The five elements of existence, see above, p. 939.

an individual identity and the consciousness of it. But this demand is beaten, as we saw, by the simple question whether the 'bearers' partake or not in their qualities. If so, they are not substances, but *dharma*s; if not, they are unconnected with the latter, and, consequently, unable to explain the identity in question. And the case becomes not better, but worse, if not a plurality of substances is asserted, but One Ātman "without a second," as with S'ankara. Says S'ankara (*Sūtra-bhāṣya* II., 2, 25): "And further, the philosopher of destruction (*vaināśika*) who maintains the momentary existence of every thing, would have likewise to maintain the momentary existence of the perceiving subject (*upalabdhi*); but there it is not possible, on account of the remembrance following the perception (*anusmṛiti*). . . . That [remembrance] is only possible with that same subject ("doer") who had [before] the [corresponding] perception. . . . And if he further, up to his last breath, recognizes as his own and as belonging to the same subject all his cognitions without an exception, and likewise attributes his past cognitions, from his birth, to himself as one and the same subject—how is it possible that the philosopher of destruction does not become ashamed of teaching the annihilation of the moment!" It is evident that S'ankara has not understood the whole problem,* likely because it was not offered to him in the right way, the Buddhism of his time being no longer that of the old days. Else he, who likewise taught the substancelessness of the Samsāra, *viz.*, in the form of the Māyā doctrine, would necessarily have accepted the *anātma-vāda* of the Buddha. Thus, however, getting confounded with the idea of a substanceless becoming, and being likewise unable to explain remembrance, etc., by means of substantial bearers of the individualities (because, in his conception, the whole *jīvātman*, as every *upādhi*, is transient, not substantial), he took refuge in the *Parabrahman*, incurring the same mistake which later on was perpetrated by Schopenhauer and Eduard von Hartmann explaining, or rather trying to explain, by the Absolute ("Wille" and "Unbewusstes" resp.) such mysterious facts as telepathy, instinct, etc. What a strange mistake, indeed, to believe that the idea of an entirely *transcendent* being, beyond space and time and plurality, "beyond the realm of

* His other proofs too are as so many blows in the air, imputing to the Buddhist what he just declines as a *contradictio in adjecto*: substantial causality.

revolves around the sun. It further shows him that not only the earth but various other bodies revolve around the sun. These are percepts to him and he considers that they embody true knowledge. To those of us who are not astronomers, they may embody knowledge, but not as a percept, only as a concept. And if in this case we let the concept take care of itself, we should be falling behind the times; because regarding this knowledge, which is but a concept to us in itself, we have a clear perception of its truth.

Thus the alchemy of the mind may transmute a physical or concrete concept into a mental or abstract percept; and by this means we come closer to an idea of what true knowledge may be.

Returning for a moment to our astronomer; let us examine another point in his observations which to him appears also to be a "simple apprehension of facts and relations," and that is that the various planets of the system, apart from their common revolution round the sun and apart from their relative size and position have no particular relation to or influence upon each other. Now that, for the most part, will be looked upon by them as a percept, but as a matter of fact that is as great a fallacy as the simple apprehension of their predecessors that the sun revolved around the earth; it is, equally with that, no true percept, but only a false concept. In this case, and it is the recurrence of such cases that doubtless led to the advice being given, it would be as well to "look after the percept and let the concept look after itself." We thus see how a limited perception of facts and relations may lead to a false conception of further facts and relations; yet it does not hinder us from perceiving that true knowledge may yet come from a simple apprehension of facts and relations; in fact from the simplest possible apprehension of them there may come the clearest possible comprehension of them.

True knowledge then, we may say, can be arrived at by a unification of the two aspects of knowledge, only by that; we must correlate our 'outer' experience, or perception, with our 'inner' or mental experience; but as we have seen that it is possible to form false concepts on account of a limitation of the perceptive faculty, it follows that before we can arrive at the unification of the two aspects of knowledge, we must have much more extended faculties and organs of perception and comprehen-

sion. And thus the matter resolves itself into a matter of evolution; and the end of that is the perfection of the organism in which the Ego, the perceiver and comprehender, functions; such a state of perfection that it will not be necessary to perceive *and* to comprehend, for the functions will be simultaneous. Having thus obtained a mental or 'inner' concept of the metaphysical condition necessary for the Ego to be able to assimilate 'knowledge', it may very well follow, as an argument, that only that which may be perceived by means of such a perfected organism can be described as *true* knowledge. But it apparently comes to something like this: The condition (if it can be called "condition") of the intelligence that functions through the perfect organ is such that there is no longer any 'outer' experience; for in consequence of the unification of the two aspects of experience it has become evident that there is nothing outside to cognise; the two have become the one, the one has become the all, and that which is—is True knowledge.

It is a wonderful tribute to the power of the human intellect that it can appreciate such a condition of existence, or rather such an unconditioned state of existence, even as a mental concept. To us, in the meantime, that conception is—as a modern metaphysician says that possibly conception *per se* may be and as our teachers say is—wholly derivative. It is not a concept that has originated in our own minds, or 'inner' experience, but has been given to us by wiser minds; and if we would make that concept a percept we have the way pointed out to us; follow in their footsteps. "Would ye be as These are? Live as They," and gradually the field of experience will widen and we shall perceive more and more clearly that that which now lies around us is temporary, impermanent, illusive, though not necessarily false; that that which we now can understand within us is imperfect, undeveloped, but that both are evolving and that eventually the time will come when the imperfect shall become perfect and the illusive become real, and we shall become possessors of True knowledge, because we shall be That Which Is.

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speech and thought," could ever be used to explain an *empirical* fact like remembrance and individual (not metaphysical) continuity. How can the *Atman* explain that I have only my own remembrances (and not those of the others too)? Empirical facts are explained by empirical facts only, and never by a principle which is a mere negation to us, or on which at best we can say "It is" (*astiti*, Katha Up. VI. 12), not knowing even then what we are saying. No doubt that everybody at all times has the unmistakable feeling of a something in himself which is not subject to time; but to refer to the *individual* this mysterious voice, is proved a *mistake* by earnest inquiry. Individual existence, in the Buddhist sense, may be tolerably fancied, if we compare our single lives with the reverberations of one and the same tone.

DR. OTTO SCHRÄDER.

[To be continued.]

TRUE KNOWLEDGE: WHAT IS IT? *

HAD this question simply been "What is knowledge?" it might have been more easily answered. I say "might" and "more easily" advisedly—because when one comes to a definition of what knowledge is, one finds oneself involved in much the same metaphysical labyrinth as is encountered in the endeavour to answer the original question. The clearest definition I have come across is this: "Knowledge signifies the simple apprehension of facts and relations." But it is so obvious that one may be at fault in the observations on which he bases his apprehension, that it is deprived of all its simplicity and is an insecure foundation on which to build. Other definitions are therefore to be sought for. And Webster's dictionary provides us with the following:—

1. The act or state of knowing: clear perception of fact, truth, or duty: certain apprehension: familiar cognizance: cognition.
2. That which is or may be known: the object of an act of knowing: a cognition.

* Asked at a Branch Training Class Meeting.

3. That which is gained and preserved by knowing: instruction: acquaintance: enlightenment: learning: scholarship: erudition.

4. That familiarity which is gained by actual experience: practical skill.

5. Scope of information: cognizance: notice. And Locke in his Essay on the Human Understanding says: "Knowledge, which is the highest degree of the speculative faculties, consists in the perception of the truth of affirmative or negative propositions." His synonym is "Wisdom;" but I think most of us have a feeling that knowledge is not by any means synonymous with wisdom, though it is used as such, as witness the case of the King who was called the "wisest fool in Christendom."

The poet Cowper has expressed the difference in a comparatively satisfactory manner, and says:

Knowledge and *wisdom*, far from being one,
Have oftentimes no connection. *Knowledge* dwells
In heads replete with thoughts of other men;
Wisdom in minds attentive to their own.
Knowledge, a rude, unprofitable mass,
The mere materials with which *wisdom* builds,
Till smoothed, and squared, and fitted to its place,
Does but encumber whom it seems to enrich.
Knowledge is proud that he has learned so much;
Wisdom is humble that he knows no more.

It will be evident by now that knowledge, like everything else has a dual aspect; it may be concrete and it may be abstract; it may be a percept and it may be a concept. If we take the advice of the late Professor Green who said, "Take care of the Percept and the Concept will take care of itself," we shall say that "knowledge signifies the simple apprehension of facts and relations," and in so doing the great mass of mankind, I imagine, think that they are standing on firm ground.

But are they? A simple apprehension of facts and relations showed our not very remote predecessors that the earth was the centre of the universe and that the sun revolved around it. But closer examination showed that that was not a fact, and so to-day a simple apprehension of facts and relations shows the astronomer that the earth

LETTER FROM BELGIUM.*

17TH JULY 1906.

THE President-Founder has just left us, on his way to Amsterdam, and there only remains now in our hearts and minds the image of his dear and revered person and the echo of his beautiful teaching.

Our last glimpse of him was at the station, at the trying moment of farewells, when even our dear grandfather, as he likes us to call him here, was moved: as the train started we saw our venerable President bend his head and join his hands, as if in prayer and calling a benediction on his children. May we be worthy of his teaching and example, of his work and devotion, of his large-mindedness, his benevolence and open, hearty love to all, great and small.

We would like to give a full account of the excellent lecture he gave on the Spirit of Unity and Truth, which inspires the work of the T.S. and which every earnest member ought to carry out in the world at large; but, as our space is limited, we can only mention it and add how the President taught us the possibility of making use in this task, of the most varied elements, each of us working according to his or her nature and temperament, with the greatest liberty and the largest tolerance, as real free-thinkers. "I would not remain five minutes in the Society I have founded," said the Colonel, "if this principle were not respected."

This lecture was delivered in French to the great delight of the audience; our orator using the language fluently, now with a gravity well fitted to the subject, now with a humour that awoke more than once a good, sound, hearty laugh.

The next Sunday—the President arrived on Friday evening and went away on Monday at noon—a large meeting was held for questions and answers; as it took place in the afternoon, our younger members of the Lotus Lodge and some of the little ones of the Golden Chain came too. It was a pleasant sight to see the Colonel welcoming all, his large, open and loving manner winning the little children, who went up trustingly to him with a confiding kiss and would not leave the room in spite of the tempting garden where they could run and play, before they had heard the President speak.

Many questions had been sent in, but the Colonel began by two of them which had been asked by some of the youngest members of the Lotus Lodge, and answered them, so as to be understood by

* As the President-Founder is now on the other side of the globe, we take the liberty of publishing this somewhat personal letter.—Ed.

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all, with a paternal love which went straight home to the hearts of the parents, as of the children.

There were of course questions about "Fakirs and Yogis"—"Matter and Force," "Miracles and Natural Laws," etc., etc., and answers given to satisfy all. Shall we ever forget the attitude of the President when he replied to a question sent in: "What were your impressions when for the first time you saw a Master?" and with what veneration he spoke. How familiarly he sat among a circle of friends—tea having been served—chatting with one, then with another—welcoming all who were introduced—giving an advice here, receiving a confidence there, taking an interest in every subject, entering into every plan, be it general or individual.

And again, the next day, when the Colonel went to Antwerp, to visit the Branch established there, he found time to stop, on the way to the local, at the house of a member who could not come to the meeting, her six months' old baby being ill; the President left comfort and hope there as everywhere.

He had been majestic at the drawing-room meetings in Brussels; here in the little room hired by a band of workers, settled on wooden benches and folding-stools, the President was as simple and homely as could be.

Here again questions, and answers, wise and sound and beautiful, telling the inquirers that there is no special Theosophical teaching, be it ethical or anything else, but only a human and a divine knowledge the same everywhere; that purity is our best shield and preserver; that Compassion is due to all, including the brother who has failed; for who among us has not sinned?

To one of the questions asked, the Colonel replied: "I am not afraid to say I do not know;" teaching us the lesson of real knowledge which only the "wisest and bravest of men" can learn.

The President had taken with him the photographs of the Head-quarters, of the Adyar library, of the gateways, of the school-children, etc., and also the address presented to him, engraved on silver. They were admired, as may well be thought.

Before leaving, a photograph was taken of the President, sitting with the members of the Antwerp branch on one side of him, and the members who had come from Brussels with him, on the other. The President was also photographed alone and we hope very soon to send some of these photos to Adyar.

We regret not to be able to send also the last beautiful picture referring to our visit in Antwerp, that of the President, in the travelling-car surrounded by friends, his sons and daughters, as he calls them, with their own little children, while on the platform stood those who had come to say good-bye—the whole being typical of that larger family, the Theosophical Society which our revered President has created, and to which his large throbbing heart is sending constantly mighty pulsations of life and love.

May they be answered by the love and gratitude of all, great and small, so that the strength and life our President-Founder is giving out so generously may be constantly renewed, until at last the great work for which H.P.B. and he founded the Society will be accomplished.

L. E. CARTER.

MAGAZINES.

The Theosophical Review, August, opens with the first part of a contribution on "The Rosy Cross in Russia," by a Russian. It is a historical article, dealing with 'Russian Masonry and Novikoff,' and has evidently been prepared with much care. "The Gnosis of the Mind," is a thoughtful paper by the Editor, Mr. Mead. "The Spiritual Life," by P. J. Srinivasa Iyengar, is a useful article. In his closing paragraph he says :

"The spiritual life, then, is not a new routine to be added to our daily life ; it offers no dogma to be piously believed, no round of ceremonial, new or old, esoteric or exoteric, to be gone through ; but it is a deliberate taking in hand of one's own self and a steady training of it, through success and failure, by utilising every experience, great or small, good or evil, till the individuality becomes a perfect organ in the hands of its Master."

Two important articles,—“Concerning the Pleroma,” by J. Redwood Anderson, and “The True Inwardness of Reincarnation,” by Charlotte E. Woods, are concluded in this number. In a letter to the Editor (Mr. Mead), Minnie B. Theobald criticises, at some length, and with the force of conviction, the statement made by Mrs. Besant in July *Theosophical Review*, that “actions are the least important part of a man's life from the occult standpoint,” and says : “what little I have gained from Theosophical study has certainly left upon my mind the impression that good deeds rank foremost among the qualifications for discipleship with all our spiritual teachers.” Our critic also quotes the following :

The Buddhic envelope or vehicle of high inspiration and direct perception which surrounds man like a womb is only set in activity and made to conceive true ideas when united to the fire of action, for within right action lies concealed the true *Âtmâ* by means of which THE MASTER alone works through the disciple.

Journal du Magnétisme (2nd quarter 1906). This number is mainly engaged with the “Preparatory Second Congress for the free practice of Medicine” which took place at Paris the 29th of May.

The Congress itself has been deferred to November. There are besides two other papers of some extent from the rich contents of which we will quote two passages at least. In “How to combat Constipation,” we read : “But of all the proceedings of auto-magnetism and auto-massage which may be employed without difficulty, the most effective and one of the easiest is as follows: Being upright or, better still, lying on the back, in the position *genu pectorum*, contract and release alternatively the muscles of the abdomen. It results from this gymnastic procedure, constituting an elemental *dance of the belly*, that the walls of the abdomen, the intestinal surfaces, and the mesenteric plexus—which exercises such a powerful action on the intestines—are in a natural way massaged by each other, stimulated, and excited ; that the peristaltic movements of the intestines are augmented, that the secretions must be more active, and that the slackness must disappear. Indeed, this beneficent gymnastic movement, within reach of everybody, repeated three or four times a day, modifies rapidly any constipation whatever, and makes disappear entirely, in a few days, those which, owing to the slackness of the intestines, are not yet chronic.” “On transport at a distance, by means of a magnet, of neuropathic states from one subject to another” (p. 67) : “Suppose there be a subject, A, suffering from right hemiplegia and in the state of waking,—we apply, as described, the magnet to his head, the north pole to the right side, and we hold it in a horizontal position for about five minutes. At the end of this time, without saying a word, we put it on the head of a subject, B, put, beforehand, into the state of hypnotic lethargy and set in a neighbouring room. Almost instantaneously, the subject, B, perceives a concussion like a small electric discharge ; the whole right side becomes hemiplegic, and when you direct him towards the awakening, or when, according to the usual proceedings, you make him pass to catalepsy, further, in lucid somnambulism, in this moment, when he speaks, he has taken the personality of the hemiplegic subject, he has the embarrassed speech of the latter, his hanging arm, his heavy walk. In one word : the morbid personality of the real hemiplegic transferrer has incarnated itself with all its characteristics, in the transferred subject with a veritable precision. In awakening, this transitory state disappears instantaneously under the form of imperative suggestion.”

at Cambridge University Library. Report of the Library Syndicate
100 “Year ending December 31, 1905.

Particularly interesting are the statistics of donations and exchanges and of new purchases. The figures of the former are as follows: United Kingdom 1175 vols., British possessions 501, United States 409, France 141, Germany 1216, other countries 386; and those of purchases: United Kingdom 42 vols., British possessions 9, United States 11, France 383, Germany 718, other countries 258.

La Verdad (July), the translations of "Isis Unveiled" and of "The Mass and its Mysteries" are continued. There is further a translation of "My Past Lives," from the *World* (New York), and a small paper of Mr. Arimi, on "The Spiritual Territory," and, finally, a translation of "Methodic Studies of the Secret Doctrine" from the *Theosophical Quarterly*.

Theosofisch Maandblad voor Nederlandsch Indie (July). This is the first number of the sixth volume. Dr. Steiner's "How to attain to Consciousness on higher planes" is continued, and further there are translations from Sinnett and Leadbeater, and the text of a public lecture held at Soerabaya on "Theosophy and Christendom." The interesting notice on the "Indian Press and Theosophy" shows that most newspapers of Dutch India draw, more or less often, by articles or notes, the attention of their readers to Theosophy.

Der Vahan, of Mr. Bresch (Leipzig), has ceased to exist, shortly after the editor's separation from the Theosophical Society; or rather, it has been suspended "for an indefinite time, at least till the next January." Thus we read in the "Schwanengesang" (song of the swan) introducing the twelfth No. (June) of the seventh volume. As the reason of his decision Mr. Bresch mentions his urgent want of rest from "incessant criticising and combating," which, "even where it is necessary and then meritorious by itself, yet is hostile and a hindrance to all spiritual progress."

Sophia (July) contains the highly suggestive study of M. Roso de Luna on "Vermes, Aster, Arbor," (animal and vegetable metamorphoses) and the interesting paper of Rafael Urbano on "Apollonius in Spain," besides Dr. Pascal's "Brotherhood" and a "Hymn to the Palm."

Received with thanks: *Revue Théosophique* (July), *Theosophie* (Antwerp, July), *Bulletin Théosophique* (July), *De Theosophische Beweging* (July-August), *De Gulden Kelen* (July).

Theosophia, July, comes to us in an improved dress and has the following table of contents: "Old Diary Leaves" (which will be continued), by H. S. Olcott; "Rembrandt," by "J. L. M. Lauwe"; "The Theosophical Conception of God," by Dr. M. Schoenr

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"Notes on the Study of the Kabala," by L.V.T.; "Theosophy and Science," by W. T. Mettler; "Foreign Correspondence," by Sofie Pieters; "Yet another View regarding Wealth," by M. C. Terwiel; also Reviews, and "Notes from Far and Near."

The Theosophical Gleaner, August. After the 'Editorial Notes' we find the following articles: "The Growth of the Animal Kingdom," (to be continued) by a 'Tentative Theorist'; "Mr. G. E. Sutcliffe on an Error in La Place's Equations," by A. E. Thierens; "The Eras of the Shu King, and its Four Books" (continued), by Fio Hara; "Universal Brotherhood," by an 'Esperantist' (concluded); "The Tortures of the Personal Man," by J. D. Mâhluxmivâlâ; "Occult Masonry" and other matter.

Theosophy in Australasia, July. After the interesting 'Outlook' items we find the following articles: "Man and the External World" (first portion), by W. A. Hart; "The Eye and the Heart Doctrines" (brief but valuable); "The Lost Track," by M.E.T.; "The Reason Why," by Ina Wren; "Thought, Consciousness, Life," by H. W. Hunt; and the first portion of a paper on "Ideals," by Ethel B. Wood.

The N. Z. Theosophical Magazine. The July number concludes the article on "The Highest Problem of Theosophy," by R. H. Foltow-ing this is an excellent "Talk to Branch Members," by Marian Judson; a paper on "Bishop Neligan and Theosophy," also considerable interesting miscellaneous matter.

Central Hindu College Magazine, August. We are glad to learn that "the foundation of the new Kashmiri College was laid on July 17th, and that, owing to the kindly sympathy and support of His Highness the Mahârâja, and the Resident, Sir Francis Younghusband, the success of the Institution is assured. This number contains the following articles: "India's Daughters" (Chând Bibi), by J. M. Davies; "The Need for Vernacular Education," by K. S. Muthuswami Iyer; a few words on the "Caves of Elephanta," with an illustration of the entrance; "The Widow-Marriage Question," by Babu Satis Chunder Ray (adapted from a discourse delivered in Calcutta); "In Defence of Hinduism" (continued), by Mrs. Besant; "Ahalya Bai," by Vishwant Vinayak Pradhan; "The ways of the Rajaputras," "The Three Gunas" (concluded), by P. T. Srinivas Iyengar; also "Science Notes," and other matter.

Broad Views, for August, opens with one of the most important articles of the year—"How the Army might be made Self-Supporting," 100 "Petafel (late Capt. R.E). The writer thinks we may well

"wonder that the tax-payer patiently gives up his money to support the army when it might so obviously be organised, with its reservists, so as to be self-supporting." After the interesting serial story, "An Immortal Soul," by W. H. Mallock, we find a paper on "Count Cagliostro," by the Editor, and another, a powerfully written "Tribute to Henrick Ibsen," by Elizabeth Saville. "California in its Youth," by a 'Globe trotter,' and "Concerning Mental Healing," by Alice C. Ames, are both very readable articles. "What the Camera Saw," is an amusing satire by Leila Boustead.

East and West, for August, maintains its usual high standard of excellence by furnishing a great variety of interesting reading matter from numerous contributors.

The Light of Reason, August, is full of brief articles, all hope-inspiring and elevating.

The Message of Theosophy, published by the Rangoon T. S., is to be commended for the good work it is doing.

The Buddhist. The June number contains two very interesting lectures; the first was delivered by Revd. R. W. Hyde, M.A., before the Young Men's Buddhist Association, in Colombo in May last, his subject being "Faith." The second (an able reply to the first) was delivered two weeks later, at the same place and before the same Association, by D. B. Jayatilaka, B.A., Principal of Ananda College, his subject being "Faith or Reason."

The Brahma Gnana Patrika, is a Tamil periodical which is published at Tiruvalūr with the aim of spreading the teachings of Theosophy among Tamil-knowing people. We trust the Editor will receive the encouragement and support which his worthy undertaking merits.

The Srikrishnasukthi is a Canarese magazine with similar aims, edited by Karody Subba Rao, B.A., of Udupi.

Theosophy in India comes rather late for review but is a good number.

Received with thanks : *The Theosophic Messenger*, *The Vāhan*, *Light*, *Teosofisk Tidskrift*, *Omatunto*, *Modern Astrology*, *Banner of Light*, *Harbinger of Light*, *Indian Journal of Education*, *Christian College Magazine*, *The Dawn*, *Visishtadvaitin*, *The Mysore Review*, *The Indian Economist* (Calcutta), *The Indian Review* (Madras), *The Arya*, *The Phrenological Journal*, *The Arena*, *Mind*, *The Grail*, *The Lotus Journal*, *The Metaphysical Magazine*, *Notes and Queries*, *The Theist*, *Sri Valasini*, *The Muslim Patriot*, and numerous vernacular magazines.

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The *Tattvasarayana*.* The first part of this hitherto unpublished Vedāntic Itihāsa is before us. The entire work consists of three books known as the Jñāna Kanda, the Upāsana Kanda and the Karma Kanda. Each of these three books contains 8,000 verses distributed over 100 *adhyayas* and grouped under four *padas*. A noteworthy feature of the external structure of this work is that the twenty-four syllables of the Gayatri Mahāmantra are found to figure at the head of each set of 1,000 verses. It is proposed to continue the publication of this great work by issuing it in about 65 monthly parts of not less than 48 pages, demi octavo, neatly printed in bold Devanagari type. The work is to be edited by an able staff of Pandits—this department being under the general superintendence of Dr. F. Otto Schrader, Ph. D., Director of the Adyar Library. Part first (the sample issue) will be sent free on application.

PAMPHLETS AND BOOKLETS : "The World-law," by Professor Paulus; published by Oswald Kaestner, Tacoma, Wash, U.S.A.; "The Doctrine of Fate Disproved," by Dr. C. Thamo Tharam Pillay, Jaffna, Ceylon. Price 2 annas. "The Brahmans and Kayasthas of Bengal," a historical work by Babu Gerindranāth Dutt, B.A., M.R.A.S. (G. A. Natesan & Co., Madras, Re. 1.)

"Thoughts on Ultimate Problems," a 'Synoptic statement of two Theodicies,' by F. W. Frankland; third and revised edition. This work will be highly appreciated by metaphysicians. London, Philip Wellby, price one shilling, net.

CUTTINGS AND COMMENTS.

"Thoughts like the pollen of flowers, leave one brain and fasten to another."

We copy, hereunder, the main portion of Mr. Alexander Fullerton's timely contribution to the June number of the *Theosophic Messenger* :

"From time to time the business or social or religious world is staggered at the moral collapse of some leader in finance, society or the church. The revelation of long-existing evil seems incredible, and amazement almost surpasses horror. This is especially so in the sphere of religion, where the incongruity of doctrine with life, of precept with practice, startles as well-nigh impossible. Most of all is this so when a clergyman, a teacher, is discerned in opposition to the whole purport of his exhortations, really exemplifying the evils he is professionally combating. And then many a grieved and heartsick soul queries whether there can be any reality in

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religion itself, or at least whether the fallen one can at any time have been sincere. If he has been a writer on spiritual things, is not the whole of his writing vitiated by his exposure? Could he ever have been in genuine touch with the Real, ever have spoken truly of the Truth?

This is perhaps a natural revolt, inasmuch as it is so common, but it is not logical nor yet just. Certainly it is not easy to see how incompatible things can co-exist in the same character, and one does not understand that contradictions can mean anything else than wilful pretence. But in point of fact this is not necessarily so. So strange and mixed and complex is human nature that the most antagonistic traits, the most irreconcilable practices, are constituents of the same being. Historic characters amply verify this, but every private circle contains illustrations. It is simply because consistency is not, in fact, the rule in Nature's make-up, and if we judge as if it were we simply slip. A character may contain godliness and ungodliness, worldliness and other-worldliness, selfishness and unselfishness, generosity and greed, purity and impurity. And such must ever be the case until the one wholly dislodges the other. This is not to say that there is no moral standard, or that a person is not to be held to account for wrong; but it does mean that imperfection or inconsistency does not mean consistent badness.

More than this: it does not mean an invalidating of all good work. . . . The man and his work are often distinct. It would seem as if they must be alike. Yet they are not. Why? Ah, who can say?

Yet this much is certain. If we accept only the writings of truly perfect men, we shall have nothing but the authenticated fragments from Masters. If we throw away an instructive article, a disclosure of untraversed realms, a priceless exposition of Occult science because the writer's life has been short of his own standard, we are not only demanding what Nature does not affirm we are insisting on a state of things which does not in fact, exist. Some knowledge, some validity, some perception must have been his, or the outcome would not be so palpably valuable. Why reject the outcome because the outfit was in one way weak? We can use the Psalm even though a David wrote it.

Even more. The possibility of uttering spiritual truth means the possession of a spiritual instinct. The possession of such instinct means its evolution in ages past, and it means also the certainty of its triumph in ages to come. There need not even be ages: there may be only years. For the greatest of all force is spiritual force, and the strong will of a great soul may well break its hampers with a quickness and a thoroughness which will liberate the full glory, never again to be dimmed.

The Sydney Daily Telegraph (April 14th) has an article relating to a wonderfully gifted pianist of that city. We quote a few paragraphs.

A strangely gifted pianist. The relation of the conscious to the sub-conscious personality has been compared by Myers to the visible portion of an iceberg of whose total mass eight-ninths floats beneath the surface, and he regards it as holding together phenomena various as sleep, dream, memory, hypnotism, hysteria, genius, insanity, automatic hallucinations, ghosts, telepathy, clairvoyance, and the like.

The case of Miss Harrison having created so much general interest, the opinions of several persons who are likely to be in a position to throw some light upon the phenomena have been obtained.

The Awakening of the Power.

The story of the awakening in Miss Harrison of this hidden power is succinctly told by Mr. Frank Brewer, her brother-in-law.

Miss Harrison and her sister, he relates, came to Australia from England when they were mere children, the first-named being almost a baby. At an early age Mrs. Brewer imparted to her the rudiments of music, and at the age of 10 or 11 years she began to study consistently. Miss Harrison never had any other teacher, nor had she at any time taken any lessons in harmony and theory. As a matter of fact, it is said she was particularly weak in her knowledge of the latter branch of musical training. She studied sheet music as a child might the alphabet, and so rapidly acquired a facility for sight reading, beyond which she made no remarkable headway.

"About eight months ago," runs the story told to a *Daily Telegraph* representative, "she began to discard sheet music and to play in the style she now adopts. Her playing was formerly of the most ordinary character, and while she might have been classed as a good amateur, there was no abnormal feature.

"There was, moreover, a marked difference in style compared with what it is to-day. The hands rarely left the keyboard, and the lady had, if anything, a cramped and unattractive style.

"It was about 5 o'clock on a Sunday afternoon," proceeded the speaker, "when this remarkable change first came over the young lady. Mrs. Brewer and Miss Harrison had gone into the drawing-room, and sat down at a semi-grand piano. Miss Harrison then played five or six mellow chords of beautiful richness and exquisite coloring, and for the next few hours she went on apparently in a semi-conscious condition, playing some of the finest melody my wife says she ever heard in her life. Sweet, dreamy music, it was, fragmentary in composition, but bearing the theme of the master mind. That probably was the awakening, for these performances became more regular and increased correspondingly in magnitude and symmetry, until the player reached a stage of perfection that passes our understanding, and which satisfies us that some occult power is at work."

Questioned with regard to this initial performance, Mr. Brewer said: "Of course there was an exciting cause which led to this manifestation. There has, however, been no change in Miss Harrison's disposition, and she has the same modest and retiring bearing which characterised her years ago. Nor will she look upon a sheet of music now, unless particularly pressed to do so. It is worthy of remark, however, that if sheet music is placed before her, Miss Harrison at once lapses into her old-fashioned style, and quiet hand and finger action. In her 'inspired' playing, on the other hand, there is a remarkable change of style, and her hands rise in the most peculiar fashion, only to be guided back at the dynamical moment by some unknown force. Miss Harrison was perfectly conscious whilst performing on Saturday. She explains that during her recitals she imagines herself to be some little distance from the instrument, listening to the performance of another player. 'That's lovely!' interjects an individual. 'Yes,' she replies, 'isn't it?' impressed with the idea that another person is doing the work.

The opinions of various musicians who have witnessed Miss Harrison's playing are given at some length and then follows a letter to the Editor relating to the 'Sub-conscious Theory' which has been advanced. We quote the closing words:

The sub-conscious phase has been much discussed in recent years, and many weighty arguments have been advanced in its favor. But experience teaches the practical psychic that the sub-conscious mind cannot compose or create anything. The mind is but an instrument capable of being inspired with innumerable ideas, which come unsought and unconsciously from unknown sources. This being so, two propositions only remain; either inspiration comes to the player through the conscious, or unconscious telepathic transference from the minds in the audience, or it is the conscious inspiration of disembodied spirits acting upon the subjective qualities within the player's mind. As none of those used Miss Harrison's performance last Saturday night had in their minds the

music rendered, she could not have been inspired by any mind in the audience, therefore I can only conclude that Miss Harrison's hearers were listening to music inspired by inhabitants of the spirit-world.

There is, of course, the possibility that the lady is inspired by invisible entities; but it is also possible that she has suddenly reached a stage where the results of musical culture acquired in some previous life are made manifest.

* *

An Esperantist, contributes to the *Theosophic Gleaner* his views concerning the claims of Esperanto as an international language. We quote therefrom the following paragraphs:

"Shall that common language be English? We think it is not possible that the language of one nation should be accepted by all as international; moreover all the living languages are difficult and long to learn, and an utterly unphonetical spelling makes English impracticable for the majority of foreigners.

Should the common language be a dead language: Sanskrit, Greek, Latin?—Such languages might do for learned pandits or professors; but the mass of the people to whom Theosophy appeals would not and could not learn them.

The claims of Esperanto at present are that: 1st, it is extremely easy to learn; 2nd, it is already a 'widely diffused medium' and it begins to be officially recognized; 3rd, it presents unequalled advantages.

Tolstoy wrote in a public letter: 'I found Esperanto very simple. It is so easy to learn that, having received a grammar, a dictionary and some articles in that language, I could after less than two hours, if not write, at least read the language fluently. The sacrifices that every man will make by devoting some time to its study are so small, and the results which may arise therefrom are so immense, that one cannot refuse to give it a trial.'

Without going into details, we may say that the Esperanto grammar consists of only 16 rules, without any exceptions; it can be learned in half an hour. The spelling is absolutely phonetic—hence uniformity in pronunciation. The vocabulary is composed in such a way that it is almost completely known beforehand by any person of average education; there are about 2,000 root words only, and by means of prefixes and suffixes an infinite number of words can be formed to express every shade of meaning. Although so simple, Esperanto is therefore a very rich language.

It can be learned easily without a teacher: a little practice will be needed to acquire fluency in speaking.

There are some 25 periodicals, some entirely in Esperanto, others half in Esperanto, half in national tongue. The *British Esperantist* is the official monthly magazine published by the British Esperanto Association, *Internacia Sciencia* is a scientific Review published in Esperanto at Paris; there is also a medical journal, amongst others.

Those desiring further information may address G. T. W. Oneal, United Service Club, Calcutta.

* *

and

Mrs. Besant's
views on
Indian
Questions.

The *Madras Standard* publishes a very brief summary of Mrs. Besant's recent impressive lecture at Muzaffarpur on "The Awakening of India," from which we glean the following paragraphs:—

Physical culture of the boys should be given prominent attention. In England games play an important part in school life and are taught as part of the school curriculum. Physical exercise forms part of education. Your boys are being crushed between two millstones. One is their own custom and another is western fashion. There is a great pressure upon Indian youths and the cramming system also entails heavy strain upon them and the result is that educated men are very weak physically. How many of them are healthy at the age of 60 or 65? Rules of *Brahmacharya* are not observed by the boys. *Mam* has laid down that the boy should not marry until he has finished his education, because marriage means the close of the student's life and commencement of a household life. To marry a boy at an early age is quite *unshastric*. You have no right to do so. To marry a boy at an early age is to ruin his health and all his prospects. In our school department we do not admit married boys up to a certain class. In the College also we will gradually introduce this rule until it will come to this that students must remain unmarried. Fathers and guardians are responsible for the health and weak brain of the boys. Early marriage is sapping the very vitality of the youth. You have not inherited a weak physique. Look to your past and you will see that your ancestors were heroes and giants in strength. Early marriage is the cause of your present physical degradation. Revive the spirit of your religion, educate your youths properly and then unselfish workers will come out. Well-trained engineers, chemists and others should rise up to revive India's industry, to find out her mineral wealth which lies buried in the soil. If you want to turn your river into an electrical force, you will have to get experts from Europe. This is not good. You should learn to do all this yourself. Establish Technical and Agricultural Colleges and Schools all over the country. How many of your *Zemindars* are practical agriculturists and how many of them are training their sons to have a scientific and practical knowledge of the soil, such as its chemical constituents? Send boys abroad for scientific training and let them when trained revive your industry.

The Swadeshi movement is the sign of India's awakening. Indian traders should learn business habits and punctuality and to produce excellent things as was done in the past. Government was favourable to the Swadeshi Movement before, but when it got mixed with politics, then it became hostile to it. You cannot remain only an agricultural people, you must be trades-people as well. I believe that India has a glorious future as it has a past. Unless you be proud of your past you cannot rise. I cannot do for India, what you can do for it. A nation's greatness lies in her own children. There could be no brotherhood without sons who should consider themselves as brothers. You must learn public duty. If your town is dirty and over-crowded then shame to your public men. If a peasant dies of famine then shame to the public men who do not at any up irrigation and such other means to avert famine. If public men will do their duties properly, then shortly and surely there shall

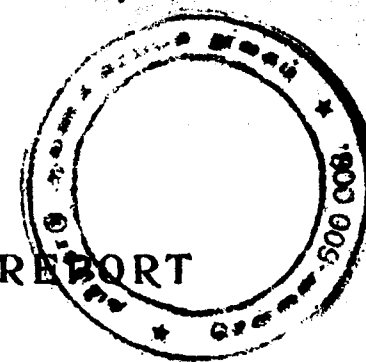
arise one nation in India from East to West that will be a proud and splendid part of the world's Empire, when Indian thinkers would be listened to with attention and respect everywhere in the West and when Englishmen and Indians closely united and respecting each other should rule. [The education of girls as mellas boys was also advocated.]

*Make armies
Self-support-
ing.*

In the August number of *Broad Views* we find a most interesting and certainly a very important paper entitled "How the Army might be made Self-supporting." It is contributed by J. W. Petavel (late Capt. R.E.), who thinks it strange that tax-payers so readily contribute to the upkeep of vast armies that if wisely organized and trained might be made, with the aid of all the reserves, self-supporting. He then proceeds to unfold his plan, which is to divide Military service into three periods, the first to be devoted chiefly to military service. "In the second they would be reservists, employed in producing everything required in the army, military exercises being a secondary consideration; while in the third period they would be pensioners, but some of them employed instructing young soldiers, and men newly placed on the reserve list, in different trades and branches of manufacture." The plan, as set forth by the writer, seems eminently practicable. He says: "Reservists would be sent off to military factories, farms, warehouses, and every conceivable establishment, for producing and distributing things used in the army during peace time. Reservists would first be employed in manufacturing articles which, during a big war, when the reserves were called up, might be purchased of ordinary manufacturers. The men employed on farms would be, not only in England but in Canada, growing all the wheat for use in the army in ordinary times and in other climates producing different kinds of produce."

The moral effect which would result from keeping a large portion of the army employed in useful industries, instead of, as at present, being for the greater part of the time kept in idleness (that prolific parent of vice), will be apparent to all. If armies must be maintained let us by all means make them self-supporting, as far as may be possible, so that when a soldier's time of service expires he may be fitted to enter at once upon some useful occupation which his industrial training while in the army has prepared him for.

We sincerely hope the plan may be put in operation.



GENERAL REPORT

OF THE

THIRTIETH

ANNIVERSARY AND CONVENTION

OF THE

THEOSOPHICAL SOCIETY,

HELD AT ADYAR, MADRAS, INDIA,

DECEMBER 27TH AND 28TH, 1905.

WITH OFFICIAL DOCUMENTS.

PRESIDENT'S ADDRESS.

Brothers: I bid you all a heartfelt, loving welcome to our common home on the occasion of the Thirtieth Anniversary and Convention of the Theosophical Society. I hold in my hand a copy of the original postal card Notice, signed by myself as President *pro tem.*, and dated at New York, October 13th, 1875, for convening the members for the purpose of passing on the Bye-laws framed by a Special Committee, and for electing officers and organising the Society. The meeting was held on the 16th of October, the Bye-laws were adopted, the permanent officers were chosen and on the seventeenth of November the organisation was completed and my address as President was delivered. Our Thirtieth Anniversary, therefore, which we are now celebrating, occurred on the seventeenth of last month, and on that day a perpetual memorial of the fortuitous event was erected in these grounds in the form of the majestic carved granite portal which stands at the mouth of the Avenue of Palms which leads from the now completed Library building to the Indian village to which I have given at my name "Vasantapuram" as a token of brotherly love to Annie at 100 "a who has done so much to make known to the world the

treasures of Aryan literature and the claims of the Aryan race to the love and homage of mankind.

Since the Convention of 1903 met at Adyar many improvements have been made in our grounds and buildings, and the place is now worthy of being the headquarters of the Theosophical Society. I have been highly gratified in receiving from all the delegates and members in attendance expressions of appreciation and satisfaction with the present state of our property and the arrangements made for their comfort. I should be ungrateful did I not mention how much I am indebted for this success to those who have had charge of details, viz., to Mr. T. Srinivas Ayengar and Mr. K. Bashyam Ayengar for the arrangement of the buildings; to Mr. J. Srinivas Row for the organisation of the plan for feeding the Indian Delegates; to Pandits G. Krishna Shastri, K. Desikacharya, T. P. Prasramacharya, and C. Raghunathacharya for securing the gateways from the ancient ruined temple in the Arcot District and to Mr. T. Srinivas Ayengar for valuable help in carrying out the really stupendous task of getting the stones transported from that locality to Adyar without accident. I think it safe to say that without such real help from influential Indians it would have been almost impossible for us to have secured these architectural prizes. An idea of the difficulties to surmount will be gathered from the fact that the two great columns of our present entrance gate, the Gate of Lions (*Sinha Dvaram*, in Sanskrit) weigh between six and seven tons each, and that they had to be removed from their plinths and transported a distance of four miles over a bad road and across the dried beds of two rivers to the railway station. To complete the record, I will add that the three stone portals that we now possess have cost the Society nothing, the Vasantapuram one having been given by our esteemed colleague, Señor José Xifré of Madrid, the middle one by the late Princess Bai Sahib Harisinhji, and the third, the entrance gateway, by myself as a souvenir of the two Founders.

FEDERATION.

I reiterate the expression of satisfaction, made in my Report of last year, with the growing tendency to create Federations between Branches and Sections: every such event is a step in the right direction, while I think it impossible to overestimate the importance of the two International Federations which have been held du-

past two years at Amsterdam and London. At the latter gathering delegates from many countries addressed the meeting in their respective mother tongues. It was perhaps this which suggested to the managing committee charged with the preparations for the Third International Congress, to be held at Paris in the first week of next June, to open the session on the day of Pentecost—a most appropriate decision, in my opinion. The First and Second Congresses were presided over by Mrs. Besant, the Third I have consented to preside at.

BRANCH ANNIVERSARIES.

Two of our important Oriental Branches—those of Bombay and Colombo have celebrated, during the year their twenty-fifth anniversaries. I had the great pleasure of presiding on the former occasion and, as may be imagined, there came into my mind a rush of memories of those earliest days when the Founders arrived in India and took up their residence at Bombay, the meeting of some of our oldest colleagues adding to the vivid recollections of the olden time which came crowding in upon me. Among the acts of thoughtful kindness shown me was the taking of me to the "Crow's Nest" Bungalow in which the Founders lived during the two years immediately preceding their removal to Madras. Again I walked through the rooms occupied by H. P. B. and myself, by Damodar and our other helpers, and in fancy could see myself again passing through the interesting, sometimes thrilling, scenes of 1881 and 1882. The Bombay Branch could, at their anniversary celebration, point to their quarter-century of loyal and constant work. As, when the Founders left them to come to Adyar, the Branch members gave them a handsome souvenir in the form of a piece of silver, again, at this year's anniversary they gave me for Headquarters the large and artistic silver vase which I have now the pleasure of exhibiting to you.

INCORPORATION.

During the past year the momentous step of incorporating the Theosophical Society, under Act XXI. of 1850 of the Viceroy and Governor-General of India in Council, and thus making it a legal entity has been accomplished. It is widely known that from the moment when the Society began to accumulate property it has at my desire to make it a legal body so as to remove all chance of any "contingencies" with my private affairs at the time of my death. But

4

OUR SECTIONS.

Of the three inchoate Sections reported in my last Annual Address, the Cuban, has been fully formed and duly chartered; those of North Africa and South America have not yet been able to perfect their organisation although their reports are encouraging. In the Russian, German and New Zealand Sections there has been some friction of personalities which has more or less impeded the development of our movement and, in fact, we have had some difficulties in other parts of the world, but, on the whole, these have been tided over and the prospects for the future are brightening. A study of the statistics in the report of the Recording Secretary supports this conclusion.

GROWTH OF THE SOCIETY.

The returns from the various Sections show that we have ~~only~~ ^{sixty-one} new Branch charters during the year, or seven more

5

CHARTERS ISSUED BY THE T. S. TO THE CLOSE OF 1904.

	1	1878		
	2	1879		
	10	1880		
	25	1881		
	52	1882		
	95	1883		
	107	1884		
	124	1885		
	186	1886		
	158	1887		
	179	1888		
	206	1889		
	241	1890		
	279	1891		
	304	1892		
	352	1893		
	394	1894		
	408	1895		
	428	1896		
	492	1897		
	542	1898		
	570	1899		
		1900		
		1901		
		1902		
		1903		
		1904		

REVISED LIST OF CHARTERS ISSUED TO THE CLOSE OF 1905.

[illegible]

Another point in this connection must also be noted. In every Society there are losses of members, and dissolutions of Branches, and the Theosophical Society is no exception to the rule. Those who have studied our statistics are of course aware that while the above list gives the number of charters that have been issued, it is not, and was never intended to be a note of the number of existing Branches. That is considerably less. From the lists of Branches sent in by the General Secretaries of the different Sections it is found that, as near as may be, the number of living Branches is 479, and as in the Indian Section there is a number of "dormant" Branches which may revive at any time, the charters being still held by officials, by adding their 100 "dormant" Branches, there is a total of existing Branches of 579.

Deducting that from the 850 we find that 271 Branches have since the beginning disappeared. Counting now the 85 Branches of the Judge secession, (75 in America, 9 in Europe, and 1 in Australia, 85 in all,) and deducting them, we find that for one reason or another 186 Branches have lapsed from internal causes since the Society was formed thirty years ago.

The figures given are approximately correct. They are liable to slight alterations, as the Sections, through change and illness of officers, and for other reasons, do not all send regular returns. But they are practically correct.

NEW BRANCHES IN EACH SECTION.

America has added five new Branches and one has been revived, four have been dissolved; leaving seventy-one active Branches.

India has twenty-nine new Branches and thirteen revived, while two are dissolved, leaving two hundred and seven active, and one hundred dormant. The dormant branches are not struck off the list as they may revive at any time. There are three hundred and nine Branches on the Indian List.

The British Section has added two new Branches during the year, one being dissolved, and has now forty-four, (including the independent Scottish Lodge forty-five).

The Scandinavian Section adds three new Branches, making a total of twenty-four, with the original Swedish Lodge.

The Australasian Section gains one new Branch and loses one, and has twelve active Branches as before.

The Netherlands Section adds six new Branches, totalling twenty.

France gains three new Branches and one is dissolved; total twenty-two.

Germany adds five new Branches and has eighteen altogether.

Five new Branches were formed in Cuba and the new Section has eleven Branches in all.

Italy adds one Branch and loses two, a total of eighteen.

Two new Branches have been formed in South America, and there are now nineteen Branches in the non-Sectionalised countries.

LOCALITIES OF NEW BRANCHES.

AMERICAN SECTION :—Vivellus Lodge T. S., Detroit, Mich; Fort Wayne T. S., Fort Wayne, Ind; Montreal T. S., Montreal,

Canada; Peabody T. S., Peabody, Mass; Melrose Highlands T. S., Melrose Highlands, Mass.

INDIAN SECTION :—Anamali, Sitamarhi, Chuda, Karnal, Rishra, Mombasa, Africa, Barnipur, Kandukur, Shimoga, Chitaldrug, Sultanpur, Chickmagalore, Hassan, Tumkur, Nandod, Kodaikanal, Palamcottah, Udaipur, Vinukonda, Kolar, Bijapur, Mainpuri, Quetta, Aurangabad, Bangalore City, Rangoon, Burma, Budhgaon, Edamandal and Darjipara.

BRITISH SECTION :—Anglo-Belge (Brussels), Wakefield (Yorks).

SCANDINAVIAN SECTION :—Aarhus, Denmark, (and Christiania), (Norway).

NETHERLANDS SECTION :—Zwolle, Arnhem, Leiden and Delft, Batavia, (Java); Ngimbang, (Djombang).

AUSTRALASIAN SECTION :—Bendigo T. S., Bendigo, Vic.

FRENCH SECTION :—Kaison Allée (Nantes), Tunis, and L'Aube (Marseilles).

GERMAN SECTION :—Besant Lodge (Berlin), Karlsruhe, Kerning Lodge (Stuttgart), Stuttgart III, and Freiburg (Breisgau).

ITALIAN SECTION :—Blavatsky (Rome).

CUBAN SECTION :—H. S. Olcott (Havana), Progreso (Duruty) Kriya, H. P. Blavatsky (Santiago de Cuba), and Jesus (Alto Songo Provincia de Santiago de Cuba).

NON-SECTIONALISED PARTS :—Dharmah (Pelotas, Rio Grande del Sud, Brazil) and Hiranya (Montevideo, Uruguay).

THE ADYAR LIBRARY.

A great stride in advance had been taken during the past year in the appointment of a Director. This was the one thing lacking to place it on the footing of assured usefulness. As you all know, I have been waiting for years to find a suitable person for the post, and once, when at Oxford on a visit to the late Professor Max Müller, consulted him upon the possibility of finding a person of the necessary scholastic ability joined with a sufficient sympathy for our work to give a reasonable certainty that we could work together on a footing of mutual goodwill. Thanks to the timely help of Mr. Bertram Keightley, I was brought into correspondence with Herr Otto Schrader, Ph. D., of Strasburg University, and a five years' agreement between us was finally entered into. Dr. Schrader reported for duty on the

28th November last, and on the 9th December was welcomed to his field of work by the leading Sanskrit Pandits and other scholars of Madras. That you may appreciate the qualifications of Dr. Schrader for the post, I may mention that he brought me credentials of the most appreciative kind from those renowned Orientalists, Dr. Paul Deussen, Professor in the University of Kiel ; Professor H. Oldenberg, of the same University, while Professor Leumann of the Strasburg University says of him :

"Dr. Otto Schrader of Hamburg has passed at Strasburg a considerable part of his four years of University study (1898—1902). His favorite branches of learning—by the side of some others, as classical Philology, Geography, etc.—were and are still *Philosophy* and *Indian Philosophy*. So I have become (during the time mentioned, by personal intercourse and later on by correspondence) intimately acquainted with his faculties, his mental development and his character. And I may state that among the young friends that I have acquired from out of my pupils Dr. Otto Schrader stands first. He is well trained for mastering subjects bearing on his lines, he possesses a productive mind and great ease in communicating what he knows to pupils or to the public, and he is a perfect gentleman. So I am sure he will hold any post connected with his studies to the full satisfaction of those who call for his services.

(Signed) ERNEST LEUMANN,

Phil. Dr., Professor of Sanskrit in the Strasburg University,
Co-editor of Sir Monier Williams' Sanskrit-English Dictionary.

We have every reason to anticipate much benefit to the Library from the new Director's association with it ; the more so as he has become a member of the Society since his arrival at Adyar.

The first Pandit of the Library was, as you know, the late N. Bhashyacharya, a scholar of great ability, versed not only in Sanskrit and Pali but also in Telugu, Hindi, Hindustani, Canarese, Marathi, Bengali, English, and, to some extent, Persian. He could lecture as fluently in Sanskrit as in his mother tongue, Tamil. He became a Fellow of the Theosophical Society in 1886 and shortly after accepted the appointment of Pandit. He not only did all he could for the Library in speaking and writing, but also presented to it

his own choice library of Oriental books. To our great loss, he died on the 22nd December, 1889. From the obituary notice contributed by his nephew to the *Theosophist* for February, 1890, we learn the interesting fact that he was astounded on discovering that his own views on the operation of natural law, derived from his original researches in Sanskrit literature, coincided perfectly with the teachings given by Madame Blavatsky in the "Secret Doctrine."

The Library has grown around the nucleus formed by the contents of the two large cases containing the working library used by the Founders in New York and brought by them to Bombay. This collection was installed in a bungalow adjoining our first place of residence, in Girgaum Back Road, Bombay, which had been hired for the purpose and which was opened for the use of members on the 5th January, 1880.

THE ADYAR LIBRARY REPORTS.

To The President-Founder, T. S. :—Passing over to you the Annual Report of the Librarian, Mr. G. Kṛṣṇa S'āstrī, I ask you to notice that it is as detailed as possible under the present circumstances. My idea of giving, as had been done up to 1901, a full review of the different subjects, as Alankāra, Upanishad, Sāmkhya, etc., has not yet proved practicable, owing to the great number of recent acquisitions of manuscripts which for the most part are still to be examined before an exact statement can be given.

As to the present value of our Library, I should say that the sum of Rs. 45,000 as estimated by Mr. Kṛṣṇa S'āstrī, would, in all probability, be found insufficient. For merely the larger collections which have been acquired by the Library are throughout of a considerable age and of a very respectable origin, so that it is, *a priori*, improbable that they do not contain, for the most part, valuable and rare MSS. I shall be able to give you details after having familiarized myself with the different systems of South Indian writing, the study of which I am beginning now.

I am glad to tell you that the state in which I have found the Library, has by far exceeded my expectations, and that every European visitor, in my opinion, will be equally surprised at the cleanli-

ness which appeals to the eye in every Section. That there are, in some other respects, certain amendments to be made, is a matter of course in so young an institution as this one. In every case, the development of the Library to its present state warrants us in entertaining high hopes for its future.

ADYAR LIBRARY,
25th December 1905. }

DR. OTTO SCHRADER,
Director.

*To the Director of the Adyar Library :—*I have the honour to submit the following report on the progress of the Adyar Library for the year ending 31st December 1905.

In my half-yearly report copied from the *Madras Mail* of the 24th July and republished in the *Theosophist* supplement for August last, I have stated thus :—

"The progress report of the Adyar Library for the half-year ending the 30th June shows that the Library now possesses 12,847 MSS. and 13,188 printed volumes. The Tanjore Palace Library, which is said to be one of the best Manuscript Libraries in India, had 12,376 MSS., when Dr. Burnell prepared its catalogue in 1880 under the orders of the Madras Government. Evidently there has been no addition to its MSS. since that time. On comparing figures, it is found that the Adyar Library has within a period of less than 20 years, been able to collect 12,847 MSS., while the Tanjore Library had been able to secure, even with so much of Royal Patronage, only 12,376 MSS., within a period of 300 years.

The MSS. and printed books in which the Adyar Library is specially strong are those that bear chiefly on Science, Religion and Philosophy. It is also rich in the collection of works in Chinese, Japanese, Siamese, Burmese, Pali and South Indian Languages, besides numerous works in all the important European Languages.

The Library extension building has given it a very fine spacious room upstairs and three splendid rooms downstairs, with a little over one mile and a half of shelving for MSS. and books, or with a third of the extent of the shelving of the "India Office" Library.

During the first half of this year, eight tours were undertaken for

the collection of MSS.—two by the Librarian, one by the Senior Pandit, three by the Junior Pandit and two by one of the temporary Pandits : over 60 collections of MSS. were examined in the course of these tours. Five of them were secured as presents to the Adyar Library and seven were purchased. These twelve collections include 1,553 codices containing nearly 3,000 works (both originals and duplicates). During the past year 67,898 Granthas have been copied as against 35,253 in the preceding year. The work of preparing descriptive slips having been begun this year, the copying work is at present being done by one copyist on a small scale."

During the latter half of the year under report 12 codices of Palm leaf MSS. have been presented to the Library by different Pandits. Four collections of Palm leaf MSS. were also brought by the owners and offered for sale. The first of these four consisting of 5 codices and 13 works has since been examined and purchased for a small sum. The examination of the remaining three, consisting respectively of 84, 41 and 27 codices has just been completed and they are likely to be purchased early next year if their respective owners, Sathakopacharya, Desikacharya and Krishnamacharya accept the terms offered.

My predecessor's last report (for 1900) states that in 1892 we had only 515 MSS. and that at the end of 1900 we had 3,762 MSS. and 9,141 printed works which he then valued at Rs. 35,000. In 1904, the figures for MSS. and printed books stood at 6,462 and 11,737 respectively, and at the close of the current year they stand at 12,852 and 14,124 including duplicates. The large increase in the number of MSS. is also partly due to the fact that the Pandits, while preparing their descriptive slips, have discovered several works included in many codices that had not been properly judged. The increase in the collection of MSS. since 1901 has been very rapid. By comparing figures we find that within the last 5 years the MSS. have more than trebled. From 515 in 1892 to 12,852 in 1905 is indeed a very big jump. Nevertheless the figures are not imaginary, but actual. Table A giving details of the descriptive slips prepared by the Pandits during the current year (attached hereto) gives 7,736 as their number. Such slips have been prepared this year for only half the number of entire MSS. in the library. The remaining half will be finished next year.

The value of the contents of our Library has been roughly estimated by me at Rs. 45,000 as follows :—

	RS.
Paper MSS.	8,000
Palm leaf MSS.	10,000
Printed Books in all languages	21,000
Burmese MSS. (<i>Palm leaf</i>)	3,000
Books of Señor Salvador de la Fuente	3,000
Total...	45,000

This valuation exceeds my predecessor's estimate for 1900 by Rs. 10,000 only, whereas our collection has since increased a little over threefold. Regarding the literary worth of our collection, we are unable, before the completion of the descriptive slips by the end of next year, to prove it by facts and figures. But this much can be safely asserted, that the undermentioned larger collections of MSS. are decidedly reliable and worth a great deal.

1. Pandit Bhashyacharya's MSS.
2. The Negapatam MSS.
3. Tiruvalangod Library Collection.
4. Judge Ranganatha S'astri's MSS.
5. Rev. Foulke's MSS.
6. Chiruvamani MSS.
7. Dr. Vaidis'vara S'astri's sister's MSS.
8. The Bangalore collection.

These among other several minor collections, have been described in previous reports.

Notwithstanding the fact that the whole staff was engaged in the preparation of descriptive slips, the copying and comparing work did not suffer very much. 53,892 Granthas of useful MSS. have been copied; and 13,918 Granthas compared by the Senior Pandit, Yajnesvara Dikshita on his working days—Saturdays and Sundays.

Registers maintained in the Library show that the establishment has done satisfactory work and that the attendance and work (See Table B.) have been on the whole good.

They also show that during the year under review (up to the 15th instant) more than 775 visitors (not counting the Indian Ladies, School boys and those who are unable to write) have visited the

Library. 288 MSS., 1,250 books and numerous magazines have been consulted by those who came for reading and reference.

The number of new books admitted into the Library during the year was 2,387 including 1,728 Vols. of Spanish and French Books and Pamphlets in the collection of the late Señor Salvador de la Fuente and 11 new Vols. of the Encyclopædia Britannica.

It is needless for me to give details of the nature of the work that is now being done by our Pandits as I have fully dealt with them in my report for the year 1903. Our President sanctioned the necessary establishment asked for in that report and the Pandits, after finishing the urgent copying and comparing work, entered upon the work of judging MSS. early this year. They began their descriptive slips in May last and have turned out good work.

On the completion of the extension of the Library building our MSS. and printed books had to be entirely re-arranged and they have now taken their places on the 622 shelves in the following order :—

Upslairs, 108 SHELVES.

Fuente's books	... 32 shelves.
Duplicates	... 17 "
Miscellaneous *	... 59 "

Former Western Section—(21 SHELVES).

Duplicates	... 15 shelves.
Miscellaneous	... 6 "

Eastern Section.—(WESTERNMOST ROOM, 159 SHELVES).

Printed Sanskrit books and pamphlet cases	... 44 shelves.
Paper MSS. (Sanskrit)	... 22 "
Tamil	... 11 "
Telugu	... 3 "
Canarese	... 2 "
Malayalam	... 1 "
Bengali	... 1 "
Gujarati	... 2 "
Mahrathi	... 1 "

* The word "Miscellaneous" is here used to include such things as albums, scrap books, &c.

Catalogues and other Miscellaneous books of reference	...	6 shelves.
Burmese Palm leaf MSS.	...	7 "
Siamese Books	...	1 "
Burmese and Pali Printed Books	...	1 "
Magazines of the Eastern Section	...	2 "
Duplicates of Sanskrit Printed Books	...	14 "
Different MSS. and copper-plates, etc., in the showcase	...	1 "
Chinese Books	...	14 "
Arabic and Parsi MSS. and Books	...	2 "
Persian Literature	...	2 "
Miscellaneous	...	22 "

Middle Room—(144 SHELVES).

Palm leaf MSS., Telugu	...	7 shelves.
Do Tamil	...	11 "
Do Sanskrit	...	118 "
Paper MSS. Bengali	...	4 "
New collection judged but not purchased	...	4 "

Western Section—(THE EASTERNMOST ROOM 190 SHELVES).

Printed English books and Pamphlet cases	...	160 shelves.
Current English and other Magazines in the special rack	...	10 "
Miscellaneous	...	20 "

Before completing the work of preparing descriptive slips we cannot get accurate information regarding the nature and full value of the contents of the Library. The card catalogue for the English books was completed by that able lady, Miss N. E. Weeks, before she left the Headquarters. Cards for all Sanskrit, Tamil and Malayalam printed works have now been prepared. 183 Telugu MSS. have been judged for the first time and their descriptive slips prepared. One Moulvi named Mahomed Shahabudien Sahib, was engaged for cataloguing the small collection of Arabic and Persian MSS. and books. He prepared 23 slips for MSS. and 55 slips for printed works.

Our thanks are due to Mr. Shotaro Kimura, a young Japanese gentleman who, during his short stay at the Headquarters, prepared 410 descriptive slips, for 6 out of 14 Shelves of our Chinese collection; and to the following gentlemen who presented to our Library the number of MSS. noted against their respective names :—

T. Yajnesvara Dikshita	...	...	130
V. Krishnamacharya	...	...	207
T. P. Prasannacharya	...	...	224
Vakulabhushanamayya	...	...	47
B. V. Subrayappa	...	...	149

G. KRISHNA S'ASTRI,
Librarian.

Table A giving details of the descriptive slips prepared by the Pandits during the year.

No.	Names.	No. of days worked at slips.	No. of slips finished.	Daily average.	REMARKS.
1	V. Krishnamacharya	90	789	9	
2	T. P. Prasannacharya	166	1,606	10	
3	C. Raghunathacharya	154	1,674	11	
4	K. Desikacharya	155	1,369	9	
5	N. Venkataramana Sastri	117	914	8	
6	V. Krishnamurti Sastri	160	1,201	8	
7	V. Narayana Raya Sastri	80	183*	6*	* All these MSS. had to be judged for the first time.
	Total...	...	7,798	...	

Table B showing the other items of work turned out by the Pandits up to 15th December 1905 (besides descriptive slips) with their attendance, leave without pay, etc.

Number.	NAMES.	No. of days worked during the year.	Particulars of other work.		Tours in search of MSS., leave of absence without pay, and other remarks.
			MSS. judged.	Printed tickets prepared for MSS.	
1	V. Krishnamacharya	210	520	174	Two months' tour for MSS. and one month's leave without pay.
2	T. P. Prasannacharya	251	608	672	Forty days' tour for MSS. and twenty-two days in search of Yali Pillars, also three days' tour with the Librarian.
3	C. Raghunathacharya	218	1,228	386	Ten days' leave without pay and twenty-two days' tour in search of Yali Pillars.
4	K. Desikacharya	273	440	330	Eight days' leave without pay and twenty-two days' tour in search of Yali Pillars.
5	N. Venkatarama Sastri	255	410	199	Two months' leave without pay.
6	V. Krishnamurti Sastri	263	938	422	Joined duty on the 17th January 1905. Three days, tour with the Librarian in search of MSS.
7	V. Narayana Raya Sastri	30	183	183	Joined duty on the 9th November 1905.
8	K. Gopala Iyer.	...	...	...	Prepared double cards (1 for the work and another for the author) for all Sanskrit, Malayalam and Tamil printed works in the Library and also posted the entries in the final Register for 23 Shelves of printed Sanskrit books.
Total...		...	4,327	2,366	

OUR LITERATURE.

"Theosophy in relation to Human Life,"	Mrs. Besant.
"Indian Nation,"	" "
"The Path to the Masters of Wisdom,"	" "
"Occult Chemistry," reprint from Lucifer,	" "
"Work of Theosophy in the World,"	" "
"Thought Forms,"	Mrs. Besant and C. W. Leadbeater.
"Love's Chaplet,"	Mabel Collins.
"A Cry from Afar,"	" "
"Illusions,"	" "
"Notes on the Pedigree of Man,"	A. Schwarz.
"The Bible of Humanity,"	Seeker.
"First Steps in Theosophy,"	E. M. Mallet.
"Vegetarian v. Meat Diet,"	D. D. Jussawal'a.
"Extracts from Writings of Clement of Alexandria."	
"Studies in the Bhagavad Gîtâ," } (Part III., Path of Initiation,)	'The Dreamer.'
"Golden Verses of Pythagoras."	
"Table of Upanishad Vidyas,"	A. Govindacharya.
"Spring of Ethics,"	T. V. Srinivasaiyer.
"Dates of the Kali and Satya Yugas,"	D. Gostling.
"Theosophy,"	F. C. O. Beaman, I.C.S.
"Usefulness of the T. S. and its Branches,"	Asutosh Mukherji.
"Vegetarian Savouries,"	Mary Pope.
"The Simple Way—Lao-tze," reprint of Tao Teh King,	
	W. G. Old.
"Occult Essays,"	A. P. Sinnett.
"The Mystery of Time,"	Florence Farr.
"Khishtab, Zaredast, Afshar and Zindeh Rood."*	W. F. Bilimoria.
"A Golden Afternoon and other Stories."	

FRENCH.

"The Evolution of Life and Consciousness,"	L. Revel.
"Science and Religion,"	M. Largeris.
"Time and Space," (Guehirol),	Gaston Polak.
"On the Threshold."*	
"The Spiritual Guide."*	

* Those marked with an asterisk are translations.

- "Nine Upanishads." *
 "Is Theosophy Anti-Christian." *
 "The Necessity of Reincarnation." *
 "Theosophy and its work in the World." *
 "False Ideas about Death." *
 "Theosophy in Daily Life." *

GERMAN.

Dr. Steiner.

- "Schiller and Our Age,"
 "The Path of Discipleship." *
 "The Story of the Year." *

ITALIAN.

M. S. T.

- "Towards the Unity of the Human Race,"
 "Towards Occultism,"
 "Some Notes on Theosophy and the Theosophical Teachings,"
 A. V.
 "The Pythagorean Sodality of Crotona,"
 Gianola.
 "The Religious Idea of Marcilio Ficino,"
 Giuliana.
 "The Fundamental Unity of Religions and Philosophies,"
 Cancellieri.

- "Bhagavad Gîtâ." *
 "La Philosophie Esoterique de l' Inde." *
 "The Astral Plane." *
 "Les Grandes Initiés." *
 "First Steps in Occultism." *
 "Laa Sagesse à Travers les Siècles." *

SPANISH.

F. Diaz Falp.

- "Primeras Nociones de Tesofia,"
 "Glimpses of Occultism : Ancient and Modern." *
 "The System to which we belong." *
 "Vegetarianism and Occultism." *
 "Our Relation to Children." *
 "An Outline of Theosophy." *

SWEDISH.

- "The Search for God." *
 "On the Other Side of Death." *

* Those marked with an asterisk are translations.

DANISH.

- "The Mystic" (Printed in Iceland).
 "In the Outer Court." *
 "Karma." *
 "Path of Discipleship." *

FINNISH.

Pekka Ervast.

- "The Secret Doctrine,"
 "What is Death,"
 "Theosophy and the Theos. Society,"
 "Reincarnation." *
 Several Pamphlets.

MARATHI.

- "The Value of Theosophy in the Raising of India." *

Published by Belgaum T. S.

TAMIL.

A. Siva Rao.

- "Brahma Sutratha Dipika," 1st Part,*
 "Vichara Sagaram," *
 "Buddhist Catechism," *

H. S. Olcott.

MAGAZINES.

English (Monthly.)

- The Theosophist,*
The Theosophical Review,
Vâhan,
Broad Views
Theosophy in India,
Central Hindu College Magazine,
The Buddhist,
Theosophic Gleaner,
Fragments,
Journal of the Maha-bodhi Society,
Theosophy in Australasia,
New Zealand Theosophical Magazine,
The South African Theosophist,
Modern Astrology,
Theosophical Messenger,

* Those marked with an asterisk are translations.

		English (Monthly.)
<i>Theosophical Forum</i> ,		" "
<i>The Lotus Journal</i> ,		" "
<i>Teosofisk Tidskrift</i> (Swedish),		" "
<i>Revue Théosophique</i> (French),		" "
<i>Bulletin Théosophique</i> ,		" "
<i>Theosophie</i> ,		" "
<i>Sophia Revista Mensual</i> (Spanish),		" "
<i>La Verdad</i> ,		" "
<i>Iniciation</i> ,		" "
<i>Sophia</i> ,		" "
<i>Theosophia</i> ,	(Dutch),	" "
<i>De Gulden Keten</i> ,	"	" "
<i>Theosophischer Maandblad</i> ,	"	" "
<i>Omatunto</i> , (Finnish),	"	" "
<i>Lucifer</i> (German),	"	" "
<i>Der Vahan</i> (German), trans. and original,	"	" "
<i>Le Bulletin Théosophique</i> (French),	"	" "
<i>La Nuova Parola</i> (Italian),	"	" "
<i>The Message of Theosophy</i> ,	"	" "
<i>The Punjab Theosophist</i> ,	POLYGLOT.	English (Quarterly.)
<i>The Cherag</i> (Gujarati),		Vernacular (Monthly.)
<i>The Pantha</i> (Sanskrit),		" "
<i>Sandaresa</i> (Sinhalese),		" "
	DUTCH.	(Bi-Weekly.)

From the Dutch Section we receive a list of 36 Books. Some original, many are translations of Mrs. Besant's, Mr. Leadbeater's, Mr. Sinnett's and other works, for the enumeration of which we have not space, and the names of many we cannot translate.

The Indian Section also reports 42 of or standard works translated into the various Vernaculars, the particulars are not given; and two original treatises.

FINANCIAL.

The report of the Treasurer for the current year should have the close attention of the General Council and Members of the Society, it shows that, properly speaking, our expenses exceed our income from regular sources, that we have no adequate Reserve Fund from which to draw enough to make good our deficits from year to year, and that we are virtually living from hand to mouth, a very bad

and unsatisfactory system. There being no fixed revenue surplus, when we are overtaken by an unpreventable disaster like the erosion of our river bank and the jeopardising of our property, we have absolutely no choice but to borrow from any convenient fund and repay as future occasion may permit. This is no new thing with us for, in fact, all through our early years any sums which happened to be lacking were supplied by the Founders out of their private means. Within the past few days it has been suggested to me by a wise Delegate that we should raise about two lacs of rupees, invest the money in Government three and a half per cent. paper and add it to the Permanent Fund. Since Mrs. Besant has been able to raise already four and a half lacs with the prospect of ultimately swelling it to ten lacs, it ought not to be a very difficult matter for us to carry out the scheme as to our own capital as suggested above. The Fuente and White bequests, which should collectively bring us in more than two lacs, are for the benefit of the Library, so that that money is not available for purely Headquarters purposes, beyond its fair proportion for current expenses.

You will be surprised, and perhaps not too well satisfied to learn that the Trustees of the Central Hindu College have not yet called upon me to sign transfer deeds for the securing of the Behar Zemindary property to that institution: nor have I yet received by way of interest even the two or three thousand rupees held by the Court at Bankipore, to say nothing of the much larger sum due on our loan and which should come to us if the College authorities succeeded in disposing of the estate at anything like the lac of rupees which was reported to me as its value at the time when this unfortunate business was entered into.

The expenses for the last two years have been comparatively heavy, as stated in rupees. This has been largely occasioned by the necessity for strengthening the river bank, on which a sum of about Rs. 5,000 has been spent for a stone wall; the encroachments of the river during the last flood threatening the safety of all the buildings, the Library included. Other necessary work has also been done. And as it all helps to protect the Adyar Library and to maintain its usefulness, a retrospective equitable assessment has been made on its funds of about Rs. 10,000; in the future a proportion of the current

expenses of the whole Headquarters establishment will be charged to the Library. Hitherto they have all been charged against the Headquarters Fund. The Headquarters has really no fund for current expenses (the Permanent Fund, the only fixed Capital possessed by the Society, even after twenty-five years of accumulation amounts to only Rs. 25,000, or about \$8,000 or £1,600, and the interest on this sum available for current expenses being only, at 3%, Rs. 750 = \$250 = £50, would cover only the printing and stationery expenses) it depends on the proportion of Fees and Dues sent in by the Sections. These have amounted this year to between ten and eleven thousand rupees. In the past we have borrowed from various funds; with the arrangement in regard to the Behar estate sale these loans have all been paid off, but a large sum of money should yet be received from the Behar property. It will be seen that the yearly income is not large and will not compare with that of some of the Sections. For instance the last balance sheet of the British Section showed that it received in Dues and Donations the sum of £1,252 = Rs. 18,780—more or less. Of course we pay a very small sum for Taxes, being just outside the Municipal limits. Situated on the other side of the river we should have to pay two or three hundred rupees per month.

A sum still remains to be collected from the Fuente legacy. Rs. 1,787 is due for Anniversary expenses. The cost of the E. S. T. Hall exceeds the amount subscribed up to the present time by about Rs. 1,500.

TELEGRAMS.

Congratulatory telegrams were received from the following :—

The General Secretary of the Italian Section; the Theosophical Society, Benares; Judge N. D. Khandalvala; Major and Mrs. Prince; Lahore T. S.; Secretary, Jalandhur T. S.; Dr. Balakrishna Kaul, Lahore; Priyanath Mookerjee, Calcutta; Jehangir Sorabji, Hyderabad T. S.; Charanji Singh, Jalandhur; Colombo Branch T. S.; Sirdar Partap Singh; also from the Branches at Udipi and Bareilly City, and from Prof. Chakravarti, Bertram Keightley and J. C. Chatterjee, all of Lucknow.

OUR TRAGEDY IN RUSSIA.

Those of you who have read in the October *Theosophist* the thrilling story of the perils which environ one of the sweetest of our

sisters in Theosophy will understand the painful feeling of suspense through which I am passing now in the absence of any news by the last four overland mails as to the fate which has befallen my beloved correspondent and her family. It is one of the most heart-breaking incidents which have occurred during the course of my long life. My appeal for pecuniary help to enable them, if the worst should come, to fly from Russia to a place of refuge, has produced many affectionate responses and, at my latest advices, the sum of about £80 had reached them in Russia. Should it prove that the family had been massacred I should, of course, hold subject to the order of the donors any sums remaining in my hands awaiting remittance.

OUR RECORDS.

I shall be glad to give to any of our members in attendance on this occasion, whose diplomas are dated earlier than 1901, a practical proof of the admirable system now in force for keeping a correct register of the members of the Society. Whereas formerly all was in confusion, now order and system prevail.

FREEMASONRY.

During the past year some strong protests have been sent me against the mixing up of the Society with a system of Co-Masonry in which Mrs. Besant and some of our best members have taken a great interest. One chief objection has been the giving of our Branch Rooms for meetings of the new Order. For my part, I see no more objection for members to join this Society than any other, always provided that every necessary precaution should be taken to prevent the appearance of the Society as a body being in any way responsible for the basis or government of the Association. In this respect I should say that it would come within the same category as the E. S. T. or any other body composed of individual members. In view of my official position it would not be proper for me to have any personal relation with any of these bodies. At the same time my wish to meet the legitimate desires and aspirations of my colleagues is proved by what I have done in the making of the present room for the E. S. T. in the new Library building.

BALANCE SHEET OF THE THEOSOPHICAL SOCIETY,

when Incorporated, on April 8rd, 1903.

Rs.	A.	P.	Permanent Fund	Rs.	A.	P.
5,743	3	2	Headquarters' Current Fund	24,887	4	6
			Adyar Library Fund	1,06,505	14	8
			Damodar Fund	10,000	0	0
			Founders' Fund	22,266	0	0
			Subba Row Medal Fund	1,500	0	0
			White Lotus Day Fund	693	6	9
418	9	11	Anniversary Fund			
			P. N. Jog's Legacy Fund	18,142	1	10
852	5	0	Rice Fund.			
			T. V. Charlu Fund	383	0	0
1,766	15	7	Cash (General acc't).			
8,274	11	10	Bank of Madras.			
208	4	11	Interest.			
1,25,000	0	0	G. P. Notes Investment Account.			
17,000	0	0	Mortgage: O. Kundasami Mudaliar.*			
3,000	0	0	Mortgage: Mahinda College.			
6,814	1	4	H. S. Olcott.			
9,218	0	0	Fuente Legacy Collection acc't.			
1,231	8	0	E. S. T. Hall acc't.			
1,78,827	11	9		1,78,827	11	9

STATEMENT OF EXPENSE ACCOUNTS.

HEADQUARTERS' CURRENT FUND.

By Balance, Dec. 1st 1904	...	793	4	6
" Loan to servant	...	10	0	0
" Adyar Library, Construction and Repairs acc't.	...	18,096	13	0
" Tour Fund	...	19	9	8
To Refund of Loans	19,500	0	0	
" E. S. T. Hall acc't. (subscriptions received towards expense of fitting up the E. S. T. Hall)	...	868	8	0
By balance...		1,538	13	0
To Balance	...	1,538	13	0
" Charity acc't.	...	65	4	6
" Construction and Repairs	...	3,052	9	4
" Entertainment of Guests	...	148	8	11
" Garden	...	184	8	10
" House Wages	...	570	10	0
" Lighting	...	130	1	1
" Office Salaries	...	493	4	6
" Printing and Stationery	...	505	2	11
" Postage and Telegrams	...	113	13	0
" Stab'e	...	957	13	11
" Sundry Expenses	...	605	0	7
" Taxes	...	87	3	2
" Travelling Expenses	...	214	4	3
By Donations	...			
By Membership Fees and Dues	...			
By Debit balance	...	51	8	0
		2,882	6	10
		5,748	3	2

* Since deceased,

ADYAR LIBRARY FUND.

By Balance, Dec. 1st 1904	...	54,865	1	11
" Headquarters Fund	...	1,500	0	0
" Fuente Legacy Collection acc't.	...	89,000	0	0
" do do	...	18,650	0	0
" H. S. Olcott	...	17,702	0	0
" Interest	...	1,253	0	3
To Books and MSS.	...	604	9	3
" Construction and Repairs	...	23,094	6	6
" Copying Fees	...	181	6	1
" Donation	...	1,291	3	0
" Freight and Charges	...	193	0	0
" Furniture	...	22	8	0
" Printing and Stationery	...	30	12	10
" Salaries	...	799	13	1
" Stable	...	111	6	7
" Sundry Expenses	...	130	2	2
To balance	...	106,505	14	8

SCHEDULE OF THE ESTIMATED PROPERTY OF THE THEOSOPHICAL SOCIETY.

Headquarters Real Estate and Buildings	...	...	50,000	0	0	
7,000 growing trees	...	...	5,000	0	0	
Furniture and Fixtures, Vehicles, Horses, etc.	...	...	9,000	0	0	
Library MSS. and Books. Oriental Section	30,000	}	...	45,000	0	0
Do Western do	15,000					
G. P. Notes, 3 per cents.	20,000	}	...	125,000	0	0
Do 3½ "	105,000					
Mortgages, O. Kundasawmi Mudaliar	17,000	}	...	20,000	0	0
Do Mahinda College	3,000					
Fuente Legacy Collection acc't balance to be collected	...	...	...	9,218	0	0
H. S. Olcott, cash in foreign banks	...	...	...	6,989	1	4
Cash, on hand and in Bank of Madras (belonging to Permanent, Library and I. S. R. Medal Funds).	...	...	...	10,041	11	5
Total...				280,248	12	9

W. A. ENGLISH,

Treasurer.

Examined and found correct.

W. KEAGEY,

Special Auditor.

ADYAR LIBRARY FUND.

Dr.				Cr.		
Rs.	A.	P.		Rs.	A.	P.
			By Balance on 3rd April 1905	1,08,505	14	8
			" Interest	1,220	14	9
			" Damodar Fund...	175	0	0
			" Founders	847	0	0
			" Donations	508	0	5
1,638	2	1	To Salaries.			
1,303	6	10	" Books and MSS.*			
85	6	11	" Copying fees.			
26	11	6	" Publishing.			
25	0	0	" Subscriptions to Periodicals.			
149	6	11	" Printing and Stationery.			
55	14	0	" Postage and Telegrams.			
313	1	1	" Constructions and Repairs.			
284	13	0	" Furnishings.			
204	1	9	" Stable Expenses.			
300	0	0	" Travelling.			
937	1	0	" Miscellaneous. †			
10,547	8	8	" Headquarters : retrospective proportionate assessment for current expenses. †			
93,361	4	1	" Balance.			
			Total...	1,09,256	13	10
1,09,256	13	10				

* This includes Binding charges.

* This includes Binding charges.
† Includes cost of monument erected on Señor Fuente's grave.
‡ Statement in Annual Report, and Headquarters

* This includes Binding charges.
† Includes cost of monument erected on Señor Fuente's grave.
‡ See Financial Statement in Annual Report, and Headquarters Account.

	Dr.
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HEADQUARTERS PERMANENT FUND (FORMERLY ...)						Dr.		
Dr.						Dr.		
Rs.	A.	P.				Rs.	A.	P.
25,000	0	0	By Balance on 3rd April 1905			24,387	4	6
			" Interest			612	11	6
			To Balance.					
			Total...			25,000	0	
25,000	0	0						

DAMODAR FUND.

Dr.			Cr.		
Rs.	A.	P.	Rs.	A.	P.
175	0	0	By Balance on 3rd April 1905	10,000	0
10,000	0	0	„ Interest	175	0
			To Adyar Library Fund.		0
			„ Balance.		
10,175	0	0			
			Total...	10,175	0

FOUNDERS' FUND.

Dr.			Cr.		
Rs.	A.	P.	Rs.	A.	P.
664	0	0	By Balance on 3rd April 1905	22,266	0
847	0	0	„ Interest	327	0
82	8	0	To Premium on sale of G. P. Notes.		
21,000	0	0	„ Adyar Library Fund *		
			„ Suspense a/c. (Interest due to P. E. F.)		
			„ Balance.		
22,593	8	0			
			Total...	22,593	0

* Transferred to Adyar Library Fund, keeping the original donation of Rs. 21,000 as a permanent sum.

WHITE LOTUS DAY FUND.

Dr.			Cr.		
Rs.	A.	P.	Rs.	A.	P.
80	2	4	By Balance on 3rd April 1905	693	6
658	4	5	„ Donation	45	0
			To Rice and Cash distributed on White Lotus Day, 1905.		9
			To Balance.		
738	6	9			
			Total...	738	9

SUBBA ROW MEDAL FUND.

Dr.			Cr.		
Rs.	A.	P.	Rs.	A.	P.
1,522	12	0	By Balance on 3rd April 1905	1,500	0
			„ Interest	22	0
			To Balance.		
1,522	12	0			
			Total...	1,522	0

STATEMENT SHOWING THE FINANCIAL POSITION OF THEOSOPHICAL SOCIETY ON 30TH NOVEMBER 1905.

Dr.			Cr.		
Rs.	A.	P.	Rs.	A.	P.
1,25,000	0	0	Headquarters Permanent Fund	25,000	0
17,000	0	0	Adyar Library do	93,361	4
3,000	0	0	Damodar do	10,000	0
3,630	0	0	Founders' do	21,000	0
8,478	11	0	White Lotus Day do	658	4
465	14	4	Subba Row Medal do	1,522	12
1,482	1	7	P. N. Jog's do	12,877	1
109	0	0	T. V. Charlu account	5	15
255	0	0	Suspense	17	4
141	8	0	G. P. Notes Investment Account.		
1,348	2	6	Mortgage (O. Kandaswamy Mudr. and others).		
2,988	1	5	„ Mahinda College.		
44	2	10	Mylapore Property (House No. 32, East Made Street.)		
			Fuente Legacy Collection account.		
			H. S. Olcott account.		
			E. S. T. Hall		
			Loans to Employees account.		
			Advances for Supplies		
			Rice Fund.		
			Convention Expenses		
			Bank of Madras		
			Cash (with Cashier)		
1,63,942	9	8	Total...	1,63,942	9

W. A. ENGLISH,

Treasurer.

To the President-Founder of the Theosophical Society.

DEAR SIR AND BROTHER :—We, the undersigned, Auditors appointed under Rule the period from 4th April to 30th November 1905, and have found them correct.

Statement showing the financial position of the

Particulars.	Balance on 3rd April.		Receipts of the year.		Total.		Remarks.
	Rs.	A. P.	Rs.	A. P.	Rs.	A. P.	
Headquarters Permanent Fund ...	24337	4 6	612	11 6	25000	0 0	
" Current expenses a/c ...	...	...	18585	12 8	18585	12 8	
Adyar Library Fund ...	106505	14 8	2750	15 2	109255	13 10	
Damodar ...	10000	0 0	175	0 0	10175	0 0	
Founders' ...	22266	0 0	327	8 0	22593	8 0	
White Lotus Day ...	693	6 9	45	0 0	738	6 9	
Subba Row Medal ...	1500	0 0	22	12 0	1522	12 0	
P. N. Jog's ...	13142	1 10	210	0 0	13352	1 10	
Convention Expenses a/c (former- ly Anniversary Fund) ...	...	...	439	0 0	439	0 0	
T.V. Charlu a/c ...	333	0 0	338	3 4	671	3 4	
Suspense a/c ...	...	...	82	8 0	82	8 0	
Total...	178827	11 9	23589	6 8	202417	2 5	
Details of Balances—							
	Rs.	A. P.					
G. P. Notes Investment	1,25,000	0 0					
Mortgage (O. Kundasawmy Mudaliar and others 17,000 0 0 " (Mahinda College) 3,000 0 0	3,630	0 0					
Mylapore Property	8,478	11 0					
Fuente Legacy	465	14 4					
Collection a/c	1,482	1 7					
H. S. Olcott a/c	109	0 0					
E. S. T. Hall a/c	255	0 0					
Loans to Employees	141	8 0					
Advances for supplies	1848	2 6					
Rice a/c (Loan)	2,988	1 5					
Convention Expenses a/c	44	2 10	168942	9 8			
Bank of Madras							
Cash (with cashier)							

N.B.—The above statement does not include the value of the real Estate and worth Rupees 1,09,000.

ADYAR,

29th December 1905.

43 of the Incorporation of the Theosophical Society have examined its accounts for

Theosophical Society on 30th November 1905.

Particulars.	Expenditure in excess of income on 3rd April '05		Expenditure of the year.		Total.		Remarks.
	Rs.	A. P.	Rs.	A. P.	Rs.	A. P.	
Headquarters Permanent Fund ..	...	...	...	...	...	...	
Headquarters Current Expenses a/c	5743	3 2	12842	9 6	18585	12 8	
Adyar Library Fund ...	...	...	15895	9 9	15895	9 9	
Damodar ...	...	...	175	0 0	175	0 0	
Founders' ...	...	...	1593	8 0	1593	8 0	
White Lotus Day ...	...	...	80	2 4	80	2 4	
Subba Row Medal ...	...	...	...	...	...	...	
P. N. Jog's ...	...	...	975	0 0	975	0 0	
Convention Expenses a/c Fund ...	418	9 11	1868	8 7	1787	2 6	
T. V. Charlu ...	...	...	665	4 0	665	4 0	
Suspense ...	...	...	65	4 0	65	4 0	
Balance ...	...	...	...	...	163942	9 8	
Total...	6161	18 1	33660	14 2	203765	4 11	
Less Deficit of Convention expen- ses a/c this year ...	...	...	...	...	1348	2 6	
Total...					202417	2 5	
Details of Balances in different Funds—							
	Rs.	A. P.					
Headquarters Per- manent Fund 25,000 0 0							
" Current expenses a/c ...							
Adyar Library	93,361	4 1					
Damodar Fund	10,000	0 0					
Founders' Fund	21,000	0 0					
White Lotus Day Fund	658	4 5					
Subba Row Medal	1,522	12 0					
P. N. Jog's Fund	1,2377	1 10					
T. V. Charlu Fund	5	15 4					
Suspense a/c	17	4 0	168942	9 8			

Buildings, Furniture, Fixture, Books, etc., at Adyar which have been estimated to be

W. B. LAUDER,

C. SAMBIAH,

S. V. RANGASWAMI,

Auditors.

P. N. JOG'S FUND.*

Dr.				Cr.		
Rs.	A.	P.		Rs.	A.	P.
			By Balance on 3rd April 1905 ...	13,142	1	10
975	0	0	" Interest ...	210	0	0
12,377	1	10	To Contribution towards Propaganda.			
			" Balance			
18,352	1	10	Total...	18,352	1	10

CONVENTION EXPENSES ACCOUNT (FORMERLY ANNIVERSARY FUND.)

Dr.				Cr.		
Rs.	A.	P.		Rs.	A.	P.
418	9	11	To Balance on 3rd April 1905.			
250	14	1	By Receipts ...	439	0	0
817	10	6	To Furnishings			
300	0	0	" Repairs and improvements of platforms, &c. †	1,348	2	6
			Advances for leaf huts and Provisions.			
			By Balance.			
1,787	2	6	Total...	1,787	2	6

* This was designed to precede Financial Statement.

† Includes complete repair of Riverside Bungalow, East.

REPORT OF THE AMERICAN SECTION.

[READ BY MISS A. M. BROWN, OF PHILADELPHIA, U. S. A.]

To the President-Founder, T. S. :—The statistical facts in the American Section from Nov. 1, 1904, to Nov. 1, 1905, are as follow :—

Five Branches have been chartered : Vivelius Lodge, Detroit, Mich. ; Fort Wayne T. S., Fort Wayne, Ind. ; Montreal T. S., Montreal, Canada ; Peabody T. S., Peabody, Mass. ; Melrose Highlands T. S., Melrose Highlands, Mass. ; Willamette T. S., Portland, Oregon, has reorganized under an old Charter.

Four Branches have dissolved : Annie Besant T. S., East Las Vegas, N. M. ; Menomonie T. S., Menomonie, Wis. ; Riverside Lodge, New York City ; Alaya Lodge, St. Paul, Minn. ; there are now 71 Branches.

Members admitted during the year, 541 ; resigned, 43 ; died, 17. Allowing for those dropped from or restored to the roll, the present number of branch members is 2,319 ; of members at large, 318 ; total 2,637. The total last year was 2,299.

Two incidents in the Annual Convention of last September are noteworthy. The first is the authorization voted by Convention to the Executive Committee that it take the necessary steps towards incorporation of the American Section. Mr. Frank F. Knothe, Assistant General Secretary, had instituted legal inquiry as to which State law gave greatest facilities for incorporation without voiding the existing machinery for Sectional working, and it was after his explanation and upon his recommendation, full debate being had, that Convention sanctioned the project to incorporate.

The other incident occurred during that part of Post-Convention meetings devoted to Lotus Circles. Certain trustworthy seers in the Section have been specially investigating the matter of how life appears to the dead and what are the experiences of children during and after death. Several children were brought, upon the astral plane, to these seers, and their narratives, expressed in their own childlike language, were repeated by the seers and taken down by a skilled stenographer. Thus were brought over the exact words from the astral to the physical plane. The narratives were read to the meeting by the scribe, and so touching were they that the audience listened in awed silence, many being in tears. It is expected that the whole matter will be published

in *The Lotus Journal*, thus adding new vividness to our knowledge of an important part of after-death states, and giving tender consolation to bereaved parents who crave to know how their loved ones are met and cheered upon their arrival on the next plane, how they are brought to the parents, what is their happiness and what their new pursuits. Once more is Theosophy demonstrating how enormously increased would be the knowledge and the joys of the first nations of the world if only they would open their ears and their hearts to its truths.

The year 1904-5 furnishes no event of great moment in our Sectional history, yet the record of growth and influence is creditable, and of exceeding value is the fact that our Press Committee finds more and more openings in journalism for supplied articles upon Theosophy, the welcome to such which was withdrawn ten years ago appearing now to revive. This is far more important and significant than even a lengthening roll of Branches and members, much as we covet that.

ALEXANDER FULLERTON,
General Secretary.

REPORT OF THE INDIAN SECTION.

[READ BY THE GENERAL SECRETARY.]

To The President-Founder, T. S. :—I have much pleasure to submit to you a brief account of the work of the Indian Section of the T. S. for the year ending 30th September 1905. I may premise by saying that the year may safely be declared a prosperous one, and that there has been marked progress in every department of our activity. Thus 29 new Branches have been chartered, viz. :—

Anamali, Sitamarhi, Chuda, Karnal, Rishra, Mombasa (Africa), Baruipur, Kandukur, Shimoga, Chitaldrug, Sultanpur, Chickmagalore, Hassan, Tumkur, Nandod, Kodaikanal, Palamcottah, Udaipur, Vinukonda, Kolar, Bijapur, Mainpuri, Quetta, Aurangabad, Bangalore City, Rangoon, Budhgaon, Edamandal and Darjipara.

Six new Centres have been formed, i.e. :—

Patna City, Dinapur, Jaunpur, Tikari, Gopalgunj and Hindupur, and 13 old and Dormant Branches revived, to wit :—

Barisal, Chikballapur, Durbhanga, Dumraon, Kavali, Monghyer, Nilphamari, Ponani, Tenali, Vadaraniem, Warangal, Mysore and Jammu.

It must be stated at the same time that 26 Branches and 2 Centres have been added to the list of dormant lodges by reason of their default in payment of the Annual subscription to the Section—These are :—

Bilaspur, Amritsar, Bezwada, Bhagalpur, Chicacole, Chittur, Cochin, Dharampur, Ernacolum, Faridkote, Ghazipur, Harur, Kulitalai, Negapatam, Nasaravupet, Narsapur, Puruswalkum, Quilon, Satur, Saidapet, Tirupatur, Tiruvallur, Krishnagiri, Vaniyambadi, Vellore, Walajhanagore and Bhiwani and Ramdasapur Centres, while 2 Branches, namely, Bangalore City and Rangoon (Savai Daigon), have been dissolved.

737 diplomas were issued during the year as against 628 of the previous session, and I believe in this respect it is quite a record year, even though death carried away 56 of our brethren, 16 of them resigned and we struck off the names of 66 because they would not pay their annual dues.

There are now 219 * active Branches in the Section and 4,229 active members, while the total number of members on the register is 8,961.

150 Branches have been visited by our inspecting staff alone. Over and above these quite a large number of places have had the benefit of lectures and conversations by Mrs. Besant, Miss Lilian Edger, Babu Hirendra Nath Datta, Babu Purnendu Narayana Sinha, Rai B. K. Lahiri and some other Provincial Secretaries. The inspecting staff also has been strengthened by the addition of Babu Ramasroy Prasad who has done much good work in Behar.

Our finances too have kept pace with the general progress, and the income of the year from Annual subscriptions and Entrance fees is larger than that of any other year—which is a very hopeful sign. The balance in the General fund is Rs. 10,583-7-1 as against Rs. 7,902-15-9 of last year, and this in spite of increased expenditure on Branch inspection. On the other hand our expectations with regard to rent from our buildings have been more than fulfilled, as we

* According to Branch List sent to Head-quarters 209 Branches and 10 centres —219.

realized Rs. 1,185 in the course of the session which is more than Rs. 300 in excess of last year's return. The buildings themselves however could not be very much extended—the only additions being a few rooms for the Press and Shops. But the premises have been improved by being connected with the water-works as well by the erection of boundary walls; and we fully hope that before long the much needed quarter for European members will be set on foot.

In consequence of heavy and responsible duties which devolved upon Mr. Arundale our unfortunate sectional organ lost his fostering care; but it struggled hard to maintain the level to which it was raised by him and I venture to think it has not altogether failed in its effort. At any rate as the Central Hindu College, that has demanded all Mr. Arundale's time and attention, has marched on victoriously in all its divisions—not excluding even the Girls' School—we have ample consolation for the loss which the *Prasnotara* has suffered.

It is right to mention here that the growth of the Section has not been limited to its Head-Quarters only but fully participated in by the Branches, as many of them have now got their own rooms and also started Educational Institutions both for boys and girls and charitable dispensaries in their local towns on the model more or less of the Central Hindu College, and our own dispensary.

Our literary activity too has been fairly vigorous, and as many as 42 of our standard works have been translated into the various Vernaculars of the country, while two original treatises of great value have been brought out by Babus Purnendu Narayan Sinha and Hirendra Nath Datta.

Lastly I must thank you for the kind attention you paid to our petition for registering the parent Society and giving it a legal footing and the admirable manner in which you finally solved all the difficulties in connection with it. You are well aware of the satisfaction your action has given to all the Sections of that world-wide Society of which you are the much esteemed founder, and it is my earnest hope and prayer that it will help the blessed movement to shed its benign influence even more freely and generally than hitherto, and render the solidarity of the T. S. a palpable fact and not a mere dreamy sentiment.

UPENDRANATH BASU,
General Secretary.

REPORT OF THE BRITISH SECTION.

[READ BY MRS. BESANT.]

To the President-Founder, T. S.:—With the greetings of the British Section to the President-Founder and a renewed expression of its deep appreciation of his work and devotion to the Society, I have pleasure in sending a report of some of the work done in this part of the world in the year just past. Two new Branches have been added to the section, the Anglo-Belge in Brussels and the Wakefield Branch (Yorks). The Norwich Lodge has lapsed, and the Scottish Lodge has decided to become entirely independent of the Section. Its inclusion in the number of Lodges has been informal. Thus the total of Branches remains at 44. The Herne Bay Centre has dissolved but new Centres have been formed in Dundee, Greenock, Moss Side (Manchester), Scarborough, Merthyr (Wales), Surbiton and South Edinburgh; making 18 in all.

From Nov. 1st, 1904, to Oct. 21st, 1905, 242 new members have joined. During that time 73 have resigned, 91 lapsed, 15 have died and 25 have been transferred to other Sections or attached to Adyar. This makes a total loss of 204 and a net increase of 38. As was anticipated the raised subscription has influenced these numbers, though the Executive Committee has freely used the power given it by Convention of excusing or reducing the annual dues in cases of small means.

Mrs. Besant's visit and the Congress of the European Federation held in London in July have been two of the chief events of the year.

A series of four public lectures were given by Mrs. Besant this year in the Portman Rooms, as affording more accommodation than the small Queen's Hall hitherto used. The room was, however, far too small and at each lecture many were turned away. The subjects were: "Eastern and Western Ideals," "The Destinies of Nations," "The Meaning and Method of the Spiritual Life," "The Successive Life-Periods of the Soul," and the series was one of the most successful she has given. Her other public lectures were "The Work of the Theosophical Society in the World," in the Large Queen's Hall in connection with the Congress; "The Meaning and Reality of Brotherhood," in the Finsbury Town Hall, and an address in a Unitarian

Church in Lewisham. To the Blavatsky Lodge she gave the following lectures: "Qualifications for Discipleship," "Psychic and Spritual Development," "Magic and Miracle" and "Karma Once More."

The Convention this year reduced its meetings to one, desiring to allow the largest possible limit of time for the work of the Congress. As a full report of its meetings will be sent you in due time I will here only mention a few points. Over 600 members attended from many countries of the world, and the meeting at which these representatives gave greetings to the Congress in their own tongues was a vivid and picturesque reminder of the unfinished Tower of Babel and the power in the nations to one day complete that building. The four days session was hardly long enough for all the work, though almost invariably two, and often three and four meetings were being held simultaneously. Meetings of the seven Departments for the reading and discussion of the many papers contributed, a concert, dramatic performance, social gathering and special addresses by Mrs. Besant, Mr. Mead and by members of kindred societies were included in the programme. An exhibition of Arts and Crafts was held near the Congress Rooms and remained open for nearly a week. The papers given by members of allied movements were markedly successful, and were chosen in almost all Press reports for special comment, being regarded as a new and very desirable departure in Congress proceedings. Donations to the various funds were freely made and as the expenses, in spite of heavy rents, were less than had been anticipated, a very considerable surplus remains for the helping of future Congresses. Much work was needed and many hands give willing aid. Happily there were too many in the various Sections who gave especially valuable help to be named here and still leave time for other reports. During the days of session as well as the days before and after, the President of the Congress gave herself wholly to its service, made of it a centre of life, of force of inspiration, and was responsible for its success.

Most encouraging is the steadily increasing demand for Theosophical literature. The T. P. S. reports that Theosophical books are being sold in literary circles where there was formerly no enquiry for them. During the year "The Secret Doctrine," "The Key to Theosophy," and "The Growth of the Soul" have been reprinted, as well as several of the minor books for which there is a regular and steady demand.

The new publications this year by the T. P. S. have been:—

"Thought Forms"	...	Annie Besant and C. W. Leadbeater.
"Love's Chaplet"	...	Mabel Collins.
"A Cry from Afar"	...	" "
"Illusions"	...	" "
"The Golden Verses of Pythagoras"	Collected by Florence M. Firth.	
"Extracts from the Writings of Clement of Alexandria."		
"The Path to the Masters of Wisdom."		
"Occult Essays"	...	A. P. Sinnett.
"The Work of Theosophy in the World"	Annie Besant.	

The Reprints and New Editions are:—"Esoteric Christianity," "Ancient Wisdom," "Karma," "Man and His Bodies," "Reincarnation," "Some Problems of Life," "The Secret Doctrine," "The Key to Theosophy," "The Astral Plane," "The Growth of the Soul."

The three Federations held their usual meetings and with success. The Northern Federation was presided over in November by Mr. Johan van Manen, in February by Miss Ward and in May by Mr. Mead. Miss Ward also acted as a substitute for Mrs. Besant, who from illness was unable to preside at the August Meeting.

At its October Meeting the Rev. Conrad Noel addressed the London Federation upon "The Rationale of Spiritual Healing." Mr. Herbert Burrows was to have presided at the January meeting but as he was prevented by illness from doing so, Mr. Mead and others spoke in his stead. At the April Meeting Mr. Burrows presided and took as his subject "Psychical Research, Rationalism and Free Thought." Mr. Sinnett's subject at the October meeting was "The Relation of Theosophy to Modern Thought."

The South Western Federation met in February in Bristol when Mr. Keightley presided and spoke upon "The Life-Web and the Permanent Atom," and upon "Human Evolution."

The Blavatsky Lodge has continued its series of Sunday evening lectures at Albemarle Street. These are advertised to some extent and are specially arranged for newly-joined and for non-members. They are well attended and very successful. The speakers have been: Miss Ward, Miss E. M. Green, Mr. Mead, Mr. Keightley, Mr. Orage, Rev. Dr. Currie, Mrs. Hooper, Mrs. Sharpe, Miss C. E. Woods, Mr.

Tovey, Miss E. M. Malet, Miss Lloyd, Mr. Faulding and Mr. Johan van Manen.

The Social Committee has this year endeavoured to bring new members into closer touch with each other by means of a series of informal teas to which small numbers of new and older members are invited. Miss Lloyd sends in an excellent report of the work of the Correspondence Class.

Mr. Mead has given three series of afternoon lectures at Albemarle Street, in November on "The Lost Writing of the Thrice-Greatest Hermes;" in March on "Some Studies in Hellenistic Theosophy" and in November of this year on "The Gnosis of Egypt in Greek Tradition." All three courses have been well attended and much valued. He has further instituted a fortnightly evening meeting for men at which all subjects of theosophical interest may be thoroughly enquired into and freely discussed.

Mrs. Hooper lectured at Harrogate, Bath, Bristol, Manchester, Didsbury and Sale, and Miss Edith Ward at Nottingham, Sheffield, Birmingham, Hull, York, Harrogate, Middlesbrough, Edinburgh, Glasgow, Manchester, Liverpool, Bristol, Clifton, Bath, Exeter, Plymouth, Bournemouth and Southampton (twice at some of these towns) as well as in London.

The Lodges of this Section have had the advantage of hearing a number of valuable lectures from Mr. Johan van Manen during his stay in England in connection with his work for the Congress. He visited and lectured at 25 places, giving 45 public lectures, 15 Lodge lectures, 8 study classes and numerous drawing-room meetings. Mr. Keightley, as General Secretary, has done a considerable amount of lecturing this year, visiting, amongst other places, Bath, Bristol, Plymouth, Exeter, Bournemouth, Oxford, Coventry and Birmingham.

Wishing to spend some months in India he refused the request to offer himself for re-election as General Secretary, but with the promise that on his return he would put himself and his knowledge at the service of the Section. His return is looked for early in the New Year and much work that he can best do lies ready for his hand.

To Mr. Glass and to Miss Gaimes the Section and the Headquarters staff are deeply indebted for their loyal support and co-operation.

Work for the Society is being energetically carried on in Hungary by our able colleague Dr. Zipernowsky, this last month, with the assistance of Mrs. Cooper Oakley.

The Belgian Lodges have had the pleasure of visits and lectures from Dr. Hallo of Amsterdam and from Mrs. Burke. I am especially asked to put on record an expression of the gratitude felt by our Belgian colleagues for the work Mrs. Burke has done amongst them and for her never failing helpfulness.

In Russia, where work is being carried on by a band of dauntless workers under almost impossible conditions, comes evidence of much activity. The death of Maria Strauch was a great loss but the centre of which she had been the life remained strong through all difficulties, has continued its meetings and given two lectures. Outside this circle, meetings for visitors are held in a laboratory. Lectures are given on scientific lines and are to be followed by general theosophical lectures and discussions. Three other centres exist, in one, lectures are given, in another, which meets weekly, "Esoteric Christianity" is studied and lectures given, while in the third the "Evolution of Life and Form" is studied and three lectures have been given on "Theosophy and the New Psychology." The Tolstoi Publishing Society has published a translation of "Light on the Path" and "Karma," by Mme. Pissareff. It is already out of print and there is to be a new edition. It is hoped shortly to publish a translation of "The Voice of the Silence."

KATE SPINK,
General Secretary.

REPORT OF THE AUSTRALASIAN SECTION.

[READ BY MR. BASIL HODGSON-SMITH.]

To the President-Founder, T. S.:—A long journey and absence from Head-quarters for many weeks just as the end of our year approaches, necessitates the closing up of my report and annual statistics before the full term of twelve months, but in spite of the year's curtailment, we are showing some remarkable advance on the position of a year ago. With 435 on the roll in November last we now

show 517. We have enlisted 117 new members during the 10½ months under review, as against an annual average for some years past of about 60 or 70. This gradual growth in the average is probably due to the large amount of visiting done both by Miss Edger and Mr. Leadbeater. We have had to remove 43 names from the roll, not an excessive proportion when one considers the nomadic character of much Australian life. One Branch has been closed—Rockhampton—it has practically ceased activity for many years. But I am able to report that we have, just as the year closes, opened a branch at Bendigo in Victoria. The principal centres of increase in membership have been Brisbane, Melbourne, and Sydney. There is yet a great deal to be done to found and set going a Theosophic centre in many large towns in the Commonwealth.

Convention :—This was held in Melbourne this year, and was not merely numerically, but in the value of the personal contact it brought about, fully up to the average of former years. The members of both Branches provided for all visitors and delegates in their usual thorough manner. Though feeling sure that there was some appreciation of the development of the Sectional Activities, the spirit that was shown was both spontaneous and surprising. Our Sectional Magazine always occupies a good share of the day's attention, and the determination to still further enlarge its possibilities was very generally diffused. As soon as an enlargement of four pages was decided on, a Melbourne member at once came forward to add a further four at his own expense. So long as this spirit is present amongst us we need not fear the future of our Sectional Magazine. The business meeting was followed in the evening by a Post-Convention meeting at which were brought up and discussed all such matters as bear upon the better working of Branch activities, and the change and improvement in methods of attracting the public to our teachings.

• *Activities* :—The chief item of special attention has of course been the visit of Mr. Leadbeater, hitherto a personal stranger to the Branches and to most of the members individually. It is to be noted that the expectation alone of such a visit infused for many months a great deal of fresh vitality and encouragement into the workers and members, the more so as we were able to send our visitor round to every one of our Branches, small and large. As some of Mr. Leadbeater's meetings at each centre were limited to members only, many of

those who have for some time been on the outskirts of branch life and activity, have taken the step of acquiring diplomas so as to secure attendance at all these meetings. Mr. Leadbeater and his two companions reached us from America, *via* New Zealand, in April, and at once began a seven weeks' lecture course in Sydney—the weather conditions were most friendly, and the large hall taken for the course was filled on nearly every occasion, two lectures each week—the result was an unquestioned spreading of the main postulates of Theosophy throughout the large city. In Melbourne the experience was much the same, but for the wet, unfriendly, Victorian winter which spoiled the attendance on several evenings. In fine weather the large hall occupied was crowded. The party spent two months in Queensland going as far north as Cairns, a lecture being given in one of the sugar districts. In Brisbane a most profitable month was spent, the School of Arts hall being filled two or three times a week. As we write, Tasmania is being visited, after which a fortnight in Adelaide and the same in Perth will conclude the tour, and will leave our Branches an event to recall with pleasure, until we may again be able to welcome Mr. Leadbeater amongst us.

Outside of this special tour, our general work has shown a considerable expansion. The clerical part of Sectional work is now quite beyond one pair of hands. This was recognised at Convention, when it was determined to appoint an Assistant Secretary. During the year the Committee selected Mrs. John for the position. This has enabled a visit to be made to Newcastle, and, as this report is being prepared, I am now engaged in a round of the Queensland Branches, ground which has been for many years so familiar to me.

Literary Work :—As a rule our energies are confined to the monthly magazine, to the enlargement of which reference has already been made. Before the year closes we shall distribute to the free libraries of each of the country towns in the Commonwealth a copy of Mr. Leadbeater's "Outline of Theosophy"; this we have been able to do through the generosity of two or three of our members, and without trenching on our general funds—we could not otherwise have faced the heavy expense.

Branches :—The number of Branches remains the same. In this large territory, now studded with inland and seaboard towns of growing importance one cannot but consider our Branches very few; but

by unremitting attention to enquiries by country members, and by visits from myself to centres where any ground has been broken, we should bring in many more new Branches. Melbourne has planted the Theosophical standard at Bendigo, chiefly by means of visits from their Branch.

Book Depôts :—Nothing in the year's work shows more clearly the enlarged interest of the public than the increased sale of books ; everywhere the experience is the same. The enquiry has been not merely for the books dealing with the outlines of our teachings, but for those dealing with the ethics of the thing. Old favourites such as "The Ancient Wisdom" and "Esoteric Buddhism" still find many purchasers, and members are recognising the usefulness of having paper booklets handy to lend, such as have been issued from Harrogate, containing Mr. Leadbeater's most popular lectures.

The Outlook :—Although geographically our Section stands somewhat out of the highways by which our leaders pass in their lecturing and visiting tours from one to another of the other great centres, and so does not become a calling place, we have yet been able to draw aside some of the chief captains of our movement to give us the aid and stimulus of their presence, and we would like it to be felt by all those who are doing most to uphold the position of our movement before the great centres of population in Europe, America, and the East, that our members here stand ever ready to welcome any of these old captains amongst them. As I write, there is a movement on foot to arrange for my absence for three or four months to enable me to attend your coming Convention—whether this will be possible or not, the next two or three weeks will determine ; in any case, whether I represent our Section or not, we send our united greetings to the assembled company and wish that every good result may issue from your deliberations.

W. G. JOHN,
General Secretary.

REPORT OF THE SCANDINAVIAN SECTION.

[READ BY MR. A. SCHWARZ.]

To the President-Founder, T. S. :—Since my latest report, three new Lodges have been formed in Scandinavia, namely, at Falun (Sweden)* Aarhus (Denmark) and Christiania (Norway) the last one being the second Lodge in the capital of Norway. The whole number of Lodges in the Scandinavian countries now amounts to 24.†

At the Annual Meeting of the Section this year the total sum of the members was 690. During the year 97 new members had joined and 55 left the Society, amongst the latter 4 had died. Divided according to the different countries, of the new members 49 belong to Sweden, 11 to Norway, 32 to Denmark and 5 to Finland, of those who have left, 25 belong to Sweden, 9 to Norway, 17 to Denmark and 4 to Finland. The total number of members of the Section has thus increased by 42 since my preceding report.

Teosofisk Tidskrift has been published upon the same plan as during last year, in 12 monthly parts, half the space being assigned to the Swedish language, and the other half to the Norwegian-Danish tongue.

Of Theosophical literature there has, moreover, been published in the course of the year in Swedish : "The Search for God," by Mrs. A. Besant, "On the Other side of Death," by Mr. C. W. Leadbeater, the latter work with the support of the Countess C. Wachtmeister, who for this purpose made a gift of £55 ; in Danish, "In the Outer Court," "Karma," and "The Path of Discipleship," by Mrs. A. Besant, and "The Mystic," (original), by "Nathanael," printed in Iceland ; in Finnish : "Reincarnation," by Mrs. Besant, "The Secret Doctrine," "What is Death ?" and "Theosophy and the Theosophical Society," all three by Mr. Pekka Ervast. Besides, several pamphlets were printed in very large editions in Finland.

In order to support the work of the different Lodges, papers have been sent from Stockholm, as in the preceding years, which were suitable for reading at the different places. These papers have then circulated between the Lodges in such a way that 6 Lodges have received, according to their wish, a paper once a fortnight, and 10 Lodges once a month.

* Reported to Head-quarters as a Centre.

† Including the original Swedish Lodge.

In two of the Scandinavian countries, travelling libraries, containing Theosophical literature, have been established for the purpose of spreading the teachings among the people.

In order to spread the teachings of Theosophy among outsiders, the Executive Committee of the Section arranged last autumn in Stockholm an elementary course of lectures under the direction of Dr. G. Lindborg; these being advertised in the newspapers, were received with much interest as well by the public as by the members. The Committee, therefore, decided upon arranging another course of the same kind this autumn as well; a still larger number of auditors having put their names on the list, it will now take its beginning. A small fee is charged for admission to the course.

Numerous public lectures have been delivered during the past year with the view of propagating the Theosophical ideas in those towns of Scandinavia where no Lodges have yet been formed. The travelling expenses of the lecturers have been defrayed wholly or in part by the Executive Committee of the Section. Thus Mrs. H. Sjostedt has visited ten different towns in the South and Centre of Sweden. Mr. A. Berglund has given lectures in the very North of Sweden, and Dr. G. Lindborg in the central parts. Miss E. Blytt has travelled in Western and Northern Norway and Mr. H. Thaning has visited ten of the Danish towns. In many of these places the interest in Theosophy has by these means been awakened; in a couple of towns Lodges have been formed; at one place a Centre which has received Theosophic literature from Stockholm. Also in Finland lectures have been delivered outside Helsingfors.

The Section had, during last spring and autumn, the pleasure of receiving a visit from its revered and honorable member the Countess C. Wachtmeister who gave in Copenhagen a public lecture on "H. P. Blavatsky" and, moreover, supported in an active way at several places the work of the Lodges by lectures and by leading special studies.

The work within the lodges has been going on as usual. In several of them, a very good work indeed may be said to have been done, as, for instance, by our Finnish brethren in Helsingfors. On the other side it must be confessed that in a few lodges the work has been languishing or at a standstill, owing to deficiency of forces.

In the month of May the Section held its Annual Meeting at Gotheborg; the meeting was very well attended by members. The Lodge of that place had made all arrangements in the best way possible, and the meeting was favourably noticed by newspapers and much interest was awakened among outsiders. The partakers brought home delightful recollections of the meeting, which was in every way a success.

At this meeting the Section resolved to enter the European Federation.

Through the Countess C. Wachtmeister the Section has received £50, constituting the legacy of the late Mr. C. Stollmeyer of Trinidad, a gift that has essentially rendered possible the propaganda that I have referred to above.

After this brief retrospective survey I venture to express the hope that the work within the Scandinavian Section may not have been without importance for the Theosophical Movement. In fact, there are many signs that the teachings of Theosophy have largely influenced the public mind; this is manifested in literature and appears in conversation with outsiders. We have, therefore, every reason to continue our work with good cheer and fervent trust in our sublime cause.

Lastly I beg you, Mr. President, to receive the respectful greetings of the Scandinavian Section and to present to the Annual Convention that is soon to take place the Section's best wishes for the work which lies before it.

ARVID KNÖS,
General Secretary.

REPORT OF THE NEW ZEALAND SECTION.

[READ BY DR. ENGLISH.]

To the President-Founder, T. S. :— I have much pleasure in submitting a brief summary of the activities of the New Zealand Section, T. S., for the year ending 31st October 1905.

We have now 10 Branches in our Section with a total membership of 322, divided as follows: 262 members of Branches, and 60 unattached members. During the year 74 new members have joined,

8 lapsed, 5 resigned, 2 died and 3 have been transferred to other Sections. Our Ninth Annual Convention was held in Wellington on the 30th and 31st December 1904, under the able Presidency of Mr. W. S. Short, who by the way was also President of the First Convention of this Section. Many important points were discussed and several amendments to the Rules were made. Mr. Harold Large, B.A., who had for the past two years acted as Assistant General Secretary, and rendered most valuable services to the cause, retired from office; Mr. J. R. Thomson being elected in his stead.

We have suffered the loss of another valuable and painstaking worker in the person of Mrs. Marion Judson, who left here for India where she purposes taking up a position in connection with the Indian Sectional Organ, *Theosophy in India*.

The most important event of the year was the visit of Mr. C. W. Leadbeater, who rendered incalculable service in stimulating enquiry in all directions. Mr. Leadbeater's whole-hearted earnestness and outspoken criticism of our methods of work were most acceptable to us. Throughout his tour Mr. Leadbeater's lectures were largely attended, and he mentions with satisfaction that in every town where he had spoken to the public the audiences were large in proportion to the population and always seemed intelligent and keenly interested. There can be no question that the increased vitality, energy, and interest in Theosophy displayed everywhere throughout the country could be stimulated even more if we could have some one who could make a periodical visit to all our Branches. Early in October Mr. T. H. Martyn, President of the Sydney Branch (Australasian Section) visited the principal Branches, and gave us many helpful suggestions as to the conduct of Branch work, and methods of spreading our Philosophy.

A pleasing feature in our Branch work is the growing interest in the Theosophical education of children. Already we have three of the larger Branches with classes having an average attendance of from 12 to 15 children, and more classes are in course of formation. Miss Christie has worked most enthusiastically in this department and she has now the satisfaction of seeing good results from her labours springing up throughout the country.

Throughout the year we have continued to publish the Sectional Magazine, the circulation of which continues fairly satisfactory.

although we regret to say that it is not yet a financial success, the deficiency being met by the voluntary contributions to our "Penny-a-day Fund." The magazine serves as a valuable instrument for propaganda work, and also as a means of keeping the country members in touch with the Headquarters. Thanks doubtless to the advertisements of our literature in the magazine, the sale of books has largely increased during the past year. The quantity of Theosophical literature in circulation in this country is quite remarkable considering its small population. Our actual sales for the past year have averaged £19 per month.

Altogether we have reason for hoping that the future contains much promise of steady progress for the T. S. in New Zealand, provided we work together harmoniously as a unit, striving loyally and earnestly to subordinate our personal differences for the good of the Cause we have so much at heart.

C. W. SANDERS,
General Secretary.

REPORT OF THE NETHERLANDS SECTION.

[READ BY MR. FREI.]

To the President-Founder, T. S. :—I have much pleasure in sending you the following report of the Netherlands Section for the year running from April 30th, 1904 to April 30th, 1905. During this year our Section may be said to have gained in strength, and not a small part was contributed to this growth by the great event of the International Theosophical Congress held at Amsterdam on the 19th, 20th and 21st of June 1904. Since reports of this Congress have already appeared, I need not trouble you with any detailed description of its proceedings. But I think I may safely use this opportunity to express our feelings of deep gratitude towards all those who helped us in making the Congress not only a true success for the time being, but causing it to leave its lasting and beneficent mark on the whole Section as well as on every individual who took part in it.

The preparatory work had been difficult and complicated indeed, but it was carried on with cheerful devotion, and was more than

doubly repaid afterwards by the new strength and vigour that flowed into our Section during those days of cordial brotherly meeting and earnest common labour and aspiration. Lectures and formal meetings alternated in a pleasant way with hours of repose and musical entertainment, in which members were given the opportunity of making new ties of friendship or taking up old ones and widening their general feelings of sympathy and brotherhood. I must mention another part of the programme, the exhibition of art-products by Belgian and Dutch members, by which it was tried to awaken interest in the bringing of Theosophical life into art, wherein it may be said to have fairly succeeded.

As regards the general state of the Section I am happy to say that this year brought us the greatest increase of members since we started as a separate Section. 200 new members joined the Society, of whom 4 had formerly resigned and now returned to it, 1 was transferred to Holland from another Section and 2 left us to be entered elsewhere. So on the whole 205 members joined us, and 50 fell away, which gives a total increase of 155. The number of members of the Netherlands Section on the 30th of April 1905 amounted to 882.

One new branch has been formed during this year, at Zwolle, and propaganda has been carried on as usual, this time especially so in the more northern part of the country; we may mention a few lectures held in Masonic Lodges, where the teachings of Theosophy, pre-eminently those of Reincarnation and Karma, were brought to the front and were listened to with the utmost attention.

With reference to Theosophy for the young we can say that the Lotus-circles have been continued and two new circles have been opened at different towns. The work in all the Lodges went on fairly well and I can state with great satisfaction that the classes for study increased in number and were attended to by many members. It was with much regret that we saw two of our best friends and workers depart to other countries, Mr. Lauweriks leaving for Germany and Mr. van Manen for England as the Secretary for International Congress work—both of them, however, remained attached to our Section outside the limits of our own country. Dr. J. J. Hallo worked with much success for the spread of Theosophical ideas in Belgium, where he was most cordially received by the members of the Brussels Lodges. The brotherly relation with our friends

in the Dutch Indies was considerably strengthened by the appointment of Mr. C. J. van Vliet, of Soerabaya, as Joint Secretary; this was done partly for administrative purposes, but especially in order to establish a connecting link between all the Indian members.

The Theosophical Publishing Society has very much increased its activity, to the great benefit of all earnest students within the limits of our Theosophical Society as well as outside of it. I have further much pleasure to state that the Dutch Section has found in Dr. Denier van der Gon a most able Librarian, who is doing much good work not only in extending the Library by getting books from the members, but also by making many members work in different lines of study.

Generally speaking the state of things in our small part of the world seems to inspire us with hope for the future and though we feel certain that with greater growth the greater difficulties must needs present themselves, we can work on cheerfully trusting that the Great Powers who helped us so far, will never forsake us.

Whilst thus giving once more into your hands my report of the work done by the Netherlands Section, which report is to be read before the Annual Convention next month, I feel sure that I echo the feelings of all Dutch members in expressing my sincere wish that the Theosophical Society, which is spread over the whole of our Globe, may gain in strength, purity and usefulness, so that in the midst of revolutions and rumours of war in which we live at the present time in the Western hemisphere, it may more and more become a beautiful and perfect instrument through which the Wise and Good Ones that guide the evolution of the race can send love and harmony, peace and plenty, so that these may take the place of discord and strife, of misery and want.

May every man and woman who is a member of the Theosophical Society feel it an honour and a blessing to belong to this body and to take even the smallest part in its labours, the smallest share in its burden, knowing that it was called into existence for the welfare of the whole of humanity.

May all of you, my brothers and sisters, who soon will be assembled in Convention for the purpose of furthering the interest and welfare of this instrument for good, be blessed with wisdom in your council,

with love in your action and speech, so that life and light may be brought to every creature of the human family.

W. B. FRICKE,

General Secretary.

[*Vote.*—The Report of the Netherlands Section dates only to April 30th. The General Secretary apparently misunderstands the purpose of the Annual Reports, which is to draw together as much information as possible about the work of the Society during the year. Rule 38 of the general Constitution names November 1st as the latest date for sending the annual Reports, which are quite apart from the Convention Reports of the various Sections].

REPORT OF THE FRENCH SECTION.

[READ BY DR. PERALTE.]

To the President-Founder, T. S. :—The French Section, during the past year, has made a slight change in the number of its members : 69 entrances, 25 resignations or droppings from the list because of non-payment of dues, 8 deaths, 1 transfer to another Section ; consequently a net increase of 35. The Section has gone through a process of sifting, and as the year's new members are of real personal worth, there is no cause whatever for discouragement.

The number of Branches has increased by two, *viz.*, one at Nantes, and one at Tunis (Africa). At Marseilles, the dead Branch "Maya," has been replaced by a new and strong one, "L' Aube." Two are fallen into a lethargy which seems likely to be followed by dissolution ; one is growing, the others are in a normally healthy condition. New centres are forming almost everywhere. The one at Algiers is almost ripe for being chartered ; at Marseilles two are growing, that at Caen seems prosperous ; at Mulhouse and Colmar the nuclei are growing, and Alsace as a whole is in a state of agitation ; our people in Bulgaria are gathering together their strength and will presently launch a new Monthly Review.

The Section sent eleven papers to London, to the International Congress of European Sections, and Paris is to receive the Congress of 1906 at the Season of Pentecost : the President-Founder will preside and we hope that Mr. C. W. Leadbeater will also be present. We had, in March, the help of Mr. B. Keightley who gave two lectures

and held one meeting at which he replied to questions ; in June we had the admirable help of Mrs. Besant who, on her way to Paris, gave two important lectures at Strasbourg and at Nancy.

We hope to soon recover back the help of those members whom India has borrowed from us temporarily,* and a wide field has opened up for their activity.

Works published in the course of the year :—

"The Evolution of Life and Consciousness," by L. Revel.

"Science and Religion," by M. Largeris.

"Time and Space," by Guéhirol (Gaston Polak).

Translations :—"On the Threshold ;" "The Spiritual Guide ;" "Nine Upanishads."

Lectures of Mrs. A. Besant :—"Is Theosophy Anti-Christian ;" "The Necessity of Reincarnation ;" "Theosophy and its work in the World ;" "False Ideas about Death ;" "Theosophy in Daily Life."

In preparation :—

"Thought-Forms," by Mrs. Besant and Mr. Leadbeater.

"The Mental Plane," by do.

"The Astral Plane," by do.

I send, in the name of our Section, the tribute of our warmest affection to the President-Founder, and we beg him to transmit a like message of fraternity to our brothers who are meeting in Convention.

DR. TH. PASCAL,

General Secretary.

REPORT OF THE ITALIAN SECTION.

[READ BY MISS ARUNDALE AS SUBSTITUTE FOR THE APPOINTED DELEGATE—MRS. BESANT.]

To the President-Founder, T. S. :—I have the honour to send you a short report on the Theosophical Movement in the Italian Section during the period from November 1st, 1904 to Nov. 1st, 1905. This

* M. and Mme. Bernard, and Dr. and Mme. Peralte.

report will be brief in view of the changes which have taken place in our administration, and also because the Section has been unable for various reasons to show its activity during the past year.

Only one new Branch has been formed during that period; the "Blavatsky Lodge" in Rome. On the other hand two, the "Milano" and "Livorno" Lodges have dissolved, the first in May 1905 and the second on October 27th, 1905, so that on November 1st, 1905, 18 Lodges remain active.

The actual number of members belonging to the Italian Section was 324 at the time of the last report. Up to November 1st, 1905, 56 new members have joined, but on the other hand the Section has lost, through death or other causes, up to the 1st November 1905, 49 members, so that now the actual number is 331.

We had the good fortune to receive a visit from Mrs. Besant who arriving at Brindisi on the 24th May, on her way back from India, went direct to Milan where she remained several days. A number of members travelled to Milan on that occasion to greet her, and she gave, in the fine hall of the Society for Psychical Research, two splendid lectures which, as usual, were very instructive and helpful to her numerous hearers. Several members of the Italian Section attended the Congress of the Federation of European Sections held in London on the 8th—10th July and brought back most pleasing recollections.

The work of propagandism, which had been so active in former years, and was specially due to the indefatigable efforts of Mrs. Cooper Oakley has unfortunately been seriously affected this year by her unsatisfactory state of health. Being unable to stand the fatigue of travelling about she had to limit herself to giving a series of lectures and readings in Rome up to the month of May 1905.

On the other hand literary activity within the Section has somewhat increased during the year now closed. Several translations of foreign works were published, among which may be mentioned the "Bhagavad Gîtâ," translated from the original text by Jinarâjadasa and M. L. Kirby; Chatterji's "La Philosophie Esotérique de l'Inde;" Leadbeater's "The Astral Plane;" Schure's "Les Grands Initiés;" H. P. Blavatsky's "First Steps in Occultism;" T. Pascal's "La Sagesse à travers les Siècles." Various other translations are in course of publication.

Original works in the Italian language were likewise not wanting, and the following were published:—

"Verso l'Unità del Genere Umano" (Towards the Unity of the Human Race).—M. S. T.

"Verso l'Occultismo" (Towards Occultism).—M. S. T.

"Qualche Cenno sulla Teosofia e la Società Teosofica" (Some notes on Theosophy and on the Theosophical Society).—A. V.

"Il Sodaligio Pitagorico di Crotona" (The Pythagorean Sodality of Crotona).—Gianola.

"L' Idea Religiosa di Marsilio Ficino" (The Religious Idea of Marsilio Ficino).—Giuliano.

"Unità fondamentale delle Religioni e delle Filosofie" (The fundamental Unity of Religions and Philosophies).—Cancellieri.

On the 15th and 16th April an Annual Meeting of the Italian Section was held in Rome which many members attended from all parts of Italy, and on which occasion the Section received the welcome visit of the distinguished writer Dr. Franz Hartmann, who gave two much appreciated lectures.

Unfortunately, with reference to administration, the Convention gave rise to somewhat lively discussions on questions for the most part of a personal nature, and as a consequence, in June 1905, the General-Secretary, Treasurer, and Executive Committee, gave in their resignations.

This state of things, too, naturally exercised an unfortunate influence on the activity of the Section during the past summer, and it was to put an end to such a condition of affairs that 12 Lodges came to an understanding, in October, to call an Extraordinary Convention with the principal object of electing a new Executive Committee and the officers necessary to carry on the management of the Section.

This Convention was regularly called and held at Genoa on October 29th, 1905. The following members were elected to form part of the Executive Committee:

Prof. O. Penzig, General Secretary; R. G. Macbean, Treasurer; Mrs. M. L. Kirby; Signora T. Ferraris; Prof. Francisco Porro, all of Genoa, and Signora F. Durando, of Turin; Capt. O. Boggiani, of Stresa; Don. Fabrizio Ruspoli, of Rome, and Avo, G. Sottile, of Palermo.

In consequence of these elections it was decided to transfer the Central Office of the Italian Section from Rome to Genoa (Corso Dogali No. 1).

We trust that a somewhat critical and stormy period may now be followed by a quiet one which may allow the Section to resume its activity and so effectively contribute to the progress of the Theosophical cause. With these good wishes and hopes I send, in the name of the whole Italian Section, to our beloved President-Founder, to Mrs. Besant, and to all our brethren convened at the Adyar assembly our sentiments of sincere brotherly affection, begging all to assist us in our work by their thoughts and counsels.

PROF. O. PENZIG,
General Secretary.

REPORT OF THE GERMAN SECTION.

[READ BY DR. OTTO SCHRADER.]

To the President-Founder, T. S.:—With my fraternal and most cordial greeting I have pleasure in submitting to you the Annual Report of the German Section T. S.

New Branches have been formed in Berlin (Besant-Lodge) Karlsruhe, two new branches in Stuttgart, (so that we have three branches in this town) and in Freiburg in Breisgau. Besides we have worked in St. Gallen, Zurich and Basel (Switzerland) and in Heidelberg, Frankfort on the Main, Bonn, Tena and a number of other towns. Although there are not yet branches in these places we have there friends who are interested and the formation of several new branches is expected.

The total number of branches in Germany and German Switzerland is now 18; 137 new members have joined during the year; three have died; seven have resigned, so that the net increase amounts to 127 members. The effective number of members is 377.

The review, *Lucifer-Gnosis*, that appears in Berlin under the editorship of Dr. Rudolf Steiner has now begun its third annual course; it tries to advance the interest in our movement by dealing in the most manifold way with all theosophical questions. Its influence is

evidently increasing. *The Vâhan* can henceforth no more be regarded as a magazine representative of our Society, as its editor, Herr Richard Bresch, has left the T.S.

A new book of Dr. Steiner will appear in a short time under the title: "Introduction into the Secret Science."—The following translations have been published: "The Path of Discipleship," by A. Besant, and, "The Story of the Year," by M. Collins. There has also appeared a work of Dr. Steiner dealing, from the theosophical point of view, with "Schiller and our Age."

I have tried also during this year to work for the propagation of the theosophical movement, through a great number of lectures in many towns of Germany and Switzerland.

Despite all the difficulties existing in Germany we can hope, on the ground of the results obtained and the experiences made, for good results in the future. Our Annual Convention on the 22nd of October has shown that the theosophical thought is deeply rooted in the minds of our members. A numerically small opposition against some measures of the leaders of the T. S. has been energetically thrown back.

The General Secretary of the three years' old Section, Dr. Rudolf Steiner, has been re-elected for three other years. As Assistant Secretary he will be helped as hitherto by Fraulein Marie von Sivers. As members of the Executive Committee there have been chosen besides, Herr G. Wagner, Herr B. Hubo, Herr L. Deinhard, Frau H. Lubke, Fraulein S. Stinde, Fraulein M. Scholl, Herr M. Bauer, Herr A. Kolbe, Herr F. Seiler, Herr H. Ahner, Herr F. Kiem.

We send our warmest greetings to all brothers in India and especially to our revered President.

DR. RUDOLF STEINER,
General Secretary.

REPORT OF THE CUBAN SECTION.

[READ BY MR. C. W. LEADBEADER AS SUBSTITUTE FOR THE
APPOINTED DELEGATE—MRS. BESANT.]

To the President-Founder, T. S. :—On the first time that the Cuban Section appears before the Annual Convention of the Theosophical Society, our preliminary step is to send our greetings, with all our love and respect, to the venerable and tireless President-Founder, to Mrs. Annie Besant, who holds the torch of truth in the world, and to all those that are striving to establish the reign of Goodness among men. We send our greetings also to all those that meet now at the General Head-quarters and we pray our Venerable Masters to bless you and help you in your work for the good of our Sacred Cause which is the Cause of Humanity.

Once this duty fulfilled it is my great pleasure to report the Theosophical work in this newly born Section since June 4th to October 15th of this year.

On the first-mentioned date, when our first Convention took place, we had 110 members; since then we have had an increase of 43, so that our membership is now 153.

The Theosophical movement in Cuba is advancing therefore, notwithstanding the drawbacks due to the present general strained financial condition of the inhabitants of this country. Such a condition makes it difficult for this Section to give a larger publicity to its existence.

As a basis for further and more important work we have the pleasure to state that since 1900, when the Branch "Annie Besant" was established (the first one in this Island) the fruits of our work have been excellent if we consider the small population of the country, scarcely over one million and a half. That gives to this small Section a relatively considerable number of members.

Our main project, as soon as our financial situation betters, is to establish in an adequate place, a public Library having also a room for lectures, public and private. We will be then in a position to propagate more brilliantly the objects and importance of the Theosophical Society and expand here more than we can do now the great light that comes from the blessed land of India to the whole World, including this little Cuba, a modest sentry, constantly watching, and always

ready to aid the great and continuous labor made day after day by our fatherly and tireless President, by our respected and beloved Annie Besant and the other prominent members of the Theosophical Society.

We expect much from the Venerable Masters, to help and guide us in our constant work in the common Cause. I believe that every thing will be made ready when the proper time comes for the fulfilment of our work, as we have learned, by our own experience, that the thoughts duly and intensely directed for the good of all that live, become realities as a just and right compensation.

As to propaganda we have made all we could, and do all we can with our small means. During the four years of our persistent and orderly activity some pamphlets have been published, and other works that have contributed to extend among the people our Sublime Doctrine.

Though our work seems feeble, as it is only beginning, we receive our share of fortitude from those Holy Beings in due proportion to our progress and the test of our capacities. We have strong faith in the efficacy of our altruistic labor and expect success in this small land known as Cuba. We believe that abundant fruits will be gathered here for co-operating with the Theosophical Society in its help to mankind towards Evolution.

Now we send to our Venerable President-Founder the assurance of our deep love, to Mrs. Annie Besant we send the testimony of our admiration, to all our Indian brothers our loving salutation and our ardent wishes for the spiritual progress of all mankind.

J. M. MASSÉ,
General Secretary.

Subsidiary Activities.

REPORT OF THE GENERAL MANAGER OF BUDDHIST SCHOOLS

UNDER THE MANAGEMENT OF THE
BUDDHIST THEOSOPHICAL SOCIETY, COLOMBO.

[READ BY D. B. JAYATILAKA.]

To the President-Founder, T. S.:—The closing year, I am glad to state, has been one of steady progress. Our Educational work is growing and expanding as rapidly as ever. During the year, twenty-five new schools were opened, and fourteen were registered for *grants-in-aid*. The total number of schools under the management of this Society is 201, of which 168 are registered for grants. The applications for the registration of the remaining thirty-three are in the hands of the Director of Public Instruction. During the year, permanent and substantial buildings were erected for several important schools.

Our English Schools with one or two exceptions are doing good work. The lack of certificated teachers is however a constant source of trouble, and is affecting the grants earned by these schools.

The Dharmaraja College, Kandy, under the management of the new Principal, Mr. K. F. Bilimoria, has fairly recovered the ground lost in previous years. The attendance is good, and the new buildings started some years ago are nearing completion.

Ananda College has now an average daily attendance of over 325, a number really too large for the accommodation at our disposal. In consequence the classes are overcrowded and arranged too close to each other, with the inevitable result that the efficiency of the work is greatly impaired. The scheme proposed a couple of years ago, for acquiring the land and extending the buildings, remains still unaccomplished, though a start has been made this year to raise the necessary funds. Nearly five thousand rupees have already been collected. This work of collecting funds must necessarily be slow. But the College cannot wait for many years more to have its buildings. It is therefore absolutely necessary that the land should be acquired at once by means of a loan, the money raised by public subscriptions being spent on the buildings. The financial portion of the College fully justifies the step, and I hope in my next report to speak of the satisfactory progress of the buildings.

At the last Cambridge Local Examinations five senior candidates and two juniors obtained passes. The Government Technical College Scholarship was also won by one of our students. This Scholarship entitles the winner to a three years' course of study in the Civil Engineering Department, while all books and scientific instruments necessary for the prosecution of his studies are also supplied by the Government. Our University scholar, G. K. W. Perera, is prosecuting his studies at Christ's College, Cambridge.

The progress of our Educational work in the villages is eminently satisfactory except in the Central Province where we have lost some ground mainly owing to the lack of energy of the people. In order to reorganize the work in this part of the country, the Society has recently stationed a District Agent at Kandy. I hope to be able to give a satisfactory account of his work in my next report.

At the *Grant-in-Aid* Vernacular Teachers' Certificate Examination last year 48 of our teachers obtained certificates. This is little over half the number of certificates granted by the Education Department on last year's examination.

In January this year the Government appointed a Commission to enquire into the state of Elementary Education in the Island. The Commission consisted of the Hon. H. Wace, Government Agent, C. P., Mr. J. Harward, Director of Public Instruction, Hon. J. Campbell, Revd. Father Cooreman, and myself. In an exhaustive report the Commission recommended the gradual introduction of Compulsory Education with a "*Conscience Clause*." In accordance with their recommendation, the Government has submitted to the Legislative Council a Bill providing for Compulsory Education in Municipal and Local Board Towns. The recommendation of the Commission and the provisions of the Bill are meeting with considerable opposition from the Missionary bodies, who fear that the introduction of a 'conscience clause' may deprive them of the opportunity of proselytising Buddhist and Hindu children. It is to be hoped that the opposition of the Christians, who form only ten per cent. of the population, will not prevent the adoption of a measure indispensable for the welfare of the country.

During six months of the year, for the greater part of which I was touring in behalf of the Ananda College Building Fund, Mr. J. Munasingha acted as General Manager. My best thanks are due to

him, and also to Mr. C. P. Gunawardana, the Assistant Manager, who is devoting a considerable part of his spare time to office work. The Local Managers and Teachers also deserve thanks for the efficient and satisfactory manner in which they have discharged their duties during the year. I must not omit to express my appreciation of the service rendered by our District Agents, on whom much responsibility rests in regard to the efficient working of our schools.

COLOMBO,
10th December 1905. }

D. B. JAYATILAKA, B.A.,
General Manager, Buddhist Schools.

REPORT OF THE GALLE BUDDHIST THEOSOPHICAL SOCIETY.

[READ BY MR. WOODWARD.]

*To The President-Founder T. S. :—*In accordance with the annual custom, I beg to submit the Report of the Galle Branch of the T. S. for the year ending 1905.

I am happy to report that Mahinda College, the chief institution of this Society, has made further progress this year. The average daily attendance has risen from 185 in 1904, to 204 in 1905, and the number of boys on the Books from 190 in 1904, to 240 in 1905. But for the inadequate accommodation in the College premises, and the consequent refusal to admit new comers, the average attendance would have further increased.

Out of the 10 candidates presented for the Cambridge Local Examinations in 1904, 5 have passed. This year 17 have been presented, and it is expected that there will be a better percentage of passes. Mr. S. S. Jayawickrama, who was successful in the London Matriculation Examination, is now reading for the Intermediate B.A. Examination under Mr. Woodward. Messrs. D. Amarasuriya and J. Jayawardana, two of our Masters, have been successful at the Teachers' License Examination. The annual grant received from Government, and the fees recovered from the students, are still insufficient to cover the expenses of the College; and it is proposed to raise a special fund in the ensuing year to meet the deficit. The opening of a Boarding Institution in connection with the College will

greatly conduce to its improvement, but this undertaking had also to be postponed for want of funds.

The resuscitation of the College, Sir, was the result of your visit to this Society in 1902; and its present state of efficiency is entirely due to the untiring efforts of our good Brother Mr. F. L. Woodward, who as the Principal of the Institution has made the work a real labour of love. The thanks of the Galle Buddhists in general and the members of our Society in particular are due to our good Brother for his altruistic work.

Our Schools at Dagedera North and South, Unawatuna, Katukurunda, Meepawal, and Gintota are making satisfactory progress. For the first time Mr. J. Harward, M.A. (Oxon) the Director of Public Instruction in Ceylon presided over the prize distribution of the Unawatuna Mixed School, built and presented by Mr. T. D. S. Amarasuriya, our President. The Director thanked Mr. Amarasuriya for his munificence and made special reference to the experimental vegetable gardens attached to the School. Messrs. F. L. Woodward and A. Hagenmacher did much to enliven the proceedings of the function. The School Building at Dagedera North underwent repairs, and was lengthened by an additional wing, 21 by 16 feet, at an expense of Rs. 315. This School is in a flourishing condition, its average daily attendance being 203 for the Current Year. Messrs. Woodward, D. E. A. Jayasinha Mudaliyar and I, visited several Schools in the District on different occasions and rendered them assistance in various ways.

Our Trustees have not been very active in collecting the moneys lent out at interest, but I hope that they will complete the recovery work before the first quarter of the ensuing year.

I am forwarding herewith Rs. 120, this being interest due for the money loaned on the mortgage of the College building.

Of all our Buddhist Sunday Schools, the one most active is the Vijayananda School, having an average attendance of 93 boys and 20 girls. Rev. B. Nanavilasa, the Principal of the Vijayananda Pali College, and Messrs. P. K. Carolis De Silva, G. Samarakoon and Theberis De Silva take a special interest in the work. Mr. T. D. S. Amarasuriya presided over the Prize distribution this year. On the 3rd April 1904, the old Boys of this Sunday School, several of whom now act as Teachers, formed themselves into a Society, which was termed

"The Buddhist Young Men's Union" and its membership now amounts to 28. This Union is now putting up a substantial building 56 feet by 27 feet, adjoining the Vijayananda Vihara, wherein the late lamented Madame H. P. Blavatsky and you took Pancha Sila for the first time from Rev. Akmeemana Dharmarama Therunnanse in 1880, and were admitted to the Buddhist faith. In view of this important historic fact, and the incalculable help you too have rendered to the revival of Buddhism in and out of Ceylon, the Union has decided with our advice and your permission to name the new building "Olcott and Blavatsky Memorial Hall." When completed, the Hall will be used for lectures, as a shelter for those taking Astanga Sila on Uposatha days, as a rest for foreign pilgrims visiting Galle, and a school for girls. Two new Sunday Schools were opened during the year.

The number of Buddhist boys attending Ceylon schools has increased from 56,761 in 1900 to 63,759 in 1904.

I regret to note that the Temperance Movement, which last year spread like wild fire, beginning from the South and spreading throughout all the Provinces, and which once afforded great hopes for a bright future, is now on the verge of extinction. The failure is solely due to the leaders' dislike to be benefited by your world-wide experience in such organizing work, and their refusal to carry out the campaign on the lines so generously proposed by you. The Government remission to the renters has been withdrawn, and they are now recouping the losses sustained during the past year.

I record with pleasure the unswerving interest of our President, Mr. T. D. S. Amarasuriya in the general work of the Society, and his great devotion to the Management of the College and other schools under our Society.

Tendering our affectionate regards to the President-Founder, hearty fraternal greetings to our Brothers and Sisters assembled in the Convention, and wishing the work of the Convention every success,

I remain, Sir,
Your obedient servant,

D. J. SUBASINHA,
Honorary Secretary.

GALLE, 19th December 1905.

REPORT OF THE OLCOTT PANCHAMA FREE SCHOOLS.

[READ BY MRS. COURTRIGHT.]

To the Chairman and Board of Managers:—Another year is gone, and it is again my pleasant duty to present the usual annual report of our Schools.

Throughout the year the method of work has continued along the same general lines as in the previous year, which is that of teaching through first-hand observation. The work in each subject is, as far as possible, taught by using actual objects, and the pupils are led by and through personal experience to observe and to find out things for themselves, and thus to learn the more easily because of the interest which has been awakened in them for the subjects of their study.

The results are satisfactory and encouraging and have continued to keep our Schools prominently before the notice of those engaged in educational work. This year we have had many visitors, mainly teachers and others engaged in educational work who have come by appointment to see and to study our methods of teaching. It is constantly remarked that our pupils show unusual alertness, interest and intelligence in their work, in decided contrast to the pupils in other primary schools.

In the detailed statistical report for the school year of 1905 the total per cent. of passes in the Government examination for the Lower Primary Department of our four schools collectively was shown to be 95 per cent. or 20 per cent. above the average of all the schools in the Presidency. In one of our schools, the "Olcott," of the seventy-two pupils presented all passed, being 100 per cent. in all subjects, compulsory and optional, for which they were entered. This year the Department of Public Instruction has abolished the old system of "Results Grants," and with them the Government Examinations on which they were based. Under the new rules, only the pupils of the Fourth (our highest) Standard will be examined by Government officials, and to such of these successful pupils as do not wish to continue their studies in the higher grades, certificates will be issued, bearing accredited signatures from the Department of Public Instruction and from the Managers of the schools.

Of the graduates from our schools this year, thirteen boys and

six girls are eager to continue on beyond the Fourth Standard which is as high as our schools go. Their fees, however, and in most cases their books, clothing and even food, would have to be paid for them, and this would cost about Rs. 30 (£2 or \$10) per pupil per year, even if Government scholarships could be secured for them. We have made a provisional application for the eleven scholarships still available for allotment, but it is doubtful if even eleven pupils out of the whole number would be able to pay, themselves, their other necessary expenses, it being usually as great a sacrifice as their parents are able to make for their children's education, to forego the meagre earnings of one, two or three rupees (1s. 4d.—4s. or 32c. to \$1) a month which they would otherwise be bringing into the family treasury. As mentioned in previous reports, we have, during the last two or three years, been paying these expenses for and sending a number of the graduates of our schools to the Practice Department in the Government Teachers' College at Saidapet where we were able to secure for them a limited number of half-scholarships. We did this with the idea of employing them later as teachers in our schools. One of these boys has this year passed out of the Fourth Form (i.e., Eighth Standard) and will become a teacher in our "Olcott" school. Another boy completing the Third Form, together with the eleven boys just completing the First Form, will continue their studies, at less expense to us in future as we hope to secure full scholarships for them for the coming year.

As an experiment last year, I personally took the responsibility of sending two little girls who had completed the Fourth Standard in our H. P. B. Memorial School, to a Government school teaching the higher grades. They have both just completed the First Form with great credit to themselves. In attending this higher grade school, these girls have, for the few hours of school each day, been transplanted into an environment totally different from their wretchedly poor homes and one might well feel repaid for any effort on their behalf just to observe the great change in them in one short year. The parents of one of these girls were making arrangements for her marriage last year, when they were persuaded to allow her to go to school for at least one year more. Now, after the experience of this year, the girl refuses to marry just yet (she is only thirteen years old) and is eagerly anxious to continue her education. Of the girls completing the Fourth Standard and so graduating from our schools this year, six have

asked to be sent to a higher school, but the expenses per year per pupil would be about Rs. 30 (£2 or \$10).

Last year at our Tiruvalluvar Free School, in Mylapore, from January 8th to January 15th inclusive, was held our first Teachers' Institute. Throughout the preceding year we had held a class once a week for the training of our staff in model lessons in the various subjects taught in the schools, including clay-modelling, free-arm blackboard-drawing, brush-drawing, etc., etc. "The Institute" Programme was a kind of resumé of this work of the year and it proved of much benefit and inspiration to our teachers and to the few others from other schools, including several Government officials, who attended.

In my report of last year it was said that owing to the failure of the winter monsoon, a famine was considered inevitable. Mr. Alexander Fullerton, the venerable General Secretary of the American Section T.S., who may truly be called "the friend of the Pariah" and a sort of fairy godfather to the hungry ones amongst them, had, for some time, been sending money from himself and a few friends around him, to be used to buy food in the cases of greatest need. Later, when the condition of famine, which we had feared, became an unhappy fact, Mr. Fullerton published an appeal in the *Theosophic Messenger* of Chicago, with the result that contributions came in so steadily and well that we have already received through him, over Rs. 1,000. This generous response to a simple appeal, together with contributions received from other sources, has enabled us to relieve the distress in our schools during the partial famine of this year just closing, and leaves a balance still in the Food Fund sufficient for immediate needs.

In previous reports it has been remarked that the majority of our pupils were almost continuously afflicted with some distressing ailment or other, prominent among which were itch, sore-eyes, running sores, ear-ache, fevers, etc. Some weeks after we began to supply food to the needy pupils it was noticed that these petty diseases had almost entirely disappeared, and in several cases where substantial meals had been regularly given, the change in the health of the children was almost beyond belief. During the stress of the famine, cholera broke out in many of the small native villages which, grouped together, make up the city of Madras; but in spite of small attendance in infected localities, we kept three of our schools open except for a

few weeks during the worst of the epidemic—merely to feed those who persisted in coming for the food which they could not get at home. At each of these schools a sufficient number of teachers volunteered to remain at the school building not only to insure that the pupils who came would be fed, but also to go out to the homes of the children with cholera specifics, supplied for the purpose by our esteemed friend and now member of our Board of Managers, Dr. Nanjunda Row. Many lives were saved in this way and many were the touching incidents related by our teachers during this volunteer work in the neighbourhood of the schools. Does not such unselfish interest in and devotion to the pupils entrusted to them speak eloquently of the genuine love these teachers must feel for their work?

The most far-reaching event of the past year is, perhaps, the Incorporation of the Schools under the name of the "Olcott Panchama Free Schools." In thus providing an organisation in which the permanence of the schools can be secured, Colonel Olcott has made every provision possible for the future of this work which he started about ten years ago when he turned over the "Olcott Pension Fund," which had been subscribed for himself, towards the support of the "Olcott Free School" for Panchamas. The encouragement and support which Colonel Olcott has given me during the past year have greatly lightened my work.

The immediate need for this coming year is money for the erection of new buildings for the "Damodar" and for the "Olcott" Schools. In the November *Theosophist* we gave a detailed account of the need for the "Damodar" building, together with a sketch of the floor plan of the new building which we would like to have.

Before concluding this report I desire to record my deep sense of appreciation of the timely and able assistance given to the School work by our worthy colleague, Mr. Wm. Glenny Keagey, throughout the past year.

N. A. COURTRIGHT,
Superintendent.

Olcott Panchama Free Schools, Number of Pupils on rolls on
December 7th, 1905.

Olcott Free School	... 167
H. P. B. Memorial Free School	... 105
Damodar Free School	... 253
Tiruvalluvar Free School	... 104
Total ...	629

Balance Sheet of the Olcott Panchama Free Schools on
17th October 1905, the date of Incorporation.

	Liabilities.		Assets.	
	Rs.	A. P.	Rs.	A. P.
Panchama Education Fund	22,371	7 6	...	...
Food Fund	1,224	13 10	...	...
Cash	...	...	74	12 2
Bank of Madras	...	...	728	12 5
G. P. Notes Investment	...	...	15,000	0 0
Mortgage (O. Kandasawmy Mudaliar)	...	...	5,000	0 0
H. S. Olcott (London Bank)	...	...	1,333	2 6
Do (P. O. Savings Bank)	...	...	1,251	8 4
Loans to Employees	...	...	193	0 6
Advances for Supplies	...	...	20	0 0
Total...	23,596	5 4	23,596	5 4

The value of the freehold of the Schools' property is not taken into the above account.

Abstract of Receipts and Expenditure, from December 1st, 1904, to October 17th, 1905, the date of Incorporation.

Panchama Education Fund.	Receipts.		Expenditure.	
	Rs.	A. P.	Rs.	A. P.
Interest				
Donations	1,476	0 9		
Grants-in-aid	1,918	8 0		
Salaries	2,434	6 0		
Teachers' Salaries			682	0 0
Books and Supplies for pupils			3,936	12 9
School furnishings			148	8 6
Printing and Stationery			129	7 8
Postage and Telegrams			332	0 5
Subscriptions to Periodicals			51	11 6
Rent and Taxes			8	9 0
Petty Construction and Repairs			43	12 10
Stable expenses			866	8 8
Teachers' Training Class expenses			808	9 3
Expenses of Teachers and Pupils at Training Institution.			239	15 10
Sewing Class expenses			131	14 6
Garden account			36	1 6
Miscellaneous expenses			16	0 6
Deficit			242	2 2
Total...	7,178	9 1	7,178	9 1

REPORT OF THE CENTRAL HINDU COLLEGE, BENARES :

[READ BY THE HEAD MASTER.]

To The President-Founder, T. S. :—During the past year our Central Hindu College, Benares, has continued to make very rapid progress. The number of students in its three departments—the College, the School, and the Pāthashālā—has risen to 713, and the staff has been correspondingly increased. There have been two additions to the ranks of our honorary workers; one in the person of a well-known and much respected Theosophist, the late Director of Public Instruction in Bhavnagar, Mr. J. N. Unwalla, who in the evening of his days prefers work for India's sons to the enjoyment of well-deserved repose. The second is a young Kashmiri Pandit, Iqbal Narain Gurtu, who has resigned a promising career in order to give his young life to India's welfare. The revered Vice-Principal, M. M. Pandit Aditya-rām Bhattāchārya, has nearly completed two years of gratuitous labour, instead of the one he promised, and as he cannot longer bear the heavy burden of the Vice-Principal's work, he has now resigned office, and the Board has appointed him Rector of the College, so that it may still have the benefit of his counsel and occasional help, even though his age forbids him to continue daily work. The increase in the number of students has compelled the building of a large new school, which is to be opened by T. R. H. the Prince and Princess of Wales in February next, and it is hoped that even the popularity of the young Head-Master, Mr. G. S. Arundale, will not succeed in overcrowding this spacious structure for some years to come. The College is gaining credit abroad by the research work of its much-loved Principal, Dr. Richardson, some of whose additions to chemical knowledge have found place in the new edition of Roscoe and Schorlemmer's famous text-book of chemistry. The finances of the College are not yet in a satisfactory state, as there are only four lakhs of rupees as yet invested, and its endowment fund should be at least ten. A large sum has been spent in buildings, which remain as valuable property, and only two large buildings still remain to be erected—the Technical Institute and the Library—and some quarters for the Indian staff. The year 1905 has seen the going out into the world of the first graduates of the College, and

Panchama Food Fund.	Receipts.		Expenditure.	
	Rs.	A. P.	Rs.	A. P.
Donations	2,172	3 0		
Food and Medicines distributed			947	5 2
Balance in Fund			1,224	13 10
Total...	2,172	3 0	2,172	3 0

no less than 11 Government scholarships were won at the Lower Examinations. A new departure has been taken by the Board in including girls' education in its work, and a School has been built in Benares with Miss Arundale as Principal and Miss Palmer, B. Sc., as Vice-Principal. It has already over 70 girls of the higher castes on its books, and has before it a promising future. There is an affiliated School at Lahore, in care of the Lahore Branch, and the Delhi Branch has also a flourishing School, which will shortly be affiliated. So also will be the Madura Girls' School, for which the Branch has just erected a fine building. The education of Indian girls cannot be in safer hands than those of the T. S.

Another matter of interest is the annual presentation of a Gold Medal by Mahârâja Sir Jotindra Mohan Tagore, to the boy who stands at the head of all the affiliated boys' schools in India in the religious examination. The first medal is presented this year, and has been won by K. Krishnasvami, of the Kalyanasundaram High School, Tanjore.

ANNIE BESANT.

Note on the 30th Convention.

NOTE ON THE 80TH CONVENTION.

Beyond doubt the meeting of the T. S. and the Indian Section at Adyar on the 27th, 28th and 29th December last excelled all its predecessors in the number of Delegates, Members and registered sympathisers, the perfection of the arrangements for their lodging and feeding, the general satisfaction proclaimed and the brotherly feeling manifested throughout. All barriers to free and affectionate mutual intercourse were levelled and Europeans, Parsis, Buddhists, Mahomedans, and Hindus of all sects and castes mingled together in the Convention Hall and about the grounds in complete amity. It was really delightful to see this, and especially the loving respect shown to the President-Founder, to Mrs. Besant, and to Mr. Leadbeater, who had been absent from Adyar sixteen years, and who could hardly recognize the old place where his spiritual unfolding began and about which clung vivid memories of H. P. B., his old teacher, with whom he came out to India in the autumn of 1885. His old friends found him looking extremely well, stout and strong, despite his interminable tours throughout Europe, America, and the Australian Colonies. From them and from all he received a welcome of the most cordial nature. The erection of the great "Gate of Lions" at the entrance to the grounds, and that of the new portal leading to the Indian quarters—now called "Vasantapuram"—add greatly to the embellishment of the place, while the completion of the Adyar Library building made us all proud of this monument to the memory of the donor, Salvador de la Fuentey Romero and to our appreciation of Oriental Literature.

Seven hundred Indians were fed after their own fashion, and Tiruvadi, our Pariah butler (trained by Miss Weeks), catered most acceptably for ninety-five guests—Europeans, Parsis and Buddhists—throughout the Convention.

Mrs. Besant gave a course of four lectures in the Hall, on the Bhagavad Gita, one in the open air, on December 26th, on "India's Awakening," and also spoke at the celebration of our Thirtieth Anniversary, on the 28th. Mr. Leadbeater lectured twice in our Hall, once to the general public in Madras, on the 31st, and also spoke at the Anniversary—all most acceptably. As usual the first day of the Convention was assigned to the Theosophical Society, the second and third days to the business of the Indian Section. Altogether it was the most exhilarating Convention we ever held.

THE THEOSOPHICAL SOCIETY.

FOUNDED NOV. 17, 1875 :—INCORPORATED APRIL 8, 1905.

In the Matter of Act XXI. of 1860 of the Acts of the Viceroy and Governor-General of India in Council, being an Act for the Registration of Literary, Scientific and Charitable Societies,

and
IN THE MATTER OF THE THEOSOPHICAL SOCIETY.

MEMORANDUM OF ASSOCIATION.

1. The name of the Association is The Theosophical Society.
2. The objects for which the Society is established are:—
 - I. To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.
 - II. To encourage the study of Comparative Religion, Philosophy, and Science.
 - III. To investigate unexplained laws of Nature and the powers latent in man—
 - (a) The holding and management of all funds raised for the above objects.
 - (b) The purchase or acquisition on lease or in exchange or on hire or by gift or otherwise of any real or personal property, and any rights or privileges necessary or convenient for the purpose of the Society.
 - (c) The sale, improvement, management and development of all or any part of the property of the Society.
 - (d) The doing of all such things as are incidental or conducive to the attainment of the above objects or any of them including the founding and maintenance of a library or libraries.
3. The names, addresses and occupations of the persons who are members of, and form the first General Council, which is the governing body of the Society, are as follow :—

GENERAL COUNCIL.

Ex-Officio.

President-Founder :—H. S. Olcott, Adyar, Madras, Author.

Vice-President :—A. P. Sinnett, London, Eng., Author.

Recording Secretary :—Hon. Sir. S. Subramania Aiyer, Madras, Justice of the High Court.

Treasurer :— W. A. English, M.D., Adyar, Madras, Retired Physician.

Alexander Fullerton, General Secretary, American Section, 7, West 8th St., New York.

Upendra Nath Basu, B.A., LL.B., General Secretary, Indian Section, Benares, U. P.

Bertram Keightley, M.A., General Secretary, British Section, 28, Albemarle St., London, W.

W. G. John, General Secretary, Australasian Section, 42, Margaret Street, Sydney, N. S. W.

Arvid Knös, General Secretary, Scandinavian Section, Engelbrechtsgatan, 7, Stockholm, Sweden.

C. W. Sanders, General Secretary, New Zealand Section, Queen Street, Auckland, N. Z.

W. B. Fricke, General Secretary, Netherlands Section, 76, Amsteldijk, Amsterdam.

Th. Pascal, M.D., General Secretary, French Section, 59, Avenue de La Bourdonnais, Paris.

Decio Calvari, General Secretary, Italian Section, 380, Corso Umberto I., Rome.

Dr. Rudolf Steiner, General Secretary, German Section, 95, Kaiseralee, Friedenau, Berlin.

José M. Masso, Acting General Secretary, Cuban Section, Havana, Cuba.

Additional.

Annie Besant, Benares, Author, [for 3 years].

G. R. S. Mead, London, Author, [for 3 years].

Khan Bahadur Naoroji Dorabji Khandalwala, Poona, Special Judge, [for 3 years].

Dinshaw Jivaji Edal Behram, Surat, Physician, [for 2 years].

Francesca E. Arundale, Benares, Author, [for 2 years].

Tumacherla Ramachendra Row, Gooty, Retired Sub-Judge, [for 1 year].

Charles Blech, Paris, France, Retired manufacturer, [for 1 year].

4. Henry Steel Olcott, who with the late Helena Petrovna Blavatsky and others founded the Theosophical Society at New York, United States of America, in the year 1875, shall hold, during his lifetime, the position of President, with the title of "President-Founder," and he shall have, alone, the authority and responsibility and shall exercise the functions provided in the Rules and Regulations for the Executive Committee, meetings of which he may call for consultation and advice as he may desire.

5 The income and property of the Society, whencesoever derived, shall be applied solely towards the promotion of the objects of

the Society as set forth in this Memorandum of Association, and no portion thereof shall be paid or transferred directly or indirectly by way of dividends, bonus, or otherwise by way of profits to the persons who at any time are or have been members of the Society or to any of them or to any person claiming through any of them : Provided that nothing herein contained shall prevent the payment in good faith of remuneration to any officers or servants of the Society or to any member thereof or other person in return for any services rendered to the Society.

6. No member or members of the General Council shall be answerable for any loss arising in the administration or application of the said trust funds or sums of money or for any damage to or deterioration in the said trust premises unless such loss, damage or deterioration shall happen by or through his or their wilful default or neglect.

7. If upon the dissolution of the Society there shall remain after the satisfaction of all its debts and liabilities any property whatsoever, the same shall not be paid to or distributed among the members of the Society or any of them, but shall be given or transferred to some other Society or Association, Institution or Institutions, having objects similar to the objects of the Society, to be determined by the votes of not less than three-fifths of the members of the Society present personally or by proxy at a meeting called for the purpose, or in default thereof by such Judge or Court of Law as may have jurisdiction in the matter.

8. A copy of the Rules and Regulations of the said Theosophical Society is filed with this Memorandum of Association, and the undersigned being seven of the members of the Governing Body of the said Society do hereby certify that such copy of such Rules and Regulations of the said Theosophical Society is correct.

As witness our several and respective hands this..... day of March 1905.

Witnesses to the Signatures :—

W. GLENNY KEAGEY ... { H. S. OLCOTT.
W. A. ENGLISH.
S. SUBRAMANIAM.

ARTHUR RICHARDSON ... { FRANCESCA E. ARUNDALE.
UPENDRANATH BASU.

PYARE LAL ... ANNIE BESANT.

PEROZE, P. MEHERJEE... N. D. KHANDALVA'LA'.

Dated, Madras, 3rd April 1905.

*Rules and Regulations for the Managements
of the Association named The Theosophical
Society, Adyar, Madras.*

1. The General Council which shall be the governing body of the Theosophical Society shall consist of its President, Vice-President, Treasurer, and Recording Secretary and the General Secretary of each of its component Sections, *ex-officio*, and of not less than five other members of the Society; and not less than seven members of the General Council, exclusive of the President, shall be resident in India, and of these seven there shall be not less than three who shall and three who shall not be natives of India or Ceylon. The Recording Secretary shall be the Secretary of the General Council.

2. The terms of those members of the General Council who hold office *ex-officio*, shall expire with the vacation of their qualifying office while the other members shall be elected for a term of three years, by vote of the General Council at its annual meeting; but such members of the first General Council shall hold office for the respective terms specified in the Memorandum of Association, in order that, as far as possible, not more than one-third of such members shall come up for election in any one year. Such members on retiring will be eligible for re-election.

3. It shall be competent for the General Council (subject to the provision named in Article 4 of the Memorandum of Association) to remove any of its members or any officer of the Society, by a three-fourths majority of its whole number of members, at a special meeting called for the purpose, of which at least three months' notice shall have been given; the quorum consisting, however, of not less than three members.

4. The General Council shall ordinarily meet once a year, at the time of the annual meeting or Convention of the Society; but a special meeting may be called at any time by the President, and shall be called at any time by him, or if not by him by the Recording Secretary, on the written requisition of not less than five members, but of such special meetings not less than three months' notice shall be given and the notice shall contain a statement of the special business to be laid before the meeting.

5. At all meetings of the General Council members thereof may vote in person or by proxy.

6. The quorum of an ordinary as well as of a special meeting of the General Council shall be three. If there be no quorum, the meeting may be adjourned *sine die* or the Chairman of the meeting may adjourn it to another date of which three months' further notice shall be given, when the business of the meeting shall be disposed of, irrespective of whether there is a quorum present or not.

7. The President or in his absence the Vice-President of the Society shall preside at all meetings of the Society or of the General Council, and shall have a casting vote in the case of an equal division of the members voting on any question before the meeting.

8. In the absence of the President and Vice-President the meeting shall elect a Chairman from among the members present at the meeting, and he shall have a casting vote in the case of a tie.

9. The President-Founder, Colonel H. S. Olcott, holds the Office of President for life, and has the right of nominating his successor, subject to the ratification of the Society, the vote being taken as provided for in the election of a President.

10. The term of office of the President shall be for seven years (subject to the exception named in Rule 9).

11. Six months before the expiration of a President's term of office his successor shall be nominated by the General Council, at a meeting to be held by them, and the nomination shall be communicated to the General Secretaries and to the Recording Secretary. Each General Secretary shall take the votes of his Section, according to its rules, and the Recording Secretary shall take those of the remaining members of the Society. A majority of two-thirds of the recorded votes shall be necessary for election.

12. The President shall nominate the Vice-President, subject to confirmation by the General Council, and his term of office shall expire upon the election of a new President.

13. The President shall appoint the Treasurer, the Recording Secretary, and such subordinate officials as he may find necessary; which appointments shall take effect from their dates, and subject to the provisions named in Article 4 of the Memorandum of Association, shall continue to be valid unless rejected by a majority vote of the whole number of members of the Executive Committee, voting in person or by proxy, at its next succeeding meeting, the newly appointed Treasurer or Recording Secretary not being present nor counting as a member of the Executive Committee for the purposes of such vote.

14. The Treasurer, Recording Secretary and subordinate officials being assistants to the President in his capacity as Executive Officer of the General Council, the President shall have the authority to remove any appointee of his own to such offices.

15. The General Council shall at each annual meeting appoint an Executive Committee from amongst their own number, for the ensuing year, and it shall consist of seven members, all residents of India, including the President as *ex-officio* Chairman, and the Treasurer, and the Recording Secretary as *ex-officio* Secretary of the Committee, and, exclusive of the President, three of the members of such Committee shall and three shall not be natives of India or Ceylon.

16. The Executive Committee shall, as far as convenient, meet (subject to the provisions named in Article 4 of the Memorandum of Association) once every three months for the audit of accounts and the despatch of any other business. A special meeting may be called by the Chairman whenever he thinks fit, and such meeting shall be called by him, or if not by him, by the Recording Secretary (subject to the provisions named in Article 4 of the Memorandum of Association), when he is required to do so by not less than three members of the Committee, who shall state to him in writing the business for which they wish the meeting to assemble.

17. At a meeting of the Executive Committee, three members shall constitute a quorum.

18. The Committee shall, in the absence of the Chairman or Vice-Chairman, elect a Chairman to preside over the meeting; and in case of equality of votes, the Chairman for the time being shall have a casting vote.

19. The first Executive Committee shall consist of H. S. Olcott, Chairman *ex-officio*, Annie Besant, Francesca E. Arundale, W. A. English, Hon. Sir S. Subramania Aiyar, Recording Secretary, *ex-officio*, Khan Bahadur N. D. Khandalwala, Upendra Nath Basu.

20. The President shall be the custodian of all the archives and records of the Society, and shall be the Executive Officer and shall conduct and direct the business of the Society in compliance with its rules; he shall be empowered to make temporary appointments and to fill provisionally all vacancies that occur in the offices of the Society and shall have discretionary powers in all matters not specifically provided for in these Rules.

21. All subscriptions, donations and other moneys payable to the

Association shall be received by the President, or the Treasurer, or the Recording Secretary, the receipt of either of whom in writing shall be a sufficient discharge for the same.

22. The securities and uninvested funds of the Society shall be deposited in the Bank of Madras; and in countries outside of India, in such Banks as the President shall select. Cheques drawn against the funds shall be signed by the President or by the Treasurer of the Society.

23. The funds of the Society not required for current expenses may be invested by the President with the advice and consent of the Executive Committee (subject to the provisions named in Article 4 of the Memorandum of Association) in Government or other Public securities, or in the purchase of immovable property or First Mortgages on such property, and with like advice and consent he may sell, mortgage or otherwise transfer the same, provided, however, that nothing herein contained shall apply to the property at Adyar, Madras, known as the Headquarters of the Society.

24. Documents and Conveyances, in respect of the transfer of property belonging to the Society, shall bear the signature of the President and of the Recording Secretary, and shall have affixed to them the Seal of the Society.

25. The Society may sue and be sued in the name of the President.

26. The Recording Secretary may, with the authority of the President, affix the Seal of the Society to all instruments requiring to be sealed, and all such instruments shall be signed by the President and by the Recording Secretary.

27. On the death or resignation of the President, the Vice-President shall perform the duties of President until a successor takes office.

HEADQUARTERS.

28. The Headquarters of the Society are established at Adyar, Madras.

29. The Headquarters and all other property of the Society, including the Adyar Library, and the Permanent and other Funds, now vested in the Trustees for the time being appointed or acting under a Deed of Trust, dated the 4th day of December, 1892, and recorded in the Chingleput District Office, Madras, shall be taken over by the General Council of the Society.

OFFICERS
OF THE
THEOSOPHICAL SOCIETY
AND
UNIVERSAL BROTHERHOOD.

President.

HENRY S. OLCOTT,
(Late Colonel S. C., War Dept., U. S. A.).

Vice-President.

ALFRED PERCY SINNETT.

Recording Secretary.

HON. SIR S. SUBRAMANIAM, K.C.I.E., JUSTICE, HIGH COURT, MADRAS.

Treasurer.

W. A. ENGLISH, M.D.

Asst. Recording Secretary and Asst. Treasurer.

FRANK DAVIDSON.

Presidential Delegate.

C. W. LEADBEATER.

President's Private Secretary.

W. G. KEEGEY.

General Secretaries of Sections.

ALEXANDER FULLERTON, American Section.

Address : 7, West 8th St., New York.

UPENDRA NATH BASU, B.A., LL.B., Indian Section.

Address : Benares, N.W.P.

MISS KATE SPINK, British Section.

Address : 28, Albemarle St., London, W.

W. G. JOHN, Australasian Section.

Address : 42, Margaret St., Sydney, N. S. W.

ARVID KNÖS, Scandinavian Section.

Address : Engelbrechtsgatan 7, Stockholm, Sweden.

C. W. SANDERS, New Zealand Section.

Address : His Majesty's Arcade Queen St., Auckland, N. Z.

W. B. FRICKE, Netherlands Section.

Address : 76, Amsteldijk, Amsterdam.

DR. TH. PASCAL, French Section.

Address : 59, Avenue de La Bourdonnais, Paris.

PROF. O. PENZIG, Italian Section.

Address : 1, Corso Dogali, Genoa.

DR. RUDOLF STEINER, German Section.

Address : 95, Kaiserallee, Friedenau, Berlin.

SEÑOR JOSE M. MASSO, Cuban Section.

Address : Apartado 365, Havana, Cuba.

EINAR J. WITH, Presidential Agent, S. America.

Address : P. O. Box, 531, Buenos Aires, Argentina.

MAJOR C. L. PEACOCKE, Presidential Correspondent, S. Africa.

Address : P. O. Box, 3899, Johannesburg.

ADYAR LIBRARY.**Director.**

F. OTTO SCHRADER, PH. D.

Librarian.

PANDIT G. KRISHNA SASTRI.

Curator of the Western Section.

FRANK DAVIDSON.

CABLE ADDRESSES :

The President-Founder :—"Olcott, Madras."

Gen. Sec. Indian Section :—"Besant, Benares."

Do. European Section :—"Theosoph, London."

Do. Eastern School :—"Blavatsky, London."

Do. American Section :—"Confucius, Newyork."*

Do. Australasian Section :—"Theosoph, Sydney."

Do. New Zealand Section :—"Theosophy, Auckland."

Buddhist Committee :—"Sandaresa, Colombo."

* Written thus, the name of the City of New York goes as one word.

BRANCHES
OF THE
THEOSOPHICAL SOCIETY
(Corrected up to December 1905.)

American Section(CHARTERED 30-10-1886,
RE-CHARTERED 5-6-1895.)

30. Every application for membership in the Society must be made on an authorised form, and must be endorsed by two members and signed by the applicant; but no persons under the age of twenty-one years shall be admitted without the consent of their guardians.

31. Admission to membership may be obtained through the President of a Branch, the General Secretary of a Section, or through the Recording Secretary; and a certificate of membership shall be issued to the member, bearing the signatures of the President and Recording Secretary and the Seal of the Society, and countersigned by the General Secretary, where the applicant resides within the territory of a Section.

ORGANIZATION.

32. Any seven members may apply to be chartered as a Branch, the application to be forwarded to the President of the Society through the Recording Secretary.

33. The President shall have authority to grant or refuse applications for Charters, which if issued, must bear his signature, and that of the Recording Secretary, and the Seal of the Society, and be recorded at the Headquarters of the Society.

34. A Section may be formed by the President upon the application of seven or more chartered Branches:

35. All Charters of Sections or Branches, and all certificates of membership, derive their authority from the President, acting as Executive Officer of the General Council of the Society, and may be cancelled by the same authority.

36. Each Branch and Section shall have the power of making its own Rules, provided they do not conflict with the Rules of the Society, and the Rules shall become valid unless their confirmation be refused by the President.

37. Every Section must appoint a General Secretary, who shall be the channel of official communication between the General Council and the Section.

38. The General Secretary of each Section shall forward to the President annually, not later than the first day of November, a report of the work of his Section up to that date, and at any time furnish any further information the President or General Council may desire.

FINANCE.

39. The fees payable to the General Treasury by Branches, not comprised within the limits of any Section are as follow: For

Charter £1; for each Certificate of Membership, 5s.; for the Annual Subscription of each member, 5s., or equivalents.

40. Unattached Members not belonging to any Section or Branch, shall pay the usual 5s. Entrance Fee and an Annual Subscription of £1 to the General Treasury.

41. Each Section shall pay into the General Treasury one-fourth of the total amount received by it from Annual Dues and Entrance Fees, and shall remit the same to the Treasurer on or before the first day of November of the current year.

42. In the event of the withdrawal from the Society of any Section or Branch thereof, its constituent Charter granted by the President shall *ipso facto* lapse and become forfeited, and all property, including Charters, Diplomas, Seal, Records and other papers; pertaining to the Society, belonging to or in the custody of such Section of Branch, shall vest in the Society and shall be delivered up to the President in its behalf; and such Section or Branch shall not be entitled to continue to use the name, motto, or seal of the Society. Provided, nevertheless, that the President shall be empowered to revive and transfer the said Charter of the Seceding Section or Branch to such non-seceding Branches and Members as in his judgment shall seem best for the interests of the Society.

43. The financial accounts of the Society shall be audited annually by qualified Auditors who shall be appointed by the General Council at each Annual Meeting, for the ensuing year. The first Auditors shall be appointed by the President-Founder.

MEETINGS.

44. The Annual General Meeting or Convention of the Society shall be held at Adyar and Benares alternately, in the month of December.

45. The President shall have the power to convene special Meetings of the Society at his discretion.

REVISION.

46. The General Council may, by a three-fourths vote of their whole number in person or by proxy, make, alter or repeal the Rules and Regulations of the Society, in such manner as it may deem expedient.

H. S. OLCOTT.
W. A. ENGLISH.
S. SUBRAMANIAM.

AMERICAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Chicago, Ill.	Chicago T. S.	1884	Walter G. Greenleaf	Mrs. Lucile A. Nevers	4852, Washington avenue.
Minneapolis, Minn.	Minneapolis T. S.	1887	Laurits Rusten	Mrs. Lama J. Laud	26, N. 10th St.
Muskegon, Mich.	Muskegon T. S.	1890	F. A. Nims	Mrs. L. E. Booth	57, 4th St.
Portland, Oregon	Willamette T. S.	1890	.....	William H. Galvani	Oregonian B'd'g.
Toronto, Canada	Toronto T. S.	1891	A. G. Horwood	Mrs. Annie D. Haydon	498, Ontario St.
St. Paul, Minn.	St. Paul T. S.	1891	Henry H. Fuller	Mrs. Margaret H. Bell	633, Mount Hope avenue.
Toledo, Ohio	Toledo T. S.	1892	Mrs. Kate F. Kirby	Nels Swanson	907, Madison St.
Los Angeles, Cal.	Los Angeles T. S.	1894	Edmund E. Bohan	Mrs. Laura Rogers	6403, Pollard St.
Honolulu, H. I.	Honolulu T. S.	1894	James W. Young	Mrs. Agnes J. Batchelor	655, Beretania St.
San Francisco, Cal.	Golden Gate Lodge T. S.	1895	Arthur W. Best	Mrs. Elizabeth J. Eaton	1235, 45th avenue.
Pasadena, Cal.	Pasadena Lodge T. S.	1896	John Hay	Frank T. Morrill	Box 173.
Santa Cruz, Cal.	Santa Cruz T. S.	1896	Mrs. Nellie H. Uhden	Mrs. Ida F. Springer	89, Garfield St.
Seattle, Wash.	Seattle Lodge T. S.	1896	Thomas A. Barnes	Mrs. Mary Patterson	417, Blanchard St.
Butte, Montana	Butte Lodge T. S.	1896	Mrs. Lina H. Speer	Charles Copenhaver	"Standard" Office.

Sheridan, Wyo- Ing.	Sheridan T. S.	1896	Fernando Herbat	Chas. E. Ridley	21, E. Loueka St.
Minneapolis, Minn.	Yggdrasil T. S.	1897	John Johnson	Mrs. Lena G. Holt	3708, Upton Avenue St.
Streator, Ill.	Streator T. S.	1897	John E. Williams	George Goulding	323, E. Main St.
Buffalo, N. Y.	Buffalo T. S.	1897	Miss Annie F. Hastings	Oleon E. Rowley	876, Ellicott Square.
Chicago, Ill.	Englewood White Lodge T. S.	1897	Mrs. Maude L. Howard	Mrs. Gussie M. Trull	328, W. 63rd St.
Cleveland, Ohio	Cleveland T. S.	1897	Charles F. Davis	Miss Anna Goedhart	92, 4th avenue.
New York, N. Y.	New York T. S.	1897	Frank F. Knothe	Miss Annie C. McQueen	Room 6, 226 W. 58th St.
Washington, D. C.	Washington T. S.	1897	Azro J. Cory	Mrs. Sarah M. MacDonald	222, A. St., S. E.
Philadelphia, Pa.	Philadelphia T. S.	1897	D. D. Chidester	Miss Isabel Lyndall	Room 35, 1020, Chestnut St.
Topeka, Kansas	Topeka T. S.	1897	Judge F. M. Grover	Mrs. Emma B. Greene	1231, Monroe St.
Denver, Colo.	Denver T. S.	1897	Percy Austin	Mrs. Maude W. Milks	2622, Gilpin St.
San Diego, Cal.	San Diego Lodge T. S.	1897	Mrs. Janet B. McGovern	Miss Florence Schinkel	1437, 5th St.
Sacramento, Cal.	Sacramento T. S.	1897	Mrs. Mary J. Cravens	Mrs. Eliz. Hughson	1014, 18th St.
Jackson, Mich.	Jackson T. S.	1897	Mrs. Delia Robb	Miss Ruth A. Carlton	409, Main St., West.
Detroit, Mich.	Detroit T. S.	1897	Dr. M. V. Meddaugh	Mrs. Alice E. Meddaugh	1220, 14th avenue.
Rochester, N. Y.	Rochester T. S.	1897	Mrs. Helena Hartel	George Hobard	214, Parsells avenue.
Syracuse, N. Y.	Syracuse T. S.	1897	Dr. T. C. Walsh	Henry E. De Voe	714, Hickory St.
Boston, Mass.	Alpha T. S.	1897	C. A. Russell	Mrs. Bertha Sythes	167, Huntington avenue.
Kansas City, Mo.	Kansas City T. S.	1897	Dr. Geo. J. Oenle	Mrs. Dorothy Manning	906, State avenue.

AMERICAN SECTION—(Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
St. Joseph, Mo. ...	St. Joseph T. S. ...	1897	Judge Peter J. Carolus...	Miss Sarah H. Jacobs	2021, Felix St.
Newton Highlands Mass.	Newton Highlands T. S. ...	1897	Mrs. Minnie C. Holbrook	Carl E. Holbrook	1054, Walnut St.
Lima, Ohio ...	Lima T. S. ...	1898	Elmas W. Jackson	Mrs. Frank Van Horn	1036, W. Wayne St.
New Orleans, La. ...	New Orleans T. S. ...	1898	Carl F. Redwitz	Miss Sidonia A. Bayhi	1522, Antonine St.
Vancouver, B. C. ...	Vancouver T. S. ...	1898	Thos. E. Knapp	Wm. Yaroo	1101, Woodland Drive.
Freeport, Ill. ...	Freeport T. S. ...	1898	Frederic J. Kunz	Miss Alma Kunz	42, West St.
Lansing, Mich. ...	Lansing T. S. ...	1898	Wesley Emery	Miss Mary Gerber	Box, 233.
Saginaw, Mich. ...	Saginaw T. S. ...	1898	Lincoln E. Bradt	Wm. F. Denteld	125, N. Washington avenue.
St. Louis, Mo. ...	St. Louis Lodge T. S. ...	1898	Mrs. Annie M. Goodale	Miss Julia C. Beck	1204, N. Sarah St.
Oakland, Cal. ...	Oakland T. S. ...	1898	Dr. Mary E. Plumb	Mrs. Clara D. Stacy	710, 13th St.
Tacoma, Wash. ...	Tacoma T. S. ...	1899	Dr. Benj. S. Scott	Eric C. Hillbery	Carrier, 26 P. O.
Holyoke, Mass. ...	Holyoke T. S. ...	1899	Mrs. Orpha Fell	John H. Bell	10, Cottage avenue.
Pierre, So. Dakota	White Lotus T. S. ...	1899	Henry A. Farmer	Wallace E. Calhoon	Box, 182.
Lincoln, Neb. ...	Lincoln (Neb.) T. S. ...	1899	Mrs. Millie Herman	Mrs. Emma H. Holmes	1144, J. St.
West Superior, Wm.	Superior Lodge T. S. ...	1900	Mrs. Una M. Shields	Mrs. Edith L. Conklin	2119, Ogden avenue.

Santa Rosa, Cal. ...	Santa Rosa T. S. ...	1900	C. H. van der Linden	Peter van der Linden	523, College avenue.
Helena, Montana.	Heliotrope Lodge T. S. ...	1900	R. Arthur Fraser	Mrs. Jennie Sanden	321, Broadway.
San Francisco, Cal.	San Francisco Lodge T. S.	1901	Frederic M. Willis	Miss Ivy Anderson	3783, 20th St.
Victoria, B. C. ...	Victoria T. S. ...	1901	Mrs. Mary King	Miss Elise Rochler	22, Frederic St.
Honolulu, H. I. ...	Pohaioloha Lodge T. S.	1901	A. St. C. Pianaia	Mrs. K. Cockett	Care A. St. C. Pianaia.
Anaconda, Mont. ...	Anaconda T. S. ...	1902	Edwin B. Catlin	Mrs. Addie M. Tuttle	518, Hickory St.
Great Falls, Mont.	Great Falls T. S. ...	1902	Mrs. Lillian K. Agnew	Dudley Crowther	Court House.
Helena, Mont. ...	Helena T. S. ...	1902	Frank W. Mettler	Francis D. Jones	402, N. Ewing St.
Providence, R. I.	Providence T. S. ...	1903	....	Mrs. Marietta McAniff	50, Hudson St.
Wilkesbarre, Pa. ...	Wilkesbarre T. S. ...	1903	Mrs. Ida C. Brown	Lester Harris	Dorrancton, Pa.
Spokane, Wash. ...	Spokane T. S. ...	1903	Harrie M. Sanders	Mrs. Adah Rosenzweig	397, E. Rush avenue.
Grand Rapids, Mich.	Grand Rapids T. S. ...	1903	James C. Schlappi	Mrs. Emily M. Sonos	20, Coit avenue.
Webb City, Mo. ...	Webb City T. S. ...	1904	Francis E. Martin	Francis E. Martin	322, S. Hall St.
Brooklyn, N. Y. ...	Brooklyn T. S. ...	1904	Worth Osgood	Mrs. Kate C. Gove	172, S. Oxford St.
Boston, Mass. ...	Huntington Lodge T. S.	1904	Mrs. L. Jennie Miller	Mrs. Emily A. Partridge	Box, 264, Wallesey, Mass.
Norfolk Va. ...	Norfolk T. S. ...	1904	A. P. Warrington	Miss Ethel Neely	517, Colonial avenue.
San Francisco Cal.	California Lodge T. S.	1904	Harrie H. Shutts	Robert E. Hill	1606, Steiner St.
Boston, Mass	Boston T. S. ...	1904	Frederic Spenceley	Mrs. Cath. E. G. Knauff	84, W. Rutland square.

AMERICAN SECTION—(Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Detroit, Mich. ...	Vivellus Lodge T. S. ...	1905	Mrs. Helen B. Young ...	Miles T. Davis	804, Majestic B'dg.
Fort Wayne, Ind. ...	Fort Wayne T. S. ...	1905	Mrs. Julia B. Taylor ...	Mrs. Eliz. Depner	1222, Hugh St.
Montreal, Canada.	Montreal T. S. ...	1905	Ernest R. Dalley ...	Edmond F. Ducasse	P. O. Box, 308.
Peabody, Mass ...	Peabody T. S. ...	1905	Mrs. Mary L. S. Jacobs...	Norman A. Torrey	55, Franklin St.
Melrose Highlands, Mass.	Melrose Highlands T. S.	1905	Mrs. Mary D. Jones ...	Mrs. Clara I. Haskell	Spring St.

Address:—Alexander Fullerton, General Secretary, 7, West 8th Street, New, York City. Telegraphic Address: "Confucius, New York."

Indian Section.

(CHARTERED 1-1-1891.)

INDIAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Adoni	The Adoni T. S.	29-12-1882	Mr. T. Parasuram Chetty.	...	Pres., Rambhoso Press, Adoni
Adyar	The Adyar Lodge T. S.	28-1-1897	Dr. W. A. English, M.D.	Mr. V. C. Seshachariar, B.A., B.L.	High Court Vakil, Mylapur, Madras.
Ahmedabad	The Ahmedabad T. S.	28-3-1899	Mr. Ganesh Gopal Pandit, B.A.	Mr. Indravadan Madhava Charan Hora.	Bhadra, Ahmedabad.
Ajmere	The Gyana Sabha T. S.	.....	Babu Fatehchand Mehta.	Babu Chonbey Mulchand	Clerk, Asst. S. Office, R.M. Ry., Ajmere.
Akola	The Akola T. S.	13-12-1901	Mr. N. A. Padhke	Mr. W. L. Chiplonkar	Pleaser, Akola.
Alatur	The Alatur T. S.	12-9-1902	M.R.Ry. M. Subba Iyer Aji	M.R.Ry. S. Narayan Iyengar.	Head Master, P. R. High School, Alatur.
Aligarh	The Aryan Patriotic T. S.	30-3-1883	Babu Kedarnath Chatterjee, B.A.	Babu Durlabh Chandra Banerji.	Postal Press, Aligarh.
Allahabad	The Prayag T. S.	13-1-1881	Babu Rameshwar Prasad	Babu Bhagwandas Bhargava	Vakil, High Court, Allahabad.
Do	Anand Bhawan T. S.	12-8-1903	Babu Gangenatha Jha, M.A.	Babu Shakti Narain Samanta.	Lawrence gunj, Allahabad.
Do	Lotus Lodge	17-8-1903	Mr. Kalooram Gangrad...	Mr. Vaidya Nath Jha	Pioneer Road, Allahabad.
Do	Golden Chain	2-12-1903	Mr. Lakshmi Narain	Babu Kameshwar Prasad Bhargava.	1239, Bahadurgunj, Allahabad.
Alleppy	The Annapurna T. S.	20-10-1903	Mr. S. Venkatarama Naidu, L.M.S.	Mr. K. S. Dharmaraja Iyer, B.A., L.T.	Head Master, S. D. Vidhyasala, Alleppy.

Ambasamudram...	The Ambasamudram T. S.	5-8-1889	Mr. T. Swami Iyer	Mr. H. T. Subbusami Aiyer.	Pleaser, Ambasamudram.
Amraoti	The Amraoti T. S.	12-1-1900	Mr. N. M. Desai	Mr. Umakanth Sadasiva Deshmukh.	Pleaser, Amraoti.
Anamalai	The Anamalai Narayan Lodge	24-11-1904	Mr. C. R. Nallaveerappa Mudaliar.	Mr. N. Rajagopalaiyer, B.A.	Sub-Registrar, Anamalai District, Coimbatore.
Anantapur	The Anantapur T. S.	29-9-1885	M.R.Ry. V. E. Sudarsanam Mudaliar.	M.R.Ry. R. Sambasiva Rao.	Stationary Sub-Magistrate, Anantapur.
Arni	Sri Krishna Lodge	1-9-1885	Mr. V. K. Desikachariar, B.A., B.L.	Mr. R. Vaidyanatha Iyer	Head Master, Board Middle School, Arni.
Arrah	The Arrah T. S.	19-11-1882	Babu Kailash Chander Banerji, M.A., B.L.	Babu Durga Parshad, M.A., B.L.	Reis and Zemindar, Arrah.
Aurangabad	The Aurangabad T. S.	31-10-1905	Babu Ram Prakash Lal.	Babu Lakshmi Narayan Lal.	Pleaser, Aurangabad (Gya)
Badagara	The Mahadeva T. S.	7-8-1902	Mr. T. Kannan Nair	Mr. N. S. Subrahmanya Aier	Pleaser, Badagara.
Baidyanath	The Brahma Vidya Sabha T. S.	2-2-1899	Babu Beni Madhab Mitter	Rai Bahadur Baroda Prasad Basu.	Retired Executive Engineer.
Bangalore Cant.	The Bangalore Cantonment T. S.	17-8-1886	Mr. N. P. Subramania Iyer, B.A.	Mr. A. Singaravelu Mudaliar	Resident's Office, Bangalore.
Bangalore City	The Bangalore City T. S.	14-11-1905	Mr. Y. Srinivasa Row	Mr. C. R. Doraswami Naidu	No. 94, Gudamalya Petta Bangalore City.
Bankipore	The Behar T. S.	14-12-1882	Babu Purnendu Narain Sinha, M.A., B.L.	Mr. Siva Santer Sahay	Pleaser, Bankipore.
Bapatia	The Bapatia T. S.	24-1-1901	Mr. V. Dakshinamurti Pantulu Garu.	Mr. C. Venkateshri, B.A.	Pleaser, Bapatia.

INDIAN SECTION—(Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Barabanki	The Jnanodaya T. S. ...	2-7-1883	Pandit Parmeshri Das ...	.....	Govt. Pleader, Barabanki.
Barilly	The Rohilkhand T. S. ...	17-11-1881	Babu Prag Das, M.A. ...	Babu Prithvi Nath, B.A., LL.B.	Munsiff, Bareilly.
Barisal	The Barisal T. S. ...	16-6-1887	.....	Babu Kahi Prasanno Banerjee.	Asst. Surgeon, Barisal.
Barnipore	The Anandomoyee T.S. ...	31-1-1905	Babu Durgadas Roy Choudhury.	Babu Haridas Roy Choudhury.	Barnipore, 24, Pargannas.
Barod	The Rewah T. S. ...	19-6-1882	Mr. W. Harding	Rao Seheb Trimbakrao S. Deshmukh.	Dandya Bazaar Road, Baroda.
Belgaum	The Belgaum T. S. ...	27-6-1901	Mr. V. H. Shikhari	Mr. G. B. Kamat, B.A., LL.B.	Pleader, Belgaum.
Bellary	The Bellary T. S. ...	30-12-1882	Hon'ble M. Venkata Row.	V. Gurnunatha Rao	2nd Clerk, D.P.W., Bellary.
Benares	The Kashi Tatwa Sabha T. S.	27-2-1885	Miss F. Arundale	Babu Tridhara Ch. Bhatia...	T. S. Head-quarters, Benares.
Berhampore (Bengal.)	The Adi Bhoutic Bhatri T. S.	8-11-1882	Babu Sankari Mukerjee	Babu Nafar Das Roy	Zamindar, Gorabazaar, Berhampore, Bengal.
Bhandara	The Wanaganga T. S. ...	19-3-1903	Mr. Govind Balwant	Mr. C. Krishna Swamy Mudaliar.	Overseer, Waterworks, Bhandara.
Bhavnagar	The Bhavnagar T. S. ...	10-5-1882	Mr. D. Mahipatray Oza	Mr. Balvantrai P. Oza	High School, Samaldas College, Kathiawar.
Bhawaniipur	The Bhawanipur T. S. ...	1-2-1904	Babu Hemendra Nath Mitra.	Babu Kalidas Roy Choudhury.	Puddopukur Road, Bhawanipur.

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Bijapore	The Bijapore T. S. ...	3-10-1905	Mr. R. V. Kamittkar	Mr. G. K. Harkare	Shahapupett, Bijapore, S. M. C.
Bombay	The Blavatsky Lodge T. S.	20-2-1880	Mr. D. Gostling	Mr. S. Sunder	37, Hornby Row, Bombay.
Do	The Dharmalaya T. S. ...	2-3-1901	.....	Mr. Gajanan Bhaskar Vaidya, B.A.	c/o Messrs. Vaidya Brothers, Kalbadevi Post, Bombay.
Broach	The Atma Vidya Lodge T. S.	10-7-1900	Rao Bahadur Motilal Chunilal.	Mr. Chitmanlal Chunilal Thakur.	Juvisheri Behim Desaije's Havel, Broach.
Budhgaon	The Nitee Vardhini T.S. ...	31-10-1905	Rao Bahadur D. K. Pandit	Mr. Balvant Pandurang Ghalsasi.	Pleader, Budhgaon Miraj Jr. State.
Calcutta	The Bengal T. S. ...	17-4-1888	The Hon. Norendro Nath Sen.	Babu Harendra Nath Dutta, M.A., B.L.	139, Cornwallis Street, Calcutta.
Do	The Ananda Darjeepara T. S.	31-10-1905	Babu Hari Charan Roy.	Babu Rajendra Nath Mitra.	15, Chidam Mudi's Lane, Darjeepara, Calcutta.
Calicut	The Sri Sankara Charaya T. S.	15-3-1902	.....	M.R.Py. B. Ramunnie Menon.	Pleader, Calicut.
Cawnpore	The Chohan T. S. ...	10-3-1882	Babu Devi Pada Roy	Babu Haran Chandra Deb...	Translator, Judge's Court, Calicut.
Chapra	The Chapra T. S. ...	23-2-1899	Babu Tej Chunder Mukerjee.	Babu Taraknath Dutt	Secretary, Dist. Board, Chapra, Behar.
Chickballapore	The Chickballapore T.S. ...	12-6-1903	Mr. M. Venkata Subba Sastri.	Mr. B. P. Lakshmi Narain Aiyer.	Head Master, A.V. School, Chickballapore.
Chickmagalore	The Sri Dattatriya Lodge T. S.	10-5-1905	Mr. M. B. Srinivasa Iyengar, M.A.	Mr. K. Srinivasa Row	First Grade Pleader, Chickmagalore.

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INDIAN SECTION—(Continued).

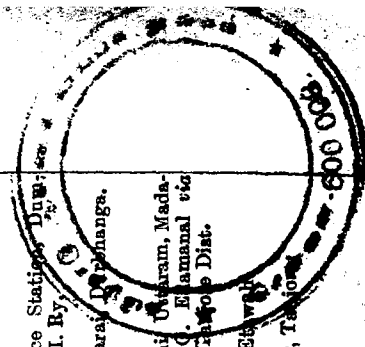
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Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Chidambaram	The Chidambaram T. S.	25-7-1902	Mr. V. S. Swaminadha Jattavallabhar.	Mr. T. H. Jagannatha Iyer.	2nd Grade Pleader, Chidambaram.
Chinsurah	The Chinsurah T. S.	19-3-1903	Babu Ashutosh Chatterjee, M.A.	Babu Hem Sashi Shome	Sham Babu's ghat, Chinsurah
Chitaldrug	The Chitaldrug T. S.	10-4-1905	Mr. R. Raghunatha Rao, B.A.	Mr. N. Bhima Rao	Pleader, Chitaldrug.
Chittore (Madras).	The Chittore T. S.	29-4-1884	M.R. Ry. P. Narasimhayya Garu.	M.R. Ry. C. M. Duraswami Mudaliar, B.A., B.L.	District Court Vakil, Chittore.
Chuda	The Chuda T. S.	10-6-1905	Mr. Keshavlal Papatbhair Vaidya.	Mr. Maganlal Tribhuvan Dave.	Head Master, English School, Chuda, Kathiawar.
Cocanada	The Gautama T. S.	10-5-1885	The Hon'ble K. Perrazu Pantulu Garu.	Mr. V. Venkata Rayudu Sastri.	1st Grade Pleader, Cocanada
Coimbatore	The Coimbatore T. S.	7-10-1883	M.R. Ry. Balakrishna Aiyer B.A., B.L.	M.R. Ry. C. T. Thiruvenkata-sami Naidu.	Thomas Street, Coimbatore.
Colombo	The Hope Lodge T. S.	1891*	Mrs. M. M. Higgins	Mr. P. de Abrew	Museum School, 8, Rosemead Place, Cinnamon Gardens.
Comilla (Tipperah).	The Tatwagyana Sabha T. S.	27-8-1889	Rajkumar Navadvipchandra Dev Varman Bahadur	Babu Chandra Kumar Guba.	Sherishtadar, Collectorate, East Bengal.
Coondapur	The Coondapur T. S.	27-3-1901	Mr. B. Vaikunta Baligar...	Mr. B. Subba Row	Pleader, Coondapur.
Cuddalore	The Cuddalore T. S.	9-1-1888	M.R. Ry. M. Tillanayakam Pillai.	M.R. Ry. R. Venkata Row Garu.	Pleader, District Munsiff's Court, Cuddalore.

* Became attached to the Indian Section T. S. in 1894.

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Cuddapah	The Cuddapah T. S.	2-12-1886	Mr. A. Nanjundappa, B.A., B.L.	Mr. C. Ramaiya Pantulu Garu, B.A., L.T.	Head Master, Municipal High School, Cuddapah.
Dehra-Dun	The Dehra-Dun T. S.	-8-1884	Lala Baldeo Sing	Babu Ishan Chandra Dev, B.A.	G. T. Survey Office, U.P.A. and O., Dehra-Dun.
Delhi	The Indraprastha T. S.	1-3-1883	Rai Pyarelal Sahab	Lala Bala Krishna Das	Banker, Chiptwara Delhi.
Dewas	The Besant Branch T. S.	9-3-1903	Mr. Gangadhar N. Sastri, M.A.	Mr. Narayan Mahadev Desai	Asst. Teacher, Victoria High School, Dewas.
Dharwar	The Tatvanveshana T. S.	18-7-1902	.....	Mr. P. M. Murudeshwarkar.	Head Clerk, Divisional Forest Office, Dharwar.
Dhulla	The Dhulia T. S.	30-3-1904	.....	Mr. B. Y. Gupta	Dhulia, Dist. Khandesh.
Diamond Harbour.	The Ganga Sagur T. S.	19-1-1904	Mr. Chandra Kumar Ghose	Mr. Sarat Chandra Deb, B.L.	Pleader, Diamond Harbour.
Dodballapore	The Dodballapore T. S.	4-9-1905	Mr. H. Soora Sastri	Mr. D. S. Appa	Pleader, Dodballapore.
Dumraon	The Dumraon T. S.	17-4-1883	.....	Mr. Mohammed Umrao Ali.	Near Police Station, Dumraon, E. I. Ry.
Durbhanga	The Durbhanga T. S.	25-4-1883	Babu Krishnadhan Mookerjee.	Babu Satchidanand Mookerjee.	Laheria Sarai, Durbhanga.
Edamandal	The Sri Ram Chandra Lodge T. S.	31-10-1905	Mr. M. R. Vijaya Ragava-in Naidu Garu.	Mr. T. A. Gopalswami Naidu Garu.	Thiruppani Utharam, Madanam, P. O. Edamandal via Shiyali, Tanjore Dist.
Etawah	The Etawah T. S.	17-10-1901	.....	Babu Shoo Charan Lal	Muktesar, Etawah.
Enangudy	The Sri Krishna Lodge.	22-3-1904	Mr. V. Ramachandra Naidu Garu.	Mr. N. Streenu Naidu Garu.	Enangudy, Tanjore.



INDIAN SECTION—(Continued).

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Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Fatehgarh	The Gnana Marga T. S.	17-1-1893	Pandit Sivadatta Panday.	Lall Har Prasad	Head Clerk, R. M. Ry. Loco. Office, Fatehgarh U. P. A. and O.
Giddalore	The Giddalore T. S.	...	T. Purniah, Esq.	D. Kassi Reddy	Landlord, Giddalore.
Gooty	The Gooty T. S.	13-12-1883	Mr. T. Ramachandra Rao, B.A., B.L.	Mr. M. Subba Row	Pleader, Gooty.
Gopalgunj Centre.	The Gopalgunj Centre T. S.	...	Mr. Jotindra Nath Sen	Mr. Beni Madhab Bharat	Pleader, Gopalgunj, Saran via Sevan.
Gorakhpur	The Sarva Hitakari T. S.	1883.	.....	Babu Ayodhya Das	Bar-at-Law, Gorakhpur.
Guntakal	The Guntakal T. S.	28-5-1901	Mr. V. Mooniswamy Iyer...	Mr. B. Soondaram Pillai	Clerk, District Engineer's Office, S.M.Ry., Guntakal.
Guntur	The Krishna T. S.	17-5-1882	Mr. G. Suryanarayana Row	Mr. P. Sobbandri Garu	Huzar Treasurer, Collector's Office, Guntur, Dist. Kistna
Gya	The Gya T. S.	17-11-1882	Babu Baij Nath Singh	Mr. Nilkanta Sahay	Pleader, Gya, Behar.
Habigunj	The Habigunj T. S.	25-9-1897	.....	Babu Sudarsana Das, B.A., B.L.	Pleader, Habigunj, Assam.
Hadala	The Hadala T. S.	30-6-1902	Darbar Sri Wala Vajsur Valera.	Mr. Ichhasankar Durgashankar Dholakia.	Nagar Vada, B a g a s r a, Assam.
Hassan	The Hassanamba Lodge T. S.	15-5-1905	Mr. H. R. Srinivasa Rao...	Mr. N. Kesava Iyengar	1st Assistant, High School, Hassan.
Hindupore Centre.	The Hindupore Centre T. S.	...	Mr. A. Venkatachari	Mr. B. Naranaingar	Station Master, S. M. Ry., Hindupore.

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Hoogly	The Hoogly T. S.	2-2-1900	Babu Shyama Das Mukerjee, M.A.	Dr. Prasad Das Mullick, M.B.	Druggist's Hall, Chinsurah.
Hosharpore	The Satsanga T. S.	23-9-1903	Rai Bahadur Bhavani Dass, M.A.	Mr. L. Ajudhya Prasad, B.A.	Pleader, Chief Court, Hosharpore.
Hospet	The Hospet T. S.	20-6-1904	Mr. Adoni Bhima Rao	Mr. S. Sarwanacharya	Pleader, Hospet.
Hubli	The Hubli Centre T. S.	...	Reo Bahadur S. B. Chitguppi.	Mr. S. E. Koppiker	Loco. Superintendent's Office, Hubli.
Hyderabad (Deccan).	The Hyderabad T. S.	17-12-1882	Mr. Dorabji Dossabhoj	Mr. Jehangir Sorabji	Chadder Ghat, Hyderabad, Deccan.
Hyderabad (Sind).	The Brahma Vichara T. S.	26-2-1901	Mr. Khanchand Prataprai, B.A.	Mr. Pahlajrai Lilaram	Training College, Hyderabad, Sind.
Jallandhur	The Tatagyan Pracharini T. S.	18-11-1893	Sardar Kumar Pratap Singh (of Kapurthala).	Kanwar Daljit Singh Esq.	Brikram Hall, Jallandhur, Punjab.
Jamnoo	The Ranbir Pratibha T. S.	18-1-1901	.....	Mr. Ajudhia Prasad	Private Secretary's Office, Srinagar.
Jaunpore Centre.	The Jaunpore Centre T. S.	...	...	Babu Baidya Nath Sahay	Science Master, Dist. School, Jaunpore.
Jodhpur	Besant Lodge	21-8-1903	Mr. K. Manjunnath Bhatji, B.A.	Swami Baghumath Puri	Naya Das, Jodhpur.
Joy-nagore	The Radhaballan Lodge T. S.	6-3-1905	Babu Ramdas Banerjee, B.A.	Babu Nanda Gopal Dutta	Zamindar, Mojlipore, Joy-nagore, P.O., 24-Pargannas
Junagad	The Junagad T. S.	10-3-1908	Mr. J. Scott, M.A., Bar-at-Law.	Mr. Manilal Keshavlal B.A.	Nagarwada, Junagad.
Jhansi	The Satya Prakash T. S.	4-6-1904	Babu Hur Narayan	Babu Devi Doyal Bhargava.	Forest Department, Jhansi.

INDIAN SECTION—(Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Kandukur	The Saraswathi Lodge T. S.	2-2-1905	Mr. A. Narayana Aiyer	Mr. N. S. Samanna Aiyer	Sub-Registrar, Kandukur, Nellore District.
Kanigiri	The Olcott T. S.	18-12-1890	.....	Mr. G. V. R. Ramanuja Charlu.	Pleader, Kanigiri, Nellore District.
Karachi	The Karachi T. S.	21-12-1896	Mr. Carasjee Edulji Aheria.	Mr. Jehangir M. Sabavala	Bunder Road, Karachi.
Karkul	The Karkul T. S.	20-2-1901	Mr. K. Subrayya Kamath.	Mr. K. Lakshmana Pai	Pleader, Karkul.
Karnal	The Brahma Vidya Pracharini T. S.	6-3-1905	Babu Nihal Singh	Pandit Besant Lal	Pleader, Karnal.
Karur	The Karur T. S.	30-1-1886	Mr. T. Padmanabha Iyer.	.....	Pres., Pleader, Karur.
Kasargod	The Kasargod T. S.	5-4-1902	Mr. M. Mukunda Row, B.A.	.....	Pres., Sub-Registrar, Kasargod.
Kavali	The Kavali T. S.	2-12-1901	.....	Mr. K. Narasinga Rao	2nd Grade Pleader, Kavali.
Kishengarh	The Kishengarh T. S.	11-2-1903	Rao Bahadur Syam Sunderlalji, C.I.E.	Dr. Onkar Singh Powar, L.M.S.	Asst. Surgeon, Kishengarh.
Kodaitkanal	The Kodaitkanal T. S.	3-6-1905	Mr. S. Sitaramier, B.A.	Mr. G. Nagarajam	3rd Asst., The Solar Physics Observatory, Kodaitkanal.
Kolar	The Kollahala T. S.	27-7-1905	Mr. T. K. Sundararajengar	Mr. M. S. Ramachariar	Pleader, Kolar, Mysore.
Kottayam	The Gontam Lodge T.S.	2-11-1903	Mr. S. Kalyanarama Iyer.	Mr. P. S. Sadasiva Iyer, B.A.	Teacher, M. T. Seminary, Kottayam.

Krishnagpur	The Nandea T. S.	3-11-1882	Babu Narahari Mukerji	Mr. Indu Bhuan Chakravarti, M.A., B.L.	Pleader, Judge's Court, Krishnagpur.
Kumbakonam	The Kumbakonam T. S.	24-8-1883	Mr. G. Narayanasami Iyer.	Mr. A. G. Bala Krishna Iyer	Kadalgudi St., Kumbakonam.
Kurnool	The Setkalatchera T.S.	12-12-1883	Mr. T. Chidambara Row.	Mr. C. Venkataramian	Collector's Office, Kurnool.
Kurundwad	The Ganapati T. S.	1-7-1904	Mr. B. C. Patwardhan, B.A.	Mr. Datto Ganesh Randerkar.	Pleader, Kurundwad
Lahore	The Lahore T. S.	7-7-1887	Sirdar Umrao Singh Mijithia.	Shama Charan Bose	Govt. Pensioner, Lahore.
Lucknow	The Satya Marga T. S.	27-7-1892	.....	Babu Narottam Das	Makbulganj, Lucknow.
Ludhiana	The Ludhiana T. S.	16-10-1891	Babu A. C. Biswas	Mr. Choukas Ramachandan.	Ludhiana.
Madanapalle	The Jignasa T. S.	6-11-1891	Mr. B. Giri Row, B.A.	Mr. R. Seshagiri Row	Pleader, Madanapalle.
Madras	The Madras T. S.	27-4-1882	Mr. Koralla Subbarayadu Garu.	Mr. C. H. Krishnamachariar, B.A., B.L.	High Court Vakil, No. 340, Mint Street, Madras.
Madura	The Madura T. S.	19-1-1883	Mr. P. Narayan Iyer, B.A., B.L.	Mr. A. Rangaswamy Iyer, B.A., B.L.	High Court Vakil, Madura.
Mainpuri	The Mainpuri T. S.	3-10-1905	Mr. Lochan Prasad	Pandit Jaga Nath Prasad Dehsita, B.A., LL.B.	Vakil, Mainpuri.
Malegaon	The Malegaon T. S.	13-2-1897	Rao Bahadur Krishna Rao Jai Rao Gupta.	Mr. Bhargav Bhikaji Mulay	Pleader, Malegaon.
Mangalore	The Mangalore T. S.	13-8-1901	.....	Mr. K. Vasudeva Kamath	Pleader, District Munsiff's Court, Mangalore.
Manjiri	Narayana Lodge T. S.	11-12-1903	Mr. M. B. Sundram Iyer, B.A., B.L.	Mr. M. V. Eswara Iyer	Manjiri.

INDIAN SECTION—(Continued).

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Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Mannargudi	The Mannargudi T. S.	1891	Mr. S. Sadagopa Mudaliar	Mr. C. Parthasarathi Naidu	Civil Apothecary, Mannargudi.
Markapur	The Kesava Samajam Lodge T. S.	8-5-1900	Mr. S. Srinivas Row, B.A.	Mr. A. Srinivasa Iyer	Pleader, District Munsiff's Court, Markapur.
Masilipatam	The Masulipatam T. S.	13-10-1887	Mr. Kota Ananta Row Pantulu.	Mr. V. Venkatesashaiya Garu	Postal Pensioner, Hon'y. Magist., Masulipatam.
Mayavaram	The Mayavaram T. S.	24-8-1883	.....	Mr. T. Subramaniya Iyer	Teacher, Municipal High School, Mayavaram.
Meerut	The Meerut T. S.	27-2-1887	Pandit Rama Prasad, M.A.	Dr. L. C. Baijal	Medical Practitioner, Meerut.
Meiktila	The Meiktila T. S.	25-3-1903	Mr. K. B. Mukerjee, B.A., B.L.	Maung Po Hla	Head Judicial Clerk, Deputy Commr.'s Office, Meiktila.
Midnapur	The Midnapur T. S.	17-5-1883	Bain Girish Chandra Mitra.	Babu Ishan Chandra Singha.	Pleader, Midnapore.
Mirzapur	The Vandyeshuri Lodge T. S.	12-3-1904	Babu Harish Chandra Chatterjee, B.A.	Babu Mohindra Nath Gangoli.	Pleader, Wellesleygunj, Mirzapore.
Molkalmuru	The Molkalmuru T. S.	1-3-1901	.....	Mr. M. Venkata Rao	Landholder, Molkalmuru.
Mombasa	The Mombasa T. S.	15-5-1905	Mr. Seth Abdul Rasool	Mr. Keshavlal V. Dwivedi	High Court, Mombasa (East Africa).
Monghyr	The Monghyr T. S.	28-7-1887	Pandit Ram Ballav Misra.	Babu Chadi Prasad Choudhury.	Pleader, Fort Monghyr.
Moradabad	The Santidaya Lodge	28-5-1904	Mr. Thakur Sanker Singh Bhupji.	Mr. Lala Ram Sarup	Clerk, Loco. Office, Moradabad.

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Motihari	The Motihari T. S.	1896	Babu Surendra Nath Mazumdar.	Nando Lal Bhatnagarjee, M.A., B.L.	Pleader, Motihari Dt. Chamber.
Muddebihal	The Muddebihal Centre.	30-8-1902	Rao Sahab D. A. Idgunji.	Rao Sahab A. J. Deshpande	Govt. Pleader, Muddebihal.
Muttra	The Muttra T. S.	20-2-1891	Pt. Jai Narain Upamanyu.	Dr. Ramji Mull, L.M.S.	Medical Hall, Muttra City.
Multan	The Multan T. S.	22-12-1896	Rai Bahadur Lala Harichand.	Pandit Bal Makund Trikha, B.A., LL.B.	Municipal Fund Clerk, Multan City.
Muzaffarpur	The Muzaffarpur T. S.	18-1-1890	Mr. C. Shaune	Babu Jnanendra Nath Deb, B.A.	Mukerji's Seminary, Muzaffarpur.
Mysore	The Mysore T. S.	6-10-1896	Mr. G. Kasturi Aiyengar, M.A.	A. Mahadeva Sastri	Curator, Govt. Oriental Library, Mysore.
Nadiad	The Gopal Krishna T.S.	10-6-1901	R. B. Lalubhai Parikh	Dr. Ram Singh Debi Singh	Senior Grade Hospital Assistant, Nadiad.
Nagpur	The Nagpur T. S.	7-11-1885	Rao Bahadur Waman Rao Kolhatkar.	Pandit Vishnu Vinayak Tikar.	Sitaboldi, Nagpur.
Naini Tal	The Kurmanchal T. S.	21-11-1888	Pt. Mathura Dutt Pande, LL.B.	Babu Hira Lal	Clerk, Allahabad Bank, Ltd., Naini Tal.
Namakkal	The Namakkal T. S.	22-12-1897	Mr. S. Sundara Aiyer Avl.	Mr. N. V. Anantaram Aiyer.	Pleader, Namakkal.
Nandalur	The Nandalur T. S.	12-9-1900	Mr. P. Gopalakrishna	Mr. C. Seshachela Aiyer	Pleader, Nandalur, Cuddapah Dt.
Nanded	The Nanded T. S.	29-6-1905	Mr. Manecklal Mulji Parekh.	Mr. Chhotalal Motilal Bakshi.	Vid. Analeshwari, Nanded B. R. and C. I. Ry.
Nandyal	The Nandyal T. S.	30-8-1898	Mr. T. Jiraji Row, B.A., B.L.	Mr. C. Subramania Aiyer	Pleader, Nandyal.

INDIAN SECTION—(Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Narsari	The Narsari T. S. ...	7-12-1901	Mr. Janetji Byramji Vimadlal G. G. M. C.	Mr. Byramji A. Randella, B.A., L.L.B.	Pleader, Narsari.
Nellore	The Nellore T. S. ...	7-5-1882	Mr. N. R. Narasimmaiah Pantulu, B.A., B.L.	Mr. N. I. Venku Aiyer	Raja's High School, Nellore.
Nilambar	The Nilambar T. S. ...	16-9-1904	Mr. T. Manavikraman	Mr. P. K. Kunhiraman Menon.	Nilambar.
Nilphamari	The Nilphamari T. S. ...	14-5-1892	Babu Janhinath Biswas.	Babu Rajani Kantha Sirkar.	Pleader, Nilphamari District Rungpore.
Ongole	The Ongole T. S. ...	1891	Mr. K. Lakshmi Narasingha Rao.	Mr. B. Lakshmi Narain Rao.	Pleader, Ongole.
Peddapuram	The Sri Krishna T. S. ...	1-6-1901	Mr. C. Seshayya Garu	Mr. S. Velu Mudaliar	2nd Grade Pleader, Peddapuram, Godavari District.
Palamcottah	The Palamcottah T. S. ...	3-10-1905	Mr. V. K. Desikacharyar.	Mr. T. S. Sankaranarayanan.	Deputy Postmaster, Palamcottah.
Palghat	The Malabar T. S. ...	11-12-1882	Mr. G. Vengu Iyer	Mr. A. N. Ramier	Valil, Sub-Court, Palghat.
Patna City	The Patna City Centre T. S.	...	Khan Bahadur Safaraz Hussain Khan.	Babu Chinta Haran Ghatak Choudhury.	Govt. City School, Patna City.
Periyakulam	The Periyakulam T. S. ...	3-3-1884	Mr. V. Ramabhadra Naidu.	Mr. R. Sundara Fajam Iyer.	Theosophical Society, Periyakulam.
Permakudi	The Permakudi T. S. ...	9-2-1885	Mr. T. V. Kokanada Ramayyar.	Mr. A. S. Krishna Sastri	Pleader, Permakudi.

Penkonda	The Penkonda T. S. ...	7-12-1893	Mr. R. Hanumantha Rao.	Mr. G. Venkata Subba Iyer	Pleader, Penkonda.
Pollachi	The Pollachi T. S. ...	18-6-1888	Mr. M. R. Kalingarayar	Mr. R. Krishna Row, B.A.	Sub-Registrar, Pollachi.
Ponani	The Trikain Lodge T. S.	1-12-1902	Mr. P. Bappu Rao	Mr. P. V. Duraiswami Iyer, B.A., B.L.	Dist. Court Pleader, Ponani.
Poona	The Poona T. S. ...	25-1-1882	Khan Bahadur Naroji Dorabji Khandalwalla.	Mr. Rajana Linga	Pleader, Malcolm Tank Road, Poona.
Porbandar	The Porbandar T. S. ...	12-9-1904	Mr. Manilal Ajitroi Thakur.	Mr. Vrajilal Ranchhodji Veishnav, B.A.	Porbandar.
Proddatur	The Proddatur T. S. ...	15-11-1893	Mr. K. S. Kodandaramaier, B.A., B.L.	Mr. T. K. Ananta Chariar	Sub-Registrar, Proddatur.
Purnea	The Purnea T. S. ...	20-5-1902	Babu Nanda Kishorelal, B.A.	Babu Chhathu Lal	Clerk, Collector's Office, Purnea.
Puttur	The Sarada Lodge T. S.	6-1-1902	Mr. M. Laxman Row	Mr. B. Mangesh Row	2nd Grade Pleader, Puttur.
Quetta	The Quetta T. S. ...	31-10-1905	Lieut. A. E. Powell, R.E.	Mr. Chiman Das Bulchand	Divisional Supply Officer, Quetta.
Raipur	The Raipur Lodge T. S.	6-3-1903	Mr. Ambica Chaitan Ghose	Mr. Devendra Nath Choudhuri.	Pleader, Raipur.
Rajkot	The Rajkot T. S. ...	9-3-1899	Rao Bahadur Bapaji Ram Chandra Niste.	Mr. Raoji Ramji Povlekar	Rajkotpura, Kathiawar.
Ramdasapur	The Ramdasapur Centre T. S.	15-9-1899	.....	Babu Jagdish Prasad	Bumaya Harlal Village, Ramdasapur via Dulsing-sarai.
Rannad	The Rannad T. S. ...	25-5-1904	Mr. S. Nuthu Dorai Swamy Devar.	Mr. S. Subbier	First Grade Pleader.

INDIAN SECTION—(Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Rangoon	The Rangoon T. S. ...	23-2-1885	Mr. N. G. Cholmely, B.A., I.C.S.	Mr. M. Subramania Iyer ...	Head Assistant, Sanitary Commr.'s Office, Rangoon.
Do	The Irawadi T. S. ...	20-8-1901	Mr. M. Venkata Swamy Naiker.	Mr. T. S. Narayan Sastri ...	Actt., I.-G. Jail's Office, Rangoon.
Do	The Shavai Daigon T. S. ...	.....	Mr. Maung Po Thine ...	Mr. Maung Aung Min ...	49th St., Pazundrany, Ran- goon.
Rawalpindi	The Rawalpindi T. S. ...	1-10-1881	Dr. Kalinath Roy	Babu Dharendra Kumar Banerji.	Rawalpindi.
Rishra	The Rishra T. S. ...	17-1-1905	Babu Tincouri Mukerjee...	Babu Khetra Nath Shaune.	Rishra, Hugly.
Saharanpur	The Fraternity T. S. ...	27-4-1904	Babu Dipchand Raktor...	Dr. Chanan Singh	Assistant Surgeon, Saharan- pur.
Salem	The Salem T. S. ...	13-11-1897	Mr. V. Krishnaswami Aiyer.	Mr. U. Venkata Row, B.A., B.L.	High Court Vakil, Salem.
Samastipore	The Samastipore Centre T. S.	.....	Mr. Girendrolal Roy	Mr. Girvardhar, B.A., L.L.B.,	Pleader, Samastipore.
Sambalpoore	The Sambalpoore Centre T. S.	.....	Mr. Chandra Shekara Behra.	Mr. Ramanarayan Misra, M.A., B.L.	Pleader, Sambalpoore.
Sangrur	The Sangrur T. S. ...	2-10-1896	Babu Raghunath Das	Mr. Shahzad Singh	Translator, Foreign Office, Sangrur, Jind State.
Secunderabad	The Secunderabad T. S. ...	25-12-1882	Mr. Bezouji Aderji	Mr. N. Srinivas Aiyer	Regiment Bazaar, Secun- derabad, Deccan.

Barampur	The Sarampur T. S. ...	29-5-1902	Babu Rajendralal Go- swami.	Babu Amulya Chandra Goswami, B.A.	c/o Babu Kishore Lal Goswami, Zemindar, Seram- pur District, Hugly.
Shimoga	The Durvasa Lodge T. S. ...	10-4-1905	Mr. S. Seetaramiyah	Mr. S. R. Balakrishna Rao, B.A., LL.B.	Advocate, Shimoga.
Simla	The Himalayan Esoteric T. S.	18-8-1882	Babu Kumud Chandra Mukerjee.	Mr. Wali Ram Puri	Alley No. 3, Simla (Punjab).
Sitamarhi	The Sitamarhi T. S. ...	10-1-1905	Babu Kali Prasanna Chakrabatty	Babu Rakhal Chandra Mukerjee.	Sitamarhi Post Office.
Sivaganga	The Sivaganga T. S. ...	(20-4-1897 13-7-1904)	Mr. M. S. Shankariyay, B.A.	Mr. M. S. Ganesa Iyer, B.A., B.L.	High Court Vakil, Sivaganga.
Siwan	The Siwan T. S. ...	22-2-1899	Pundit Rambhagawan Panday.	Babu Sital Prasad	Local Board Sub-Overseer, Siwan.
Srinagar	The Kashyappa T. S. ...	30-9-1900	Dr. Balakrishna Kaul	Mr. Seth Byramji Ruttonji Saklot.	Srinagar, Kashmir.
Srivilliputtur	The Natchiyar T. S. ...	6-8-1888	Mr. G. Veerabaghava Iyer.	Mr. R. Sadagopachariar	Pleader, Srivilliputtur.
Sultanpore	The Sultanpore T. S. ...	19-4-1905	Babu Ram Bux	Babu Debi Sabai	District Surveyor, Sultanpore, Oudh.
Surat	The Sanatan Dharma Sabha T. S.	27-8-1887	Mr. Nantamram Uttam- ram Trivedi.	Mr. Sahipatral Hakumatrai	Chokawala St., Wadifalia, Surat.
Tamluk	The Tamralipti T. S. ...	30-3-1899	Babu Durgaram Rose	Babu Woomesh Chunder Chatterjee.	Mukhtear, Tamluk.
Tanjore	The Tanjore T. S. ...	28-8-1883	Mr. T. N. Ramachandra Iyer.	Mr. T. N. Ramia	Pleader, Tanjore.
Tekari	The Tekari Centre T. S.	.....	Babu Ramdhan Lal	Babu Raghunandan Prasad, B.L.	Teacher, Raj School, Tekari, Gya.
Telinpore	The Annapurna T. S. ...	18-6-1902	Babu Chandra Mohon Banerjee.	Babu Surendra Nath Baner- jee.	Zemindar, Telinpore.

INDIAN SECTION—(Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Tellicherry	The Tellicherry T. S. ...	28-4-1902	Mr. M. Kulu Nambiyar ...	Mr. K. V. Vaidyanath Aiyer ... B.A.	Teacher, Brunon College, Tellicherry.
Tenali	The Tenali T. S. ...	3-3-1900	Mr. C. V. Subramanyam Garu	Mr. L. Sangameswar Row.	Pleader, Tenali, District Guntur.
Tindivanam	The Tindivanam T. S. ...	2-7-1900	Mr. M. Umapathi Mudaliar	Mr. V. Mathuswaminah, B.A.	2nd-Grade Pleader, Tindivanam.
Tinnevely	The Tinnevely T. S. ...	4-10-1881	Mr. A. Sundra Sastrial Avergal.	Mr. S. Ramachandra Sastri	1st Asst. Record-keeper, Dist. Court, Tinnevely.
Tirukoilur	The Tirukoilur T. S. ...	7-8-1900	Mr. C. S. Sivarama Krishna Sarma.	Mr. P. S. Venkata Ramier.	2nd Grade Pleader, Tirakoi- lur, South Arcot Dist.
Tirupati	The Srinivasa Lodge T. S.	7-4-1898	Mr. V. Sesha Iyer, B.A. ...	Mr. Chella Ramkrishnayya Garu	Clerk, Dist. Munsiff's Court, Tirupati.
Tirur	The Tirur T. S. ...	7-10-1894	.....	Mr. S. Subramania Iyer, B.A.	Pleader, Tirur, Malabar.
Tiruvalur (Tanjore Dt.)	The Tiruvalur T. S. ...	28-2-1898	Mr. K. Virasamy Iyer ...	Mr. T. J. K. Ramasawmier Avl.	2nd Grade Pleader, Tiruvalur, Tanjore Dist.
Trichinopoly	The Trichinopoly T. S. ...	23-8-1883	Hon'ble K. Vasudeva Aiyengar Avl.	Mr. T. N. Muthu Krishna Iyer.	1st Grade Pleader, Rook Kuti, Trichinopoly.
Trichur	The Trichur T. S. ...	7-11-1902	Mr. A. Kittanny Menon ...	Mr. P. Krishna Menon ...	Asst. Master, District School, Trichur.
Trivandrum	The Trivandrum T. S. ...	31-7-1883	Mr. B. S. Narayana Swamy Iyer, B.A.	Mr. S. Mathasami Iyer, Avl.	High Court Vakil, Trivan- drum.

Tumkur	The Lakehmi Kanth Lodge T. S.	19-7-1905	Mr. D. Vasudeviah	Mr. C. N. Venkata Rao	1st Grade Pleader, Tumkur
Tuticorin	The Therumanthura Lodge T. S.	13-4-1904	Mr. C. S. Veeraragava Aiyer.	Mr. A. Subramania Aiyer ...	District Court Pleader, Tuticorin.
Udaipore	The Udaipore T. S. ...	29-6-1905	Babu Madan Mohan Lal...	Babu Raghuba Dayal, B.A.	Faujdar (Magistrate) Udaipore.
Udipi	The Udipi T. S. ...	13-12-1901	Mr. B. Narain Row	Mr. V. Lukshman Row	Head Master, L. F. Middle School, Udipi.
Uttarparah	The Uttarparah T. S. ...	7-3-1903	Babu Rash Behary Mukho- padhya.	Babu Sukumar Mukho- padhya.	Bhadrakali, Uttarparah.
Vedaraniem	The Vedavichara Sabha T. S.	4-7-1898	.....	Mr. N. Pichai Pillay	Retired Tahsildar, Vedaraniem, Tanjore Dist.
Vinukonda	The Vinukonda T. S. ...	4-9-1905	Mr. G. Lakshmi Narayan Pantulu.	Mr. A. V. Appu Row	Head Master, L. F. Middle School, Vinukonda.
Vizagapatam	The Vizagapatam T. S.	23-9-1887	Rao Bahadur Suriya Row	Mr. U. Appala Narasiah Nsidu Garu.	Hospital Asst., Vizagapatam.
Warangal	The Satyavichara T. S.	1891	.....	Mr. Tirumala Rao	Asst. Teacher, Govt. High School, Warangal.
Yeotmal	The Yeotmal T. S. ...	3-1-1902	Mr. B. R. Sastekar	Mr. N. V. Thatta, B.A.	Head Master, A.-V. School, Yeotmal, Berars.

Address : Babu Upendranath Basu, General Secretary, Benares City, U. P., Cable Address, "Basant, Benares."

DORMANT BRANCHES—INDIAN SECTION.

Place.	Name of the Branch.	Date of Charter.	Place.	Name of the Branch.	Date of Charter.
Agra	The Agra T. S.	1893*	Bhagulpore	The Bhagulpore T. S.	7-11-1882
Almora	The Tatwabodhin Sabha T. S.	3-8-1893	Bhawani	The Bhawani T. S.	16-9-1893
Amalapuram	The Amalapuram T. S.	21-8-1901	Bhimavaram	The Bhimavaram T. S.	13-12-1901
Amritsar	The Jignyasā T. S.	5-12-1896	Bilaspore	The Bilaspore T. S.	27-5-1903
Aska	The Tattwanusandhanam	10-2-1901	Bhiwani	The Bhiwani Centre T. S.	27-12-1901
Arcot	The Arcot T. S.	18-7-1884	Bulandshahar	The Paron T. S.	1887*
Aryalur	The Krishna T. S.	30-10-1900	Burdwan	The Brahma Vidya Lodge T. S.	3-6-1883
Bankura	The Sanjeevan T. S.	2-1883	Calcutta	The Ladies T. S.	1882*
Bansberia	The Aryan Lodge T. S.	12-2-1900	Chakdighi	The Chakdighi T. S.	4-5-1883
Barakhar	The Sadhusanga T. S.	1892*	Chicacole	The Chicacole Lodge T. S.	2-7-1903
Baram	The Baram T. S.	25-12-1882	Chingteput	The Chingteput T. S.	7-1-1883*
Beauliah	The Rajshabaye Harmony	20-7-1883	Chittagong	The Chittagong T. S.	7-9-1887
Berhampore	The Berhampore (Ganjam) T. S.	30-4-1901	Chittur (Cochin States).	The Chittur T. S.	4-10-1902
Bettiah	The Bettiah Centre T. S.	6-2-1900	Cochin State	The Ramananda T. S.	7-11-1902
Bezwa	The Bezwa T. S.	7-10-1887	Conjeeveram	The Satyavrata T. S.	13-4-1902

Cuttack	The Cuttack T. S.	9-4-1901	Jabalpur	The Bhriqn Kahetra T. S.	28-5-1883
Dacca	The Deca T. S.	13-3-1883	Jalpalguri	The Jalpalguri T. S.	5-6-1869
Dharampore	The Ramejyam T. S.	17-6-1898	Jand	The Jand Centre T. S.	1894*
Dharamपुरी	The Dharamपुरी Lodge T. S.	8-1-1898	Jessore	The Tattvajna Sabba T. S.	29-3-1883
Dindigal	The Dindigal T. S.	9-3-1884	Jeypur	The Jeypur T. S.	22-2-1882
Ellore	The Gupta Vidya T. S.	7-10-1887	Karwar	The N. Canara T. S.	7-1-1883
Ernaculam	The Ernaculam T. S.	1891	Kapurthala	The Kapurthala T. S.	4-12-1883
Erode	The Erode T. S.	1900*	Krishnagiri	The Krishnagiri T. S.	24-12-1897
Faridkot	The Faridkot T. S.	16-12-1901	Kulitalai	The Kulitalai T. S.	9-10-1900
Ferozepur	The Ferozepur T. S.	24-8-1901	Kuch Behar	The Kuch Behar T. S.	1889*
Ghazipore	The Ghazipore T. S.	2-11-1883	Mandalay	The Mandalay T. S.	31-1-1902
Gudivada	The Gudivada T. S.	20-12-1888	Muddehpooorah	The Muddehpooorah T. S.	17-7-1881
Guntur	The Sadvichara T. S.	1891*	Narail	The Narail T. S.	30-3-1883
Gujanwalla	The Gujranwalla T. S.	24-12-1884	Narasaravupet	The Narasaravupet T. S.	28-2-1902
Hajipur	The Hajipur T. S.	15-3-1899	Narsapur	The Vasistha T. S.	11-10-1901
Harur	The Harur T. S.	5-11-1900	Nasik	The Nasik T. S.	1891*
Hoshangabad	The Normada T. S.	7-11-1885	Negapatam	The Negapatam T. S.	12-8-1883
Howrah	The Howrah T. S.	25-5-1883	Noakhali	The Noakhali T. S.	26-3-1886
			Ootacamund	The Dorabetta T. S.	17-9-1883

DORMANT BRANCHES—INDIAN SECTION—(Continued).

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Place	Name of the Branch.	Date of Charter.	Place.	Name of the Branch.	Date of Charter.
Orai	The Orai T. S.	14-9-1886	Ranchi	The Chota Nagapur T. S.	1887*
Pahartali	The Mahanuni T. S.	1887*	Rayadrug	The Brahma Vidya T. S.	18-8-1898
Pakur	The Pakur T. S.	1891*	Saidanpet	The Sri Krishna Lodge T. S.	21-8-1901
Palni	The Palni T. S.	15-10-1897	Satur	The Satur T. S.	27-8-1897
Parvatipore	The Parvatipore T. S.	22-3-1901	Searsole	The Searsole T. S.	28-4-1883
Palkunda	The Palkunda T. S.	9-11-1901	Seoni Chapra	The Seoni T. S.	27-10-1885
Patukota	The Patukota T. S.	27-6-1898	Sompert	The Kodanda Rameswami Lodge T. S.	20-7-1901
Poonamallee	The Poonamallee T. S.	7-3-1898	Shola pur	The Sholapur T. S.	11-12-1882
Pursawalkum	The Sri Kama Lodge T. S.	28-1-1898	Siliguri	The Siliguri T. S.	3-10-1885
Quilon	The Kanwa T. S.	7-10-1903	Sriyalkuntham	The Agastha T. S.	30-7-1897
Rai Bareilly	The Jnanavardhini T. S.	18-10-1883	Simla	The Simla Eclectic T. S.	1881*
Raichur	The Raichur T. S.	21-4-1901	Sholinghar	The Sholinghar T. S.	1889*
Rajahmundry	The Rajahmundry T. S.	1887*	Srirangam	The Srirangam T. S.	12-11-1900
Rajmahal	The Rajmahal T. S.	7-10-1887	Tanuku	The Tanuku T. S.	20-9-1901
Ramdasapur	The Ramdasapur Centre T. S.	15-3-1899	Tirupatur	The Brahma Vichara Lodge T. S.	25-1-1884

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Tiruturalpundi	The Bilwanya Lodge T. S.	15-7-1898	Vizianagram	The Vasabha T. S.	18-1-1884
Tiruvallore (Dist. Chingleput.)	The Veera Raghava Lodge T. S.	1-3-1898	Villupuram	The Vasudeva T. S.	30-7-1900
Triplicane	The Parthasarathy Lodge T. S.	11-2-1898	Vridhachalam	The Vridhachalam T. S.	29-9-1900
Udamalpet	The Udamalpet T. S.	18-6-1898	Wal	The Wai T. S.	28-6-1899
Umballa	The Umballa T. S.	1891*	Walajahnagar	The Walajah Ranipet Lodge T. S.	25-3-1898
Yaniyambadi	The Vaniyambadi Lodge T. S.	18-12-1897	Yellamanchelli	The Sarvasiddi T. S.	23-4-1901
Yellore	The Vellore T. S.	22-4-1885			

* Exact date not given.

Note.—Dormant Indian Branches are often revived, 13 have become active during this past year.

British Section.

(CHARTERED 19-10-1888.

RE-CHARTERED AS EUROPEAN SECTION 17-7-1891.

NOW KNOWN AGAIN AS BRITISH SECTION.)

BRITISH SECTION.

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Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Bath	Bath Lodge	1900*	Great Britain. F. Bligh Bond	Mrs Sweet	36, Henrietta Street, Bath.
Birmingham	Birmingham Lodge	1890*	F. J. Hooper	A. N. Comely	7, Blenheim Road, Moseley, Birmingham.
Bournemouth	Bournemouth Lodge	1892*	G. H. Bellairs	Dr. Nunn	Gestingthorpe, Bournemouth.
Bradford	Bradford Lodge	1902*	F. D. Harrison	O. Firth	Hawkswood, Baildon, Yorks.
Brighton	Brighton Lodge	1890*	Dr. A. King	G. Kilner	19, St. Michael's Place, Brighton.
Bristol	Bristol Lodge	1893*	S. H. Old	Mrs. † Anderson	Redwood, Richmond Hill Avenue, Clifton.
Clifton	Clifton Lodge	1904	J. R. Anderson	Mrs. Anderson	Redwood, Richmond Hill Avenue, Clifton.
Didsbury	Didsbury Lodge	1902*	E. E. Marsden	Mrs. Marsden	Spath Lodge, Spath Road, Didsbury.
Dublin	Dublin Lodge	1904	G. W. Russell	H. F. Norman	22, Lincoln Place, Dublin.
Edinburgh	Edinburgh Lodge	1893	G. L. Simpson	Miss Drummond	6, Learmonth Terrace, Edinburgh.

* Lending Library. † Possibly Miss.

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Exeter	Exeter Lodge	1901*	Mrs. Passingham	Miss Wheaton	19, Bedford Circus, Exeter.
Glasgow	Glasgow Lodge	1900	R. H. Andrews	J. P. Allan	5, West Regent St., Glasgow
Harrogate	Harrogate Lodge	1892*	Hodgson Smith	Miss Broughton Head	Hillside, Westcliff Grove, Harrogate.
Hull	Hull Lodge	1902*	H. E. Nichol	Mrs. Burton	Vrede, Marlborough Avenue Hull.
Leeds	Leeds Lodge	1900	C. N. Goode	F. F. Laycock	37, Wood Lane, Headingley, Leeds.
Liverpool	City of Liverpool Lodge	1895*	Miss Hope Rea	C. S. Kinnisha	154, Anfield Rd., Liverpool.
London	Adelphi Lodge	1891*	J. M. Watkins	...	Pres., 21, Cecil Court, St. Martin's Lane, W. C.
Do.	Battersea Lodge	1901*	D. N. Dunlop	A. P. Cattanaach	27, Dault Road, Wandsworth Com., S. W.
Do.	Blavatky Lodge	1887	G. R. S. Mead	Miss Eardley-Wilmot	28, Albemarle St., W.
Do.	Croydon Lodge	1898*	P. Tovey	Fred. Horne	"Charlton" Kynaston Road, Thurnton Heath.
Do.	Hampstead Lodge	1897*	Mrs. Alan Leo	Alan Leo	9, Lynoroff Gardens, Finchley Rd., N. W.
Do.	London Lodge	1878	A. P. Stunnett	....	Pres., 14, Westbourne Terrace Rd., W.
Do.	Lotus Lodge	1902	C. W. Leadbeater	H. Whyte	7, Lenthill Road, W.

* Lending Library.

BRITISH SECTION—(Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
London	North London Lodge ...	1893*	R. King	V. J. J. Lewis	13, Tyndale Place, Upper St., N.
Do.	West London Lodge ...	1897*	Miss Ward	G. H. Whyte	7, Lanhill Road, Elgin Avenue, W.
Manchester	Manchester City Lodge	1892*	M. H. Larnuth	Miss L. M. Ker	Brook Lea, Mellor, Marple Bridge.
Middlesbrough	Middlesbrough Lodge...	1898*	W. H. Thomas	Baker Hudson	113, Grange Road East, Middlesbrough.
Nottingham	Nottingham Lodge ...	1902	H. Bradley	F. A. Johnson	10, Patrick Road, West Bridgford, Nottingham.
Plymouth	Plymouth Lodge ...	1902	A. Weekes	Dr. E. Mariette	Ford Park House, Mutley, Plymouth.
Scottish	Scottish Lodge (Private Lodge) †	1884*	.....	Dr. G. Dickson	9, India Street, Edinburgh.
Sheffield	Sheffield Lodge ...	1896	Richard Perion	C. J. Barber	Glenwood, Dore, Sheffield.
Southampton	Southampton Lodge ...	1903*	Miss E. M. Green	Mrs. Hollick	Cranleigh, The Polygon.
South Manchester.	South Manchester Lodge.	1904	E. H. Staniforth	Miss. Alcock	179, Clifton St., Brooks Bar, Manchester.

* Lending Library. † Independent.

Tyneside	Tyneside Lodge	1902	.....	J. Watson	Lilly House, off Ocean View, Whitley Bay, Northumberland.
Wakefield, Yorks...	Wakefield Lodge	1905	E. Zachiedrich	C. A. Brotherton	Craven House, Belle Vue, Wakefield Yorks.
York	York Lodge	1903	J. I. Wedgwood	Miss M. Brown	River View, Marygate York.
Antwerp	Antwerp Lodge	1899*	Belgium.	A. Schenck	40, Avenue Marie, Antwerp.
Brussels	Branche Centrale Belge...	1898*	N. C. J. Brandenbourg	Miss Lilly Carter	21, Rue du Vallon, St. Josse-ten-Noode, Brussels.
Do.	Brussels Lodge	1898	Henri Thiry	A. Vanderstraeten	19, Rue des Commerçants.
Do.	Lotus Blanc Lodge	1903*	Mlle. L. A. Waller	Mlle. L. A. Van Blommestein.	38, Rue Tasson Snell, Brussels.
Do.	Isis	1903*	.....	Armand Rombauts	23, Rue du Pepin.
Do.	Branche Anglo-Belge...	1905*	.....	Mrs. Peel	19, Rue Forresterie, Avenue Louise.
Barcelona	Barcelona Lodge	1893	José Plana y Dorca	José Quérol	Ronda de San Antonio, 61, 4º, 2a, Barcelona.
Madrid	Madrid Lodge	1898*	José Xifré	Mmanuel Trevino	127, dupº, 8º Atocha, Madrid.
Lagos	Lagos Lodge	1904	C. Tharé Akinsin	G. N. Martin	Broad St., Lagos.

* Lending Library.

BRITISH SECTION—(Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
			Centres.		
	Bridlington Centre ...	...	.....	W. H. Sanderson	Roselea, Blackburn Avenue, Bridlington.
	Cardiff Centre ...	...	.....	W. Patrick	13, Bangor Road, Cardiff.
	Chiswick Centre ...	...	.....	Mrs. Cox	Adyar Studio, Flanders Road, Bedford Park, W.
	Coventry Centre ...	...	.....	Mrs. Nevill	149, Folehill Road, Coventry.
	Dundee Centre ..	...	.....	J. L. Eadie	15, Castle St., Dundee.
	Eastbourne Centre ...	...	.....	Jas. H. MacDougall	68, Willington Road, Eastbourne.
	Greenock Centre ...	...	.....	J. Ross	4, Nelson St., Moss Side.
	Hampstead Heath Centre.*	...	.....	Miss K. Shaw	Stanfield House, Hampstead, N. W.
	Leeds Centre ...	...	.....	Miss A. K. Kennedy	6, Hawthorn View, Chapel-Allerton, Leeds.
	Merthyr Centre ...	...	.. ..	E. M. Thomas	Gwaelodgarth Art Stores, Merthyr, Wales.
	Moss Side Centre (Manchester).	...		W. Pitt	137, Beresford St., Moss Side, Manchester.
	Oxford Centre ...	...		W. Cock	37, Beecherot Road, Oxford.

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Ripon Centre ...	...		J. Monger	2, Ashville, Ripon.
Scarborough Centre ...	...		J. Midgley	Blanchards Hotel, Scarborough.
South Edinburgh Centre	...	.....	Miss Pagan	22, Newbattle Terrace, Edinburgh.
Stoke-on-Trent Centre.	...	.....	Thomas Ousman	36, South St., Mount Pleasant, Stoke-on-Trent.
Surbiton Centre ...	...	.....	Mrs. Alan Leo	Telsted, Crane's Park, Surbiton.
Tavistock Centre ...	...		Rev. John Barron	5, Broadpark Terrace, Whitchurch, Tavistock.

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Address:—Miss Kate Spink, General Secretary, British Section, 28, Albemarle St., London, W. Telegrams: "Blavatsky, London."
* Lending Library.

Australasian Section.

(CHARTERED 11-1895.)

AUSTRALASIAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Adelaide, S. A.	Adelaide T. S.	1895*	Mr. N. A. Knox	Miss K. Castle	Victoria Square, West, Adelaide.
Bendigo, Vic.	Bendigo T. S.	1905†	.....	.....	.....
Brisbane, Q.	Brisbane T. S.	1891	Mr. E. Wishart	Mrs. M. Mildron	Moon's B'd'gs., Adelaide Street, Brisbane.
Cairns, Q.	Cairns T. S.	1902*	Mr. A. Byrne	Mr. W. A. Mayers	Florence Street, Cairns.
Charters Towers, Q.	Charters Towers T. S. Cum Townsville.	1901	Mr. J. H. Horn	Mr. C. A. H. Reye	Municipal Chambers, Townsville.
Fremantle, W. A.	Fremantle T. S.	1900*	Mr. W. Johnson	Mrs. H. Patterson	63, Cantonment Road, Fremantle.
Hobart, Tas.	Hobart T. S.	1890	Mr. B. E. Macdonald	Mr. K. Dear	Cathedral Chambers, Murray Street.
Launceston, Tas.	Launceston T. S.	1900*	Miss M. W. Noble	Mrs. E. Worth	23, Landale Street, Launceston.
Melbourne, Vic.	Melbourne T. S.	1891	Mr. H. W. Hunt	Mr. S. Studd	268, Flinders Street, Melbourne.
South Yarra, Vic.	Ibis T. S.	1894	Mr. H. Tilburn	Mr. A. E. Fuller	8, Garden Street, South Yarra, Victoria.
Perth, W. A.	Perth T. S.	1897	Mr. F. E. Allum	Mr. H. M. Leighton	Princes B'd'gs., St. George's Terrace, Perth.
Sydney, N. S. W.	Sydney T. S.	1891	Mr. T. H. Martyn	Mr. J. Moore	42, Margaret Street, Sydney.

* New Charter. † No further particulars.

Address :—W. G. John, General Secretary, 42, Margaret St., Sydney, N. S. W. Telegrams, "Theosophy, Sydney."

Scandinavian Section.

(CHARTERED 7-7-1895.)

New Zealand Section.

(CHARTERED 7-4-1896.)

SCANDINAVIAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
			Sweden.		
	Original Swedish Lodge	11-10-1890	.....	.....	.....
Boden	Facklan Lodge*	25-5-1900	Mr. A. Berglund	Mr. J. Mohberg	Boden.
Eslof	Eslof Lodge*	4-4-1904	Mr. Ax. Körner	Miss G. Rahm	Helsingborg.
Falun	Falun Lodge	6-11-1904	Mr. H. Munktel	Mr. H. Munktel	Grycksbo.
Gefle	Gefle Lodge*	24-4-1904	Miss H. Ljungberg	Miss H. Ljungberg	Drottninggatan 26, Gefle.
Göteborg	Göteborg Lodge	31-10-1893	Mr. Frank Heyman	Mrs. H. Sjöstedt	Vasaplatsen, 1, Göteborg.
Hernösand	Hernösand Lodge*	19-7-1903	Mr. P. O. Berglund	Mr. L. Åkerlund	Hernösand.
Kiruna	Karnel Lodge*	18-5-1902	Mr. U. E. Sundberg	Mr. A. P. Lundahl	Kiruna.
Christianstad	Christianstad Lodge*	15-4-1904	Mr. M. F. Ålund	Mr. O. Holmberg	Christianstad.
Linköping	Linköping Lodge*	1-9-1901	Mr. O. Zander	Mr. E. Tolf	Linköping.
Luleå	Bäfrast Lodge*	16-10-1897	Mr. S. I. Sven-Nilsson	Miss S. Johansson	Luleå.
Lund	Lund Lodge*	31-10-1893	Mr. H. Sjöström	Mr. N. af Ekenstam	Lund.
Malmö	Malmö Lodge*	31-1-1904	Mr. G. Kinell	Mr. S. A. Kärve	Limhamn.
Sollefteå	Sollefteå Lodge*	29-7-1895	Miss A. Kjellén	Mr. A. Westberg	Sollefteå.
Stockholm	Stockholm Lodge*	8-10-1893	Mr. G. H. Liander	Mr. T. Fridholm	Nybrogatan, 15 A, Stockholm.
Sundsvall	Sundsvall Lodge	29-4-1898	Miss L. Edström	Mr. L. Andersson	Wreten 106, Sundsvall.

Upsala	Upsala Lodge*	5-12-1895	Mr. G. Lindborg	Mr. K. O. Ericsson	Linnégatan, 1, Upsala.
Örebro	Örebro Lodge*	31-10-1893	Mr. E. Eklund	Mr. M. B. Lavén	Wästå, Örebro.
Östersund	Östersund Lodge*	25-10-1903	Mr. E. Th. Ericsson	Mr. A. K. A. Eines	Kyrkgatan 36, Östersund.
			Norway.		
Christiania	The Norwegian T. S. ...	3-9-1893	Mr. J. A. Lundgren	Miss E. Unhjem	Statak, Christiania.
Do.	Christiania Lodge	6-10-1905	Mr. Rich. Eriksen	Mr. Rich. Eriksen	Industrigade 28, Christiania.
			Denmark.		
Copenhagen	Kjøbenhavn Lodge*	17-11-1893	Mr. H. Thaning	Mr. C. P. Raas	Rigshavevej 4, Copenhagen.
Do.	Eirene Lodge*	14-2-1899	Mr. H. V. Schmidt	Mrs. M. C. Funder	Falldvej 16, Copenhagen.
Do.	Maria Lodge*	19-2-1904	Mrs. J. Meyer	Mrs. J. Deichmann	Österbrogade 9, Copenhagen.
Aarhus	Aarhus Lodge	20-8-1905	Mr. C. Heiblov	Mr. C. W. Schenström	Villa Egeby, Aarhus.

Address :—Arvid Knös, General Secretary, 7, Engelbrechtsgatan, Stockholm, Sweden.
 * All Branches marked with an Asterisk have Theosophical Lending Libraries.

French Section.

(CHARTERED 2-8-1899.)

NEW ZEALAND SECTION.

• Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Auckland	Auckland T. S.	24-3-1892	Mr. B. Kent	Mr. W. Will	34 West St., Newton, Auckland.
Do	H. P. B. Lodge T. S.	11-2-1903	Mrs. Hemus	Mr. C. Hemus	38, His Majesty's Arcade, Queen Street, Auckland.
Wellington	Wellington T. S.	{ Nov. 1888 1894 }	Mr. W. S. Short	Mr. R. J. Hardie Shaw	Willis Street, Wellington.
Dunedin	Dunedin T. S.	23-5-1893	Mr. G. Richardson	Mr. A. W. Maurais	Ravensbourne, Dunedin.
Christchurch	Christchurch T. S.	28-6-1894	Mr. J. Rhodes	Mrs. Rhodes	187, High Street, Christchurch.
Woodville	Woodville T. S.	22-5-1895	Mr. T. Gilbert	Mrs. Gilbert	Napier Road, Woodville.
Pahiatua	Pahiatua T. S.	12-5-1895	Mrs. Bucke, Senr.	Mr. Edward Baucke	Pahiatua.
Wanganui	Wanganui T. S.	22-12-1896	Mrs. Mellor	Mrs. Mellor	16, Dublin Street, Wanganui
Napier	Napier T. S.	21-1-1903	Mr. Kaber Harrison	Mrs. F. Halford	Te Ngaio, Seapoint Road, Napier.
Onehunga	Onehunga T. S.	22-6-1904	Mr. J. H. Simpson	Mr. J. H. Simpson	Taina Studio, Onehunga.
	Nelson Centre	...	.....	c/o Mrs. Saxon	Pelynn Lodge, Nelson.
	Invercargill Centre	...	.....	c/o Mr. C. Campbell	Tey Street, Invercargill.
	Gisborne Centre	...	.....	c/o Mrs. R. W. Turner	c/o Messrs. Johnston & Co., Gladstone Road, Gisborne.

Address:—C. W. Sanders, General Secretary, His Majesty's Arcade, Queen Street, Auckland, N. Z., Cable Address: "Theosophy, Auckland."

Netherlands Section.

(CHARTERED 14-5-1897.)

Italian Section.

(CHARTERED 17-1-1902.)

NETHERLANDS SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Amsterdam	Amsterdam Lodge	10-4-1891	W. B. Fricke	H. Wierds van Coehoorn	Amsteldijk, 76.
Do.	Wahana Lodge	19-11-1896	J. W. Le Nobel	Johan van Eeden Nierhoff	Van Eeghenstraat, 54.
Haarlem	Haarlem Lodge	10-11-1896	A. M. van der Voort	W. M. ten Houte de Lange	Wilhelminapark, 37.
The Helder	Helder Lodge	23-9-1896	T. van Zuijlen	S. Gazan	Florastraat, 23.
Rotterdam	Rotterdam Lodge	11-3-1897	M. Brinkman	M. Adanuse	Schietbaanlaan, 90.
The Hague	Hague Lodge	30-3-1897	F. J. B. van der Beek	A. G. Vreede	Beeklaan, 263.
Vlaardingen	Vlaardingen Lodge	30-3-1897	D. de Lange Dz.	D. de Lange Dz.	Oosthavenkade.
Utrecht	Utrecht Lodge	17-1-1901	Ph. G. H. Dop	Miss J. J. van Wijngaarden	Oude Gracht, T. Z. 19.
Nijmegen	Nijmegen Lodge	21-9-1902	A. van der Gon Netscher	Th. Blackmann	Graadt van Roggenstraat, 18.
Hilversum	Hilversum Lodge	4-4-1903	J. P. W. Schuurman	Miss C. Hubrecht	Geintuurbaan, 2.
Zwolle	Zwolsche Lodge	20-3-1905	Miss L. E. Gratama	Miss A. Gratama	Melkmarkt, 623.
Leiden	Leiden Lodge	5-6-1905	C. W. Vollgraaf	Mrs. C. J. van der Beek-de Prez.	Jan van Goyenkade, 1B.
Delft	Delft Lodge	12-10-1905	Th. F. Vreede	J. L. A. Ledebor	Oude Delft, 23.
Arnhem	Arnhem Lodge	21-5-1905	P. M. van Wachren	Mrs. M. C. van Hoek-Canne-man.	Arnhem.

DUTCH EAST INDIES.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Semarang	Semarang Lodge	7-9-1901	H. A. Benjamins	E. F. Wuckel	Pres., Genielaan.
Soerabaja	Soerabayasche Lodge	7-6-1903	Mrs. H. Steinbuch-Bastians.	C. J. van Vliet, Jr.	Pres., Plampitan.
Buitenzorg	Buitenzorgsche Lodge	2-9-1903	D. van Hinloopen Labberton.	Mrs. C. van Hinloopen Labberton.	Buitenz.
Djokjakarta	Djokjasche Lodge	13-9-1903	Raden Mas Pandji Djajeng Irawan.	Mrs. C. Voorneman	Lodjie Ketjil.
Batavia	Bataviasche Lodge	1905.	E. C. Groot	Mrs. S. J. Groot	Batavia.
Djombang	Reading Lodge	1905.	.....	E. A. Wijmanen	Njimbang, Djombang.

Address:— { W. B. Fricke, General Secretary, Amsteldijk, 76, Amsterdam, Holland.
{ C. J. van Vliet, Jr., Asst. Secretary, Dutch East Indies, Kaliassin, Soerabaja.

FRENCH SECTION.

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Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Paris	Le Disciple	30-6-99	Mme. A. Brunarius	Mr. J. Morand	13 rue-Froissard.
Do.	L' Union	24-6-99	Mme. Magny	Mr. E. Syffert	Pres., 59, Av. de la Bourdonnais.
Do.	Le Lotus*	17-11-99	Mr. D. A. Courmes	Mr. Henry Courmes	21, rue Tronchet.
Do.	Le Sentier	15-5-99	Mme. Villiers Thomassin.	Mlle. Thomassin	St. Chéron (S.O.).
Do.	L' Essor	17-1-00	Mlle. A. Blech	Mr. G. de Fontenay	Pres., 21 Avenue Montaigne.
Marseilles	Ann-Bai	27-6-00	Mr. Ed. Maurel	Mme. Ed. Maurel	11, rue St., Dominique.
Do.	Fraternité*	15-5-99	M. Dianoux	Mme. Fabre	23, rue du Panier.
Do.	Vérité	7-10-01	Mme. Houetiz	Mr. M. Chaumel	2, rue St. Jacques.
Do.	Sophia	26-1-02	Mr. Lucien Pascal	Mme. S. Paturol	6, Boulevard du Canal.
Do.	L' Aube	31-5-05	Mme. Ed. Bendit	Mme. Gétaz	86, rue St. Jacques, Marseilles.
Toulon	Le Lotus Bleu*	6-1-96	Mr. G. Guglielmi	Mme. Guglielmi-Euyer	46, rue Victor Clappier.
Nice	L' Union de Nice*	2-7-97	M. le Dr. Arnaud	Mme. Erhard	19, Avenue Notre Dame.
Do.	Vidya*	27-11-02	Mme. Nabournaud	Mme. Barbier-Gentil	16, rue Miron.
Grenoble	Grenoble Lodge*	25-5-99	M. G. Durand	Mme. J. Silet	1, rue Emile Augier.
Lyon	Lyon Lodge	20-5-99	Mlle. Flachard	Mme. Sevez	3, rue d'Algérie.

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Bordeaux	L'Effort	31-3-02	M. E. Marcault	Mme. G. Dufan	61, rue Fondandége.
Geneva (Suisse)...	Dharma*	20-6-01	Mr. Ch. Pahon	Mr. Pricam	5, rue St. Jean.
Do. do	Unité	20-6-01	Mme. A. Erath	Mr. L. Guggeri	Pres., 9, Avenue de la Grénade.
Do. do	Les Philaéthés	12-1-03	M. W. Metford	Mlle. L. Jacquet	Pres., 6, Grand Quai.
Sofia (Bulgarie)	Sofia Lodge*	12-2-03	Capitaine Fitcheff	Mme. M. Stojanowa	33, Zar Krum.
Nantes (Loire Inférieure).	Raison Aïcé	11-3-05	M. Alfred Pujol	Mlle. M. Riviere	16, rue Guibal, Nantes.
Tunis	Tunis	28-3-05	Dr. Liron	Mlle. C. Schmidt	Pres., 27, rue de la Commission Tunis.
.....	Mulhouse	...	.....	.....	.....
.....	Colmar	...	.....	.....	.....
.....	Alger Centre	...	.....	M. Th. Poulain	45, rue d'Orleans.
.....	Rouen Centre	...	.....	Mlle. J. Decroix	52, rue Armand Carrel.
.....	Clermont-Ferrand Centre*	...	.....	Mr. J. Lanier	27, rue Blatin.
.....	St. Pierre Centre	...	.....	{ Mr. Roné André	Saint Pierre.
.....	Miguelon Centre	...	.....		.....
.....	Sousse	...	.....		.....
.....	Cannes Centre	...	.....	.....	.....
.....	Caen	...	.....	.....	.....

Address :—Dr. Th. Pascal, General Secretary, 59 Avenue de la Bourdonnais, Paris.
* Lending Library.

Cuban Section.

(CHARTERED 7-2-1905.)

GERMAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's or President's Address.
Berlin	Berlin Lodge	16-7-1894	Paul Krojanker	Richard Fränkel	Pres., W. Bplovstrasse, 58, Berlin.
Do.	Besant Lodge	25-2-1905	Dr. Rudolf Steiner	Miss Marie von Sievers	Motzstrasse, 17, Berlin, W.
Charlottenburg	Charlottenburg Lodge...	3-8-1898	Gustav Rüdiger	.....	Pres., Schillerstrasse, 95, Charlottenburg.
Cologne	Giordano-Bruno Lodge...	1-3-1904	Miss Mathilde Scholl	Mrs. Elisabeth Berendt	Pres., Belfortstrasse, 9, Cologne.
Dresden	Gral Lodge	18-9-1904	Richard Almer	Willibald Felgner	Pres., Bantznerstrasse, 12, I Buhlan 6, Dresden.
Düsseldorf	Düsseldorf Lodge	10-10-1904	Herr Lauweritz	Franz Tabuschat	Schlossstrasse, 39, Düsseldorf.
Freiburg I. B.	Freiburg Lodge	20-10-1905	Ferdinand Bauer	Mrs. Weissbrod	De Weeststrasse, 21, Freiburg I. B.
Hamburg	Hamburg Lodge	27-8-1898	Bernhard Hubo	Julius Krause	Pres., Martin-allee, 31, Hohenfelde, Hamburg.
Hannover	Hannover Lodge	7-3-1898	Wilhelm Eggers	Heinrich Fischer	Pres., Ulrichstrasse 4, Hannover.
Karlsruhe	Karlsruhe Lodge	9-12-1904	August Everbeck	Miss Elisabeth Keller	Karl-Wilhelmstrasse, 12, Karlsruhe.
Leipzig	Leipzig Lodge	20-2-1902	Gothilf Rudolf Tahn	.....	Pres., Hardenbergstrasse, 32, Leipzig.

Lugano (Swiss)	Lugano Lodge	9-5-1902	Günter Wagner	Consul Franken	Pres., Castagnola, Lugano, Switzerland.
Munich	Munich Lodge	26-6-1902 6-6-1904	Miss Rosa von Hofstetten.	Miss Sophie Stinde	Adalbertstrasse, 55, Munich.
Nürnberg	Albrecht Dürer Lodge...	25-3-1904	Michael Baner	Wilhelm Krieger	Pres., Wünnelburgstrasse, 3, Nürnberg.
Stuttgart	Stuttgart, I	14-5-1902	Dr. F. Paulus	.....	Pres., Carlstrasse, Cannstatt 6, Stuttgart.
Do.	Kerning Lodge	19-2-1905	Prof. Oskar Boltz	Mrs. Maurer	Pres., Hesenbergstiege 33, Stuttgart.
Do.	Stuttgart, III	30-9-1905	Hans Weishaar	Adolf Arenson	Ludwigstrasse, 17, Cannstatt, 6, Stuttgart.
Weimar	Weimar Lodge	2-5-1903	Mrs. H. Lubke	Horst von Henning	Luisenstrasse, 19, Weimar.

Address :- Dr. Rudolf Steiner, General Secretary, Motzstrasse, 17, Berlin, W., Germany.

ITALIAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's or President's Address.
Rome	Rome Lodge	11-3-1887	Dunstano Canocellieri	Rudolfo Arbib	48, Via Campo Marzio.
Do.	Besant Lodge	25-3-1901	Dr. Giovanni Colazza	Leone Piattelli	Pres., 89, Via del Babuino.
Do.	Dante Alighieri Lodge.	26-11-1901	Dr. Arnaldo Cervesato	Ludovico Ambrosini	48, Via Campo Marzio.
Do.	Rinascenza Lodge (Once Unita).	18-10-1902	Alcibrade Mazzerelli	Dr. Augusto Agabiti	57, Via d el Panthon.
Do.	Blavatsky Lodge	26-10-1905	Don Fabrizio Buspoli	Margherita Ruspoli	1, via Pompeo Magno.
Florence	Florence Lodge	16-12-1899	Prof. Balbino Giuliano	Arturo Reghini	5, Piazza Donatello.
Milan	Lombardia Lodge	3-2-1904	Angelo Cantoni	Dr. Luigi Pera	Pres., 23, Via S. Andrea, Milan.
Naples	Naples Lodge	7-6-1900	Miss E. Heinecke	Susanna Kramer	Pres., 114, Corso Vittorio Emanuele, Naples.
Do.	Giambattista Vico Lodge	21-4-1902	Dr. Carlo Migliore	Dr. Lodovico Callet	68, Strada Trinità, Maggiore
Bologna	Bologna Lodge	22-11-1901	Col. Gustavo Bonaini	Ca. Ida Reghini	Pres., 17, Via Marsala, Bologna.
Torino	Torino Lodge	6-6-1902	Car. Maria Minetti d'Ara-zengo.	Francesco Riva	19, Via Montevecchio, Torino
Do.	Leonardo da Vinci Lodge	29-9-1904	Ten. G. B. Mondinelli	Lucio Barbero	6, Corso Casale (Casa Dr-randa).
Pisa	Pisa H. P. B. Lodge	8-5-1902	M. Fassini-Camossi	Gabriele Gavino	2, Lungarno Mediceo.

Genoa	Giordano Bruno Lodge.	24-11-1902	William N. Kirby	Dr. B. J. Spensley	Pres., Villa Giordano, Cornig-iano Ligure, Genoa.
Do.	Giuseppe Mazzini Lodge	28-3-1904	Prof. Francesco Porto	Enrico Vannelli	5, Vico, 5 Antonio, Genoa.
Palermo	Palermo Lodge	4-2-1904	Av. Giuseppe Sulli-Rao.	Av. Giovanni Sottile	6, Via La Mantia, Palermo.
Venice	Fulgentia Adriatica Lodge.	17-9-1904	Prof. Cesare Augusto Levi	Dr. Arrigo Ravenna	181, S. Mario, Venice.
Terni	Umbria Lodge	14-7-1904	Giovanni Venturini	Pietro Negretti	Pres., 1, Piazza Carallotti, Terni.

CUBAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
San José de Costa Rica, C. A.	Virya T. S. ...	1-6-1904	.....	.....	.....
Havana	H. S. Olcott T. S. ...	26-1-1905	.....	.....	.....
Do.	Annie Besant T. S. ...	1903	Mr. José María Massó ...	.....	Pres., Apartado 365, Havana.
Do.	Concordia T. S. ...	17-11-1902	Mr. Hipólito Mora ...	Mr. Rafael Albeary Saint Just.	Calle Manrique, 80, Havana.
Cienfuegos	Sophia T. S. ...	29-10-1902	Mr. José Terrado y G. Llorente.	Mr. Ignacio Hernandez y Hernandez.	Cienfuegos.
Banes	Fraternidad T. S. ...	1903	Mr. Manuel Moreno Solana	.....	Banes.
Duruy	Progress T. S. ...	9-5-1905	Mrs. Rosalia Cabrera y Triana.	Mrs. Josefa Sanchez	Apartado, 7, Banes.
Sanctispiritus	Bhakti Gyan T. S. ...	14-1-1904	.....	...	.....
Santiago de Cuba.	Kriya T. S. ...	3-10-1905	Mr. Antonia Gola	Mr. Leonardo Grifan	San Agustín, 9, Santiago de Cuba.
Do.	H. P. Blavatsky T. S. ...	3-10-1905	Mrs. Mariana de Limonta	Mrs. Maria de Limonta	San Juan, Nepomuceno, 52, Santiago de Cuba.
Alto Songo, Do.	Jesus T. S. ...	13-10-1905	Mrs. Maria Avila Romero.	Miss Elena Hernandez Avila.	Alto Songo, La Patena, Provincia de Santiago de Cuba.

Address :—Señor José María Massó, General Secretary, Apartado, 365, Havana, Cuba.

Non-Sectionalised.

(CHARTERED 1-1-1891.)

SUPPLEMENT TO THE THEOSOPHIST.

OCTOBER 1905.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 21st August to 20th September 1905,
are acknowledged with thanks :—

HEAD-QUARTERS FUND.

	Rs.	A.	P.
Miss M. Sivers, Assistant Secretary, German Section T. S., Entrance fees and annual dues £8-0-9 ...	120	9	0
Dr. J. H. Scrogin, U. S. A., annual dues for 8 years £1-19-9 ...	29	13	0
Babu D. K. Bisvas, Assistant Secretary, Indian Section, T. S., part-payment of Entrance fees and dues for 1905.	800	0	0

ADYAR LIBRARY FUND.

An F. T. S. of Burmah, donation ...	50	0	0
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W. A. ENGLISH,
Treasurer.

PANCHAMA EDUCATION FUND.

Mrs. D. Rosner, through A. Fullerton, Esq., N. Y. ...	15	4	0
A. Fullerton, Esq., N.Y., through Mrs. N. A. Courtright, American Subscriptions for Food Fund ...	68	10	0
Babu Radhika Prasad, Deoghur, donation ...	7	0	0
A. S. Vaidyanatha Iyer, Esq., Rajamundry ...	10	0	0

T. SRINIVASA AYENGAR,
Cashier.

THE "AGE OF PATANJALI."

[The opinions thus far received from eminent scholars here and abroad on the above book prove its excellence and usefulness. The following, among them, is from the pen of that Veteran Sanskrit scholar and patriot, Dewan Bahadur Ragoonath Row.—Ed. note].

"The Rig Veda existed when Yajur Veda became known, Yajur Veda existed when Jaimini wrote his Mimansa Sutras, Jaimini Sutras existed when Vyasa wrote Brahma Sutras, Brahma Sutras existed when Krishna proclaimed His Religion. Yoga existed when Krishna proclaimed His religion. It admitted the existence of a personal God and prescribed non-killing of animals for sacrificial purposes. The Rig

NON-SECTIONALIZED.
CEYLON.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Colombo	Colombo T. S.	8-6-1880	Mr. R. A. Mirando	Mr. D. S. S. Wickremaratne.	Buddhist Hdqrs., Colombo.
Galle	Galle T. S.	25-5-1880	Mr. T. D. Amarasingha	Mr. D. J. Subasingha	Mahinda College, Galle.
Kandy	Kandy Branch	13-6-1880	...	Mr. H. D. Munasingha Muhundram.	Kandy.
SOUTH AFRICA.†					
Johannesburg	Johannesburg Lodge	1899	W. Wybergh, Esq.	C. Nelson, Esq.	P. O. Box 3899, Johannesburg, So. Africa.
Hillbrow, Do.	Harmony Lodge	1904	Mrs. H. E. Wybergh	Miss A. M. Bissicks	.....
Krugersdorp	Krugersdorp Lodge	1903	G. D. Stonestreet, Esq.	J. G. Findlay, Esq.	P. O. Box 355, Krugersdorp.
Durban	Durban Lodge	1904	E. G. Martyn, Esq.	H. J. S. Bell, Esq.	P. O. Box 57, Point Durban.
Cape Town	Cape Town Lodge	1904	Dr. Davidson Buchanan, B.A., Ph. D.	A. Holtzer, Esq.	Binfield Villa, St. Bede's Road, 3, Anchor Bay, Cape Town.
Pretoria	Pretoria Lodge	1904	Henri Dijkman, Esq.	C. Francis, Esq.	P. O. Box, 186, Pretoria.
SOUTH AMERICA.†					
Buenos Aires	Luz T. S.	8-11-1894	Señor Alejandro Sorondo...	Mr. L. Lugones	Avenida Republica 8, Buenos Aires.
Do	Vi Dharma T. S. • Library.	21-8-1901*	Mr. F. W. Fernandez	Mr. L. H. Philips	Geb. Hornos 940.
† Major C. L. Peacocke, Presidential Correspondent, P. O. Box 8899, Johannesburg. † Señor Einar J. With, Presidential Agent, P. O. Box 531, Buenos Aires.					

Rosario de Santa Fe.	Aurora T. S.	1901	Mr. Julian Moreno	Mr. Arnando Rapp	Calles 40, Altos Rosario de Santa Fe.
Santiago	Arundhati T. S.	19-4-1903	Mr. G. Lamas	Mr. Carlos Kyrner	Casilla 477, Santiago, Chile.
Valparaiso	Lob-Nor T. S.	24-4-1902	Dr. E. Marizot	Mr. E. Bonifanais	Casilla 750, Valparaiso Chile.
Combarbala Chile.	Annie Besant T. S.	24-12-1902	Mr. B. Viedma	Mr. Jose Santiago Calderon Lira.	Combarbala, Chile.
Montevideo, Uruguay.	H. P. Blavatsky T. S.	22-6-1903	Mr. T. Enroque Viera	Mr. Ricardo Moratorio	Montevideo, Uruguay.
Lima, Peru	Lima T. S.	8-8-1903	Mr. Jose Arturo Ego Aguirre.	Mr. Federico Valles-Vargesa.	Lima, Peru.
Piñetas Rio Grande del Sud, Brazil.	Dharma T. S.†	...	.....	.....	.....
Montevideo, Uruguay.	Hiranya T. S.†	...			

† No official report received.

THOUGHT-FORMS

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The real importance of this work lies in that it is the best possible object-lesson—next to "seeing," one's-self—of the importance of control of one's thoughts and feeling: more effective practically than pages of sermons, and, if for this purpose alone, it should be in the possession of every person.

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These lectures are of exceptional value for those who desire to get some glimpses of Occultism, while they contain many hints of value to deeper students. The Chapter on "Mesmerism," for instance, should be of greater value to the practical mesmerist than are many long treatises on the subject.

SUPPLEMENT TO THE THEOSOPHIST.

NOVEMBER 1905.

EXECUTIVE NOTICE.

THEOSOPHICAL SOCIETY,

PRESIDENT'S OFFICE,

ADYAR, 17th October 1905.

Mr. Frank Davidson, F.T.S., having returned from New Zealand and reported for duty, is hereby, with the consent of the Hon. Sir S. Subramaniam, Recording Secretary, and Dr. W. A. English, Treasurer, appointed Assistant Recording Secretary and Assistant Treasurer of the Society.

Mr. W. G. Keagey, F.T.S., accepts the post of President's Secretary.

The above two gentlemen will be officially recognized in the capacities designated.

H. S. OLCOTT, P. T. S.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 21st September to 20th October, 1905, are acknowledged with thanks:—

HEAD-QUARTERS FUND.

	Rs.	A.	P.
General Secretary, American Section, T. S., New York, U. S. A., 25 per cent. fees and dues for 1905	1,105	9	0
General Secretary, Indian Section, T. S., Benares, on acct. of fees and dues	961	9	0
C. Sambiah Garu, Mylapore, subscriptions from November to April 1904	9	0	0

ADYAR LIBRARY FUND.

An F. T. S., of Burma, Rangoon, donation	50	0	0
Gopal Vishnu Oka, Esq., Poona, donation	8	0	5

W. A. ENGLISH,

Treasurer.

Veda had proclaimed the same and the Yajur Veda allowed it to flesh eaters to minimise flesh eating. Yagnavalkya being mentioned by Patanjali, he lived after him. Buddha lived after this period and repeated what Rig Veda had prescribed regarding Ahimsâ. It was no new doctrine of his, but one of the oldest Rishis, Pandit N. Bashya-charya, is perfectly correct when he states that when the Indian writers wrote on opposite subjects they wrote as if they belonged to that particular system. This used to be considered as the sign of masterly scholarship. Sri S'ankara is still known as "Shunmatha Sthapana-charya," that is, the founder of six contradictory religions.

"In short, I agree with the Pandit that Patanjali was the author of Mahâ Bhashya and Yoga Sutras and flourished after Yagnavalkya and before Buddha."

R. RAGOONATH ROW.

NEW BRANCHES.

INDIA.

A charter was issued on 4th September 1905 to form a Branch of the Theosophical Society at Vinukonda to be known as the Vinukonda Branch of the T. S. The President is G. Lakshmi Narayan Pantulu, Esq., the Secretary, A. V. Appu Row, Esq., Headmaster, L. F. Middle School, Vinukonda, Guntur District.

A charter was issued on 4th September to form a Branch of the Theosophical Society at Doddballapore to be known as the Doddballapore Branch of the T. S. The President is H. Soora Sastry, Esq., the Secretary, D. S. Appu Rao, Esq., Pleader, Doddballapore, Mysore Province.

UPENDRANATH BASU,
General Secretary.

SCANDINAVIAN SECTION.

A charter was issued on 20th August 1905 to form a Branch of the Theosophical Society at Aarhus in Denmark to be known as the Aarhus Lodge of the T. S. The President is Mr. Chr. Heilskov, the Secretary Mr. Chr. W. Schenstrom, Villa Egeby, Aarhus, Denmark.

ARVID KNÖS,
General Secretary.

PUBLICATIONS RECEIVED.

* We are glad to acknowledge receipt of the following books, pamphlets and magazines published in Finnish by our (unregistered) Theosophical Publishing Co. in Finland.

1. "An introduction to Theosophy," by Annie Besant.
2. "Reincarnation," by Annie Besant.
3. "An outline of Theosophy," by C. W. Leadbeater.
4. "Towards the light," exposition of modern theosophical doctrines, by Pekka Ervast.
5. "What is Death?" an essay on the new (Transcendental) Psychology, by Pekka Ervast.
6. "The Secret Doctrine and other Essays," by Pekka Ervast.

7. "Theosophy and the Theosophical Society"—dialogues between two theosophists and one who doubts, by Pekka Ervast.
8. "The Religion of Conscience," by the late General C. R. S., who was a Finn and who wrote a number of theosophical and philosophical works in Swedish.
9. "Das Rätsel Des Menschen," of Carl Du Prel.
10. "Thought Power—Character Building," of R. W. Trine.
11. "Religion and Life," by Pekka Ervast.
12. "The Faith that Failed," by do.
13. "The Dreamer," a novel, by do.

Note.—Nos. 8 to 13 are not technically theosophical.

Pamphlets by Elia :

- "Man, why do you Weep?"
"Brotherhood."
"A saying of Christ."
"Death."

Forthcoming works : "Buddhist Catechism," by Col. Olcott ; "Bhagavad Gîtâ ;" "The Sexual Problem" (original) ; "A Theosophical Problem" (original), etc.

Also the "Conscience" a *Theosophical Review* in Finnish, Nos. 1 and 2 (May 1905) ; No. 3 (June) 1905 ; No. 4 (July 1905) ; No. 5 (August 1905), all interesting.

We are in receipt of a copy of the Marathi translation of the "Golden Rules of Buddhism," by Triambak Sastri Khare of Sholapore. The price of this neat booklet of 32 pp. Demi 16 mo. is only 1 anna.

The 9th Annual Report of the Hindu Widows' Home Association, Poona, for the year 1904—a copy of which we have received—is an interesting record of a very useful work.

We are also in receipt of a catalogue of Books in the Library of the "Hall of Theosophy, Madura," issued in July 1905. This Branch Library of the T. S. contains 1,625 vols. The Madura Branch has set a noble example to others.

We have received No. 3 of Vol. I of the Telugu Monthly Magazine *Brahmabohini* devoted to Theosophy and edited by Br. D. Ramachandra Rao. We are glad to acknowledge receipt of Nos. 1 to 8 of the *Mysore Review*, a high class English Monthly containing very interesting reading. We wish this contemporary a very long and useful public career.

We acknowledge with thanks the receipt of the following books from Dr. J. M. Peebles :—"Three journeys around the world" ; "The Biography of J. M. Peebles, M.D., the Pilgrim," by E. Whipple ; "A Series of Seven Essays upon Spiritualism vs. Materialism" ; "The Demonism of the Ages and Spirit Obsessions" ; "Three Jubilee Lectures—Celebration of the Fiftieth Anniversary of Modern Spiritualism" ; "Death defeated or the Psychic secret of how to keep young" ; "Immortality—Our Homes and our employments hereafter" ; "Reincarnation or the Doctrine of the 'Soul's' successive embodiments" ; "Vaccination a curse and a menace to personal liberty" ; "Who are these spiritualists and what has spiritualism done for the world?"

PANCHAMA EDUCATIONAL FUND.

	Rs.	A.	P.
C. Sambiah Garu, Mylapore, donation ...	2	0	0
Mr. James J. Pretlove, U. S. A., through Alexander Fullerton, Esq., donation ...	7	8	0
Manibhai, daughter of Babu Laxuman Kauj, Rajkot, for Food Fund ...	25	0	0
Pandit Bhavanishankar, for Food Fund ...	10	0	0
Duhrai Mazu, Esq., Bhavnagar do ...	3	0	0
A. Fullerton, Esq., N. Y., through Mrs. N. A. Courtright...	44	5	0

Wm. GLENNY KEAGEY,
Secretary and Treasurer.

NEW BRANCHES.

INDIAN SECTION.

A charter was issued on 3rd October, 1905, to form a Branch of the Theosophical Society at Palamcottah to be known as the Palamcottah Branch of the T. S. The President is V. K. Desikachary, Esq., and the Secretary, T. S. Sankaranaranaier, Esq., Deputy Post Master, Palamcottah, Tinnevely District.

A charter was issued on 3rd October, 1905, to form a Branch of the Theosophical Society at Bijapore to be known as the Bijapore Branch of the T. S. The President is R. V. Kamitkar, Esq., and the Secretary, G. K. Harkare, Esq., I.M.C. Shapurpeth, Bijapore.

A charter was issued on 3rd October, 1905, to form a Branch of the Theosophical Society at Mainpuri to be known as the Mainpuri Branch of the T. S. The President is Lochan Prasad, Esq., and the Secretary, Jagan Nath Prasad Dikshit, B.A., LL.B., Vakil, Mainpuri.

An authority was given on 14th September, 1905, to form a Centre of the Theosophical Society at Tekari. The President is Ramdhan Lal, Esq., and the Secretary, Raghunandan Prasad, Esq., B.L., Teacher, Raj School, Tekari, Gya.

An authority was given on 11th October, 1905, to form a Centre of the Theosophical Society at Hindupore to be known as the Hindupore Centre of the T. S. The President is A. Venkatachari, Esq., and the Secretary, B. Naranaiengar, Esq., Station Master, S. M. Railway, Hindupore.

An authority was given on 11th October, 1905, to form a Centre of the Theosophical Society at Gopalgunj, to be known as the Gopalgunj Centre of the T. S. The President is Jotindra Nath Sen, Esq., and the Secretary, Beni Madhale Barat, Esq., B.L., Pleader, Gopalgunj, Saran, *via* Sewan.

UPENDRANATH BASU,
General Secretary.

AUSTRALASIAN SECTION.

Branch Dissolved.

The Capricornian Branch of Rockhampton dissolved on 15th September, 1905, and has returned its charter.

W. G. JOHN,
General Secretary.

THE CONVENTION.

Attention is urgently called to the preliminary notice which is in the Supplement of the October number of the *Theosophist*. The suggestions made and the conditions laid down are the result of experience with many Conventions, and must be strictly observed. In regard to the supplying of leaf huts to delegates and Branches, I beg to say that all such orders must be sent in with the money on or before the 15th of the present month, for otherwise there is no certainty that the orders can be filled. As it has sometimes happened that huts have been ordered by individuals who have not occupied them, and left the Society to bear the burden of their cost, directions have been given that henceforth no orders shall be booked unless the money accompanies them. The necessity for this precaution is self-evident.

As contracts have to be made long in advance with those who make a specialty of supplying these temporary shelters, and as Mr. J. Sreenivas Row has to lay in a stock of food-stuffs according to the number of delegates expected, it is imperatively necessary that Branches should, immediately after reading this notice, report to the Treasurer, T.S., Adyar, the number of delegates and sympathisers who will attend the Convention, as otherwise it may be impossible to give them food and shelter. Everything practicable will be done for the comfort of visitors who give timely notice of their intentions to be present.

H. S. OLCOTT.

THE CONVENTION LECTURES.

Mrs. Besant informs me that she is willing to give one out-door lecture, as before, for the benefit of the general public. Her subject will be "India's Awakening." In her four regular Convention lectures the subject to be treated will be, "The Bhagavad Gitâ," a subject which gives one an idea of the intellectual treat which is in store for her hearers. After our experience at the Convention of 1903, I have been trying to solve the problem of how to give a fair chance of hearing her to all who may come. It is simply impracticable. Our Convention hall has held, with close packing, 1,500 persons, but last time, applications for tickets from thrice that number were received. I suggested to Mrs. Besant that we might possibly raise the Rs. 1,500 that the erection of a temporary pavilion to hold 4,500 persons would cost. Her reply was that in the first place her health would not permit her to give four lectures on consecutive days to such audiences; and, secondly, that her Convention lectures were suitable only for persons who had acquired a good knowledge of the themes which she scientifically handles: she would be willing to give one out-door, popular lecture, and the other four should be given in our hall to members only. What the ultimate decision will be is not yet clear, but notice will be given in due time. Meanwhile it is best that all applications for admissions should come through our local Branches, and it is especially requested that in forwarding applications they should not include school-boys or persons who are not familiar enough with English and the teachings of the Wisdom Religion to make it worth while for them to be admitted to Mrs. Besant's lectures.

H. S. O.

THIS YEAR'S CONVENTION.

Intending visitors and delegates to the December Convention have already begun writing for accommodation, and from all that I hear I shall not be surprised if the attendance of delegates is not at least fifty per cent. larger than it was at the gathering of 1903. Thus forewarned, I have already begun to prepare for their accommodation. The greatest difficulty will be in the matter of European guests and those others who expect European conveniences. A special house platform is under construction for Parsees who will thus have permanently a place of their own. It gives room for twenty beds and an extensive bath-room and lavatories will be attached. The River Bungalow, thus left free, will be converted into a ladies' dormitory, except the octagon portion assigned to the Indian Section Offices. A large brick platform has been laid down contiguous to the European dining-room, thus making it possible to give about one hundred persons their meals simultaneously. As hitherto, besides our own kitchen for preparing food for Indian delegates, there will be an Indian hotel-keeper, bound by contract to supply Indian meals at fixed prices to all comers. In a word, I shall do my very best to make visitors comfortable, and my dear old friend, Miss Arundale, of Benares, has generously promised to come to Adyar before the Convention opens and take charge of the European domestic department: her nephew, Mr. G. S. Arundale, Headmaster of the Central Hindu College, has also kindly promised to render such assistance as may be required.

But nobody can accomplish impossibilities, a fact which has sometimes seemed to be outside the consciousness of visitors at Convention time. In the whole of this big house there are, upstairs and downstairs, but eleven bed-rooms, large and small. By the first of December I expect that there will be seven permanent residents, which would leave but four spare bed-rooms one of which is reserved for Mrs. Besant. At the last Convention seventy-two people had to be housed and fed by the European domestic department, and of these the majority did not give us even three days' notice in advance. Perhaps they thought our Headquarters was like a big New York hotel, able to give bed and board to even one hundred guests arriving impromptu by a night train. It will interest the Western reader to know how such obstacles can be overcome: the benevolent genius is the cocoanut palm, with whose splendid leaves, attached to a bamboo framing, a hut can be made in no time. Thus with spare bed-rooms for three we can make impromptu leaf-huts *ad libitum*. The kitchen department has already been spoken of and Miss Arundale will have at her command an army of trained Hindu servants.

It remains now only to speak of the carriages for getting from and to the railway station. It is as true that we do not keep a livery-stable as that we do not have a hotel. Headquarters owns two horses, each half as old as the President-Founder, consequently bought cheap: their being no trams or busses near Headquarters, we have to keep our own vehicles, as the railway stations and steamer jetty are from seven to eight miles distant. If visitors wish us to engage carriages for them, we can do so provided that we have a fortnight's preliminary notice. Huts of any size may be ordered, of course, at the expense of the visitor; the cost of such a house, 30 feet by 12 feet, and comprising one or two bed-rooms and a bathroom, is only Rs. 7½, the contractor for that sum finding materials, building the house and removing it at the end of the agreed term.

All travellers in India know that they are expected to bring with them such bedding as they are accustomed to use.

The moral of the above is that if persons intending to be present at the December Convention give me ample notice beforehand, everything possible will be done for their comfort, and they are assured in advance of a hearty brotherly welcome. If they do not show me this courtesy, they may be sure that I shall not trouble myself in the least if they find themselves unable to get either shelter or meals.

Mr. Leadbeater after finishing his successful tours in the Colonies, will come to Adyar for the Convention and after the adjournment accompany Mrs. Besant on a visit to Burma. He kindly consents to give some lectures during the Convention and this announcement will help greatly to swell the attendance of delegates and sympathisers, for Mr. Leadbeater's lectures are in the highest degree instructive and interesting.

H. S. OLCOTT.

THE ADYAR LIBRARY PICTURES.

In the belief that it will give pleasure to our Members in foreign countries as well as to Indians who have not yet seen Headquarters, I am giving with the October issue of the *Theosophist* a fine exterior view of the Adyar Library, and with the November number shall give one of the interior, with the Sanskrit pandits at work compiling a Descriptive Catalogue of our collection of palms of MSS. and printed books in Sanskrit. The reader will kindly notice that on the Eastern front of the building I have made in large letters the full name of SALVADOR DE LA FUENTE OF ROMERO, the benefactor of the Library. No worthier monument could any man have.

The Library now contains 12,847 MSS. and 13,188 printed volumes.

H. S. O.

THE DIRECTORSHIP OF THE ADYAR LIBRARY.

I am very glad to be able to announce that Dr. F. Otto Schrader, Ph. D., an Orientalist of the younger generation, has accepted the appointment of Director of the Adyar Library, and will report for duty in the course of next month. Thus a dream of mine long entertained has been realised. Dr. Schrader was recommended to me in the highest terms for character and ability, by three of the most eminent Orientalists of Europe, and his coming will certainly inaugurate an era of usefulness and renown for our Library. He is familiar with both Sanskrit and Pali, Brahmanic and Buddhistic literatures. So that we shall henceforth be able to do justice to both schools of religious thought. Dr. Schrader is above all sympathetic with our theosophical ideas. I shall ask him to address the Convention.

CONGRATULATIONS.

Among the friendly messages that we have received about our New Volume is the following from Prof. Gyanendra Nath Chakravarti, Inspector of Schools, Lucknow:

"Congratulations upon sustained vitality of *Theosophist*. May good luck attend it in its improved garb."

Printed by THOMPSON AND CO., in the *Theosophist* Department of the *Minerva Press*, Madras, and published for the Proprietors by the Acting Business Manager, MR. T. SREENIVASA AVENGAR, at Adyar, Madras.

INCORPORATION OF THE PANCHAMA SCHOOLS.

As a precautionary measure and to guard against all contingencies, Col. Olcott and Dr. English, hitherto sole Managers of the Panchama school funds, have, in association with Mrs. Courtright, Mrs. Besant, Justice Sir S. Subramania Iyer, Mr. Keagey and others, effected an organization, which was legally registered and incorporated at Madras on the 17th October, ultimo. The papers will be published next month.

RE "THE AGE OF PATANJALI."

S'rîman Yogî S. Parthasarathi Ayangar, of Ajodhya, Fyzabad, after acknowledging, with thanks, the receipt of our revised edition of "The Age of Patanjali," adds the subjoined, in a letter dated 5th October, 1905 :—

As a follower of "the tradition handed down from generation to generation in the line of teachers, and which is current among the Pandits" (see p. 21 of the tract under acknowledgment), I, for one, will not "hesitate to declare that the authors" of the Mahâbhâshya and the Yoga-Sutras "are identical," my father and my eldest brother having both performed the Mahâbhâshya Sânti (*Id.*, p. 21).

I agree also that Hiranyagarbha and not Patanjali was the founder of the Yoga system of Philosophy refuted by Bâdarâyana in his Brahma-Sutras (*Id.*, p. 17), that Patanjali flourished not later than the 10th century B.C. and certainly was not identical with Sankarâchârya's Teacher, Govindasvâmi, as absurdly supposed by Mr. T. Subba Row Gârû (*Id.*, p. 25).

The quack "decisions" of many of the Western Orientalists (such for instance, as the decision of Mr. Weber on the age of the author of the Brahma-Sutras) are deservedly condemned. (*Id.*, pp. 24—27). Such of these Orientalists as are swayed by Christian prejudice, are especially noteworthy in this respect. I shall mention here but one remarkable instance. One of the essays printed at the end of the Rev. Garrell's polyglot edition, Bangalore (1849 ?) of the Bhagavad Gîtâ, is the essay of the Rev. Griffith on that Sacred Book. After giving high praise to the "preternatural" (?) purity of our doctrine, the essayist consoles his Christian prejudice by putting the question :—'Unless on the supposition of derivation from the Bible, how can the occurrence of such sentiments in a heathen book be accounted for?' Yet, as if pricked by a pang of conscience for having made such a remark in large type in the text of his essay, the essayist puts in small type and in a footnote, matter to the following effect :—"A friend (anonymous) asks why should we Christians gratuitously cut down the antiquity of Hindu wisdom? It was no disparagement to Moses to be learned in all the learning of the Egyptians; what then prevents our believing that, just as the sun shines directly both on the East and on the West, the rays of Divine Wisdom too reach India direct from heaven without the medium of biblical books?" The essayist adds to this protest of his friend the remark—"We have no objection to this view," and thus directly contradicts what he had confidently written and left unaltered in the text of his essay.

I cordially concur in Pandit Bhâshyaçhâriya's concluding exhortation which is addressed, first to Indian and then to Western scholars, and which is as follows (*Id.*, pp. 28-29) :

"It is a matter of deep regret that our Indian graduates do not generally possess an enterprising spirit, and are indifferent to furthering the progress of the study of Sanskrit, especially works like the Mahâbhâshya. They generally depend, owing to their ignorance of Sanskrit, for their information, on Western translations, or Western compilations from Sanskrit works. These unfortunate circumstances attendant on the Indian people can only be remedied by our University students continuing, with the aid of good Pandits, their Sanskrit studies—more especially the Vedas, Srauta-Sutras, &c.,—even after obtaining their degrees. Our Western Orientalists would do well, before becoming Professors of Sanskrit in the Western Universities, to come to India, and systematically study the Sanskrit language and its literature in all its branches under well-known Pandits or in the Sanskrit Colleges or institutions established in India, viz., those of Benares, Calcutta or Mysore.

"One word more. Our European Orientalists will confer a great boon on Indian Pandits if they (Orientalists of Europe) would take the trouble of expressing on the Sanskrit language their views regarding Indian antiquity and literature in order that the Pandits may become more easily acquainted with their views; for, it is a more difficult thing for Pandits to learn three European languages, viz., English, German and French, for knowing what the European Orientalists think about them and the Indian literature, than for the Orientalists themselves—who are mostly Professors of Sanskrit, teaching that language to many University students—to write in Sanskrit."

SANÂTANA DHARMA MAHÂSABHÂ.

A CONGRESS OF THE HINDU RELIGION.

The approaching month of Magh—the 14th of January to the 12th of February—will witness the great Kumbha gathering at the Tirthraj, Prayag. It is proposed to hold a Sanâtana Dharma Mahâsabhâ—a Congress of the ancient religion—at this sacred place during that month.

The objects of the Mahâsabhâ will be—

(a) to prominently draw the attention of the Hindus to the unsatisfactory condition of their religious organization and to unite them in a common endeavour to protect and promote the interests of their religion;

(b) to draw attention to the great uniformity of religious belief and practice among Hindus in different parts of India, notwithstanding all the diversities of sect and form that prevail among them;

(c) to settle and adopt a hand-book of the Hindu Religion consisting of texts embodying truths and injunctions of indisputable authority, which are common to all the great denominations of Hindus, and which are calculated to promote their highest welfare both in this world and in the next. These texts will be compiled from the vast body of Hindu sacred literature with the help of learned men in all parts of India and with the approval of the recognised heads of great religious establishments and leaders of the different Sampradayas which follow the *S'ruti*, *Smriti* and *Puranas*; and

(d) to create an organization

(1) for the publication and distribution of the hand-book in Sanskrit and its translation in all the principal vernaculars of India; and

(2) for training a body of religious teachers who should combine a knowledge of the sacred books with what may be called a modern liberal education.

It is proposed that the Congress should hold its sittings for ten days from Magh Krishna 11 to Magh Shukla 5—the 20th to the 29th January 1906—on the banks of the Ganges at Allahabad.

By way of suggestion, interleaved proofs of a hand-book, which has been in the course of preparation for sometime and which is expected to be shortly ready, will be sent out at least a month before the Mahâsabhâ to all those Pandits and heads of Maths who will be invited to the Mahâsabhâ. An executive committee has been formed, with Raja Banspati Singh of Bora as Chairman, Rai Ram Charan Das Bahadur as Treasurer, and the undersigned as Secretaries, to make the necessary preliminary arrangements and to organise a general committee.

All Sanâtana Dharma Sabhâs and Hindu gentlemen who feel an interest in their religion are requested to send in suggestions both as to the objects of the Congress and as to how those objects can best be attained. They are particularly requested to communicate to the Secretaries the names of the learned and pious men of their districts whose co-operation should be sought in the compilation of the handbook and who should be specially invited to the Mahâsabhâ.

{ MADAN MOHAN MALAVIYA,
SRIKRISHNA JOSHI,

Secretaries.

ALLAHABAD, Sept. 14.

THE AMERICAN SECTION, T.S.

EXTRACTS FROM THE GENERAL SECRETARY'S ANNUAL REPORT.

We have been favored with advance sheets of the Nineteenth Annual Report of the General Secretary of the above-named Section, showing a condition of increasing strength and activity, and though the number of Branches has not increased, there have been 599 members admitted and 16 restored, the total membership now being 2,550, which is quite an increase from last year; and the propaganda work is in a much better condition. The following paragraphs, mainly referring to Branch work, may be profitably considered by all our T. S. Sections:—

Ten years have passed since the secession in 1895, and there may be interest in comparing our condition now with then, also in observing what would be our numbers at present if there had meanwhile been no losses save through death. On the 28th of April, 1895, the American Section contained 102 Branches and about 2,500 members. On the 29th it contained 14 Branches and 280 members. To-day there are 69 Branches and 2,550 members. Our Branches have multiplied to nearly 5 times the number left after the Judge secession, though now 33 fewer than before it: our membership is larger by about 50. It is true that 7 members are now needed to constitute a Branch, whereas before the secession 5 was the requirement, but this is a small factor in the problem why Branches have increased at the rate of about 400% and membership at about 800%, yet that Branches are far fewer than before and membership slightly greater. Observe too what would have been our strength if only death had diminished it. In these 10 years 4,344 applicants have joined the Section, and they, plus the 280, would make 4,624, from which must be deducted 130 recorded as having died (though the number is certainly greater), leaving 4,494. Only 293 are recorded as having resigned. Instead of 4,201 names upon our rolls we have but 2,550, showing that about 1,650 have been dropped for non-payment of dues. Some 40% of membership thus disappears, not because \$1 a year can be burdensome but because interest in Theosophy has vanished.

One hundred and nine Branches have been chartered in 10 years, yet of these and of the 14 in 1895 there are now but 69. Why have 54 collapsed, and why have 4,494 members dropped by the way?

No doubt there have been cases where the death or removal of the mainstays of a Branch has brought about its fall, but experience shows that in almost every instance when a Branch surrenders its charter, unless to unite with another Branch, few or none of the members become members at large. This proves that not weakness but indifference caused the collapse. For Theosophy strengthens its hold on a sincere and active believer as time goes on, and if in time that hold is relaxed, it must be because there was no solid interest at the start. And thus we come to the usual reason for Branch collapse—*premature organization*.

I have been at times amazed at facts brought to light when a Branch has dissolved. People have been urged, even importuned, to join, and their fees paid for them; charter-members have scouted at Theosophy and at the idea of being F.T.S.; no meetings have ever been held, no work done, no official business attended to. In one case a Secretary

did not know the name of her own Branch; in another, the first and only expression of interest was a request to inform where Theosophical letter-heads could be procured. It was evident that no teaching whatever had been given as to what a Branch and its life mean, that there was no knowledge of Theosophy itself, no hold on either fact or motive, nothing but a superficial and passing fancy for a new thing. Nor can one say that the formers of such Branches have been in all cases either ignorant of Theosophy or without experience in Branch life. Two of the most flagrant offenders were peculiarly equipped in knowledge, energy, and long touch with Branch affairs, but unhappily lacking the smallest particle of common-sense, practical judgment, or perception of human nature. Branches formed under such auspices promptly, even speedily, dissolved and left no trace.

Branch history in the Section shows clearly that no charter is likely to be maintained unless two conditions exist: *first*, that the charter members are reasonably well grounded in Theosophy; *second*, that there is one member of specially forceful nature and fitted to act as leader. Where all are equally new to the philosophy and equally lacking in executive ability, there is hardly a chance that the organization will persist. For nowhere in such case is there knowledge of what is to be learned or how to learn it; every one is at sea as to purpose and method; and there is no captain to lead and guide. Soon come vagueness, aimlessness, a sense of wasted time; then indifference, chill, loss of interest, falling away, dissolution. This has been the story in many a Branch, and it will usually be repeated unless the two requisites for success exist before chartering.

It is for this reason that constantly is given from the General Secretary's office the counsel that unless there are among the proposed charter-members some Theosophists of information and experience, in particular one who is qualified to take the lead, it is better to start modestly with a mere Study Class. This has a triply good result. It steadily weeds out the superficial and the lukewarm; it secures a systematic and intelligent grasp of essential Theosophic doctrine; and by its informal and unembarrassed training it prepares the members for ease and skill in the public meetings which should always be the aim of every Branch and which are the source from which new memberships must come. Feeble, crude, fantastic presentations of Theosophy make it ridiculous and repel the rational hearer; a public exposition of it can only be respectable and winsome as it is thoughtful, accurate, intelligent, and this means acquired skill in the participants,—in other words, a Study Class. Far better a delay which ensures success than a haste which ensures failure. Nor is it merely the failure which is regrettable; it is the local discredit which makes a later attempt so well-nigh hopeless. If all our missionaries had invariably joined practical common-sense to Theosophic zeal when founding Branches, our list of dissolutions would to-day be far shorter, and the list of sturdy, healthy, active Branches a delight to the statistician.

The Secretary of the Convention has forwarded to Col. Olcott an earnest request for him to be present at their next Annual Convention at Chicago in 1906.

THE "RUSSIAN KARMA" FUND.

The undersigned gratefully acknowledges receipt of a number of generous responses to his appeal for the relief of our dear Russian lady colleague, a full list of which will appear later. His own gift and that of Sir S. Subramaniam were sent forward early in September and must have reached their destination before the paralysis of Russian Railway communications just reported to have taken place. As to the second remittance (£60) he is not so sure; possibly the mail which carried it may be "held up" somewhere *en route*. We can only hope with all our hearts that this is not so. Time will show.

H. S. O.

Printed by THOMPSON AND Co., in the Theosophist Department of the *Minerva Press*, Madras, and Published for the Proprietors by the Acting Business Manager, Mr. T. SREENIVASA AYENGAR, at Adyar, Madras.

OLD DIARY LEAVES

Vol. I.

THE TRUE HISTORY OF THE THEOSOPHICAL SOCIETY

By Col. H. S. Olcott, P., T. S.

Illustrated, Crown 8vo. Cloth, 483 pp.

Price Rs. 3-12. Paper cover Rs. 2-8.

Mr. Stead noticing this Book in his *Borderland* calls it:—"A Remarkable Book about a Remarkable Woman. This is the Real Madame Blavatsky."

Vol. II.

This second instalment of the True History of the Theosophical Society will be found of immense interest to all members of the Society and other students of the Occult. The work consists of 469 pages and index, and is embellished with nine full-page illustrations of the house and beautiful grounds at Adyar—the Headquarters of the Theosophical Society. The present volume covers the period from December 1878, when the writer and Mme. Blavatsky left New York, to the autumn of 1883, and includes accounts of many travels in India and of those incidents and phenomena which were incorporated in Mme. Blavatsky's "Caves and Jungles of Hindustan," and of the events which took place at Simla and have been recorded by Mr. Sinnett in the "Occult World."

Cloth 8vo. well bound Rs. 4-8; Paper Rs. 3.

Vol. III.

This volume contains the History of the Theosophical Society from 1883 to 1887, a period covering the eventful epoch of the Coulomb conspiracy and the much debated Report of the Psychical Research Society on the phenomena produced by Mme. Blavatsky. Interesting events both in Europe and India are related in this volume, and no member of the T. S. should fail to add it to his library. As a work of reference its value will increase as the years slip by and make the history of the early days of the Theosophical Movement more and more a question of the memory of the few.

Illustrated by numerous Portraits.

Four Hundred and Forty pages with Index; uniform in style and size with volumes one and two.

Cloth 8 vo., Price Rs. 4-8-0, net: paper, Rs. 3

SUPPLEMENT TO THE THEOSOPHIST.

DECEMBER 1905.

MONTHLY FINANCIAL STATEMENT.

Receipts from 21st October to 20th November 1905.—

HEAD-QUARTERS FUND.

	Rs.	A.	P.
General Secretary, Dutch Section, T. S., 25 per cent. fees and dues £39-8-1	591	1	0
General Secretary, Cuban Section, T. S., towards fees and dues, £6-16-6	102	6	0
Col. H. S. Olcott, for himself and in memory of Madame Helena Petrovna Blavatsky, cost of carved granite entrance gateway	600	0	0
Señor D. Jose Xifré, Madrid, through Col. H. S. Olcott, cost of carved stone gateway to "Vasantapuram" Village...	400	0	0
A friend, Donation	6	0	0
Mrs. J. H. Scott, Florence, Annual fees and dues for 1905	15	0	0
£1			

WHITE LOTUS DAY FUND.

General Secretary, Dutch Section, T. S., £3	45	0	0
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ADYAR LIBRARY FUND.

An F. T. S. of Burma, Donation	50	0	0
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E. S. T. HALL FUND.

C. S. Veeraraghava Iyer, Esq., Vedaraniyam	4	8	0
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T. V. CHARLU FUND.

Babu P. N. Mukerjee, Allahabad, for September, October and November 1905	8	0	0
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W. A. ENGLISH,

Treasurer, T. S.

European and Hindu ladies, as well as gentlemen ; the kitchens and dining platforms as well as the huts ordered for individual delegates are almost all ready and it is believed that all confusion has been foreseen and guarded against.

All Indian members and delegates are requested to bring their drinking vessels with them as it is very difficult to procure them for 700 persons. Those who require special arrangements for milk should notify the fact to the superintendent of the Hindu kitchen before the 20th of December. In addition to the sheds ordered by different Branches and members the following rooms are reserved for members from different localities.

New store-room 50 x 30 ft. for members from Southern India.

Vestibule room No. I.,	18 x 18	"	"	"	Bengal Province.
"	"	II.,	20 x 18	"	"
"	"	III.,	20 x 18	"	"
"	"	IV.,	18 x 18	"	"

No. I., House in "Vasantapuram" village is the Hindu Dhar-masala.

" III., "Pranavalaya" is for Hindu lady members.

All visitors, European and Indian, should bring their own pillows, mosquito nets (if required) and bed clothing. Parsis will occupy their own quarters recently prepared for them. Conveyances are procurable at the Railway Stations. Money or valuables should be deposited with the Treasurer who has fire-proof safes for the accommodation of delegates.

THE LECTURES.

Mrs. Besant's opening lecture will be delivered (weather permit-ting) out of doors at 7 A.M. on the 26th December.

This is open to all and no tickets are required. The four lectures of her Convention course will be delivered as heretofore in the Conven-tion Hall at 8 A.M. on December 27th, 28th, 29th, and 30th ; admission by tickets only. Preference will be given to those whose names have been reported by Branches. Delegates will receive tickets (not transferable) only after reaching Adyar, Mrs. Besant's subject this year will be as announced already, "The Bhagavad Gita."

Mr. C. W. Leadbeater has consented to give some lectures on one or more of the subjects which he has been treating before enthusiastic audiences in America and the Colonies. The particulars will be announced after his arrival.

H. S. O.

INTERNATIONAL T.S. CONGRESS OF 1906.

As already announced, the third International Congress of European Sections T.S. will be held in Paris this year. The days selected are the 3rd, 4th and 5th June, and the organising Committee are Dr. Pascal, Commandant Courmes, M. Charles Blech and Mlle. Weyer. Dr. Pascal is Honorary President, M. Courmes, Honorary Vice President, M. Blech is active President and Mlle. Weyer, Secretary. The President-Founder has accepted an official invitation to preside at the Congress and has promised to be in Paris in ample time for the opening. The Committee has shown excellent judgment in fixing the date to coincide with the religious feast of the "Pentecost," that solemn occasion when, according to the account (Acts II., 1-12), an assemblage of Galileans being met together were made, under an out-pouring of spiritual influence, to speak the tongues of seventeen different nations, to the utter amazement of the people of those various countries who, on hearing of the marvel, came crowding about the disciples to test the rumour with the evidence of their own ears. At this year's Congress at London our delegates from various countries addressed the meeting in their respective vernaculars, each conveying a message of mutual affection and collective sympathy for our move-ment. Let us hope that the same sweet influence for Brotherhood may characterise the Congress of 1906 as it did its two predecessors at Amsterdam and at London.

A BUDDHIST MEETING.

The 14th annual anniversary meeting of the Baudahadharmankura Sabha took place in the hall of the Buddhist Dharmasala at Kapalitola, Calcutta, on Tuesday, the 17th October at 4-30 P.M., on the occasion of the Buddhist Lent. The meeting began with recitation of hymn, and singing of national songs. Babu Norendra Nath Sen who presided read an interesting and instructive address in Bengali in which he gave a summary of the history of Buddhism, congratulating Mahathera Kri-pasarna Bhikkhu and Gunaratna Kavidhvaja Gunslanker on the erec-tion and completion of a decent Buddhist monastery in Calcutta.

Pandit Satis Chandra Vidyabhusana, M.A., who followed and addressed the meeting, dwelt at length on the ceremony of Lent which is devoutly observed by Buddhist monks and laymen during the four months of rain up to the full-moon day of the month of Asvin or Kars-tika, describing the ten commandments of Buddha, the Buddhist methods of confession of sins and other kindred subjects.

OLCOTT PANCHAMA FREE SCHOOLS.						Rs. A. P.
Cash, Donation	...	...	...	...	...	1 0 0
Mrs. J. H. Scott, Florence, for Food Expenses of Pariah Children	£5	...	...	...	...	75 0 0

WM. GLENNY KEAGEY,
Secretary and Treasurer.

NEW BRANCHES.

CUBAN SECTION.

A charter was issued on October 3rd, 1905, to form a Branch of the Theosophical Society, at Santiago de Cuba to be known as the "Kriya" Branch of the T.S. The President is Mr. Antonio Gola and the Secretary Mr. Leonardo Grinan, San Agustin, No. 9, Santiago de Cuba.

A charter was issued on October 3rd, 1905, to form a Branch of the Theosophical Society at Santiago de Cuba to be known as the H. P. Blavatsky Branch of the T.S. The President is Mrs. Mariana de Limonta and the Secretary, Mrs. Maria de Limonta, San Juan, Nepomuceno, No. 52, Santiago de Cuba.

JOSE' MARIA MASSO',
General Secretary.

NETHERLANDS SECTION.

A charter was issued on the 12th October, 1905, and given under the name of the "Delftsche Loge" of which the President is Mr. J. Ledeboer and the Secretary Miss J. J. Henkers, of Delft.

W. B. FRICKE,
General Secretary.

SCANDINAVIAN SECTION.

A charter was issued on October 6th, 1905, to form a Branch of the Theosophical Society at Christiania in Norway, to be known as the Christiania Lodge of the T. S. The President, who is also the Secretary, is Mr. Rich. Eriksen, Industrigade, 28, Christiania, Norway.

ARVID KNÖS,
General Secretary.

AMERICAN SECTION.

On October 17th, 1905, a charter was issued to the Melrose Highlands T.S., Melrose Highlands, Mass. The President of the Branch is Mrs. Mary D. Jones, and the Secretary is Mrs. Clara I. Haskell, Spring St., Melrose Highlands, Mass.

The undestroyed charter of the Willamette, T.S., Portland, Oregon, has been used for the re-formation of the Branch, and it starts afresh with fifteen members. The Secretary is Mr. William H. Galvani, Oregonian Building, Portland, Oregon. There are now 71 Branches in the American Section.

ALEXANDER FULLERTON,
General Secretary.

INDIAN SECTION.

A charter was issued on October 31st, 1905, to form a Branch of the Theosophical Society at Aurangabad to be known as the Aurangabad Branch of the T. S. The President is Babu Ram Prakash Lal, and the Secretary, Babu Lakshmi Narayan Lal, Pleader, Aurangabad, District Gaya.

A charter was issued on October 31st, 1905, to form a Branch of the Theosophical Society at Quetta to be known as the Quetta Branch of the T.S. The President is Lieut. A. E. Powell, R.E., and the Secretary, Mr. Chimandas Bulchand, Divisional Supply Office, Quetta.

A charter was issued on October 31st, 1905, to form a Branch of the Theosophical Society at Budhgaon to be known as the Nitee Vardhinee Branch of the T.S. The President is Rao Bahadur D. K. Pandit, and the Secretary, Balwant Pandurang Ghalsasi, Esq., Pleader, Budhgaon, Miraj Junior State.

A charter was issued on October 31st, 1905, to form a Branch of the Theosophical Society at Edamanal to be known as the S'rî Râma Chandra Lodge of the T.S. The President is M. R. Vijaya Ragavalu Naidu Garu, Esq., and the Secretary T. A. Gopaulswami Naidu Garu, Esq., Thiruppani Nattaram Madanam, B.O., Via Shiyali, Tanjore District.

A charter was issued on October 31st, 1905, to form a Branch of the Theosophical Society at Calcutta to be known as the Ananda Branch of the T.S. The President is Babu Hari Charan Roy, M.A., and the Secretary, Rajendra Nath Mitra, Esq., 15, Chidam Mudi's Lane, Darjeepara, Calcutta.

UPENDRANATH BASU,
General Secretary.

FINAL NOTICE ABOUT THE CONVENTION.

The preliminary arrangements for the feeding and housing of delegates are almost completed and everything will be found ready at the appointed time. Comfortable quarters have been provided for

OLD DIARY LEAVES

Vol. I.

THE TRUE HISTORY OF THE THEOSOPHICAL SOCIETY

By COL. H. S. OLCOTT, P., T. S.

Illustrated, Crown 8vo. Cloth, 483 pp.

Price Rs. 3-12. Paper cover Rs. 2-8.

Mr. Stead noticing this Book in his *Borderland* calls it:—"A Remarkable Book about a Remarkable Woman. This is the Real Madame Blavatsky."

Vol. II.

This second instalment of the True History of the Theosophical Society will be found of immense interest to all members of the Society and other students of the Occult. The work consists of 469 pages and index, and is embellished with nine full-page illustrations of the house and beautiful grounds at Adyar—the Headquarters of the Theosophical Society. The present volume covers the period from December 1878, when the writer and Mme. Blavatsky left New York, to the autumn of 1883, and includes accounts of many travels in India and of those incidents and phenomena which were incorporated in Mme. Blavatsky's "Caves and Jungles of Hindustan," and of the events which took place at Simla and have been recorded by Mr. Sinnett in the "Occult World."

Cloth 8vo. well bound Rs. 4-8; Paper Rs. 3.

Vol. III.

This volume contains the History of the Theosophical Society from 1883 to 1887, a period covering the eventful epoch of the Coulomb conspiracy and the much debated Report of the Psychical Research Society on the phenomena produced by Mme. Blavatsky. Interesting events both in Europe and India are related in this volume, and no member of the T. S. should fail to add it to his library. As a work of reference its value will increase as the years slip by and make the history of the early days of the Theosophical Movement more and more a question of the memory of the few.

Illustrated by numerous Portraits.

Four Hundred and Forty pages with Index; uniform in style and size with volumes one and two.

Cloth 8 vo., Price Rs. 4-8-0, net: paper, Rs. 3.

SUPPLEMENT TO THE THEOSOPHIST.

FEBRUARY 1906.

FINANCIAL STATEMENT.*

Receipts from 21st November to 20th January 1906.

HEAD-QUARTERS MEMBERSHIP FEES AND DUES.				Rs.	A.	P.
Mr. M. O'Brien, New York, U.S.A.	...	...	...	15	0	0
R. T. Tebbit, Esq., Hongkong	...	...	...	15	0	0
General Secretary Australasian Section, T. S., £20-4-9...	...	...	...	308	9	0
J. H. Scrogin, Esq., Cincinnati £0-4-9	...	...	...	8	9	0
Secretary, Buddhist Theosophical Society, Ceylon	...	...	...	25	0	0
General Secretary, Indian Section, T. S.	...	...	...	1,128	6	9

HEAD-QUARTERS DONATIONS.

A Friend, Mylapore	...	...	...	...	6	0	0
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ADYAR LIBRARY.

An F. T. S. of Burma, Donation; December and January	...	...	...	100	0	0
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T. V. CHARLU'S ACCOUNT.

Bhavanipur Branch T. S.	...	...	...	...	8	0	0
Sirdar Daljit Singh, Bahadur, Jallundhar	...	...	...	...	60	0	0
V. Ramachandra Iyer, Esq., Madura	...	...	...	...	5	0	0
Babu Upendranath Basu, Benares	...	...	...	...	10	0	0
Parsi Brothers	...	...	...	...	50	0	0
Mrs. Annie Besant	...	...	...	...	60	0	0

W. A. ENGLISH,
Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS.

Receipts from 20th November, 1905, to 20th January, 1906.

PANCHAMA EDUCATION FUND.

				Rs.	A.	P.
A. Schwarz, Esq., Colombo	...	...	...	50	0	0
Major and Mrs. Loudon	...	...	...	9	4	7
A Friend	...	...	...	31	0	0

* The Convention Expenses account is, for want of space, held over till next issue.

Then Mr. Hari Nath De, M.A., Rev. N. L. Ghosh, Babus Bhupendra S'ri Ghosh, M.A., B.L., Sacuindra Nath Mukerji, B.A., Dr. Gauri Prasad Bhattacharyya, L.M.S., and others spoke.

The proceedings were brought to a close by Venerable Kripasarana Bhikkhu and Kavidhvaja Gunslankar thanking the President and speakers for their instructive addresses, and expressing their delight at the opening of Pali classes in the Calcutta Presidency College, under the Professorship of Pundit Satis Chander Vidyabhusana, M.A., and for the Chittagong College under the tuition of Dhammavansa Bhikkhu.

There was a very large and influential gathering of Buddhists, Hindus, Mussalmans and Christians, including several monks of Burma and China, Abdul Sobhan Chandhuri, the Nawab Bahadur of Bogra, Prof. Prafulla Chander Ghosh, M. A., and others. [Indian Mirror.]

THE CENTRAL HINDU COLLEGE ANNIVERSARY.

From a Benares correspondent's report we learn that a very gay and brilliant sight met the eyes of the crowds who came to the Seventh Anniversary of the Central Hindu College. There were mottoes in golden flower-letters shining across the great hall, while within it other mottoes greeted the eyes of the incomers. The decorations this year were particularly tasteful, and did great credit to the Boarding House Students whose taste planned them and whose deft fingers executed. A new and very pleasant feature was a complete purdah arrangement in a side gallery, with a private entrance, so that ladies whose husbands or sons were interested in the College might have a glimpse of the proceedings. After a Sanskrit Chant and the reading of the Annual Report, there was a well-rendered recitation from Arnold's "Song Celestial" and then the prizes were distributed for the College, the Sanskrit Pathsala and the School. These included medals for eleven Government scholarships, two in the Intermediate, six in the Matriculation, and three in the High School Examinations. Certificates were also distributed to those who were qualified in the religion examination.

The Vice-Principal made a very interesting speech, welcoming the three new voluntary workers, Mr. Moore, Mr. Unwalla and Pundit Igbal Narain Gurtu, and rejoicing in the successes at the University and the sending out into the world of the first five graduates. Mr. Arundale, the Headmaster, followed, bearing witness to the admirable tone of the school, the absence of punishment, the cordial relations

existing between it and the other schools of the place, and the devotion of the staff to the boys' interests, intellectual, moral and physical. The meeting was then addressed by the President of the Board, Mrs. Annie Besant, who dwelt on the sending out of their first graduates, the new departure in including girls' education among the activities of the Board, and the establishing of a girls' school in Benares itself, the spread of religious education and the affiliation of its schools to the Central Hindu College for this purpose, and, in addition, all the schools in Kishengarh State. She then explained her recent action in forbidding a political demonstration within the limits of the College, and stated firmly her opinion that students should take no share in party political demonstration, adding that while she remained President of the Board, no such demonstrations would be permitted within College bounds. The College stood for patriotism and religion, but would take no active part in political controversies or in sectarian disputes.

"THE AGE OF PATANJALI."

Sylvain Levi, Professeur au College de France, Paris, in his letter dated 11th October, 1905, writes as follows regarding the above pamphlet :—

I beg to thank Colonel H. S. Olcott and Pandit Krishna S'astri for the kind presentation of Pandit Bhashya Charya's paper, "The age of Patanjali." Having this very year delivered a lecture on the history of Hindu Grammar, I had already to express publicly the high value of this essay; although I do not concur with the late Pandit about the date of Patanjali, I could only admire his skill and his science, and wish that we might avail ourselves of many other works of the same value issued by our Indian colleagues.

by the Society in different parts of the world and introduced the other speakers each of whom spoke for five minutes. Dr. O. Schrader, a distinguished German Oriental Scholar—a pupil of Oldenberg, Leumann and Deussen—who has recently been appointed as the Director of the Adyar Library which has now assumed a position of great importance as a repository of Eastern and Western learning, first addressed the meeting and spoke enthusiastically of the great work of making the treasures of Eastern knowledge known in the West. Messrs. D. B. Jayatilaka and F. L. Woodward spoke of the educational work in Ceylon; Mr. Kimura, a Japanese visitor, contrasted the condition of India with that of Japan; Mr. Geo. Arundale described the work done in the Central Hindu College; and Mr. C. W. Leadbeater described the results of the Society's work in the different parts of the world he had visited in the course of his travels, and finally Mrs. Besant delivered a stirring address appealing to the people of India to educate their boys and girls in accordance with the principles of the national faith. The convention was brought to a close on the 31st December.

The arrangements for the accommodation of the delegates were as near perfection as they could be. During the five days of the Convention over five hundred visitors were daily maintained on the premises, and everything went off without a hitch. This speaks volumes for the administrative capacity of the President-Founder who in his seventy-fourth year enjoys the active vigour of youth, and for the hearty coöperation of his colleagues at the Headquarters.

Apart from the work done at the different meetings, this annual gathering is a most unique one, bringing together men of various races and religions, and giving one a chance of knowing and understanding what others think and feel in regard to matters of great import to the world's progress. It does in this respect tend to eradicate prejudices and widen one's views and sympathies, and bring nearer the ideal of human brotherhood.

COL. OLCOTT AT THE ROYAL LEVEE IN MADRAS.

Seeing that the President-Founder of the Theosophical Society was the recipient of invitation cards to the Royal Levee of the Prince of Wales at the Banqueting Hall, Madras, on the 24th January, the State Reception by H. R. H. on the 26th January, and the Garden Party given by Lord and Lady Ampthill, in honor of T. R. H. the Prince and Princess of Wales, on the 27th January, at Government House, that he had the honor of presentations, and that both the Prince and Princess had conversation with him, it will be clear to all of our Members that the disfavor in which the Society was once held no longer exists. For on such occasions the list of citizens eligible to invitation undergoes the closest scrutiny before the cards are issued. Herr Dr. Otto Schrader, Director of the Adyar Library, was also honored with an invitation to the Royal Levee.

THIRD ANNUAL THEOSOPHICAL CONGRESS.

(FIRST NOTICE.)

The next (third) annual Congress, to be held by the Federation of the European Sections of the Theosophical Society, will assemble in

SUPPLEMENT TO THE THEOSOPHIST.

Paris, the 3rd, 4th and 5th of June 1906, at the Washington Palace, rue Magellan. As previously arranged its activities will be of a threefold nature.

First, there will be the intellectual side, or the Congress proper, that is the reading and discussion of papers.

Secondly, there will be the social element, consisting of a number of informal meetings, with musical attractions contributed by members of the Section.

Thirdly, it is hoped that an artistic exhibition can be organised, which would bring together works of art of a distinctly theosophical character, but limited to the artists of the Section.

As said above, this is but a preliminary outline of the programme of the Congress, and much may yet be added to make it more attractive.

Participation in the Congress will be open to all members of the Theosophical Society, on payment of a fee of five francs.

All members of the Society wishing to send in papers to be laid before the Congress are cordially invited to do so and to notify the Secretary at once of their intention. Papers should be in the hands of the Secretary before the 1st of April 1906.

All general correspondence concerning the Congress should be addressed to

Le Secrétaire du Troisième Congrès Théosophique,
Société Théosophique,
59, Avenue de la Bourdonnais, Paris.

NEW BRANCHES.

INDIAN SECTION.

A charter was issued on November 14th, 1905, to form a new Branch of the Theosophical Society at Bangalore City, to be known as the Bangalore City Branch of the T. S. The President is Y. Srinivasa Row, Esq., and the Secretary, C. R. Doraswami Naidu, Esq., No. 94, Guduniaya Petta, Bangalore City, Mysore.

A charter was issued on January 4th, 1906, to form a Branch of the Theosophical Society at Calcutta (Bagbazar) to be known as the "Madan Mohan" Lodge of the T.S. The President is Pandit Kshirod Prasad Bidyabinod, M.A., and the Secretary, Babu Manmotha Mohan Bose, B.A., 28, Durgacharan Mookerjee's Street, Bagbazar, Calcutta.

A charter was issued on January 12th, 1906, to form a Branch of the Theosophical Society at Bhalod (Rajpipla State) to be known as the Bhalod Branch of the T.S. The President is Mulji Raghunathji Trividi, Esq., and the Secretary, Harilal Dholidas Kothari, Esq., Bhalod, Rajpipla State.

Branch Dissolved.

The former Bangalore City Branch of Bangalore City dissolved on August 14th, 1905, and its charter was cancelled.

UPENDRANATH BASU,
General Secretary.

	Rs.	A.	P.
An F.T.S. through Miss Alma Kunz, Freeport	18	6	0
A Friend	2	0	0
A Member of Dharmalaya Lodge, T. S.	5	0	0
V. C. Seshachariar, Esq.	16	0	0
Ahmedabad Branch, T.S.	15	0	0
M. D. Shroff, Esq.	5	0	0
Parsi Delegates to T. S. Convention	151	0	0
P. Odaljee, Esq.	25	0	0
Babu Anantha Lal	10	0	0
Major Lauder	15	0	0
Hubli Branch, T. S.	5	0	0
Miss and Mr. Arundale	30	0	0
Sett Dharamjee Morarjee Gokuldass, Bombay	100	0	0
Collection during T. S. Convention	46	0	0
Madame B. Mouchette, Aldgate	15	0	0
James Scott, Esq., Junagadh	50	0	0
Miss Brown	15	0	0
T. V. Gopalaswamy Iyer, Esq., Ellore	5	0	0
V. Ramachandra Naidoo, Esq., Enangudi	6	0	0
An English F.T.S.	1,000	0	0
A gift, through Mrs. N. A. Courtright	50	0	0
B. P. Madon, Esq., Bombay	500	0	0

FOOD FUND.

Miss N. Rice, Honolulu	15	0	0
Miss A. Fox	61	0	0
American Subscriptions through Mr. A. Fullerton	38	4	0

WM. GLENNY KEAGEY,
Secretary and Treasurer.

DEATH OF DR. HODGSON.

From recent numbers of *Light* we learn of the death of that gifted but inconsiderate young man, Dr. Richard Hodgson, LL.D. (Cantab.). It requires all our power of editorial self-control to dismiss this gentleman from our memory with only civil words of farewell. When we think how he came to us at Adyar to investigate H. P. B.'s phenomena, how he received every courtesy and desired opportunity to get at the truth, how he showed his stupendous incompetency as a psychological researcher, and how he joined with his colleagues of the S. P. R. in denouncing her as one of the cleverest and most dangerous impostors in history; how, finally, he subsequently devoted years to the patient investigation of the phenomena of Mrs. Piper, the medium, and at last declared himself a Spiritualist, harsh thoughts come to our mind and harsh words struggle in us for expression.

In the issue of *Light*, for January 6th, there appears an *In Memoriam* notice of him by Mrs. E. Katharine Bates, in which she says:

"I remember some few years ago staying in a country house with him in the North of England, when the conversation at dinner one evening happened to turn on the probability that in the future we should have to make compensation to those we had wronged and

atone for our misdoings. Dr. Hodgson had urged this view of things. Our esteemed host, speaking from the orthodox point of view, protested against such a 'terrible idea,' and evidently much preferred the prospect of an absolute forgiveness as the result of an act of faith, and to think of our sins, with their consequences, as 'cast into the depths of the sea.' I can see Dr. Hodgson in my mind's eye, his whole face radiant with almost boyish enthusiasm as he threw back his head with almost a boyish laugh and said: 'Terrible? Not a bit of it! It's the most glorious thing in the world to feel that we shall have to suffer for everything we have done wrong—I don't want to shirk it. Why, how else are we ever to learn to do better?'

Perhaps when H. P. B. meets him on the Astral Plane she may remind him of the above. And who knows but that Solovioff may also be brought to book at the same time.

H. S. O.

THE ANNUAL CONVENTION OF THE THEOSOPHICAL SOCIETY.

[We are indebted to *The Sandaresa*, of Colombo, for this brief report of our recent Convention, by D. B. Jayatilaka, Principal of Ananda College.]

The thirtieth annual Convention of the Theosophical Society was held at its Headquarters at Adyar, Madras, during the last week of December. There were over 800 delegates, from all parts of the world, and representing various nationalities. On the 26th morning Mrs. Besant delivered an open air address on the subject of "India's Awakening," in the course of which she emphasized the necessity of education, both intellectual and moral, preceding industrial progress. She also strongly deprecated the use of school-boys for political purposes as has recently been done in Bengal, and paid a glowing tribute to the memory of the late Charles Bradlaugh who in all his great fights for religious and civil liberty was always in the forefront and never sent a man where he himself did not go. Thousands flocked to hear the lecture, though it commenced at seven in the morning. On the 27th morning Mrs. Besant gave the first of a series of lectures on the "Bhagavad Gita" in the Assembly Hall. These lectures were greatly appreciated by the Hindu delegates who numbered several hundred. That afternoon the real business of the Convention began. The President-Founder (Col. Olcott) delivered his annual address which referred to the extension of the operations of the Society to almost all parts of the world—from the dreary regions of the Arctic Circle to the most southern part of New Zealand. After the presidential address, reports from the various Sections were read. On the 28th morning a photo was taken of the delegates. Special seats had been prepared for the purpose, the temporary gallery reaching to the very roof of the main building, enabling the seating of the several hundred delegates. At noon the Indian Section held its annual meeting. In the evening at 4 P.M., as customary, a public meeting was held on the Victoria Town Hall grounds. Between three to four thousand people were present on the occasion. The President-Founder briefly referred to the work done

CUBAN SECTION.

A charter was issued on October 13th, 1905, to form a Branch of the Theosophical Society at Alto Songo, Provincia de Santiago de Cuba, to be known as the Jesus Branch of the T. S. The President is Mrs. Maria Avila Romero, and the Secretary, Miss Elena Hernandez Avila, Alto Songo, La Patera, Provincia de Santiago de Cuba.

A charter was issued on November 10th, 1905, to form a Branch of the Theosophical Society at Santiago de Cuba, to be known as the Luz de Maceo Branch of the T. S. The President is Mr. Amalia Nunez, and the Secretary Mr. Bernardo Chauvin, Santa Lucia, Alta 70, Santiago de Cuba.

J. M. MASSO'.
General Secretary.

NEW ZEALAND SECTION.

A charter was issued on December 5th, 1905, to form a Branch of the Theosophical Society at Christ-church, to be known as the Kashmir Branch of the T. S. The President is Robert Williams, Esq., and the Secretary, Mrs. F. Fletcher, 3, Carlton Place, Christ-church, New Zealand.

C. W. SANDERS,
General Secretary.

PROF. LEUMANN ON THE PANCHAMA SCHOOLS.

Dr. Otto Schröder, Ph. D., Director of the Adyar Library, has been kind enough to hand us for publication a translation of the letter which he had just received from his old teacher, the eminent Professor Leumann. Needless to say how gratified we all are to receive so highly honorable a commendation of our Panchama work from one of the greatest Oriental Scholars of the day. We are quite convinced that his present good opinion will be greatly enhanced when he reads the report of Mrs. Courtright's work during the past year and the vivid interest aroused in the minds of the Government and Missionary School Inspectors and teachers during the Teachers' Institute which she held at the Tiruvalluvar Panchama School in Mylapore. Dr. Leumann writes Dr. Schröder thus :

December 23rd, 1905.

"MY DEAR FRIEND,

Receive my heartiest thanks for the Pariah pamphlet ! It awakens my most sincere admiration for Colonel Olcott and the spirit in which he is leading his undertakings. Forsooth, if Theosophy leads so energetically and prosperously into practical humanitarian activity, then here too we have to say "You will know them by their fruits," and the whole talk as to foggy and vague theories must cease. The description of the foundation of the School, beginning on p. 16, has put me back in memory, to the year 1885. Being absorbed at that time in reading books which dealt with the want or insufficiency of rural education in India, I felt, as would a young scholar of your age and deals, the most lively wish to be able to give assistance, and a Swiss

clergyman who has ever since cared for me and who, during a journey to a Convention of German Protestants in Frankfort, came to see me here, and was compelled to listen to my enthusiastic and yet impotent description of the educational work needed in India. I am glad now to see you instead of myself brought within a circle which is active in the above sense in a high-minded way. The contentment which you are to feel, will not be delayed, it will come soon. To Colonel Olcott, meanwhile, and his staff, the expression of my heartiest sympathy !

Always yours,
(Signed) E. LEUMANN.

SOUTH CANARA DISTRICT THEOSOPHICAL FEDERATION.

We are pleased to learn that this Federation held its first meeting on the 26th and 27th December under the auspices of the Udiipi Branch T. S., at Udiipi. The attendance was good and much interest was manifested. The meetings were held in a spacious hall which was tastefully decorated for the occasion. The addresses were calculated to stimulate interest in Theosophical subjects and to illustrate their practical application in daily life. We have not space for the extended report sent us, but we hope similar federations will spring up all over India. A private correspondent informs us of a noteworthy incident that occurred on the first day of the Federation. "One of the lecturers found his child very near the gate of death. Nevertheless with true devotion to this cause, he came to the Hall, went on to the platform and spoke on his subject well and beautifully, and coolly too, as if nothing had happened and then returned home and disposed of the body of the child." A remarkable instance of devotion to Theosophy, truly.

THEOSOPHY IN CANADA.

The members of the Theosophical Society who reside in Canada hope to celebrate Mrs. Besant's visit to the Dominion in 1907 by the inauguration of a Canadian Section.

At present they are represented by Branches at Montreal, Toronto, Vancouver and Victoria, and by Centres at Hamilton and Winnipeg ; there are also a few members at large.

Readers of the *Theosophist* who may know persons in Canada who are interested in Theosophy but are not attached to a Branch, are requested to send their addresses to the Secy-Treas. of the Propaganda Committee.

N. W. J. Haydon, 498, Ontario Street, Toronto, Canada.

PANCHAMA FREE SCHOOLS: TEACHERS' INSTITUTE.

Again this year, from the 8th to the 13th of January, Mrs. Court-right held her annual Institute or demonstration classes for teachers which she began so successfully a year ago. The Institute this year, however, was on a considerably larger scale than before. Government officials who had paid only an occasional visit last year were

so interested in the kind of work done that, this year, the Director of Public Instruction for the Presidency of Madras authorised the Inspector of Schools to require the attendance at the Institute of upwards of two dozen Government Supervisors and Sub-Assistant Inspectors. Managers and teachers attended from several of the Mission schools in Madras, as also from many native schools—some coming from even as far as Madura.

The demonstration classes included Kindergarten work, showing, especially, the use of the Kindergarten circle, which was used here for the first time, perhaps, outside of our own Panchama Schools, at least in this part of India.

The discussions and criticisms throughout the week were frank and free but very appreciative and the methods of teaching shown met with most enthusiastic interest and surprise from the visitors from a distance who were not familiar with the kind of work done in our schools. Our space permits only this brief notice here, but we hope to give a fuller account next month.

ANGLO-VERNACULAR SCHOOL OF THE RANGOON T. S.

We are pleased to learn that an Anglo-Vernacular School under the sole management of the Rangoon T. S. is being started temporarily at No. 21, 49th Street, Rangoon. Brother B. Cowasjee has given a building site and playground free of rent and promised to erect a suitable building thereon and present it to the school. The Institution will, for the present, have only Infant and Primary classes, but will gradually be worked up to Middle and High School Standards. As there is to be "no straining after Grants-in-Aid, and the moral training of the pupils will have special attention," the outlook for good results is hopeful. The Branch is to be heartily congratulated on their energy and good-will in starting this most useful and exemplary work and we trust they will see to it that the school never lacks proper support.

DIARIES, CALENDARS, &c.

Our thanks are due to Messrs. Thompson & Co. for numerous diaries, memorandum books and wall calendars, all complete and serviceable; also to Messrs. Framjee Bhungara and Co., Madras, and the Sri Vani Vilas Press, Srirangam, for some beautiful pictorial wall calendars.

The very late arrival of some of the Sectional Reports in December delayed the issue of our January *Theosophist* so far beyond the usual time, that we are a little late in this issue. The March number may be expected promptly on time unless something unforeseen should happen.

Printed by THOMPSON AND CO., in the *Theosophist* Department of the "Minerva" Press, Madras, and Published for the Proprietors by the Acting Business Manager, Mr. T. SREENIVASA AYENGAR, at Adyar, Madras.

SUPPLEMENT TO THE THEOSOPHIST.

MARCH 1906.

MONTHLY FINANCIAL STATEMENT.

Receipts from 20th January to 19th February 1906.

HEAD-QUARTERS CURRENT EXPENSES ACCOUNT.

	Rs.	A.	P.
Mrs. Marie Bernard Russak ... Dues...	15	0	0
Miss Wilhelmina Renda ... " ...	15	0	0
A. M. Urquhart, Lt., R. E. A., Fees and Dues ...	18	12	0

ADYAR LIBRARY FUND.

An F. T. S. of Burma ... Donation ...	50	0	0
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T. V. CHARLU ACCOUNT.

M. Anthony, Esq., Allahabad ...	8	0	0
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CONVENTION EXPENSES ACCOUNT.

Rajkot Branch T. S. ... Donation ...	10	0	0
Tinnevely Branch T. S. ...	10	0	0
Dr. Peralté ...	55	0	0
S. C. Srinivasa Chariar, Ranipet ...	5	0	0
V. Gurunatha Row, Bellary ...	5	0	0
A. Schwarz, Esq., Colombo ...	800	0	0
Bellary Branch T. S. ...	10	0	0
G. N. Sastry Dewas ...	5	0	0
Major Lauder ...	50	0	0
Miss Harkness ...	7	0	0
Mr. Frei ...	25	0	0
Mr. and Mrs. Hill ...	30	12	0
Mrs. Gibson ...	7	0	0
Tanjore T. S. ...	22	0	0
Madanapalle T. S. ...	8	4	0
Nandalore T. S. ...	4	0	0
Alleppey T. S. ...	7	0	0
Anamalai T. S. ...	10	0	0
A. S. Vaidyanathier, Esq. ...	10	0	0
Malkalumru T. S. ...	4	0	0

	Rs.	A.	P.
Bezwada T. S.	18	0	0
Trichy T. S.	26	0	0
Hubli T. S.	20	0	0
Mysore T. S.	15	0	0
Chittore T. S.	35	0	0
Ahmedabad T. S.	10	0	0
Enangudi T. S.	10	0	0
Guntur T. S.	3	0	0
A. Ramaswamy Sastriar, Esq.	10	0	0
A Member, Trichy	2	0	0
Malegaon T. S.	5	0	0
Arni T. S.	5	0	0
Calicut T. S.	23	0	0
M. D. Shroff, Esq., Bombay	5	0	0
Tiruvalur T. S.	5	0	0
Gaya T. S.	5	0	0
Gudivada T. S.	5	0	0
Nellore T. S.	10	4	0
Kandukur T. S.	2	0	0
Mayavaram T. S.	4	0	0
Kumbakonam T. S.	10	0	0
Sivaganga T. S.	10	0	0
Dharmalaya T. S.	20	0	0
Delegates	75	0	0
Sett Dharamsee Morarjee Gokuldass	101	0	0
Messrs. G. B. Vaidya Bros.	5	0	0
N. D. Paranjpe, Bombay	5	0	0
Three Members	13	0	0
Palghat Branch T. S.	18	0	0
Madura T. S.	30	0	0
Gooty T. S.	5	0	0
Madras T. S., out of Rs. 10	5	0	0
H. K. Mehta, Esq.	3	0	0
Kurnool Branch T. S.	10	0	0
Bengal T. S.	20	0	0
Belgaum T. S.	15	0	0
Dharwar T. S.	10	0	0
Ramabrahmam, Esq.	5	0	0
G. Subbiah Chettiar, Esq.	3	0	0
V. C. Seshachariar, Esq.	7	0	0
N. Pitchai Pillay	5	0	0
Coimbatore Branch T. S.	15	0	0
Edamandal Branch T. S.	5	0	0
O. Seethapathy Row	1	0	0
Babu Prethan Lal Dhiraj Lal, Bombay	5	0	0
A Bengal member	2	8	0
Bapatla T. S.	11	0	0
J. Nagabushanam, Esq.	3	0	0
Krishgarb T. S.	4	0	0
N. Govinda Mudelliar, Esq., Bellary	25	0	0
Mr. Jayatilaka, Ceylon	7	8	0
Parsi Brothers	200	0	0

	Rs.	A.	P.
Mr. Leadbeater	21	0	0
Mr. Harvey	10	0	0
Miss and Mr. Arundale	50	0	0
Mrs. Bullen	50	0	0
Mrs. Annie Besant	10	0	0
Prodattoor Branch T. S.	10	0	0
Y. Srinivasa Row, Esq.	20	0	0
Miss Brown	15	0	0
T. V. Gopalaswamy Iyer, Esq.	10	0	0
Mrs. Higgins	10	0	0
Dr. Péralté	200	0	0
Miss Parsons	2	0	0
Miss Appel	32	0	0
J. Srinivasa Row, Esq.	5	0	0
By sale of Mess Tickets	144	12	0

W. A. ENGLISH,
Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS.

Receipts from 26th January to 20th February 1906.

			Rs.	A.	P.
Mrs. C. M. Bullen, through Mrs. N. A. Courtright	...		15	0	0
N. G. Paranjpe, Esq., Rajkot, Donation for General Fund.			20	0	0
		Food Fund	5	0	0
Mr. C. H. Little, Freeport, Illinois	...	...	300	0	0
" Fund "	"	For Damodar School Building			
	...	...	615	0	0
Rt. Hon. The Earl of Mexborough, for General Fund	...		150	0	0

WM. GLENNY KEAGEY,
Secretary and Treasurer.

THE NAME OF THE PRESIDENT'S STEAMER.

The name of the steamer in which the President-Founder's passage is booked for Southampton, which sails from Colombo on March 25th and touches at Genoa on the 12th April, is : "Prinzess Alice," not "Prinzess Luise," as erroneously reported in various private letters. Officials of the Society who are interested in the President's movements will please take note of the correction. The dates at her ports of call between Colombo and Southampton are as follow : Aden, April 1 ; Suez, April 5 ; Port Said, April 7 ; Naples, April 10 ; Genoa, April 12 ; Gibraltar April 16 ; Southampton, April 20. Letters addressed to Col. Olcott in care of the Agencies at the above ports, so as to reach them on or before the dates given, will reach him. But on the covers it should be specified that he is a "Passenger from Colombo to Southampton per N. D. L. Str. 'Prinzess Alice.'" Between April 20th and May 14th address him at 28, Albemarle St. W., London ; after that, at 59, Avenue de La Bourdonnais, Paris.

"Commentary and Annotation on *Light on the Path*," all of which proved his ripe scholarship. The death of his brother threw upon him the burden of supporting the family, and this and other heavy obligations made his declining years full of troubles. His last visit to the Library and to me was only a short time before his death and he was then looking forward to the time when he could occupy his cottage and be free from care. Poor fellow, staunch friend; my loving thoughts follow him to the plane where he now functions and from which he will watch the progress of the theosophical movement.

The following remarkable phenomenon, one of the most striking on record, and showing the high esteem in which the deceased was held by the Masters, is copied from "Old Diary Leaves," third Series, 1904, p. 63:

On the morning of the 28th, out on the lawn, before the opening of Convention, I told H. P. B. how sorry I was that the other Madras Members had allowed Judge P. Sreenivasa Row to spend so large a sum as Rs. 500 out of his own pocket towards the cost of the Convention, as I was sure he could not afford to be so generous. She reflected a moment, and then called Damodar to her from a group with whom he was talking a little way off. "Go," she said, "to the shrine and bring me a packet you will find there." He went, and within less than five minutes came hurrying back with a closed letter in his hand, addressed on the cover to "P. Sreenivasa Row." The Judge being called to us was given the packet and bidden to open it. He did so and the expression of amazement on his face was indescribable when he drew forth a very kind and affectionate letter to himself from Master K. H., thanking him for his zealous services, and giving him the notes enclosed as a help towards the Convention's expenses. The enclosure was in Government Promissory Notes to the aggregate value of Rs. 500, and on the back of each were written the initials "K. H." in blue pencil. I have given the facts exactly as they occurred, and one of the notes—for Rs. 10—I have kept as a souvenir, by the Judge's kind permission. The points to bear in mind are: that I myself had heard, but a moment before repeating it to H. P. B., about the Judge's unstinted generosity; that Damodar had gone to the shrine and returned with money within the next five minutes, that each note bore the familiar "K. H." initials; that neither H. P. B. nor Damodar had then between them one hundred, let alone five hundred rupees, and that the gift was at once reported to all the Delegates clustered over the lawn.

That it was not "fairy gold" is evident from the fact of my having one of the very notes now at Adyar, after the lapse of nearly fourteen years.

H. S. O.

MUDALIYAR HEVAVITARANA

We deeply regret to learn, from the *Madras Mail* of the 19th February, of the death, after a lingering illness, of this high minded man and pious Buddhist, the father of H. Dharmapala. He will be sorely missed by his many friends in Ceylon. His body was cremated on the 21st February in the presence of many thousands of Buddhists. His son, H. Dharmapalai, set fire to the funeral pyre. The usual ceremonies were performed by leading Bhikkus and a number of addresses were made. The deceased gentleman was one of the best and most lovable men I ever knew.

H. S. O.

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SUPPLEMENT TO THE THEOSOPHIST.

APRIL 1906.

MONTHLY FINANCIAL STATEMENT.

Receipts from 21st February to 20th March 1906.

HEAD-QUARTERS CURRENT EXPENSES ACCOUNT.

	Rs.	A.	P.
General Secretary, Indian Section T. S., Fees and Dues...	900	0	0
Einar K. With, Presidential Agent, South America, Fees and Dues £22-18-7	343	15	0
A Friend, Mylapore	3	0	0
J. Wybergh, Johannesburg (in Suspense) £26-10-0	247	8	0

CONVENTION EXPENSES ACCOUNT.

V. Gurunatha Row, Esq., Bellary	5	0	0
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ADYAR LIBRARY ACCOUNT.

An F. T. S., of Burma	50	0	0
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T. V. CHARLU'S ACCOUNT.

Secretary, Ananda Lodge T. S., Allahabad	3	0	0
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W. A. ENGLISH,
Treasurer.

OLCOTT PANCHAMA FREE SCHOOLS.

DONATIONS.

	Rs.	A.	P.
Edith A. Bowring, London, £5	75	0	0
Miss E. C. Rome, Honolulu	6	4	0
Miss Esther Keagey	30	10	0
A Friend	50	0	0
Do. Mylapore	3	0	0
G. E. Sutcliffe, Esq., Bombay	25	0	0
Krishnapuram	25	0	0
B. V. Subrayappa, Esq., Bangalore	5	0	0
Dr. J. Edal Behram	11	0	0
JOHN H. Cordes, Esq., Rhodesia	5	18	0

FOOD FUND.

Collections from Mr. A. Fullerton	45	0	0
Miss Josephine Locke, U. S. A., through Mr. Fullerton, £10-4-0	153	0	0
Mrs. Stead, Edinburgh	15	12	0
Mrs. Helen Lübke, Elberfeld	30	0	0

WM. GLENNY KEAGEY,
Secretary and Treasurer.

THE ROYALTIES AT THE CENTRAL HINDU COLLEGE.

On the 20th ultimo, T. R. H. the Prince and Princess of Wales stopped for a few moments at the Central Hindu College on their way to take tea with the Maharajah of Benares, at the Ramanagar Palace.

Grouped on the wide maidan, which belongs to the College, the boys awaited the Prince and Princess, and most conspicuous, even in this throng, was the figure of Mrs. Annie Besant, to whom the institution really owes its existence. Time did not permit of any prolonged ceremony. The Prince accepted an address, from which the following passage is extracted, as it aptly sums up the scope and basis of the College:—"In this College we seek to weld together the religion, the ethics, the philosophy of the hoary East with the science and the literature of the young and vigorous West; to give to our students all that is best in European culture with all that is wisest and noblest in Asiatic thought. We believe that we shall train up a race of men who will be loyal and useful citizens of that world-empire, over which, in the course of Divine Providence, Your Royal Highnesses will one day be called to rule." The address was enclosed in a silver model of the temple to Sarasvati, that is now rising in the College compound.

NEW BRANCHES.

INDIAN SECTION.

An authority was given on January 25th, 1906, to form a Centre of the Theosophical Society at Nawada, District Gya, to be known as the Nawada Centre of the T.S. The President is Ganga Prasad, Esq., and the Secretary, Madho Lal, Esq., Government Estate Clerk, Nawada, District Gya.

UPENDRANATH BASU,

General Secretary.

CUBAN SECTION.

A charter was issued on December 19th, 1905, to form a Branch of the Theosophical Society at Santiago de Cuba, to be known as the "Loto Blanco" Branch of the T.S. The President is Mr. Frank Arrowsmith, and the Secretary, Mr. Sixto José del Rio y Duf-four, San Basilio, baja 1, Santiago de Cuba.

JOSE' MARIA MASSÓ,

General Secretary.

OBITUARIES.

DEATH OF MISS "ETTA" MÜLLER.

News was brought recently of the death, on January 4th, of Miss Henrietta Müller, well known in India and in the West by reason of her association with various modern movements. She was, we believe, the daughter of a wealthy German merchant who made a large fortune

in Chili, where Miss Müller was born. She was among the earliest students of Girton College and, although the University did not, and still does not, grant degrees to women students, she persisted in writing "B. A., Cantab," after her name. Naturally such a woman could not fail to be prominent in the movement for the enfranchisement of her own sex. She clung to the classic principle of "no taxation without representation," and it is related that she acted upon it so far as to allow her furniture to be distrained for rates, which furniture, it is said, was afterwards secured as an historic relic by Miss Müller's old college. She was a lady of many accomplishments, of many languages, and of continually varying ideas and objects, using her wealth with great generosity, if sometimes with considerable eccentricity. In Calcutta, where she was known to a large circle, both English and Indian, she was associated with the Theosophical Society and afterwards for a time interested in the movement with which Swami Vivekananda was identified. Latterly she made her home in Washington, where she died.

Miss Müller's eccentricities were conspicuous throughout the fifteen years of her connection with our Society (1891-1906) and made it hard to get on with her without friction. Nevertheless, she was a high-minded woman and was always governed by conscientious impulses.

DEATH OF MR. P. SRINIVASA ROW.

We extremely regret to record the death at his residence in Triplicane, on the 15th February, of Dewan Bahadur P. Srinivasa Row, retired Judge of the City Civil Court. He died full of years and honor, and indeed there are few citizens held in such high public esteem and regard and with the weight of age, experience and reputation such as his. He combined great erudition with a most extensive experience of men and affairs, which, with the remarkable simplicity of his life, inspired in those who had the privilege of coming in contact with him a feeling akin to great veneration. His acute and masterly intellect impressed every one while he was a Judge, and Rai Bahadur P. Ananda Charlu happily referred to the deceased's learned judgments embodied in the High Court Reports. The late Mr. Srinivasa Row turned his hand to many things, of which literary composition was not the least important. We need scarcely refer to his well-known dramatic composition. Mr. Srinivasa Row's judicial reputation was at the highest all the time he was in the Small Cause Court and later in the City Civil Court, of which he was chosen as the first Judge and where he earned the reputation of the model Judge. But for age, failing health and growing infirmities, he should have adorned the High Court Bench. Since his retirement, Mr. Srinivasa Row was living a most abstemious life, denying himself all but the barest necessities and indulging in nothing save high thinking. He was solely engaged in the field of spiritual activity and was the centre of light and leading to a large circle of his friends and acquaintances. His death, though at the ripe old age of 73, is a great loss to the community, one of whose ornaments he was. Appropriate references to the work and worth of the deceased were made in the City Civil Court and the Small Cause Court to-day by the Bench and the Bar.

The appearance of the above notice in the Madras papers of the 16th February ultimo was the first intimation that reached me of the decease of my old friend and comrade, P. Srinivasa Row, who joined us in 1882 and for many years was a most active and useful member. His relations with the Founders were intimate and pleasant. To provide himself a retreat when he should have to retire from Government service he built a cottage within our compound which still stands and was occupied during the late Convention. Besides numerous articles for the *Theosophist*, he contributed to our literature "An Epitome of Aryan Morals," a "Dwaita Catechism," and a

RECEPTION TO COLONEL OLCOTT.*

Colonel Olcott received a reception from Buddhists at the Ananda College in Borella, at 5 P.M. (19th March). The College hall was suitably decorated for the occasion, and was filled with an enthusiastic gathering of Buddhists—pupils of the College, their parents and supporters, and others.*

Mr. D. B. Jayatilleka, offered a welcome to Colonel Olcott on behalf of the boys of the College. The Colonel, he said, was bound to receive a hearty welcome at any Buddhist meeting in the Island, especially owing to certain circumstances which had occurred during the past few weeks.

F. Cooray, a senior boy of the College, then stepped forward and read the following address:—

To Col. H. S. Olcott, President-Founder, Theosophical Society.

Dear Sir,—We the masters and the present and past students of Ananda College beg to offer you a hearty and respectful welcome on this occasion.

Very few of us can remember the time when you first arrived in Ceylon, but we know since then, you have been the true friend of the Ceylon Buddhists. It was you who initiated, twenty-five years ago, the Buddhist educational movement to which they owe the existence of this College as well as the sister institutions in other parts of the Island. It was your colleague, Mr. Leadbeater, who started this school and supervised its work for several years. After his departure it passed into the charge of Mr. A. E. Buultjens, B.A., whose splendid work of nearly ten years brought it into prominence.

And now, after we have proved ourselves worthy of encouragement, you have once again come forward and given us such invaluable help as will carry the work of Buddhist education onwards and enable the College to achieve, in future, greater success than in the past.

For all you have done in the interests of Buddhism in general, and of this College in particular, we offer you, the friend of the Ceylon Buddhists, our heartfelt thanks, and trust that by the blessings of the Triple Gem, you may be spared for many more years of usefulness and activity.

Col. Olcott in replying to the address, spoke for fully one hour. He thanked his Buddhist friends for their enthusiastic welcome and said, "I am so intimately connected with this College that it is almost like a relationship between a father and a child (hear, hear,) although I was not the founder of it. It is now 25 years since I began to work for Buddhism in this Island and the success of this and the other educational institutions in the Island is due to the self-sacrifice, the courageous persistence, in spite of difficulties, and the unselfish devotion to religion which have been shown. I make no claim to the success of the educational movement, beyond the fact that I have always sat behind it, to counsel, encourage and help, as far as I could. But this is

ESSENTIALLY A WORK OF THE SINHALESE."

* * * * *

"It takes a large sum of money to establish 300 schools in Ceylon, and to support them until the Government gives its grant-in-aid—a large sum of money. We have not raised that money in a lump. No rich man has come forward as they do in the United States to give an immense sum to endow a movement of this kind, or of individual Colleges, but the money has been given by the people at large—they who are poor and who have hardly half-a-dozen men among them who might be called rich.

They deny themselves sometimes even their food so as to give money to buy materials to put up school-houses and to pay the teachers. I say we owe a great debt of gratitude to those of us who love Buddhism and wish it to prosper—to those poor Sinhalese people. I am never tired of paying this tribute to them in whatever part of the world I may be.

The most perfectly educated people in the world are the Japanese. The Government, in my opinion, is the most enlightened that I know. If there is a young man of talent, there is no fear that he will not have an opportunity of showing his talent. The Government takes him out of the School or College where he is, finds out the bent of his mind, and provides him with the facilities of showing what he has in him. They send their young men to the Western countries to study the arts and sciences—among other things,

* We are indebted to the *Ceylon Independent* and the *Ceylon Standard* for these gleanings.

the art of war. And we have just seen in the result of the recent war with Russia to what splendour they have carried that art of war. The history of no warfare contains more glorious pages of history, snatched under difficulties, than the records of the late war of Japan. Now, as you know, I went with a message of love from the people of Ceylon to the people of Japan in 1889. I travelled all over that empire and was brought into contact with all the public men, and had an opportunity of seeing the intelligence of the people and the general policy of their management, and so, I say that I think the Government of Japan has shown itself superior to that of any other nation in the policy that they have adopted for educating the people at large and for bringing out and developing special talent in the case of individuals. We have nothing of that kind here, nothing of that kind in India. If a boy in India who has any talent for Technical occupation goes to school, he may go abroad, take a course at some Western College or School of Technology and come back, but no company with capital is ready to take him over and give him a high salary and a responsible position. He has to win his own way."

At the close of the Colonel's remarks Mr. D. B. Jayatilleka and Mr. A. K. Mirando addressed the gathering in Sinhalese, after which the proceedings terminated.

PRIZE-GIVING AT A BUDDHIST ENGLISH SCHOOL
IN COTTA.

The first prize-giving of this grant-in-aid school was held on the evening of the 18th March at the school premises in the presence of a large and representative gathering. The meeting was presided over by Col. H. S. Olcott, P.T.S. The above institution was organised in 1903 and was latterly taken up by the Colombo T.S. In the Government examination recently held, about 90 per cent. of the students who presented themselves were successful. The proceedings commenced with the reading of an illuminated address to the Colonel, which had been neatly got up by the *Ceylon Standard*, after which the report of the school was read by the head master, and was a very satisfactory one. The prizes to the successful students were then distributed by the Colonel, which being over, he gave his presidential address, and in the course of his speech, impressed on the minds of those present the great importance of giving the youth of the Colony a good education which, he said, ought to comprise religious education as well; that, according to Buddhism, aiding the advancement of education is as meritorious an act as the building of shrines and dagobas, that its effects would be very far-reaching, inasmuch as it would, in an out-station like Cotta, go to alleviate the condition of the villagers, and also help to diminish crime that is otherwise likely to prevail. He appealed both to the priesthood and the laity to be self-denying in the furtherance of education.

The speaker alluded to the fact that the school-room had been built with the leave of the incumbent of the Cotta Temple, on temple premises, and that the school could not have secured the success it has achieved if not for the co-operation of the priests who had so kindly consented to be the chief religious instructors of the school, and that the above facts bore ample testimony to the good work done by the priesthood. Speeches were also made by others, after which light refreshments were served.

THE INTERNATIONAL CONGRESS.

M. Bernard reports that the preparations for the International Congress are being pushed forward with all possible zeal and it is to be

hoped that the success of the meeting will equal that of the previous two years. Assuredly the gentlemen who have the matter in hand will spare no exertions to make it so. My programme remains the same as before, and I shall get to Paris on or before the 15th May.

O.

DEATH OF MR. PAUL TOURNIEL.

The General Secretary of the French Section sends me the painful news of the death of M. Tourniel, our oldest colleague in the French Section, at the age of 77 years.

As Dr. Pascal truly says in an obituary notice which he circulated, the younger generation have had but little chance to know the great merits and noble character of the deceased, for so great was his modesty of character, and true humility, that he shrank from making himself prominent at meetings and among strangers, but where his services were needed he gave them unstintedly and always with such an evidence of devotion as to earn for him the respect of all his associates. He was particularly devoted, active and generous for the Theosophical cause from 1890 to 1897, a period of great difficulty, full of obstacles to the planting of the seeds of Theosophy in France. He was then Treasurer of the group which ultimately became the French Section. Its headquarters were at No. 30, Boulevard St. Michel, in the apartments of our well-known French writer, "Amaravella," who was the President. It is within my personal recollection that at that time, without the generosity of M. Tourniel neither the family of the gentleman in question would have had a home nor the nascent movement a nucleating centre. Between M. Tourniel and the writer there was a tie of strong friendship and on every possible occasion the latter received from him ample proofs of his generous interest and personal regard. To the devoted daughter who mourns his loss, our united sympathies are due. By his special order his remains were cremated.

H. S. O.

COLONEL OLCOTT AT GALLE.

The Colonel, accompanied by Mr. Jayatilleka, arrived at Galle on the 20th March, by the morning train, and was welcomed by the members of the Galle Branch at the station. He then drove to Mahinda College, and after breakfast with the Principal, addressed the boys, who received him with great enthusiasm. A meeting of the Society followed and in the afternoon the Colonel was driven to Unnewattona by his old friend and host, Mr. Thomas Amarasuriya, at whose house he was to stay for a day or two.

Colonel Olcott appeared to be in robust health and buoyant spirits, with 'his natural vigour unabated,' and showed this by shortly afterwards returning to Galle, where he gave a long address to the Sinhalese Branch of the Galle Total Abstinence Society at Mahinda College, where some 300 Sinhalese were assembled. A large number took the pledge of abstinence from alcohol, and Rev. Simon de Silva, a Wesleyan Native Minister, in an eloquent speech, thanked Colonel Olcott for his continuous support of the temperance movement, and declared it as

his conviction that Colonel Olcott had always had the real interests of the Sinhalese nation at heart, apart from all distinction of creed, caste or colour. Mr. Jayatilleka also moved the company to enthusiasm by an eloquent speech in which he urged the Sinhalese to unite in common interests and stir up a spirit of nationality.

Next day was an arduous one, as five speeches at far distant spots were to be delivered. Starting at 7.30 in the morning, the Colonel was driven first to Dangedara North, where he spoke to the children and their parents at the Buddhist school, urging the extension of buildings and united action. Then to Dangedara South, where a similar function was carried out: next to the Galle Fort, for the signing of a deed of Trustees, and back again to Unnewattona for breakfast. The afternoon's work was to go six miles to three separate Buddhist schools, viz., Mihiripauna, Halavaduwe, and Katukarunda, at each of which the Colonel met with a hearty welcome and spoke at length with unabated energy, his interpreter beginning to show signs of fatigue. Towards sunset, he returned to Unnewattona and, at the time of writing this, (Thursday) is on his way by train to Matara, 20 miles south, where he is to give away the prizes at the Buddhist School. The programme for the evening is, return to Galle and visit the Wijayawanda vihare, where the priests will recite *pirith* for the Colonel's welfare, after which he will lecture on Religion. Early on Friday morning he is to return to Colombo, where he still has a stiff programme to go through before sailing for Europe on Sunday morning. From all this it will be seen that Colonel Olcott is working away at the task laid upon him by his Masters, with the same unwearying energy and affection as when he started on his arduous mission more than thirty years ago.

F. L. W.

NEW BRANCHES.

SCANDINAVIAN SECTION.

A charter was issued on February 3rd, 1906, to form a Branch of the Theosophical Society at Helsingborg, Sweden, to be known as the Helsingborg Lodge of the T. S.: President, Mr. August A. Södergren; Secretary, Mr. Gundborg Rahm, Droffninggatan 80, Helsingborg, Sweden.

ARVID KNÖS,
General Secretary.

AUSTRALASIAN SECTION.*

A charter was issued on 19th September 1905, to form a Branch of the Theosophical Society at Bendigo, Victoria, to be known as the Bendigo Branch of the T. S.: President, Mr. Edgar Williams; Secretary, Mr. John Dyer, "Keil," Mount Korong Rd., Bendigo, Victoria.

W. G. JOHN,
General Secretary.

* Notified the formation of the Branch lately.

so natural and so adapted to each individual child that the little ones never realise that they are accomplishing a task."

The foregoing paragraphs, gleaned from a letter by a correspondent of the *Madras Mail*, show that much interest is being awakened in the Kindergarten methods which have been introduced in the Olcott Panchama Free Schools, under the able superintendence of Mrs. Court-right. Many, from city and country, who are interested in education, visit these schools to acquaint themselves with the methods in use; and applications are received from places far distant, for particulars on this subject; but these processes must be witnessed to be fully appreciated; for no pen can depict the eager interest manifested by these little pupils, in their action songs, conversations and numerous games, which serve to call forth their powers and fit them for the duties of life.

THE BLAVATSKY LODGE, BOMBAY.

From a notice of the Annual General Meeting of this Lodge we gather that there is a movement on foot to register the Lodge under Act XXI. of 1860, and "that the Managing Committee be requested to take the necessary steps for that purpose." This Lodge is in a thriving condition, and contains 158 voting members, of whom 100 are Parsis, 49 are Hindus, 4 are Mahomedans, 4 are Europeans and one is a Jew: 13 Parsi ladies and 1 Hindu lady are members of the Lodge. This speaks well for the eclectic character of Theosophy. We wish the Lodge continued success in all good works.

THEOSOPHY IN SOUTH AMERICA.

The Presidential Agent in South America reports that the movement there is of very slow growth, and it is in the meantime quite impossible to think of forming a Section. For one thing the Branches are too widely scattered over a vast continent. In some cases interest has been killed by the scandalous behaviour of people claiming to be theosophists. But for the most part the movement has been weakened by the R. C. clergy, who find it inconvenient. This is especially the case in Chili and Peru, where the Branches are now dormant, crushed by clerical influence. This intolerant influence, strangely enough, is more marked among the better educated and higher social class.

But there are one or two Branches still strong and active, and their influence may yet revive the interest; the magazine *La Verdad* will also help to awaken enquiry and freedom of thought.

Printed by THOMPSON AND Co., in the Theosophist Department of the "*Minerva*" Press, Madras, and Published for the Proprietors by the Acting Business Manager, Mr. T. SREENIVASA AYENGAR, at Adyar, Madras.

SUPPLEMENT TO THE THEOSOPHIST.

MAY 1906.

MONTHLY FINANCIAL STATEMENT.

Receipts from 21st March to 20th April, 1906.

HEAD-QUARTERS CURRENT EXPENSES ACCOUNT.

	Rs.	A.	P.
Miss M. Clifford, London, Entrance Fees and Dues, £1-5-0.	18	12	0
Mrs. Russak, Entrance Fees, £0-5-0 ...	...	...	3 12 0
Miss Renda, " £0-5-0 ...	...	...	3 12 0
General Secretary, American Section, T.S., Fees and Dues for 6 months, £88-8-1...	...	...	1,322 5 0
M. O' Brien, Esq., New York, U. S. A., Dues, £1	...	15	0 0
General Secretary, Indian Section, T. S., Fees and Dues	...	100	0 0

CONVENTION EXPENSES ACCOUNT.

Babu Ishvari Prasad Saib, Hoshangabad	...	...	20 0 0
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ADYAR LIBRARY FUND.

An F. T. S. of Burma, Donation	...	...	50 0 0
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SUSPENSE ACCOUNT.

J. M. Peterson, Esq., W. Australia, £1-8-0	...	...	17 0 0
F. A. Brown, Esq., S. Australia, £5	...	...	75 0 0

W. A. ENGLISH,
Treasurer, T. S.

OLCOTT PANCHAMA FREE SCHOOLS.

Krishnarpanam, Donation	...	...	5 0 0
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WM. GLENNY KEAGEY,
Secretary and Treasurer.

CIRCARS THEOSOPHICAL FEDERATION.

[BY TELEGRAM TO THE "MADRAS MAIL."]

COCANADA, 14th April.—The Circars Theosophical Federation met again this evening. Mr. Venkatarayudu read the Report of the local branch giving an account of the religious examinations held. The President, Mr. Srinivasa Iyengar, distributed prizes to the students, and gave an instructive address on the aims of the Theosophical Society. Mr. N. Subba Row spoke on the necessity of imparting religious instruction in Schools and Colleges. Messrs. Narasimmiah and Chendrasakharam, of Vizagapatam College, followed him. Mr. Jagannathia, of Bellary, next lectured on Madame Blavatsky.

16th April.—The Federation assembled again yesterday morning. Mr. Nanjundappa of Cuddapah, addressed the meeting on "The Mind and its Powers." Mr. Gopalaswamy Iyer, Deputy Collector, lectured on the "Three Paths." Mr. Seshachela Row addressed the meeting on "Bhakti." There was a business meeting in the evening and a Conversazione for two hours. Then Mr. Narasimham, Deputy Collector, spoke on "Bhakti." Mr. Chandrasekhara Iyer spoke on "The Bearings of Recent Scientific Discoveries on Theosophical Ideas;" and Mr. Vydianath Iyer, of Rajahmundry College, on "Hinduism and Theosophy." The President addressed the meeting on "The Common Basis of Hindu Philosophical Thought." Messrs. Narasimiah and Gopalasamy Iyer thanked the President, the speakers, the local Theosophical Branch Federation Committee, and Mr. Subba Row, who exhorted the local College Council to impart religious instruction, and suggested the establishment of another College on Hindu and national lines, offering one-tenth of the fund. He then thanked the Committee, and the Secretary garlanded the President and thanked him. The next Federation meets at Vizagapatam.

[In our next issue we hope to publish brief reports of the recent Federation meeting at Mangalore. Ed. Note.]

THE TAMIL DISTRICTS THEOSOPHICAL FEDERATION.

The meetings of the Federation this year held on the 14th and 15th instant in the Hall of the Hindu College, Tinnevely Bridge, under the auspices of the Tinnevely and Palamcottah Branches, constituted its fourth session. The meetings were characterised by enthusiasm and earnestness, and the members present strove to realize the lofty functions of the Theosophical movement with reference to the progress

of humanity as a whole and to our country. 68 delegates from outside stations were present and 22 Branches represented. Bro. T. Sadaswier, Chief Judge, Travancore High Court, presided. The programme of work done is as follows:—

Saturday morning, 14th April, 1906:—

(1) President's address; (2) Address by Bro. V. Ramachandra Aiyar (Madura), on "Brahmacharya" (in Tamil); (3) Address by Bro. V. Ramachandra Naidu (Enangudi) on "The power of thought" (in Tamil).

Afternoon:—Discussion of some points in the 1st lecture in the "Pedigree of Man" by Mrs. Besant; (1) Address by Bro. Nallaswami Pillai (Salem), on "Four Paths;" (2) Address by Bro. S. N. Ramaswami Aiyar (Coimbatore), on "Jivatma;" (3) Address by Bro. Kallianarama Aiyar (Kottayam), on "the Duties of a Theosophist."

Evening:—Magic Lantern Exhibition by Bro. P. Narayana Aiyar (Madura) with slides—relating to Science and Theosophy.

Sunday Morning, 15th April 1906:—

(1) Address by Bro. P. K. Padmanabha Sastryal (Quilon), on "Bhakti;" (2) Address by Bro. C. R. Srinivasa Ayangar (Kumbakonum), on the "Unification of the three schools of Theosophy;" (3) Address by Bro. G. Ramachandra Aiyar (Tinnevely Bridge), on "What is Mâyâ?"

Afternoon:—(1) Address by Bro. S. A. Krishnaswami Aiyer (Tuticorin), on "To whom is God Near, to whom is God Far?" (2) Address by Bro. Nellappa Sastryal (Tinnevely Bridge), on "The Soul and its Wanderings;" (3) Address by Pandit Ramaswami Sastryal (Trivandram), on "The Past Civilization of India" (in Tamil); (4) Address by Bro. A. Rangaswami Aiyer (Madura), on "The Influence of Theosophy on Indian National Progress."

The lectures were earnest, instructive, and interesting.

Evening:—Harikatha, by Bro. C. R. Srinivasa Ayangar (Kumbakonum), "Kuchelogâkyanam." The following Resolutions were passed, at the business meeting of the Federation held on the 15th:—

(1) *Resolved*,—that each delegate do pay a fee of one rupee to the branch or branches inviting the Federation, before recognition as a delegate, this rule to come into force from and including the occasion of the next Federation meetings.

(2) *Resolved*,—that Bro. P. Narayana Aiyer be the President, and Bro. A. Rangaswami Aiyer, the Secretary of the Federation for the next year.

(3) *Resolved*,—that the invitation of the Coimbatore Branch for the next year's meetings to be held at Coimbatore, be accepted with thanks.

CUBAN SECTION.

A charter was issued on 8rd January 1906, to form a Branch of the Theosophical Society at Santiago de Cuba, to be known as the "Estrella de Luz" Branch of the T. S.: President, Mrs. Juana Estrada; Secretary, Miss Isabel Martinez Avila, Calvario baja 20, Santiago de Cuba.

J. M. MASSÖ,
General Secretary.

INTERVIEW WITH COLONEL H. S. OLCOTT, P. T. S.*

Colonel H. S. Olcott, P.T.S., arrived in Colombo from India, March 17th, on his way to attend and preside at the Annual Congress of the Society to be held in Paris shortly, and a representative of the *Ceylon Independent* took the opportunity of interviewing him on matters concerning the Society which have been brought forward recently.

Our representative referred to an impression that had been given currency to, locally, that the Theosophical Society was a Buddhist institution. This was proved false by referring to the Constitution and Objects of the Society which was shown to have no sectarian character.

The Colonel instanced the case of Ceylon where groups of Buddhists were working solely for Buddhism, while in other countries the Society had branches that were composed of the followers of the religions of those countries—In India of Hinduism and Zoroastrianism, and in Europe, throughout Christendom, of Christians. He said that since 1876 he had been a declared Buddhist.

"But I never had in me the least spirit of intolerance," he continued. "While I found Buddhism the best suited to my own wants I was quite ready to concede to everybody else the right to choose his own religion according to his own particular wants. The Theosophical Society was formed upon the eclectic basis of individual freedom, and absolute tolerance. The motto: 'There is no religion higher than truth' was adopted purposely to express the eclectic character of the Society."

Speaking of the leaders of the Society, Madame Blavatsky, who was co-founder of the Society, the Colonel mentioned, was a Buddhist; and Mr. Leadbeater, formerly an English Clergyman, became a Buddhist and took the five precepts from the High Priest Sumangala at Colombo in 1884. Mr. Mead of London, one of the chief members of the Society and a great Grecian scholar who had contributed a number of very learned books on Christian Origins, had never associated himself with any particular sect, but might more properly be classed as agnostic. Mr. Fullerton of New York, also a clergyman, became a leader of the Theosophical movement in the United States. Then they had among the Zoroastrians of Bombay a number of the most learned and influential Parsees, members of the Society; and they had also learned Mahomedans and Jewish Rabbis; leaders of the Sikhs, and, in fact, representatives of all the world's chief faiths. All of them were equally attached and devoted to the Society, regarding it as the best interpreter of their respective religions. "They write our books, contribute to our magazines (of which we have more than 30 in different languages) and are active in our local branches," said the Colonel. He showed that at the present time there were some 579 branches of the Society in the world, and added: "It will thus be seen that these figures show the absolute falsity of calling this purely a Buddhist Society."

"At the same time," continued Colonel Olcott, "as I am a Buddhist I have done my best as far as I am personally concerned to promote the interests of Buddhism." He recapitulated the work he had done since 1880 when he began in Ceylon the Buddhist educational movement, and with the devotion, self-sacrifice and pertinacity of Buddhist gentlemen associated with him, 35,000 children had been gathered into Buddhist schools.†

"That work, he said, was not claimed as the work of the Theosophical Society proper, but of its local branches and members. Colonel Olcott next described his visit on special invitation of the Young Men's Buddhist Association of Japan, to that country in 1889, and the great revival which followed.

* Gleaned from the *Ceylon Independent*.

† [About 64,000, we think.]

"What I have been doing for Buddhism Mrs. Besant has been doing for Hinduism throughout India," continued Colonel Olcott. She came into our Society in 1889,—14 years after its foundation—and her first visit to the East was made in the winter of 1902-1903. The Society was brought to India by Madame Blavatsky and myself in February 1879 and in the interim I had travelled all over India several times, lecturing to the Hindus on the scientific basis of their religion and stimulating them to revive the study of Sanskrit literature and Eastern Philosophy. But I never pretended to be a Hindu and always made it known that I was a Buddhist although not a sectarian in the least degree."

INCAPACITY OF SMALL-MINDED PERSONS.

"It is the incapacity of certain small-minded persons," continued Colonel Olcott, "which makes the class of religious bigots—people who cannot look over the fence which they have built around their consciences and cannot understand that anybody else should be free from bigotry and sectarianism. That such wretched controversial dwarfs should say that the Theosophical Society and its leaders are time-servers, hypocrites, many-faced persons, was only natural. Knowing the futility of wasting time on such ignorant critics I have almost invariably adopted the policy of silence, leaving the Truth itself to work its own way throughout the world, knowing full well that no conspiracies whatever can stop its progress or prevent its ultimate triumph." Since the insinuation has been thrown out that the leaders of the Theosophical Society have made money out of it, it is permissible for me to say that besides giving their entire services without pay, to the Society, the two founders have contributed out of their private resources the very considerable sum of money of—say half a lakh of rupees. Madame Blavatsky died a poor woman and in latest act before starting on the present tour was to make over to the Society, by dead gift, all my small estate, real and personal; and so far as I know, no leader in the Society has received any valuable gift for his, or her own private use. I do not know what better proof a person can give of sincerity than his willingness to forego all the comforts and benefits derivable from wealthy connections, to take upon himself all the odium of slanders and misrepresentations flung at him by hostile critics either in ignorance or malice and to work not for his own reward but that of doing some good to his neighbour."

"UP-TO-DATE PRIMARY TEACHING."*

"WHAT IS DONE IN MADRAS."

"One of the most important signs of the times is the active interest which is now being shown in Primary Education, and one of the most practical illustrations of this is the work which is being done by the Council of Native Education in the holding of meetings, on Saturday afternoons, for Primary School teachers. It was under its auspices, in the Christian College, on the afternoon of the 17th February the President of the Council, the Hon'ble Sir S. Subramania Iyer, K.C.I.E., presiding, that Mrs. Courtright gave a demonstration with teachers and infant children from the Olcott Panchama Free Schools, of some of the methods used in teaching the Kindergarten Standard in her schools. The secret of the success of true Kindergarten methods of teaching lies in so arranging and varying the work through which the teacher leads his class, that the children think they are at play, and they go at it with a zest and enthusiasm that make it ten times more effective in awakening their young minds and making them responsive to what is thus taught them in the guise of amusement. The first practical essential for carrying out such a method of teaching is, naturally, that the teacher should cultivate that bright, cheerful and sympathetic manner which makes the children want to come to him and to talk to him when he speaks or smiles. This, with the ability to make work appear to be play, and yet to keep play, in its ultimate results as, or more, instructive than if it had been 'work,' makes the successful Kindergarten teacher, and, indeed, Primary teacher, too—for this principle of teaching, with modifications to suit the age of the pupils, should be carried through all the Primary standards at least.

For 'Kindergarten' is not something that can be tacked on to the conventional school curriculum of classes as a compulsory or optional subject, as could clay-modelling or drawing. Kindergarten is not a subject of study for pupils, though it ought to be for every teacher. The Kindergarten is the place where children are studied by their teachers and led to unfold their power of brain and body, as well as to acquire knowledge by methods

* From the *Madras Mail* of 2nd March, 1906,

The arrangements made by the Tinnevely and Palamcottah Branches for the accommodation and comfort of the delegates left nothing to be desired. The public of Tinnevely took a lively interest in the proceedings of the meetings. The session was marked by earnestness and devotion to the cause of Theosophy, and it was in every way an improvement on its predecessors. It can be truly said that the movement has been strengthened by these meetings, the members have been stimulated to more earnest endeavours, the bond of unity amongst Theosophical workers in the Tamil Districts has received added strength, and Theosophy as a practical force for good, has been brought once again to the notice of the public. This year's session being the fourth annual one has lifted the movement from its experimental stage, and the Federation of the T. S. branches in Tamil Districts has become a permanent institution giving a sense of unity to them, in whose meetings, notes of work done in the past may be compared, and new work planned, and old workers may co-operate in the spread of Theosophy, and new workers may be welcomed.

A. RANGASWAMI AIYAR,
Secretary.

THE EUROPEAN T. S. CONGRESS.

As previously stated, the Third Annual Congress of the European Sections of the Theosophical Society will be held in Paris on the 3rd, 4th and 5th of June next. Colonel Olcott is announced to preside. In addition to the discussions, addresses and presentation of papers, there are to be some attractive musical features and an art exhibition.

Those who desire further particulars should apply to Miss M. Weyer, 59, Avenue de la Bourdonnais, Paris; or, send a half-anna stamp to the *Theosophist* office for pamphlet giving full information.

We trust this assembly will give a marked impetus to the cause of Theosophy in France.

NEW BRANCHES.

AMERICAN SECTION.

On March 10th, 1906, a charter was issued to the Long Beach T. S., Long Beach, Calif., with eleven charter members. The President is Mr. George W. Lowe; the Secretary is Mr. Frank B. Collins,

P. O. Box 198. There are now seventy-two Branches in the American Section.

ALEXANDER FULLERTON,
General Secretary.

AUSTRALASIAN SECTION.

A charter was issued on February 15th, 1906, to form a Branch of the Theosophical Society at 88, Collins Street, Melbourne, to be known as the Eastern Hill Branch of the T. S. : President, Dr. E. A. Cook; Secretary, Mr. I. B. McConkey, 87, Queen Street, Melbourne, Victoria.

W. G. JOHN,
General Secretary.

NEW ZEALAND SECTION.

A charter was issued on February 9th, 1906, to form a Branch of the Theosophical Society at Invercargill, to be known as the Invercargill Branch of the T. S.

BRITISH SECTION.

The Clifton Branch of Clifton, Bristol, dissolved on February 22nd, 1906, and has returned its charter.

KATE SPINK,
General Secretary.

BOOKS FOR THE ADYAR LIBRARY.

The Adyar Library is much indebted to the Rangir Pratap T.S., Jammu (Kashmir), for the magnificent present of Professor Fausbøll's Jataka edition (seven volumes) and Professor Oldenberg's edition of the "Vinaya Pitakam" (five volumes). Just now have also arrived, on order, the books of the Pali Text Society published in 1896, 1899, 1902, 1903, 1904 and 1905, and the missing numbers of the "Journal of the Pali Text Society" (the last of which contains an article on Nirvana by the Director of the Adyar Library), so that, except four volumes, which likewise have already been ordered, our collection of Pali texts published in Europe is now complete.

Remember White Lotus Day, 8th May.

Printed by THOMPSON AND Co., in the *Theosophist* Department of the "Minerva" Press, Madras, and Published for the Proprietors by the Acting Business Manager, Mr. T. SREENIVASA AYENGAR, at Adyar, Madras.

OLD DIARY LEAVES.

THE TRUE HISTORY OF THE THEOSOPHICAL SOCIETY,
BY COL. H. S. OLCOTT.

Vol. I.—Cloth, Rs. 3-12 ; Paper Cover, Rs. 2-8.

Vol. II.—Cloth, Rs. 4-8 ; Paper Cover, Rs. 3-0.

Vol. III.—Cloth, Rs. 4-8 ; Paper Cover, Rs. 3-0.

SPECIAL ANNOUNCEMENT

TO SUBSCRIBERS AND OTHER FRIENDS OF THE "THEOSOPHIST"

With the present Vol. the *THEOSOPHIST* begins its 27th year.
The subscription price to Foreign subscribers is reduced

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It is printed on heavier paper, with larger pages and from new and larger type which has been specially cast for our exclusive use, and its contents are increased from nine printer's forms to eleven forms of eight pages each.

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or	3 dollars.	Do.	24c.
or	15 francs.	F.C.	1-25.
or	12 marks.	M.	1-0.

Indian subscription, Rs. 8, as heretofore.

Unexpired foreign subscriptions at the old rates will be extended for as many whole months as the difference between the new rate and the old one will cover.

Our Agents will also book Foreign subscriptions at the new rate.

The Convention Lectures of 1905, are now in the Press.
ORDERS MAY NOW BE REGISTERED.

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SUPPLEMENT TO THE THEOSOPHIST.

JUNE 1906.

MONTHLY FINANCIAL STATEMENT.

From 21st April, to 21st May, 1906.

HEAD-QUARTERS CURRENT EXPENSES ACCOUNT.

	Rs.	a.	p.
General Secretary, British Section, T. S., London, fees and dues for one year £110 ...	1,650	0	0

CONVENTION EXPENSES ACCOUNT.

Secretary, Palamcottah Branch, T. S.	...	10	0	0
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ADYAR LIBRARY FUND.

An F. T. S. of Burma, Donation	...	50	0	0
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W. A. ENGLISH,
Treasurer, T. S.

OLCOTT PANCHAMA FREE SCHOOLS.

Secretary, Dewas Branch, T. S.	...	...	...	Rs.	a.	p.
				10	0	0

WM. GLENNY KEAGEY,
Secretary and Treasurer.

NEW BRANCH.

NEW ZEALAND.

A Branch was formed at Invercargill, the President of which is Mr. John J. Zimmer, and the Secretary is Mr. O. G. Goldsmith, Box 10, Invercargill.

C. W. SANDERS,
General Secretary.

hatred, and the exercise of benevolence towards all creatures of God. These are the great teachings of Theosophy, which H. P. B. tried to spread far and wide.

Brothers, on this auspicious full-moon night of Bysakh, what can be more pleasing and inspiring to us, Theosophists, than the thought that our revered and beloved Teacher, H. P. B., is still amongst us in another form? What better way is there to honour her memory than by following her teachings? For myself, I feel sanguine that a new spiritual era is about to dawn upon the world—an era in which occult science will take the place of modern science, and in which the high Initiates, who are now hiding from the world, because of our transgressions, will make themselves again visible to mankind, revealing greater and still greater truths to them day by day. The triumph of Theosophy will soon be established, and H. P. B., as its first apostle, will be recognised as one of the greatest benefactors of mankind.

Brothers, H. P. B., is still with us. She is here in her spirit, and the day is near when her life and work will be completely vindicated before the world. That day will herald the birth of a new age—the millennium of which philosophers have dreamt and poets have sung.

SOUTH CANARA THEOSOPHICAL FEDERATION.

The second sitting of the South Canara Theosophical Federation was held on the 14th and 15th Instant (Easter Holidays) in the Bhuvauendra Hall of the Canara High School, Mangalore, under the Presidency of Mr. S. Venkatsubba Rau, B.A., B.L., District Munsiff, Karkul. The hall was tastefully decorated with flags, bunting, evergreens, and appropriate mottoes, and on each day there was a large audience consisting of the men of light and leading of the several classes of Hindus then present in the town. The proceedings opened at 8-30 in the morning on the 14th, with a welcome address by Mr. K. Shama Rau, District Court Sheristadar, and President of the Local Branch, who in an appropriate speech welcomed all the T. S. Members and sympathisers that had come from the different Branches in the District; Mr. P. N. Bhandarkar, B.A., then proposed the President-elect to the chair. After an appropriate inaugural speech from the chair, Mr. A. K. Sitarama Shastri, Theosophical Branch Inspector, delivered his lecture on "Devotion and its Value," which was much appreciated. Then came a brief but clear discourse by Mr. B. Sadasiva Rau, B.A., Pleader, who is a member of the Udipi Branch, on "Reincarnation." In the afternoon there was a branch meeting for the members alone, between 3-30 and 4 P.M. Then came an essay on "Theosophy and Modern Science," by Mr. A. Devappa Punja, B.A., B.L. (Tahsildar, Udipi), which was read by Mr. Mahabala Hegde, B.A., owing to Mr. Punja's unavoidable absence on account of ill-health. This was followed by a conversazione for half an hour when Mr. Shastri solved some of the questions proposed to him by the audience. Then as the last item in the programme of the day, came an impressive discourse in Canarese on "Theosophy," by Mr. K. Luxuman Pai (Pleader and Secretary of the Karkul Branch T.S.).

Next day, again, the first item in the programme was an interesting lecture by Mr. Shastriar, on "The Building of Character" which was followed by a thoughtful and popular essay on "Theosophy and its influence on Man," by Mr. Venkatesh Prabhu, B.A., of the Udipi Branch. In the afternoon there was a scholarly lecture in Canarese by Mr. A. Raghayendra Rau, Pleader, on "Dharma." This being over,

There was a very interesting and concluding speech from the chair. Mr. A. Subba Row, B.A., B.L., the permanent Federation President, referred briefly, in clear and eulogistic terms, to the purity of mind, stainless life, and the praiseworthy intelligence and sympathy of the President of the sitting (Mr. Venkatsubba Rau).

The meeting closed with a vote of thanks to the chairman, to the Authorities of the High School and to the Local Branch.

Throughout the proceedings perfect harmony and good-will prevailed, and the interest evinced by the audience showed that the Mangalore public is gradually coming to recognise the importance of the spread of Theosophy. At the close a group photo was taken.

Secretary.

THE NORTHERN DISTRICTS THEOSOPHICAL FEDERATION.

In order to stay the swelling tide of materialism—the result of imbibing the materialistic ideas of the West, without the necessary training in the religion and philosophy of the East—which was specially noticeable in Rajamundry and Cocanada, in the Godavari District, and also to awaken the somewhat dormant Theosophical activities; it was decided to hold a series of Federation meetings in the latter place; the first Federation gathering in this District having been held about three years ago in Vizagapatam.*

The federation was held on the 14th and 15th April 1906 in the premises of the local Hindu College in Cocanada. Ten Branches were represented and twenty-seven delegates attended from the Branches outside, besides the local members. The delegates were comfortably lodged in the bungalow of the Zemindar of Polavaram.

The proceedings of the Federation were opened at 7 A.M., on the 14th April 1906, by Mr. K. Perrazu Pantulu, the President of the local Branch, who welcomed the delegates in a well-written speech. Brother, P. T. Sreenivasa Iyengar, the Principal of the Hindu College, Vizagapatam, was then elected President of the Federation.

The Federation of the Branches in the Northern Districts including the new District of Guntur was then organised and Brother P. T. Sreenivasa Iyengar was appointed its permanent Secretary. The morning session was thus brought to a close. At 4 P.M., Brother Sreenivasa Iyengar delivered his Presidential address explaining the three main objects of the T. S. Brother N. Subba Rao Pantulu, to whom the credit of bringing about the sittings of this Federation is mainly due, then spoke on the supreme necessity of imparting religious education in Schools and Colleges, the absence of which in the curriculum of present studies affected deeply the building of character in the Hindu youth. Brother N. R. Narasimiah read a paper on the same subject, making suggestions as to how the religious education should be given to boys. He was followed by Brother R. Chendrasekhara

* Owing to lack of space we have summarised the Introduction to the Report sent us by Bro. Seshachela Row.

WHITE LOTUS DAY IN CALCUTTA.

ADDRESS BY THE HON. NORENDRONATH SEN.*

BROTHERS,—To-night we meet to celebrate the 15th anniversary of the departure of Madame Heliona Petrovna Blavatsky from this plane. The month of Bysakh is a significant month in the Indian calendar, for it is associated with the birth and passing away of some of our greatest religious reformers. S'ri Sankarâchârya was born in the month of Bysakh, and his birth anniversary was celebrated in Southern India on the 28th ultimo. The most curious coincidence, however, attaches to the fact that on this 8th of May when Theosophists all over the world are holding the anniversary of the passing away of H.P.B., there takes place also the celebration of the ceremony, known as the Bysakha festival, in commemoration of the birth, renunciation and *Pari-nirvana* of Lord Gautama Buddha. H. P. B. may not be placed in the same category as Sri Sankarâchârya and Lord Buddha, but there stands the fact that she passed away in this month of Bysakh which is associated with the advent of two of the greatest Avatâras of the Kali Yuga.

Brothers, year after year, at these anniversary celebrations, I have in my Presidential addresses drawn attention to the confirmation of the truths of Theosophy, with the help of the discoveries of modern science, and each year has brought fresh conviction to me that the day will come when the barrier which now separates the occult from the physical science will be completely obliterated, and even those who are steeped in materialism will be forced to yield their homage to occultism. That the 20th century will witness the complete vindication and triumph of occultism, is becoming more and more evident every day, with the fulfilment, one after another, of the truths contained in it. Many terrible things have been said about H. P. B. by the opponents of Theosophy. She has been called a charlatan and an impostor, and her sayings and prophecies have been sought to be refuted by various methods of reasoning. But I would ask—is it possible for a charlatan and an impostor to give such priceless treasures of knowledge to the world as “The Secret Doctrine” and “Isis Unveiled”? They carry us to the hoary ages of antiquity, and raise us to the lofty height from which we may see as spread on a canvas, the various scenes of the universe, which have passed by, and which are yet to happen. Should there be any sceptic here amongst us, I would ask him to closely follow the events of the times, and to judge for himself whether or not they are not happening in accordance with the prognostications of H. P. B. ? Brothers, it is only those who are self-blinded that fail to notice that we are just on the threshold of the most extraordinary events, which bid fair to surpass any yet recorded in the world's history. It is my belief that we shall not have to wait long for at least a partial realisation of H. P. B.'s vision of the future. I go even so far as to say that, before the close of the first decade of the present century, that is, in another four years, the world will stand aghast at many things which will take place in the physical, moral and spiritual worlds. So long ago as 1883, a writer in the *Theosophist*, in one of a series of remarkable articles, headed “Replies to Enquiries suggested by Esoteric Buddhism,” made what then appeared to many as a strange prediction, but which is now being verified to the letter. The writer, I may mention, was the late Mr. T. Subba Row, of Madras who received his initiation from the same Master as H. P. B. who stood next to her in the knowledge of the ancient wisdom, and who was her valuable coadjutor in Theosophical work. The prediction ran as follows: “We are at the end of a cycle—geological and other—and at the beginning of another. Cataclysm is to follow cataclysm. The pent-up forces are bursting out in many quarters; and not only will men be swallowed up or slain by thousands, “new” land appear and “old” subside, volcanic eruptions and tidal waves appall, but secrets of an unsuspected past will be uncovered to the dismay of Western theorists and the humiliation of an imperious science.”

Is not this Theosophical prediction being fulfilled to the letter? The world is passing through one cataclysm after another. Only during the past few weeks, it has been startled by the most dreadful physical disturbances in Europe, America and Asia. The Courrières disaster in France, the eruption of Vesuvius, and the earthquakes in Formosa and San Francisco have wrought appalling disasters to thousands of the human race. India has been visited by a succession of earthquakes, as also by cyclones and floods during the past decade, while famine and pestilence have settled themselves as permanent scourges of the land. The Boer War and the Russo-Japanese War, to say nothing of other conflicts in both Europe and Asia, recite tales of carnage of which there are few parallels in history; and now we see clouds gathering thick and fast on the political firmament of Africa. In the face of all these happenings, can there be any doubt regarding

* Only the opening and closing portions are here given. Ed.

the accuracy of Theosophical predictions? Of all philosophical works that have appeared in modern times, none perhaps will travel so far down the stream of time as “The Secret Doctrine” of our late revered Teacher, H. P. B. What a treasure-house of ancient wisdom is that great monumental work, written through the inspiration of the Masters! In this is portrayed not only what happened countless ages ago, but how some of the events of the past will show themselves again in the future. The spirit of the past lives in the present, and will be continued in the future. Thus

“Thought by thought is piled,

Till some great truth

Is loosened, and the nations echo round.”

Many things are foretold in “The Secret Doctrine.” Some of them have already come to pass, and the rest will follow in due course. Those who have the best acquaintance with the laws of Nature must plainly recognise that all the physical disturbances I have alluded to, are sure to be followed by disturbances in moral and spiritual worlds.

* * * *

Yes, brothers, there is no mistake that the world is changing. The twentieth century has dawned upon mankind with the most glorious prospects. Occultism is the key which unlocks the door of the future. Let our countrymen turn to it as the surest means of finding their material, moral and spiritual salvation. Whatever calamities we may be afflicted with at present will vanish as soon as we learn to apply the principles of occultism to our daily lives. Famine, plague and pestilence will disappear from the land, as soon as the people learn to regulate their lives according to the moral and spiritual laws. Occultism combines the loftiest faith with the most exalted communing with God, and it is one of the means which enable man to grasp the higher laws that govern the universe. It is an auspicious sign, therefore, to notice a general awakening of interest in Theosophy in India, as it is Theosophy that furnishes the exact interpretation of occultism. We have now not only branches of the Theosophical Society in various parts of India, but also Theosophical Federations in important centres. Hitherto the work of the Theosophical Society has been carried on chiefly by foreigners, who, in the existing circumstances, have been found to be far better leaders than our countrymen. The unselfish and sustained work which H. P. B., did in her life-time, and which Colonel Olcott and Mrs. Besant, though advanced in age, are doing at present, for the good of humanity, is worthy of unstinted praise. Yet it must be acknowledged that the time has come when our countrymen should associate themselves more actively and prominently with Theosophical work. The more they show themselves fit to receive occult truths, the more will such truths be given to them. Occultism, I need hardly mention, is identical with Gupta Vidya, which forms part of the Hindu Shastras.

The events which have already happened, and are now happening around us, should be a warning to our countrymen against following any path that was not the path of our sages. Let our people repent of whatever sins they may have committed, and let them henceforward shape their lives according to the spiritual and moral laws which have been revealed by the Masters. Catastrophes, cataclysms, etc., are the inevitable results of sins, and God knows how enormous have our sins been in the past. Let not the warning fall upon unheeding ears, until horrors upon horrors come rushing upon us. It is only when one makes a thorough amendment of his life, and assimilates the true principles of love, faith, forgiveness, unselfishness and charity that occult truths begin to dawn upon him. Therefore, I say again and again, let our people make themselves in every respect worthy of the higher wisdom by which alone they can rise as a nation, materially, morally and spiritually.

Brothers, India has fallen upon evil times, and been afflicted by a succession of calamities. Our humiliations and sufferings are, however, due to our own *Karmâ*. Hitherto we have given too much attention to rites and ceremonies, and too little attention to the real essence of our religion. Theosophy as the key to Hinduism, and, indeed, to all religions, teaches us all our duties as Hindus. It teaches the subordination of all evil to good, and the final salvation of the human race. It teaches us to live and work not only for our own salvation, but for the salvation of mankind. It teaches us that man is his own saviour, and that salvation is open to all through pure and holy lives, and through righteous conduct. It teaches us that the truest worship of God is not to lead the life of a recluse, but to work earnestly and unselfishly for human good, in accordance with His will. It teaches us self-restraint in thought, word and deed; forgiveness, kindness and brotherly love: expiation of our sins by a blameless and unselfish life; rejection of racial

Iyer who pleaded that the conscience-clause allowed to European students in European Schools should be extended also to Hindu boys reading in Mission Schools. Brother R. Jagannathiah of Bellary then spoke about the life and teachings of H. P. B., which brought to a close the first day's business.

On the morning of the 15th Brother A. Nanjundappa of Cuddapah addressed the audience on "Mind and its powers." He was followed by Brother Gopalaswami Iyer of Ellore, who spoke on "The Three Paths." Brother T. Seshachela Rao of Bezvada then spoke on "Bhakti Yoga," in the course of which he scientifically explained that the use of name and form as stepping stones is necessary for the ultimate realisation of Brahman. The morning business was thus brought to a close.

In the afternoon a conversation was held, and questions were answered by Brother T. Seshachela Rao, Brother J. Sreenivasa Rao and Brother Sreenivasa Iyengar.

The evening's proceedings on the second day began at 4 P.M. with a few quotations from the Gitâ and Bhagavatam, and remarks by Mr. K. Narasimham Pantulu, on Bhakti. Brother R. Chendrasekhara Iyer then spoke to the effect that recent scientific conclusions on "Atoms" were very nearly the same as those of Theosophy. He was followed by Brother A. S. Vidyathatha Iyer of Rajamundry College, who spoke on "Hinduism and Theosophy" for more than an hour. The sittings were brought to a close with an admirable speech from the President, on the "Common Basis of Hindu Philosophic Thought," in the course of which he ably dealt with all the points common to all the systems of Hindu philosophy.

The greatest harmony prevailed, and the proceedings produced a helpful influence on the minds of the audience assembled. In fact it was a very decided success.

ANNIVERSARY OF THE BIRTH, ENLIGHTENMENT AND PARI-NIRVANA OF LORD BUDDHA, IN CALCUTTA.

An interesting and impressive ceremony in celebration of the Anniversary of the Birth, Enlightenment and Pari-Nirvana of Bhagwan Gautama Buddha was held on Tuesday, the 8th May, at 9 P.M., at the new Buddhist monastery at Kapalitolla, Bow Bazar, Calcutta. The big hall of the monastery was quite full. There were Buddhists of all nationalities present, representing Chittagong, Arrakan, Burma and Ceylon, with a sprinkling of Hindus. The last full-moon day of Baisakh is held sacred by the Buddhists all over the world. Two thousand five hundred and twenty-nine years ago, on the full-moon day of Baisakh, Lord Gautama Buddha was born. It was on this full-moon day that He obtained Supreme Enlightenment at Buddha Gaya, and on this day again He attained Pari-Nirvana or final rest, at Kusinara. The celebration of this Anniversary was introduced into Calcutta by the Maha-Bodhi Society in 1896. Babu Charu Chandra Bose proposed that Babu

Norendra Nath Sen who has all along wielded his powerful pen in support of Buddhism almost for a quarter of a century, and has successfully removed the prejudices that seemed to have prevailed at one time among the Hindus against Buddhism, and who has always preached the altruistic doctrines of Lord Buddha in Bengal, should take the chair. Babu Norendra Nath Sen, on taking the chair, read a paper, in Bengali, dwelling on the sublimity of Sakya Muni's doctrines, and the broad comprehensive and unsectarian principles of His religion, His grand psychology, and, above all, His incomparable code of ethics. He also spoke about the necessity of observing such a holy day in Bengal, and in other parts of India. There were recitations of Buddhist Sutras and readings from the Dhammapada. The seven-stepped altar, which is an important part of such a function, was lighted with candles. Short speeches were then made by Babus Brojo Gopal Neogy and Dhanonjay Borua. With a vote of thanks to the chair the meeting terminated. Refreshments followed, and everybody seemed to have been quite pleased with the ceremony.

WHITE LOTUS DAY IN SOUTH INDIA.

As we learn, there was a general observance of the day in the Madras Presidency, and multitudes of the poor were fed at Coimbatore, Masulipatam, Chittoor, Tiruvalur, Salem, Madura, Kumbakonam, Gooty and other localities, but the *Theosophist* is not the place for notices of branch activities.

Books for the Library. The Adyar Library has been presented with the following books, through the kindness of Mr. M. Narayanaswami Aiyar, High Court Vakil of Triplicane, Madras: John Beames, "A Comparative Grammar of the Modern Aryan Languages of India" (8 vols.); F. W. Kolbe, "A Language-study based on Bantu"; Ellen Russel Emerson, "Indian Myths or Legends"; Traditions, and Symbols of the Aborigines of America, compared with those of other countries including Hindostan, Egypt, Persia, Assyria, and China. Our heartiest thanks to the givers.

OLD DIARY LEAVES

Vol. I.

THE TRUE HISTORY OF THE THEOSOPHICAL SOCIETY

By COL. H. S. OLCOTT, P., T. S.

Illustrated, Crown 8vo. Cloth, 483 pp.

Price Rs. 3-12. Paper cover Rs. 2-8.

Mr. Stead noticing this Book in his *Borderland* calls it :—"A Remarkable Book about a Remarkable Woman. This is the Real Madame Blavatsky."

Vol. II.

This second instalment of the True History of the Theosophical Society will be found of immense interest to all members of the Society and other students of the Occult. The work consists of 469 pages and index, and is embellished with nine full page illustrations of the house and beautiful grounds at Adyar—the Headquarters of the Theosophical Society. The present volume covers the period from December 1878, when the writer and Mme. Blavatsky left New York, to the autumn of 1883, and includes accounts of many travels in India and of those incidents and phenomena which were incorporated in Mme. Blavatsky's "Caves and Jungles of Hindustan," and of the events which took place at Simla and have been recorded by Mr. Sinnett in the "Occult World."

Cloth 8vo. well bound Rs. 4-8; Paper Rs. 3.

Vol. III.

This volume contains the History of the Theosophical Society from 1883 to 1887, a period covering the eventful epoch of the Coulomb conspiracy and the much debated Report of the Psychical Research Society on the phenomena produced by Mme. Blavatsky. Interesting events both in Europe and India are related in this volume, and no member of the T. S. should fail to add it to his library. As a work of reference its value will increase as the years slip by and make the history of the early days of the Theosophical Movement more and more a question of the memory of the few.

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Four Hundred and Forty pages with Index; uniform in style and size with volumes one and two.

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SUPPLEMENT TO THE THEOSOPHIST.

JULY 1906.

EXECUTIVE NOTICE.

THEOSOPHICAL SOCIETY,

PRESIDENT'S OFFICE,

PARIS, 17th May, 1906.

Serious charges having been preferred against Mr. C. W. Leadbeater by the Executive Committee of the American Section T. S., the President-Founder called a meeting on the 16th May, at London, of an Advisory Board, consisting of the whole Executive Committee of the British Section and delegates from the American and French Sections, to counsel with him as to the best course to take.

After careful consideration of the charges, and the hearing of Mr. Leadbeater's verbal explanations, the following resolution was adopted :

"That having considered certain charges brought against Mr. C. W. Leadbeater and having listened to his explanations, the Committee unanimously recommends the acceptance by the President-Founder of his resignation already offered in anticipation of the Committee's decision."

The membership of Mr. Leadbeater in the Theosophical Society having thus ceased, his appointment as Presidential Delegate is hereby cancelled.

H. S. OLCOTT.

P. T. S.

MONTHLY FINANCIAL STATEMENT.

Receipts from 21st May to 20th June 1906.

HEAD-QUARTERS CURRENT EXPENSES ACCOUNT.

	Rs.	A.	P.
General Secretary, British Section, T. S., fees and dues for one year, £110-0-0	1,650	0	0
General Secretary, New Zealand Section, T. S., fees and dues for 1905 £13-8-5	201	5	0
General Secretary, Scandinavian Section, T. S., fees and dues for 1906 £32-2-7	481	15	0
General Secretary, Cuban Section, T. S., fees and dues for 1905 £21-8-0	321	0	0
General Secretary, Australasian Section T. S., fees and dues for 1905, £10-0-0	150	0	0
Do. do. Donation £4-0-0	60	0	0
A friend, Mylapore Subscription for March, April and May 1906	4	8	0

CONVENTION EXPENSES ACCOUNT.		Rs. A. P.		
Secretary, Cuddapah Branch, T. S., for food expenses of last convention	...	20	0	0
T. V. CHARLU ACCOUNT.				
Secretary, Ananda T. S., Allahabad	...	3	0	0
ADYAR LIBRARY FUND.				
An F. T. S. of Burmah, Donation	...	50	0	0
W. A. ENGLISH, Treasurer.				
OLCOTT PANCHAMA FREE SCHOOLS.				
Ananda Lodge, T. S., Allahabad, donation	...	10	0	0
A Friend, Mylapore, Subscription for April and May 1906.	...	2	0	0
WM. GLENNY KEAGEY, Secretary and Treasurer.				

COL. OLCOTT'S TOUR IN THE NORTH OF ENGLAND.

About twenty of the Lodges of the Theosophical Society—in the north of England and the south of Scotland—are associated together in what is known as "The Northern Federation." For many years it has been the custom of these federated Lodges to hold a quarterly "conference"—generally at Harrogate, a beautiful pleasure and health resort in Yorkshire, famous for its medicinal wells. The 19th of these conferences was held on May 12th and 13th, presided over by Col. Olcott; and advantage was taken of his presence in the north of England to arrange a tour by him, among some half-dozen of the federated Lodges.

Departing from London, Col. Olcott stopped first at Birmingham, where he met the members of the Birmingham Lodge in the evening, and on the following day had a chat with some of them at his hotel, prior to leaving for Sheffield. The visit was the subject of friendly comment in one of the Birmingham daily papers, which published an article outlining the work accomplished by the President-Founder in the cause of Theosophy.

The Sheffield members next accorded him a hearty welcome at two meetings. Arriving afterwards in Manchester, Col. Olcott held a reception at a hotel in that city, which was attended by nearly a hundred members, drawn from the three Manchester Lodges, with visitors from the neighbouring city of Liverpool. On the afternoon of the next day (Sunday) his host and hostess (Mr. and Mrs. Larmuth) kept "open house" for all the members in the district, who once again had the pleasure of an address from "the Colonel."

Edinburgh was the place next visited, and as Col. Olcott's stay of several days included White Lotus Day, that anniversary was commemorated with the President-Founder in the chair. The Edinburgh Lodge counts more than sixty members, and to these were added visitors from the Lodge at Glasgow. While in the Scottish capital, Col. Olcott visited also the Scottish Lodge, which is not among those affiliated to the Northern Federation.

Turning again southward, Col. Olcott arrived in Harrogate in time to hold a reception at the Harrogate Lodge on the afternoon of the 11th and to address the members the same evening. Next afternoon he presided over the conference of the Federation, and again addressed the members in the evening. During the interval for tea, which was served in the "Winter Gardens," a large group photograph was taken, with the President-Founder as the central figure. Next evening Col. Olcott delivered a public lecture on his work among the Buddhists.

At all the gatherings of members the President-Founder made it his endeavour to shake hands with every one, thereby winning the affection, as he had already won the esteem, of his large family of "children," and his departure for London *en route* to Paris, was made the occasion of a hearty north-country "send-off" at the Harrogate railway-station.

E. E. M.

The Secretary of the Edinburgh Lodge also writes as follows:—

The members of the Edinburgh Lodge have had, in this month of May, the great pleasure of welcoming into their midst once more, the Venerable President-Founder. He arrived in Edinburgh on the 7th, leaving again on the 10th. But especially did they feel themselves privileged that he should be with them on White Lotus or Commemoration Day. The Lodge Room had, for that occasion, been decorated by loving hands, with many white flowers. Members from Glasgow, also some few from the country who had come on purpose to meet the President-Founder, were present. The latter gave an address which was listened to by all present with deep attention and great interest. On the following evening the President-Founder delivered a public lecture upon his work among the Buddhists of Ceylon, the hall on that occasion being crowded. And also at the house of his hostess he held two afternoon receptions, which were largely attended; many welcoming this opportunity of coming—if but for a brief space—into touch with the Father of the Society.

Certainly his visit to us has been a brief one but it has given a fresh impetus to our work. We trust our venerable President-Founder will not let so long a time elapse ere he comes again, and that he has taken back with him the remembrance of a very warm welcome from the Scottish Branches.

MRS. HIGGINS' SCHOOL FOR BUDDHIST GIRLS.

We are glad to know that Her Excellency, Lady Blake, recently paid a visit to Mrs. Higgins's Boarding School for Buddhist Girls, at Rosmead Place, Cinnamon Gardens, Colombo. After inspecting the different departments of the school she expressed herself as being much pleased with what she had witnessed. This school is doing good work and deserves the patronage especially of the Buddhists of Ceylon.

SONGS FOR LOTUS CIRCLES.

There are now between twenty and thirty Lotus Circles in the Theosophical Society, and the need for printed copies of the Lotus Songs—which are important features of the work amongst children—has become pressing.

Remittances may be made either to Swami Kalyanananda, the Ramakrishna Sevashrama, Kankhal, Sahranpur District, or to the Editor *Prabuddha Bhārata*, Lohaghat P. O., Almora. All receipts will be duly acknowledged in the *Prabuddha Bhārata*.

THE TASHI LAMA AND THE NEW BUDDHIST SOCIETY.

A very remarkable and curious religious development has taken place as the result of the visit of the Tashi Lama to India. It will be remembered that His Holiness and the Lamas who accompanied him were deeply moved by the relics of Buddhism they found in India. They were able to visit the very spots hallowed in their eyes by association with notable incidents in the life of Gautama. They were moreover no less surprised than pleased to learn that, in spite of the ascendancy of Hinduism, there still remained amongst large masses of Hindus a deep respect for the tenets of Buddhism. The Tashi Lama, indeed, was treated by Hindus of all castes with a reverence bordering on worship. This was particularly the case at Budh-Gaya, once the seat of the Buddhist religion, but now almost entirely in Hindu hands.

The reception the Tashi Lama met with in India seems to have encouraged both him and a number of sympathisers to hope if not for the complete restoration of Buddhism in India to its ancient dignity, at least for some general recognition of Buddhistic rights at Budh-Gaya and other places where Buddhist shrines exist. Possibly some of the more enthusiastic are even hopeful of the results of a vigorous missionary campaign of the kind which carried Buddhism in the old days into the furthest corners of Asia. At any rate there has recently come into existence a very important Society called the Buddhist Shrine Restoration Society, of which the Tashi Lama himself is the President, and with the aims and objects of which both the Viceroy and the Lieutenant-Governor of Bengal have expressed themselves in sympathy.

The following list shows what influential people have-joined the Society and what widespread interest it has excited :—

- President, His Holiness the Tashi-Lama ;
- Patron, His Highness the Maharaja of Sikkim ;
- Vice-President, His Highness the Maharaja Kumar of Sikkim, Sidkyong Tulku ;
- Honorary Advisers, Captain W. F. O'Connor, C.I.E., Political Department ; Colonel D. C. Phillott, Secretary, Board of Examiners, Calcutta ; and Mr. W. Garth, Bar-at-Law, Calcutta ;
- Resident Secretaries, Mahamahopadhyaya Satis Chandra Vidya-bhusana, M.A., of Calcutta, and Mr. Dawa Sumdup of Gantok.
- Travelling Secretary, Babu Rasbihari Mukerjee of Uttarpara.
- Treasurer (vacant), Mr. M. H. Oung, acting as Financial Adviser.

From the Indian Mirror.

Printed by THOMPSON AND CO., in the Theosophist Department of the "Minerva" Press, Madras, and Published for the Proprietors by the Acting Business Manager, Mr. T. SREENIVASA AYENGAR, at Adyar, Madras.

SUPPLEMENT TO THE THEOSOPHIST.

SEPTEMBER 1906.

MONTHLY FINANCIAL STATEMENT.

Receipts from 21st July to 20th August 1906.

HEAD-QUARTERS CURRENT EXPENSES ACCOUNT.

	Rs.	A.	P.
A Friend, Mylapore, subscription for June 1906 ...	1	8	0
Mrs. A. M. Montagu, Germany, Annual Dues £1-1-0 ...	15	12	0
V. G. Pradhan, Esq., Donation ...	5	0	0

ADYAR LIBRARY FUND.

An F. T. S. of Burma, Monthly Subscription ...	50	0	0
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T. V. CHARLU'S ACCOUNT.

P. van der Linden, Esq., Santa Rosa, California \$ 7 ...	21	7	0
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W. A. ENGLISH,
Treasurer, T. S.

OLCOTT PANCHAMA FREE SCHOOLS.

A Friend, Mylapore, Subscription for June-1906 ...	1	0	0
Mr. A. L. Williams, through Mr. Alexander Fullerton, N. Y., for Food Account ...	9	1	0

WM. GLENNY KEAGEY,
Secretary and Treasurer.

A BOOK FOR THE ADYAR LIBRARY.

We have received, with thanks, the "Hindu Pakasastra," a Tamil Treatise on 'Hindu Vegetarian Cookery,' by T. K. Ramachandra Rau, of the Collectorate Press, Salem. This is the Second Edition, revised and enlarged, with numerous illustrations of culinary appliances, and will be a valuable addition to the Adyar Library. It contains over 400 pages, Theosophist size, and has a Glossary and Index. The price is Rs. 2.

THE BENGAL NATIONAL COLLEGE AND SCHOOL.

We have pleasure in announcing the opening, in Calcutta, of this Institution which has been established by the National Council of Education and is supported by munificent Endowments.

The School fees are very moderate, no admission fee is charged, and free Studentships will be granted to deserving students not exceeding in number twenty-five in the College classes and fifty in the School.

ably affect other individuals even at great distances, and strongly impressed on the audience the fact that man's thoughts always affect others, and that by good thoughts, men can do immense good to others and that by contrary thoughts every person is constantly doing much harm to his fellow beings. He exhorted his hearers to cultivate right thoughts and to kill out the tendency to waste mental energy in useless, vain, and injurious thoughts. The lecture was followed by a conversazione in which many interesting questions previously sent up to the chair, were answered by the more advanced students of the Theosophical literature present.

The conversazione was followed by a lecture in Telugu on "Déath and After," by Mr. A. K. Sita Rama S'âstrî Garu. He explained clearly that death meant only the death of the body and that the human soul is undying and eternal; that the ego has his home in regions celestial and that he is only an exile in this lower world for the purpose of gaining experience and wisdom. He forcibly pointed out that death is not a matter to be feared but is only the gateway to brighter regions, the real home of the ego, and that without what is called death there would be no progress to the soul. He clearly sketched the goal to be aspired after. He deprecated all the gloomy associations usually connected with death and impressed on the hearers the important fact that the sorrow of the friends of the departed will seriously hinder the progress of the soul and cause great pain and anguish.

The lecture being over, the President brought the proceedings to a close, with a stirring appeal to the audience to consider, with an open mind, the noble objects of the T.S. which has Great Beings behind it and to join hands with those working in that cause, in their humble efforts to reach and to lead others to reach the high ideal placed before them by the T.S. He prominently brought to the notice of the audience the special feature of the T. S., that Theosophy does not ask people to accept any of its teachings on authority but only to test them by reason before deciding upon them.

Mr. Narayanasawmy Aiyar, Southern Provincial Secretary, rising to propose thanks, exhorted those present to forget all petty differences and to recognise the grand idea of Brotherhood as a reality and to pledge themselves to advance the interests of Mother India, not merely on the material side but especially on the spiritual side, and to love India for that which is peculiarly its own, viz., Spirituality.

The meeting was a great success, and thorough harmony prevailed throughout. All who took part in the meeting felt that much had been done to create a feeling of unity and solidarity among those who took part in it.

C. RAMAIA,
Secretary.

Printed by THOMSON AND Co., in the Theosophist Department of the "Minerva" Press, Madras, and Published for the Proprietors by the Acting Business Manager, Mr. T. GREENWAS, at Adyar, Madras.

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A friend has compiled a manuscript of words and music, which he has passed on to the Editors of the *Lotus Journal* for publication. The cost of printing a selection of some seventy of these songs would be about £100, as printing music is very expensive. Thanks to the generosity of two friends, £70 has already been promised for this purpose. The Editors of the *Lotus Journal* venture to appeal for help to sympathisers in the different Sections of the Society. The amount still required is about £30. Contributions would be gratefully received if sent to the Editors *Lotus Journal*, 8, Inverness Place, Bayswater, London W.

NEW BRANCHES.

SCANDINAVIAN SECTION.

A charter was issued on April 8th 1906, to form a Branch of the Theosophical Society at Mjölby (Sweden) to be known as the Mjölby Lodge of the T. S.: President and Secretary, Mr. A.M. Carlson, Mjölby, Sweden.

ARVID KNÖS,
General Secretary.

INDIAN SECTION.

A charter was issued on May 30th 1906, to form a Branch of the Theosophical Society at Hindupur to be known as the Hindupur Branch of the T. S.: President, Mr. A. Venkatachari, Secretary, Mr. B. Narayan Iyenger, Station Master, Hindupur, S. M. Ry.

REVIVAL OF BRANCHES.

Gudivada:—This Branch was revived by the efforts of Mr. J. Srinivasa Row, T. S., Branch Inspector, with 8 members, on May 8th 1906. The Secretary is Mr. T. Gopalakrishna Murti.

Noakhali:—This Branch was revived by the efforts of Babu Umānath Ghosal with 6 members on May 7th 1906. The Secretary is Babu Anath Bandhu Dey.

Amalapuram:—This Branch was revived by the exertions of the members themselves, with 8 members, on April 25th 1906. The Secretary is Mr. C. Perrayya.

D. K. BISVAS,
Assistant Secretary.

BRANCHES DISSOLVED.

AMERICAN SECTION.

The Ft. Wayne T. S., Ft. Wayne, Ind., has relinquished its charter and dissolved.

The Executive Committee have suppressed the charter of Pohai aloha Lodge, Honolulu, H. I. There remain seventy Branches in the American Section.

ALEXANDER FULLERTON,
General Secretary.

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SUPPLEMENT TO THE THEOSOPHIST.

AUGUST 1906.

MONTHLY FINANCIAL STATEMENT.

Receipts from 21st June to 20th July 1906.

HEAD-QUARTERS CURRENT EXPENSES ACCOUNT.

General Secretary, French Section, T. S., on account of	Rs.	A.	P.
annual dues and fees, 1st remittance, Fcs. 500	300	0	0
Do do 2nd do do 1,180 H.	708	0	0
Secretary of the Committee of the Theosophical Federation of European Sections of T.S., donations, Fcs. 250	150	0	0
N. H. Cama, Esq., Gulbharga, donation	5	0	0
Babu Anantarai Nathjee, Bhavnagar, subscription for one year	84	0	0

ADYAR LIBRARY FUND.

An F. T. S. of Burma, subscription for June	50	0	0
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W. A. ENGLISH,
Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS.

FOOD FUND.

Simla, T. S.	6	2	0
Babu Atmarani, Simla	2	0	0
Through Countess C. Wachtmeister, Hollywood, Cal.	78	2	0

WM. GLENNY KEAGEY,
Secretary and Treasurer.

RECORDS OF NEW ZEALAND SECTION DESTROYED.

We regret to hear that the New Zealand Section office, with all its records and papers, together with the Book Depôt, have been totally destroyed by fire. Fortunately the Register of members can be made good from our Head-quarters Register, and the Recording Secretary will forward the list to New Zealand as soon as possible.

THE RAMAKRISHNA SEVASHRAMA AT KANKHAL.

We have received the Fourth Annual Report of the Ramakrishna Sevashrama which was started at Kankhal (near Hardwar) in the month of June 1901, by the Sannyasi brotherhood founded by the late Swami Vivekananda, to serve and nurse sadhus, pilgrims and others, when sick and helpless, who live and congregate at this place in large numbers. This Sevashrama deserves aid and encouragement. The report for 1905 shows that the total number of the sick and destitute helped by the institution was 3,477, of which 70 were kept and treated in-doors and the rest were out-door patients.

Monthly Stipends will be granted on written application, to holders of Scholarships joining the Institution and also to other deserving students.

For detailed prospectus about courses of Study and Staff and other particulars, apply with a half-anna postage stamp to the Hony. Superintendent.

SATIS CHANDRA MUKERJEE, M.A., B.L.,
Hony. Superintendent,
191-1, Bowbazar Street, Calcutta.

NEW BRANCHES.

INDIAN SECTION.

Branch Revived.

The Guntur Sadvichar T. S. was revived by the efforts of Mr. J. Srinivasa Row, Branch Inspector, at a meeting held on 22nd May 1906. The Secretary of the Branch is Mr. C. Ramkrishnaiya Garu.

D. K. BISVAS,
Assistant Secretary.

CUBAN SECTION.

A charter was issued on 28th March 1906 to form a Branch of the Theosophical Society at San Pedro, Coahuila, Mexico, to be known as the Himâvât Branch of the T. S. President, Mr. Manuel Vargas Ayala; Secretary, Mr. Sabina A. Flores, Calle de Zaragoza 38, San Pedro, Coahuila, Mexico.

Another charter was issued on 28th May 1906 to form a Branch of the Theosophical Society at Monterey (N. L.), Mexico, to be known as the "Loto" Branch of the T. S. President, Mr. Felix Perez; Secretary, Mr. Silvestre Garza, Calle Benito Juárez, No. 49, Monterey, Nuevo León, Mexico.

J. M. MASSÖ,
General Secretary.

AMERICAN SECTION.

On July 20th, 1906, a charter was issued to the Colorado T. S., Denver, Colo., with 7 charter members. There are now 71 Branches in the American Section.

ALEXANDER FULLERON,
General Secretary.

CENTRAL DISTRICTS THEOSOPHICAL FEDERATION.

The Fifth Annual Meeting of the Central Districts Theosophical Federation was held at Bellary on the 18th and 19th of August 1906, in the spacious hall of Mr. K. Venkata Rau, under the Presidency of B. C. Raghavayya Avergal, B.A., B.L., High Court Vakil and Public Prosecutor, Chittûr. There were about 80 delegates present representing in all 17 Theosophical Branches.

The Programme consisted of two meetings for members only, and two meetings for the public. In the former, some Theosophical subjects of great practical interest, bearing on spiritual life, were expounded by Messrs. T. Ramachandra Rau Garu, B.A., B.L., Retired Sub-Judge; and V. V. S. Avadhanulu Garu, B.A., District Munsiff, Proddutûr, Cuddapah District. The former spoke on 'Compassion' and gave some practical hints as to how to cultivate it and how virtue after virtue may be taken up and built into one's life, thus building up one's character into an ideal one. The second speaker gave a lucid exposition of the teaching of the Bhagavad Gîtâ, as embodied in the highly instructive lectures of Mrs. Annie Besant, delivered at the Adyar Convention of the T. S. in December 1905. He gave some valuable hints on 'How to study the Gîtâ and live it,' and clearly brought out the fact that the perfect yogî is not he who pursues only one of the three well known paths, viz., Karma, Jñâna and Bhakti; but he who synthesises all the three, so that each of the three aspects finds in him perfect expression.

The public meeting commenced at 3-30 P.M. on the 18th when Mr. K. Venkata Rau Garu, President of the Bellary Branch and of the Reception Committee, welcomed the delegates and read a lengthy paper in which he placed before his hearers some of the ideas gained from a comparative study of the world's religions.

The President of the Federation then delivered a short and interesting address exhorting the members and the public to study the Theosophical literature and to live the life taught therein; and thus become competent to be the leaders of public and philanthropic movements. He traced briefly the stages of the evolution of the human soul and explained the stages marked out by the four castes of the Hindu Social system.

The Presidential Address was followed by a lecture in Telugu on 'Bhakti,' by Mr. P. Narasimhaiya Garu, Pleader, Chittûr; He first explained that Bhakti is of the nature of love, and that in it, love to the Supreme takes the place of love of material pleasures; that this love becomes so intense that the devotee offers up everything to Him to be used for the benefit of humanity. He emphasised the fact that every one is sent into the world to discharge certain duties and that Bhakti consisted, not in turning away from the world and giving up worldly duties, but in the discharge of one's own duties, *swa-dharma*, to perfection, without caring for personal gains or personal happiness and he aptly quoted from the Bhagavad Gîtâ, the words of the Lord S'rî Krishna, "By worshipping Him in his own duty, a man winneth perfection. B.G., xviii, 46. The subject was handled in a simple but scholarly manner.

The public meeting then adjourned to 3-30 P.M. next day. The Theosophists then went on with their business meeting.

The Federation resumed its sitting the next day, i.e., the 19th August, at 3-30 P.M., to hear a lecture on 'Mind,' by Mr. A. Nanjundappa Garu, B.A., B.L., President of the Cuddapah Branch, Theosophical Society. He spoke at length on the nature of thought and explained how thought is a vibration in matter subtler than physical, how clear and definite thought vibrations sent out by one person

MAGAZINES.

The Theosophical Review. The January number opens with an article by Evan J. Cuthbertson on "The Submerged Continents," giving results of recent scientific observations, and appending a map by way of illustration. "The Mountains of Lebanon," by Amada, is continued. Francis Sedlák writes on "Taking Nothing for Granted," and uses his philosophical probe quite deftly. Mrs. Besant's paper on "The Meaning and the Method of the Spiritual Life" will be much appreciated by those who are seeking for the higher truths. She says in her first paragraph that "Unity is the keynote of Spirit, for below the spiritual realm all is division;" and in closing dwells upon the great truth that "It is more blessed to give than to receive;" and says: "For if the Divine Life could flow into us and we keep it within ourselves, it would become even as the mountain stream becomes if it be caught in some place where it may not issue, and gradually grows stagnant, sluggish, dead; but the life through which the Divine life flows unceasing, knows no stagnation and no weariness, and the more it outpours the more it receives," "He who loseth his life shall find it unto life eternal." Dr. A. A. Wells, in his article, "Where Two or Three. . .," brings up the question of Brotherhood again: A. L. L. also writes about "Brotherhood," and Mrs. U. M. Bright on "Brotherhood—altogether True," in contrast with the article in the issue of December, "Brotherhood—Mainly False." Miss F. K. Leon's brief dream-visions on "Friendship" convey useful lessons. "Science v. Materialism," by A. M. G., embodies a review of Sir Oliver Lodge's recent work, "Life and Matter,"* which is a criticism of Professor Haeckel's Book, "The Riddle of the Universe." E. F. Ducasse's article "On Theosophical Materialism," contains some very pertinent ideas, and closes with the following sentence: "But even *Prana* can not be regarded as an abstract principle without form, for, as stated before, life without matter can have no reality, and is an impossibility."

Theosophy in Australasia, December, has the following articles: "Karma as a cure for Trouble," by Ina Gregory; "Jesus the Master," by Ernest H. Hawthorne; "Theosophy and Modern Thought," by H. W. Hunt; "The Necessity for Reincarnation," by X; "The Guiding Hand," by A. B.; and "The Religious Revival," by the Editor; with other matter.

In *The N. Z. Theosophical Magazine*, for December, Marion Judson first deals with "The Problem of Good and Evil," Agnes E.

* London: Williams and Norgate. Price 2s. 6d. net.

Davidson next considers the question, "Do we Return to Earth;" and Eveline E. Lauder, under the heading of "A School for the Broad-Minded," gives us some important conclusions arrived at after considerable study and observation. There are also interesting letters for the children, "Activities," "Questions and Answers," etc.

Theosophia, December, has a beautiful ideal picture of Jesus, the Christ. We note the following table of contents: "The Universal Significance of Christmas," by S. v. W.; "The Seal of the Theosophical Society," by A. G. Vreede; "Miguel Molinos," by Raphael Urbano; "How her Eyes were Opened," by Nellie Verdonck; "A proposed Enquiry concerning Reincarnation in the Church Fathers," by G. R. S. Mead; "Theosophical Language," by Dr. J. W. Boissevain.

Omatunto (Finnish) for December has the following table of contents: "In the year 1906," "Theosophy and the Churches," "My Christmas Joy," "Astrology," "To the Women of Finland," "If Poet I Were," "The force of Prayer," "An open letter to Rev. G.," "The Moral Principle," "Letter to the Editor," "What is Equality," "A Mystic Friend," "The Theosophical World," also Questions and Answers.

The Theosophic Gleaner, December, has, after the Editorial notes, the second instalment of Mr. Sutcliffe's paper on "Theosophy and Modern Science," dealing first with the "Occult significance of the Planet Uranus." "The Logic of Reason," by K. R. Ramasami Aiyar, is continued; also "Persian Mysticism," by Rustam P. Masani.

The interesting lecture which was delivered by Mr. Wadia, the Editor, before the Blavatsky Lodge, Bombay, is concluded. Mr. Mahluxmivala gives us the fourth instalment of "The Wave of Dissent among the Parsis." There are also short articles on "Collective Karma," and "Lest we Forget."

The Central Hindu College Magazine, begins its sixth year with the January number. A new series of papers, "In Defence of Hinduism," is commenced, and there are numerous other articles of interest and two illustrations of Japanese views.

Modern Astrology, for January, commences a new volume and is brimful of matters that astrologers want to know about.

The Astrological Magazine (Madras) has some very interesting matter, both for the astrologer and the general reader.

The Arena is devoted to political, industrial, social and ethical questions, and is the leading exponent of these problems in the West.

Mind is the able advocate of the so-called New Thought move-

swer to that would be: 'Well, the world is nothing but the world. It lies extended before your eyes, and, moreover, all empirical sciences are engaged in investigating more and more minutely every part of the universe.' Those who do not acquiesce in this answer are called philosophers. Even after all the instruction of empirical science they cannot get rid of the tormenting question: 'But this so much investigated and well-known world—what is it in its real essence?' Their continued asking shows that they distinguish the *what* of the world from the world itself, that they regard the world as the appearance of an essence which in itself does not appear, and which no progress in empirical science can ever reach." *

Another writer † says: "Not until man *deliberately* formulated to himself *for their own sake*, . . . the problems, 'What am I? What is my relation to the world? What is the principle of the world?' can he be said to have begun to philosophise."

Now the definitions of the meaning of philosophy are about as numerous as are the written histories of it; and they seem to vary equally in their various ideas. According to Plutarch ‡ the Stoics defined wisdom (*Sophia*) as the science of divine and human things, but philosophy (*Philosophia*) as the endeavour after perfection; while Epicurus calls philosophy the *rational endeavour* after happiness. The word itself tradition states to have been first used by Pythagoras; and a philosopher according to him was one who, despising riches, glory, and all these things, found his occupation in the contemplation and knowledge of nature and man. Pythagoras, be it observed, did not write anything; but for the most part the various systems of philosophy are to be found in books; and as no less than 35 histories of philosophy are mentioned in the one from which I get my information, one can see more than ever, in considering the vast number of volumes poured forth by the various philosophers from the earliest times till now, the force of the mythical King (himself a philosopher) Solomon's expression "To the making of books there is no end;" and after going through one of these histories and endeavouring to understand and compare the various theories and speculations of the writers, one is almost tempted to exclaim with that same philos-

* Deussen: "El. of Metaphysics," p. 91.

† Bax. Hist. Ph., p. 20.

‡ See above, p. 3, footnote, "De plac. philosoph." I.

opher, "Vanity of vanities, all is vanity and vexation of spirit;" and one can understand the conclusion to which the writer whose history I use has come, in summing up, when he says: "But can we discover any adequate formula, which will enable us to understand the problem of the end, purpose, or *telos* of this world, that whither it, and, *a fortiori*, man, the highest product up to date of natural evolution, is tending? The thinker who has faced the problem must unhesitatingly answer no."

And many of us had agreed with this!

Yet, in this particular instance (and it is an instance of the great inadequacy of the intellectual instrument) he himself supplies us with a clue, when he says: "By the inner necessity of its iron nature the mind is bound to pass through certain successive stages, such as dogmatism, empiricism, scepticism, in one form or another, before it is in a position to grasp the properly philosophic point of view. It is what we may term a part of the natural free-masonry of things that the mind cannot reach the superior without having previously passed over the inferior steps. In the mysteries of the ancient religious cults during the earlier stages of his initiation, the ultimate doctrine to the reception of which these stages were preparatory was carefully hidden from the neophyte. In philosophy, on the other hand, there is no need of artificial concealment; the whole of Hegel may be an open book to the student, so far as paper and print is concerned, and yet it will be absolutely sealed lore to him, as regards discovering any meaning in it, if he have not passed through the preliminary stages of his speculative initiation."

The argument is quite on Theosophic lines, and we must agree that not until he has passed through the preliminary stages of his initiation will man, whether as scientist, philosopher or religionist, begin to discover any meaning in existence. It is a strange thing that the intellectual speculators and investigators are practically unanimous in their unhesitating "no" regarding the question of finding a solution of the problem of the world; because, so far as the latest information on the subject goes, it is not a question that can be settled solely by intellectual investigation; and that just as reason may be blinded by passion, as it often is, so, on a higher plane, intellect may blind the god-like intuition, and the true inward

Mano-Vṛtti is nevertheless a *Jīvanmukta* alone because he has not similarly accomplished the *Ariṣā-nāśa* of his *Manas-Tattva*. Verily the *Tattva-nāśa* is superior to *Vṛtti-nāśa*, and hence, the *Sāṅkhya-Yogin* is superior to the *Kevala-Yogin*. Although the *Suddhādvaitin* and the *Viśiṣṭādvaitin* do not enter into the details of *C'it* and *Jada* as exhaustively and systematically as is done in this work, yet it must be admitted that both of them agree with this *Sāstra* to some extent, inasmuch as the former accepts the *Ariṣā-Brahman* in the *Paramārtha* state and the latter accepts the difference between *Jīva* and *Paramātmā* in the *Vyavahāra* state.

Thus ends the second chapter of *Bālabodhinī*, entitled "The origin of *Jīvas*."

G. KRISHNASĀSTRĪ,

(To be continued.)

(Translator).

LECTURE V.*

THE BASIS OF BROTHERHOOD.

The metaphysical basis of brotherhood rests on the fact that all men are one in essence; this is equally true whether we adopt the dualistic or the monistic explanation of existence, whether we regard men as the children of one Divine Father, or rays from a Central Sun, parts of one divine whole. The failure to realise this brotherhood is due to the fact that the evolution of the divine potentialities in man is brought about by two opposite processes, first an intensifying of separateness, then a return to unity, rather to *harmony*, and that at our present stage the climax of separateness has been reached. For the brotherhood is one of harmony, not of unison, each individual having his own part to play in the great symphony of life, differing from that of each other, though equally worthy and equally essential for the perfection of the whole. Another fact which makes it difficult to realise the brotherhood is that individuals vary greatly in age, and therefore in the stage of develop-

* Following are very brief summaries of two of Miss Edger's lectures delivered at—Hyderabad, Sind, some time since,—as copied from the *Deepika* of that place.—Ed. note.

ment which they have reached. Turning from the life-side to the form-side, we find that the material basis of brotherhood rests partly on the ultimate unity of substance, and partly on the interchange of the particles of the physical body, also of the subtler bodies, whereby we are constantly either helping or hindering those with whom we associate. We can, therefore, help to hasten the realisation of the ideal of brotherhood by purifying ourselves both in body and in thought, and by striving to play our own part well. We must also keep our own part subordinate to the common purpose which runs through the whole symphony, the thought or will of the Divine. This we cannot yet understand in full, but we know that duty and love are two of the notes that are being sounded forth. We must further recognise that the parts of others are equally good with our own, and must recognise our responsibility towards those who are younger in their development than ourselves. All efforts at social reform are good in so far as they emphasise our responsibility; but the majority of reformers, perhaps all, now recognise that equality, whether of circumstances or of opportunities, is impossible so long as there is such variation in the characters of men, and that all lasting reform depends on the growth and improvement of the character of the individuals composing society.

LECTURE VI.

THE USE OF AN IDEAL.

There are various kinds of ideals, but they all have the common characteristic of forming the definite aim of the life, to which all the energies are directed and to which everything is made subservient. Some take as their ideal the gaining of worldly success and prosperity, of wealth, of fame; but they are usually disappointed, for even though they may be successful they do not find true happiness in this way. Others take as their ideal, knowledge, intellectual pre-eminence and renown; in this there is far greater happiness. But the highest ideals are nobility and purity of character, or the doing of some work that is of use to others. Whatever is our ideal, we must recognise that we have to work within limitations imposed on us by our karma, connected with our outer circumstances, such as wealth or poverty, sickness or health; with our relations to others, especially to our parents, to-