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THE

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A MAGAZINE OF

Oriental Philosophy, Art, Literature & Occultism

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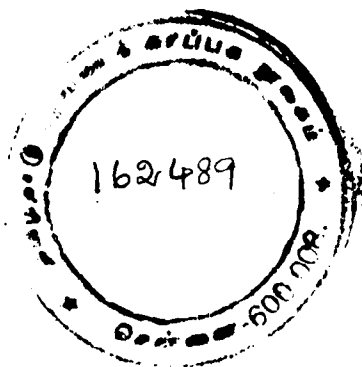
H. S. OLCOTT.

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INDEX.

	Page.		Page.
Anniversary of the T.S., The		Kabalah and its Doctrine, The	90
Twenty-seventh	242	Kingdom of God, The	492
Authority of a Purāna, on Ex-		Krishna, Sri	18
istence of Mahatmas	337		
Avatāras, Objections to Mrs.		Law of Cause and Effect, The	267
Besant's Theory of	286	Leadbeater's American Lec-	
Avatāras, Theory of	365, 622	tures	267, 327, 401, 467, 520
Avatāras, Light thrown on Ob-			599, 648, 713
jections to Mrs. Besant's	478, 557	"Light on the Path"	50, 110, 367
Avatāras, Mrs. Besant's	561		434, 618, 685
		Life After Death—Purgatory...	467
Bhramara-Kita-Niyāya	359	Life and Non-Life	535
Black Magic, or Demonology		Life After Death—The Heaven	
in Ceylon	103	World	520
Body and Character	542, 593	Life Side, The	677, 725
Brotherhood, Universal	532		
		Man and His Bodies	327
Call to the Soul, The	177	Mahābhārata War, Date of	162
Cause and Effect, The Law of	267	Martyrs, The	660
Chemistry, Secrets of Indian	486	Mediæval Mysticism	682, 747
Chance or Accident, The		Mysteries of the Gnostics, etc.	732
Theory of	499		
Civilian on Theosophy, A	430	Necessity for Reincarnation...	401
Control of the Emotions	207		
Cyclical Retrospect, A	549, 584	Old Diary Leaves	1, 65, 129, 193
			257, 321, 385, 449, 513, 577, 641, 705
Date of the Mahābhārata War.	162		
Deathless (verse)	304	Pariah, Wail of the	362
Disharmony versus Harmony.	420	Peace and Happiness	87
Dormant Lodges of the T.S.	283	Pilgrim's Prayer and Soliloquy.	239
Dutch Album for the P.-F., A.	302	Psychic Science and Reincar-	
		nation	48
Emotions, Control of the	207	Purgatory, Life After Death	467
Extraordinary Virtues of Indian			
Plants	23	Rāmānuja's Ultimate Relig-	
		ious Idea	43
Forces of Nature, Manifest and		Religious Systems, Thoughts	
Occult	137, 202	on	277, 340
Freewill and Necessity	411, 457	Rāmānuja and Theosophy	374
		Religious Traditions and	
Gleanings, Theosophical, from		Esoteric Traditions	732
Non-Theosophical Fields	610, 669	Reincarnation, Necessity for...	401
Gospel of Wisdom, The	223	Reincarnation, Psychic Science	
		and	48
Heaven-World, The	520		
How to Study Upanishads	755	Secrets of Indian Chemistry...	486
Human Progress and Philoso-		Science and Theosophy, Re-	
phy	10, 73	cent Notes on	738
		Siva, His Names, Symbols and	
Imitation of Christ	747	Emblems	154, 215
Indian Plants, Extraordinary			
Virtues of	23	Theosophical Evidence, The	
Invisible Helpers	713	Nature of	599
Is Life worth Living?	497		

	Page.		Page.
Physical Culture, Mr. Sandow and ...	703	White Lotus Day ...	640
Psychical Research, Mr. Myers on ...	509	Wild White People ...	704
Psychical Science ...	443	Will, A Remarkable ...	701
Questions, Answering a child's ...	63	Zarathustra. The age of ...	128
Realms Beyond us ...	511	Zoroastrianism, Lecture on ...	447
Reincarnation, Western Theory of ...	184		
Religious Hysteria, Was it? ...	253	SUPPLEMENT.	
Resuscitating the Seeming Dead ...	698	Adyar Library Director ...	xxxiv
Rock, A Wonderful ...	254	'Avataras' in Gujarati ...	ii
Sanyasin's Curse, A ...	125	Adyar Library Books ii,iv,xii,xiv.	xl
Sanitation and Microbes ...	510	Besant's Movements, Mrs. ...	xi
Science, Modern, and Gupta Vidya (two) ...	633	Bombay Lecture, Col. Olcott's ...	xii
Sleep, The Depth of ...	255	Branch Name, Change of ...	ii, xx, xxiv
Sri Bharat Dharma Mahamandalala ...	192	Convention Notes (two) ...	vi
Snake Poison, Surgical Treatment and Massage in ...	698	Convention of 1902 ...	i, iii
Telepathy case, A striking—and another ...	124	Col. Olcott's Return ...	ii
Testing Telepathy ...	765	Death of Prince Harisinhji ...	xi
Theosophy, A good way to spread the light of ...	442	Death of the Mother of Dutch Theosophy ...	viii
Theosophy and Hair-dressing ...	382	Dr. Marques' Withdrawal ...	xvi
Theosophy and Imperialism ...	380	Executive Notices ...	i,v,ix,xv
<i>The Theosophist</i> , The <i>Indian Mirror's</i> opinion of ...	319	Erratum ...	xxx
Theosophy at Lahore ...	192	Financial Statements ...	i,iii,v,ix, xix,xxiii,xxv,xxix,xxxiii,xxxvii
Theosophy, A few thoughts on ...	191	Federation of Bhagirathi T. S. ...	xviii
The T. S. Convention ...	252, 314	Federation of Tamil T. S. Branches at Madura ...	xxx
Thought Flashings ...	638	General Secretaries, Notice to ...	xxxvii
Type-setting by Telegraph ...	766	Gift of books, Recent ...	xxxix
Unity, The Coming ...	315	German Section ...	vii
Unity with Diversity in the Churches ...	444	Gooty T. S. Conference ...	xx
Vedānta Philosophy in America ...	252	Higgins' Success, Mrs. ...	xii
Vedāntic Parabrahman, Symbolization of ...	445	Hindu Religious Union, Trichinopoly ...	xxxv
Vertebrate Poem, A ...	274	Italian Section Correspondence ...	xiii
Viceroy at Buddha Gya, The ...	316	Jog Legacy Fund ...	xiii
Vivisection, Terrible Dangers of ...	381	Johannesburg T. S., Activity of the ...	xxiv
Vivisection, The Movement against ...	699	List of Mr. Leadbeater's American Lectures ...	xvii
Wesak-Day Celebration in Calcutta ...	575	Lloyd Memorial Library ...	xxxviii
Worldliness ...	639	Miss Edger's Movements ...	xxxvii
Wonderful Discovery ...	572	New Books for the Adyar Library ...	xl
What the <i>London Times</i> says of it ...	573	New Branches ...	ii,iv,vii,xii,xvii, xx,xxiv,xxviii,xxx,xxxv,xxxviii

	Page.		Page.
Obituaries ...	xxiv, xxv, xxvi, xxxii, xxxvi, xxxix	Prizes Offered ...	xiii
Old Diary Leaves, Vol. III ...	xxix	Rangoon Head-quarters Building ...	vii
'Poor Pariah,' The ...	ii	South Africa, T. S. Work in ...	vii,xx
President-Founder's Movements ...	xv,xxii,xxv,xxix,xxxiii	To General Secretaries ...	xxxvii
President-Founder Visits Ceylon ...	vi	To Hindu Students ...	xxiv
President Founder's Tour Fund ...	xiv	White Lotus Day Fund ...	xiv
President's Tour, The ...	xxxiii, xxxvii	White Lotus Day at Adyar ...	xxvi

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"THERE IS NO RELIGION HIGHER THAN TRUTH."

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

FIFTH SERIES, CHAPTER VI.

(Year 1893.)

HYDERABAD, the Territory of the Nizam, is the largest of the Protected States of India, nominally enjoying an independent sovereignty and having about as much as an Arab horse who is ridden on a curb bit. Its ruler, the Nizam, a title which means "Regulator of the State," like all the other Protected Princes whose ancestors were kings, is allowed to do as he pleases until he pleases to do something which seems to jeopardise the welfare of his subjects and the stability of his State, when the military curb is tightened a little and the ruler is made to understand the difference between "protection" and "independence." The territory covers an area of nearly 100,000 square miles, with a population of about ten or twelve millions. The government is Mahomedan but the majority of the people are Hindus. It was erected into a separate kingdom in 1512 by a Turkish adventurer, and in 1687 became a province of the Mogul empire. After passing through many exciting and military changes, in which, at times, the English and French participated, peace and stability were finally secured by the military power of the East India Company, and since 1857 the State has been under the protection of the British authorities. The capital town, Hyderabad, to which our tour had now brought us, has a population of about a quarter of a million, mostly Mahomedans. Its walled area is crowded with buildings, among them some fine mosques and palaces surrounded by gardens of

* Four 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 two 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 head-quarters, Adyar, cloth, Rs. 5; paper, Rs. 3-8-0. Apply to the *Manager Theosophist* or to any Theosophical book agency throughout the world.

remarkable beauty. In the neighbourhood there are large water tanks, one of which is twenty miles in circuit. Many of the streets are narrow and crowded with little shops in which, after the Eastern fashion, amidst squalid surroundings, are displayed goods of the richest and often the most artistic description. The Nizam maintains a small standing army, some of the regiments composed of Arabs and other wild warlike people, looking as though they had just been transplanted from the desert: a parade of these troops with the accompaniment of camels and elephants in the procession, is a most picturesque spectacle. I have been in no town in India which shows so little trace of a veneering of Western civilization over Eastern picturesqueness: at the same time I have seen none in which I should care less to reside, for one can feel in its atmosphere the preponderance of influences of the physical; over those of the spiritual plane.

On the morning after our arrival Mr. Dorabji drove with us through the city and took us to pay our respects to that good lady, the daughter of the late P. Iyaloo Naidu, whom the Society has every reason to hold in honour. When I made the contract for the purchase of the Adyar property, it was Mr. Iyaloo Naidu who bought it of the former owner for me, and his widowed daughter who generously loaned a part of the purchase-money on the most liberal terms as regards interest. At 5-45 p.m. Mrs. Besant gave her first lecture at a public hall called Bashir Bagh, on "Theosophy versus Modern Science." Her audience was mainly composed of Hindus and Europeans, Mahomedans as a rule not caring for lectures of our sort, nor being much in the habit of general reading. The next morning was devoted to the reception of visitors and to our usual desk-work. In the afternoon the lecture on "Death and Life after Death" was given at Secunderabad, the European civil and military suburb of the capital. The British Resident, Mr. Plowden, and the commanding Major-General Stewart, with their respective families, and many more Europeans, were present in the very large audience. The speaker treated her subject eclectically and with wise moderation, giving great satisfaction to all. On the next morning, Thursday, Dec. 13th, we three—Mrs. Besant, Countess Wachtmeister and myself—were photographed together and subsequently with a group of our local colleagues, in the Palace garden. A T. S. meeting was held later and various candidates were admitted to membership. Our party visited a Sanskrit school at the Palace of a Hindu Rajah, and on our way home called at the spacious house of Mr. Dorabji, who showed us every hospitality. In the evening at 5 p.m. Mrs. Besant lectured at Bashir Bagh on the subject "Is Man a Soul." I never heard more strenuous applause than that which followed it. We left at 8 p.m. for Rajahmundry, a coast port on the Bay of Bengal. Many people thronged to see us off and we were quite loaded down with gifts of fruits and flowers. As I

was sitting inside the railway carriage, a couple of Hindu gentlemen brought a person to introduce to me. He was a Hindu, but was dressed in a European suit so begrimed with oil and black stains that I knew in a moment he must be either an engine driver or an assistant; to make doubt impossible, he was wiping his oily hands with a bunch of cotton-waste. His sponsors presented him to me as a Brahmin quite familiar with Sanskrit literature and the person himself corroborated this and said he had looked forward to a meeting with me with great pleasure because of what I had done for his country. He then made me an offer which amused us all greatly: he said that he was the engine-driver in charge of this train and would regulate the speed to suit our pleasure; if we wanted to go fast or slow I had only to say so! Fancy the making of an offer of this sort, by the driver of a Mail train in Great Britain, France or Germany.

We travelled all that night and all the next day until 8 p.m., when we reached our destination. A most picturesque-looking multitude, lit up by torches and fireworks, had gathered to await our arrival. One address was read to us in a pandal (palm-thatched shed) on the bank of the Godavery river, and another en route through the city to our stopping-place, by representatives of the Vais'ya (mercantile) community. The torch lights borne at both sides of the procession threw into high relief the artistic and turbaned figures of the multitude and the fronts of the buildings; the whole forming a picture impossible to match in any Western country in these artistically degenerate days, when all the pretty costumes of the olden time have disappeared and are replaced by the vulgarly ugly dress of modern civilization. It is something really saddening to one with the least cultivated artistic sense to see this deadly monotony of ugly clothing in all the countries of the world, outside Asia.

On Saturday the 16th, at 7-30 a.m., Mrs. Besant lectured at Museum Hall on "Theosophy and Science," after which visitors thronged in upon her. I admitted fifteen candidates to membership and formed a new Branch of Vais'yas under the title of "The Gautama T. S." At 6-30 p.m. her second lecture of the day was devoted to "The Inadequacy of Materialism." On the next morning at 7-30 there was an address to students, by her, and I raised a fund for a Boys' Library after she had finished her discourse. During the day members and inquirers were received at Amiruddeen's Bungalow, our stopping-place. At 6-30 p.m. Mrs. Besant lectured on "Reincarnation in its Bearing on Social Problems," after which we were escorted by a torchlight procession to the house-boat on which we were to continue our journey parallel to the Coromandel Coast. We left on the morning of the 18th for Bezwada where we arrived at 1-30 and stopped until 7-30 p.m. Bezwada is a small place and it was rather amusing,

after the monster audiences which we had faced hitherto, to see Mrs. Besant giving a magnificent lecture on the subject of "Pilgrimages of the Soul," in a lawyer's office to an auditory numbering about seventy-five people. At the hour above-named we continued our journey, going by paddle-boat through two locks and across the Krishna river to what was then the terminus of the East Coast Railway. The great bridge, a noble engineering work which now spans that historic stream, was then in course of construction. We entered the train at the point above mentioned and travelled all night, the next day and following night, reaching home, Adyar, on the morning of the 20th December. Many friends met us at the station with handsome garlands and Adyar looked so charming that it is no wonder that it provoked the admiration of the ladies. For that matter, when is it not charming? Its beauties continually grow on one and from the terrace of the house, in whatever direction the eye turns, it sees nought but pictures of beauty.

The time being short before it would be necessary for Mrs. Besant to give all her attention to the preparation of her Convention lectures, we proceeded at once to discuss with Mr. Sturdy, Countess Wachtmeister, and Messrs. Edge and Old, the points in the case of Mr. Judge as presented in the mass of documents which I had got together out of the Society's archives. The case, even on that *ex parte* view, was convincing enough as to his guilt in a long-continued and deliberate scheme to deceive his colleagues and the public about his alleged intimacy with the Masters and his holding of a brief, as we might say, from them, to convey messages and express their wishes with respect to the private conduct of members and the management of the Society. And yet it was made much stronger when we came to compare facts with Mrs. Besant, for it then became as clear as day that he had been playing a double game of deception, and telling her one thing and myself the opposite. In fact, the further we went into the inquiry, the blacker became the case, and a point was finally reached where no further doubt as to his culpability was possible. As Mrs. Besant said at the Convention of 1894, in a review of the circumstances—referring to these very conferences between us before the Convention of 1893 above noted: "I looked into the mass of evidence which was in the hands of Colonel Olcott, but which, taken by itself, while arousing the gravest suspicion, was not sufficiently clear, definite and conclusive to justify Col. Olcott, or Mr. Keightley, the Secretary of the Indian Section, in taking action which would commit the Society. But it happened that within my knowledge there were other facts unknown both to Col. Olcott and Mr. Keightley, which made the evidence which was in their hands complete and so rendered it, to my mind at least, convincing. What I knew by myself was not enough for public action, and what they knew themselves

was not enough for certain action, though that was stronger than mine; but all put together made so strong a body of evidence that it became a duty to the Society that it should be placed before it, and that Mr. Judge, as its Vice-President, should be given an opportunity of definitely meeting the charges if he could, so that an end might be put to a position so painful to all concerned, and so dangerous to the reputation and the honour of the Society."

Having reached this point we were all of the opinion that Mr. Judge's connection with the Society should cease, both as General Secretary of the American Section and as Vice-President of the whole Society. He was, moreover, President of the Aryan Branch T. S., of New York, which had full right of jurisdiction in questions of the private conduct of its members. My official responsibility in such private cases does not become active until the case reaches me on appeal from the decision of the General Secretary of a Section, to whose notice it comes officially through the officers of the Branch itself. But with the cases of misconduct on the part of a General Secretary or a Vice-President I have very much to do and am called upon to act as the terms of our Constitution provide. The step which Mrs. Besant took when the whole case lay before us, was one of which I strongly disapproved, as I regarded it unwarrantable on her part. That she was led into it through her then intense personal friendship for our delinquent colleague did not seem to me to excuse her action: she not only wrote to Mr. Judge—as I did myself—advising him to resign office—a fully warranted proceeding on her part—but, and here is where the irregularity comes in, she sent him a copy of every piece of documentary evidence on which the case rested: these documents being strictly in my custody and only usable with my knowledge and consent. Mrs. Besant's motive was of the highest, that of helping a beloved friend in great difficulty, to see all the cards held by the prosecution. Is it not inconceivable that after her having given this supreme proof of her personal friendship to him, Mr. Judge should have turned upon her later, when he found that two of our three Sections were in favour of his expulsion, and have done all he possibly could to destroy her influence, blacken her character (for instance, by the charge of her using black magic to harm him) and discredit her as a teacher? Our line of action having been made clear to us, the matter rested for the moment until Mr. Judge's reply as to his proposed resignation should be received.

The head-quarters buildings now began rapidly filling up with delegates arriving from all parts of India. On the 21st (Dec.) Mrs. Besant gave a public lecture at Victoria Town Hall on "The Dangers of Materialism," to a vast and enthusiastic audience. On that day I received from Mrs. Higgins, of Colombo, her resignation of the Principalship of the Sangamitta Girls' School at Maradana, Colombo, in consequence of a disagreement between herself and the Executive Committee of the Womens' Educational Society of Ceylon,

It may be remembered that, on arrival in the Island and her election as Principal, I inducted her into office at a public meeting of the women's Society and made them pledge her that she should not be interfered with in her management of the institution. I did this because the women of Ceylon had never been associated together in any public work before and as their domestic relations and house customs differed diametrically with those of Western women, I knew that it would be impossible for Mrs. Higgins to get on with these associated Sinhalese ladies unless she were given freedom of action. All had gone well for a time but, during my prolonged absence from the Island, their former wise policy was gradually changed and the result was this rupture.

On the 23rd Mrs. Besant held a conversazione in the Convention Hall at head-quarters, among her audience being several of the most influential leaders of Hindu Society. It will be easily imagined what ability must have been displayed in the questions upon the most difficult problems of philosophy, metaphysics, science and religion by men of such a high grade of intelligence as Sir Muttuswamy Iyer, a Judge of Her Majesty's High Court of Judicature, the Hon. V. Bashyam Iyengar, the leader of the native Bar, since knighted by the Queen and raised to the Bench of the same Court, Hon. S. Subramania Iyer, to whom the same honours have also been given, Dewan Bahadur R. Ragoonath Row, one of the highest financial officers in Madras, and men of that stamp. I have attended many of these question-meetings and held many myself in various countries but have never heard these imposing themes so ably handled as I have in India. They are naturally skilled metaphysicians and logicians, an heredity behind them of an hundred generations having developed the acutest intelligence within these lines. And yet, among ten thousand high-class Brahmins one could hardly meet a single person capable of inventing the simplest of the ingenious contrivances for which patents are granted yearly in the United States and European countries. These are the men who are lumped together in the mass of the population of India as "ignorant heathen," by returned Missionaries when they go around begging for more money to carry on their hopeless religious propaganda.

On the next day I went to the station to receive Miss Henrietta Müller, the renowned woman-suffragist, coming from Bombay for the Convention. She was, then, quite full of a scheme for taking our Bombay Branch under a sort of tutelage and installing as its Manageress a Swedish-American lady member of our Society; she proposing to take rooms for her and the Branch in a desirable quarter of Bombay. Her idea was that the lady in question should receive European and other inquirers and help the Branch to launch out into a more active propaganda than they had hitherto made. It turned out, however, that they were not willing to be dry-nursed.

Daily the delegates arrived by battalions, all the rooms in the house were crowded and Mrs. Besant's daily conversazioni were attended by large gatherings. She would sit on the floor, cross legged, in the Hindu fashion, along with the others, on great carpets that I had had spread, and answer the hardest questions with a readiness and lucidity that was charming. The Convention met, of course, on the 27th as usual, at noon; but, at 8 a.m., Mrs. Besant gave the first of her course of four grand lectures on "The Building of the Cosmos:" the theme this morning being on the agency of sound, i.e., vibration, in the outworking of the grand scheme.

Among the features touched upon in my Annual Address were the relationship of the E. S. T. to the Society, the activities of the year, a notice of the Chicago Theosophical Congress, a sketch of Mrs. Besant's first Indian tour, the Gopalacharlu defalcation, my work for Buddhism in Ceylon and in connection with the acquirement of Buddha Gya and the other usual matters. The year 1893 was one of exceptional activity and the results supremely important. In Europe, the United States, Australasia, India, Ceylon and Burma, very extensive tours were made, scores of lectures delivered, forty-eight new Branches chartered, the Chicago Congress held, new Indian centres formed and such like activity kept up in many countries throughout the twelvemonth. I laid great stress upon the question of the future direction of the Theosophical movement after my death, because as the Society swells every year and invades more and more, previously unreached countries, it is a growing question as to what shall happen when the original and only President it has had shall be removed in the course of nature, and whatever successor may be chosen must come into the management under totally different conditions. I think that, as nearly ten years have come and gone since then and the number of our charters issued has increased from 352 at the close of 1893 to 656 at the close of 1901, and will probably reach the figure of 700 by the end of the current year, I had better include in this historical narrative the opposing views of myself and of my respected colleague, Mr. Vice-President Sinnett, although his have been somewhat modified since that time and he has brought his own Branch, the London Lodge, within the European, now re-christened British, Section. I quote from my Address as follows:

"Results yearly prove the wisdom of the plan of dividing the Society into Sections, and I hope in time to be able to extend it over the whole world. Australasia and New Zealand are almost ripe for it, and in time I hope to find some competent person with the requisite leisure to re-organize the Buddhist Section in Ceylon. But for the formation of the American and European Sections, the tie between Head-quarters and those distant parts of the world must have been ruptured before."

now. My endeavour has been from the first to build up a federal league on the basis of our Three Declared Objects which, while giving all members and branches the greatest latitude of opinion and choice of work, should yet be a compact working entity, with the welding together of its units by the bond of a strong common tie of mutual interest and clearly defined corporate policy. The chief Executive has already become in great part, and must ultimately be entirely, the mere official pivot of the wheel, the central unit of its life, the representative of its federative charter, the umpire in all intersectional disputes, the wielder of the Council's authority. As I gave autonomy to each Section as it came into being, so I mean to treat each future one, believing that our common interests will best be guarded by local administrators. I abhor the very semblance of autocratic interference, but I equally detest that principle of nullification which drives people to try to subvert constitutions under which they have prospered and which have proved in practice well fitted to promote the general well-being. This feeling has made me resent at times what seemed attempts to make the Society responsible for special authorities, ideas and dogmas which, however good in themselves, were foreign to the views of some of our members, and hence an invasion of their personal rights of conscience under our Constitution. As the official guardian of that instrument, my duty requires this of me, and I hope never to fail in it.

My respected colleague, Mr. A. P. Sinnett, and a few others, hold views quite different from my own upon the subject of T. S. solidarity. They think that, after my death,

'No successor should be elected as head of the Society all over the world, but it should drift into an organization which would be much better adapted to the proportions the Society has now assumed Control of the Presidential sort, as regards the Society as a whole, is an idea, in fact, that only belongs to the infancy of such an organization. Now that the movement has firmly taken root, it does not require that kind of nursing At any given moment when the system . . . would be carried out—supposing that moment ever to arrive—the Presidents of the then existing, or chartered Lodges, would be the Parliament of the Society, and might have the opportunity of coming together in a conference once a year, at some time and place fixed by the General Secretary. Then it would be publicly notified that any bodies of people who, since the last period, had formed themselves into a Theosophical Lodge, could communicate with the General Council, and, found to understand the ideas of our Society, be then and there recognized as having formed a new Lodge. Then the President of such a Lodge would take his place in the sectional Parliament or Council. The actions of the General Secretary would, of course, be reduced almost to a nullity, but the Presidents of Lodges could freely communicate amongst themselves, and if, from time to time, any co-operative action came desirable, could agree upon it.'

While unconvinced of the superiority of this plan over the one in vogue, I have deemed it my duty to quote a few passages from a semi-private letter, that the views of a small group of able friends may be recorded at this stage of affairs. For my part, I cannot see how a world-verging movement like ours could possibly be kept advancing without

some official thread to string the beads of Sections and Branches upon, and without one general and various local central offices, from which official circulars and other documents should issue, a propaganda be directed, the results of sectional and general conferences be communicated, and information of general interest be disseminated; one at which disputes might be decided and archives kept. The plan proposed seems to me one of segregation into units called Branches, of the fostering of exclusiveness, of the abandonment of the propagandist work whose fruits are the spread of the movement, of the destruction of the sense of moral responsibility to the Society as a whole, for industrious and altruistic work, of the sweeping away of our present constitutional limits, which keep the movement strictly within the lines of our Three Declared Objects, and of the rupture of the common tie of fraternity which makes every member feel a family interest in all that the Society does in every quarter of the globe. However, the plan is laid before you for your information and such consideration as it may deserve."

The ten years of additional experience has only confirmed me in the opinion I then expressed, and I am now satisfied that the Society will incur the risk of being divided up into fragmentary societies equal to the number of Sections that may exist at the time of my death, if the present excellent and very practical scheme of administration should be abandoned. I cannot see for one moment how it could be dispensed with, and to my mind, the only real problem is to find a person for President who will administer his office with strict impartiality as between nations, sects and political systems. He must live at Adyar, develop the library, keep up the *Theosophist*, push on the educational work, now so prosperous, in Ceylon and Southern India, and be ready to visit all parts of the world as occasion shall require, to weave the outlying Sections into the great golden web of brotherhood whose centre and nucleus is at Adyar.

Over four hundred delegates were fed at the Brahmin kitchens at the head-quarters on the opening day and the Convention was the largest ever held up to that time. On the second day the Annual Group photograph was taken, after which Mrs. Besant gave her second lecture on Fire as one of the elements in the building of the Kosmos. At noon the Society's Convention re-assembled, and after the close of the session the Convention of the Indian Section followed. At 5 p.m. the 18th Anniversary of the Society was celebrated in Victoria Town Hall before a monster audience. The speakers on the occasion were Messrs. Ragoonath Row, N. D. Khandalvala, Purunenda Narayana Sinha, the Countess Wachtmeister, Mrs. Besant and myself. The morning lecture on the 29th was on "Yoga" and that on the 30th, the last of the course, on "Symbolism." The sessions of the Society and the Indian Section closed on the 29th. At 5-30 p.m. the late Mr. Sivasankara Pandiyaji lectured and Mrs. Besant kindly gave an extra lecture in the evening at 8-30 on "Karma," a superb argument. The house began rapidly emptying after the morning lecture of the 30th. Mrs. Besant, Miss Müller and I went to a reception

by Hindu ladies and gentlemen at the house of Rajah T. Rama Row, in Triplicane, where Mrs. Besant answered, with inspiration, questions about the use of Temples, Vedic Fire, Mantrams and the symbology of the Puranic story of the churning of the Ocean by the Suras and Asuras. By the morning of the 31st the house was nearly empty. Mr. Sturdy, Miss Müller and others left, and Mrs. Besant, the Countess and I, indulged ourselves with the pleasure of a drive along the superb Marina.

H. S. OLCOTT.

HUMAN PROGRESS AND PHILOSOPHY.

WHEN we endeavour to look back over the history of our race, and attempt to review its course, and if possible to ascertain in some measure to what end (if any) its efforts have been mainly directed, to find what it is which mankind, consciously or instinctively, proposes to attain, and by what means, the very first thing which strikes us as remarkable is that there should be any continuous, or even sporadic and more or less temporary, effort at all.

Taking external nature as a whole, her products and appearance have not essentially altered in their general aspects and characteristics during such part of her manifestations as the known history of humanity covers; there would appear to have been the same species and varieties in the animal creation, much the same trees, rocks, rivers, and mountains, with only such modifications in their general appearance as must inevitably follow from the nature of the circumstances. Animals in their wild state do not show any marked tendencies either to advance or recede in their qualities, over the given period of some few thousands of years; and it is only when, with our present refined science, we come to look more deeply into the past, that we perceive there have formerly been times when both vegetable and animal forms presented a very different aspect from that which they at present display. And even then, there has been no apparent volition in the change, no conscious choice in regard to the alteration of form or other qualities which go to make up the general evolution, so far as science can tell us; all this has, according to it, been regulated by the necessities and exigencies of times and seasons, the relations of the earth and sun to each other, and the consequent modifications of environment thence arising.

But with man we see it is far otherwise. Anon he builds up systems of government, or he tries to penetrate the hidden secrets of Nature. He is forever enquiring: Whence am I? What am I? Whither do I tend? Beginning, apparently with the merest state of savagery, but little removed from that of the beasts, birds and reptiles among whom he finds himself and, like them, occupied with but little else than the obtaining of sufficient food and shelter, the propagation of his race, and much the same quarrels which

those creatures indulge in, as time goes on there comes a difference which they do not show. In the first place, he finds that he, unlike them, is not provided with weapons ready-made, nor clothing; and the food necessary to his sustenance is not, as in their case, always available with but little effort. And it becomes apparent that, in some inexplicable way, he differs from them in his inmost nature; for there he possesses something which teaches him how to become in a measure superior to the outward circumstances of his position. He develops a power of observation; and this enables him to fashion weapons of destruction, or means of offence and defence. Then he finds also the means of building a shelter for himself, both against the vicissitudes of the seasons and the assaults of the lower animal creation; and he devises garments to cover his nakedness, and converts them also into defensive armour against the weapons he himself has made.

At first his appliances are rude and without symmetry or beauty; but very soon he begins to feel that they are capable of greater perfection. If he hollow out a log in which to cross the seas or the rivers, sooner or later he begins to study the most suitable form to give it; and therein he works, not altogether to the bare necessities of the case, but most often with the view of giving expression to an ideal which he forms within the recesses of his own consciousness. If he build him a hut, sooner or later it must be of symmetrical form and dimensions, as well as fulfilling the primary needs of keeping out the wind, the rain and the cold. And the things which he makes for his use in hunting and fishing, they also must conform to an ideal; as likewise his clothing and the various utensils he employs in his domestic economy. Very soon he is not satisfied with mere symmetry of form; for the same innate quality which leads to this, also makes him seek to embellish all the works of his hands; and thus he studies how he may employ all the products of Nature to ornament and beautify that which he constructs, as well as to set off his own body to what he for the time being considers to be its best advantage. Soonest, perhaps, of all the arts which he ultimately manages to attain, does this one of ornamenting and embellishing begin to develop; and not a little is it curious and noteworthy, that the first beginning of science seems to be in that direction which, while it does nothing to satisfy the bodily needs, is one which addresses itself wholly to the gratification of an ideal perfection, in no way needful to the relief of those exigencies of circumstance which encompass him about.

In developing the arts of design and ornament, he begins to study the relations which lines and colours bear to each other; and in his efforts to become superior to his immediate surroundings—which efforts are likewise the outcome of idealistic imaginings—his inventiveness leads him to observe the relations of forces, and the interactions of material bodies. Then he begins to draw in.

ferences and to form analogies; and from the incidents of the known, seen, and felt world about him, he begins to infer the details of the unseen, unfelt, and generally unknown world that he instinctively feels he may in future attain.

Such would appear to be the beginnings of all human art, science, and philosophy. So it is that arise the arts of drawing, painting, sculpture—of architecture and design. Thus would it seem that the sciences of mechanics, of mathematics, of chemistry have their commencement; and so also arise, in their due time, the details of all religious systems. For in studying the relations which he bears to the world about him, and thence by analogy to that other from which his dreams and reveries (if not the direct teachings of a higher power) have told him he may most likely have come, and back to which he will most probably go, he develops a science of ethics and of morals—rules of conduct towards his own race; as also, upon the same basis, towards the beings he imagines to occupy the Great Beyond.

During the course of vast ages, the efforts of scattered individuals build up in this way many complex and elaborate systems; and a great body of knowledge (or, as it too often is, also pseudo-knowledge) is so piled together. And as all branches of art, science, polity and religion do, on the whole, keep pace with each other, in time there comes what we call civilisation. Then man is not content with the mere outward comforts of life, he must have all its luxuries as well; and these, also in pursuit of an ideal of some sort, always striving after imaginary beatitudes, such as material conditions can never fulfil. Thus it comes that he builds unto himself exquisite palaces filled with the rarest performances of art; and thus, also, he seeks a heaven in music, striving to reproduce harmonies and cadences which can only be realised in the airy dreams of fancy. From all these things, in pursuit still of his ideals, he creates beautiful cities, whose noble architecture fills succeeding ages with a solemn feeling of awe at the immensity of the genius and labour of a former time—cities whose towers, if they did not scale the heavens, were at least marvels beneath them; and whose surpassing gardens were paradises upon earth. All that the sublime and unlimited genius of the oriental mind can picture, man has endeavoured to reproduce upon the material plane; and the glory he could not achieve in this most outward and visible form, he has endeavoured to find in the undying fame of conquest in every other field, whether of war or peace, of science or religion. Nay, not yet satisfied with all these things, he has sought to defy the power of Nature herself and thus to overcome the limitations of time, and by its arts to conquer death.

Of all these heterogeneous elements has mankind built up its power and with their aid has founded mighty empires, which anon have passed away; leaving, perhaps, scarcely a recollection behind. Yet, undaunted by failure, undismayed by defeat, and

unconquered by fate, humanity again and again tries the experiment, again and again pursues the old path, only to be once more cast down into the abyss whence its great efforts have so often raised it. If it build up vast civilisations through long ages of labour and thought it likewise destroys them when the fullness of time comes; just as the child who spends its time building up a fabric of cards only in the end to tumble them all down again. Whenever the apex of man's temporary effort is reached, he feels how far it falls short of the ideal he had proposed to himself, and in despair he surrenders himself to the dominance of the creature he has himself brought into existence, which from thenceforward begins to decay and to disintegrate. Then he takes refuge, not in the failing work of his body and the results of his handicraft, but seeks another empire within the recesses of his own mind—and, despising the things which gratify the senses alone, looks only to the inwardness of nature for the power he cannot otherwise compass. Here it is that he thinks the true solace is to be found, here alone does he deem there is an infinite field open to him; and at once he plunges into abstruse research, and begins to hold in contempt the delights of the senses which usually go to make up the sum-total of the happiness and misery of his race. And although, in thus separating himself from his kind by becoming buried in the world of his own thoughts, he in a large measure cuts off those wider sympathies without which he does but little for humanity, yet too often the Enchanted Land thus entered has a fascination before which all other considerations fail; and he is apt to forget that his duty lies, not in enjoyment of the mere retreat from the world, which philosophy affords, so much as in securing from it what may serve to ameliorate the general stock of human misery or to increase its happiness; and putting what he secures into a form available for those purposes.

Yet, even in pursuing his lonely way in this vast world of the mind, too generally it is but the lower side of that mind; for though he may gauge the heavens or seek to lay bare the innermost strata of the earth; though he may explore the secrets of his own physical body, or analyse the rocks, yet here, too, though the field may appear unlimited, yet the conditions under which he works are far otherwise. If he would measure the distances of the stars, he must have time, patience, labour; and his life is but a span compared with the immensity of that which he proposes to accomplish. Nay, let him take up what science soever he may choose, the same bar is put to his too great advance, the same limit confronts him and his powers begin to fail ere he has reached but a fraction of the way. And even though he be provided with the results of the labours of all those who have preceded him in the course he elects to follow, a lifetime is needed to acquaint himself even partially with their total attainments, so that unless we admit a succession of lives, there cannot be any advance beyond a certain point. In short,

each one who seeks in exoteric human knowledge for a key to unlock the riddle of the universe, will at the best merely obtain an entry to some small compartment of it ; and can thus *only* become a specialist, very much devoid of that comprehensive view which alone might clear away all doubt and uncertainty.

Thus, in the mental field, the horizon of man is limited, as it is in all other directions he has in general tried ; and therefore the cultivation of intellectual knowledge does not in reality offer so very much more satisfaction than his conquests on the physical plane and, like them, are just as apt to be totally swept away into oblivion. How many stupendous systems of philosophy, like the empires of the past, have arisen only to fall—have most laboriously been built up, only in their turn to pass away. At this time we have but the merest fragments of some of them, as we have of the cities and temples of their advocates. At one epoch we have, perhaps, a new religion, based, it may be, upon nothing more solid than the faith of its supporters ; at another, some political scheme, and at another, some scientific theory ; and all these, in the course of events, being found defective or otherwise unsuitable, although they may perform prodigies during the time of their popularity. And this must necessarily be the career of all systems based upon acquired knowledge or upon blind faith, or any combination of them ; because as human attainment through the medium of the brain-mind must of necessity be limited, no system can provide for every contingency ; the minds of its supporters cannot foresee all those to which it may be subjected. Hence it is that most systems fall ; but probably the measure of their temporary success depends on the modicum of *true* philosophy they may contain. Just in so far as they contain truth, and are adapted to the needs of the time in which they flourish, just to that extent will they succeed ; but when the time for their fall comes, it is seen that the measure of truth they contain is not exclusively theirs ; and that, like the moon when the light of the sun is withdrawn from her, they have no light within themselves, but are dependent upon that which they have borrowed.

Hence there has never been any scheme of universal philosophy known to man as we see him, nor can there ever be such ; because his consciousness, like his form, has had its past evolution, as it will have its future. It does not stand still ; and the degree of its receptiveness to truth, and consequent power of comprehending Nature, must of necessity differ at various epochs. If all human knowledge were confined to that which is attainable by a man who is wholly dependent upon the sense of touch, it could by no means equal that which might be attained by another who, in addition, was also provided with the sense of hearing ; for though the knowledge attained by the man who was dependent upon his fingers for all his knowledge might contain a considerable quantity of truth, mixed up no doubt with many fantastic theories of his own to account for it

all, yet, is evident that it would contain much less of truth, and a greater proportion of error, than that of the man who could hear, as well as feel only. And again, no one will doubt that one who could not only feel and hear, but also see, would be in possession of just so much more of truth, and less of error, as he might be able to attain by means of those three avenues of knowledge. And these are, as yet, the main sources of it which are open to men ; who in the main are provided with but two other senses, more or less subsidiary to the three principal ones.

And again, it must be evident that if the man who could feel and hear were to attempt to communicate the results of his observations to that one who could only *feel*, the latter would not be able to accept the extra knowledge so offered, supposing it communicable at all—because it would only be comprehensible to him in so far as it accorded with his own possibilities of attainment ; and it is not unlikely that the man of feeling would, out of the profundity of his limited knowledge, look upon the other as one who was not quite sane—as one given to indulge in fancies and mistake them for facts. And all this would likewise happen, so far as the first two men were concerned, when they came to deal with the third man, who, not being solely dependent upon feeling and hearing, could also see. And then, as they would be two to one against the third man, and the votes would go with the majority, if the third man's contradictions of the mistakes made by the other two were not accepted in good part, the third man would be in danger of suffering by the anger of the majority ; and could only save himself from such a fate by using his additional power of sight to escape from them—but when he had done so, they, not comprehending the method of such escape, would form a theory of their own to account for it, in accordance with the extent of their perceptions ; which theory would most likely be accepted by all others in the same condition with themselves, so that, in course of time, the third man would come to be considered as a rank impostor, whose lies had been fully found out and exposed, and he would not be in possession of any means by which he could contradict such nonsense. But all who had attained to the faculty of seeing as well as merely feeling and hearing, would side with him, and would merely laugh at the wise folly of the others who had brought in the adverse report, and so solidly bolstered it up with the only sort of " facts " they were capable of comprehending !

This is just where most of us are at the present day ; for as all are possessed of five senses, and these in various degrees of perfection or training, it is insisted that the attainable measure of perfection in philosophy must be bounded by the sort of proofs which are acceptable to the senses which the majority possess ; and if any man is so venturesome as to suggest that there may be other senses not yet in possession by the majority of mankind, and to offer them some

small measure of additional knowledge attained by aid of those means, he is instantly challenged to prove such knowledge to them by the only tests *they* are acquainted with—and naturally he cannot always do it except in a partial and imperfect manner. Then the world at large, which cannot bear to feel its inferiority to him, begins to seek other explanations in accordance with its own limits of information—and those who seek with a foregone determination to find, will never lack for “evidence” after their own wishes—so that the unfortunate who has endeavoured, out of a wish, perhaps, to serve humanity, to give out some little knowledge over and above that already generally possessed, finds himself, in relation to the public, exactly in the position of the man who could see, at the hands of the other two who could not. He comes to be looked upon as more or less of a fraud, and is for the most part treated as such. But before we decide to go with the majority, and to accept the condemnatory evidence, it may be as well to bear in mind that the case brought forward by an enemy, is *always* gotten up, however plausibly, at the ruthless sacrifice of some measure of the truth; and so much we may always know, when we find that such attacks embody charges calculated to bring about the moral injury or destruction of the one who is attacked. The presence of *that* element is not compatible with the service of truth; and wherever such attacks are found, away goes, in one fell swoop, *all* the value of the alleged “proofs” collected, no matter how elaborate and apparently conclusive they may be.

Since, then, there must always be some who, through exceptional circumstances, are in possession of exceptional knowledge, the philosophy which suits the mass will not suit them, because their horizon is that much the wider. So that, for the mass of our race, there cannot yet be any universal philosophy, inasmuch as all philosophy must, for them, extend no further than their ability to accept it at some special time. But that is not saying that no such philosophy can exist, for on the contrary the fact is, that in all the systems which have passed away there has been a residuum of truth; and the collective body of such residuary truth being always harmonious and never contradictory in itself, shows that such a philosophy either must exist, or is at least probable.

In the supreme consciousness of the Cosmos—the collective experience of all past time—there must lie latent, as we may figure it, a vast body of true knowledge. As we gradually develop our perceptive faculties more and more, so do we as gradually come into contact with further and more extensive portions of this great body of latent knowledge; but as, at any given point of our evolution, we can only cognise so much as may be fitted to the particular stage we have reached, so we cannot at that time claim to be in possession of any universal philosophy. According to the Theosophical theory of evolution, the consciousness, of which a spark

centres in each of us, has aforesaid been extensively conversant with a vast ocean of truth which we, as mere units of the consciousness of the Logos, can only claim to know in a very small measure; but by virtue of the divine particle within each of us, we are able to recognise that truth and that knowledge as soon as we are placed in suitable circumstances. When, by continuous concentration of the mind upon some one subject, we create currents of thought-matter which have an affinity for others of like nature, we unconsciously come into contact with the collective thought and experience of the race thereon, and thence draw a degree of illumination proportional to our efforts and degree of receptivity, which the world calls labour and talent, or genius, but which in reality is that special adaptability of the brain-mind arising from the ego having followed the same path through a series of lives.

And it is because of the human being including such an ego—such an entity which has lived through many lives, and through its origin is always straining forward in search of that supreme knowledge which by its nature it has an affinity for—because of these things it is that the course of the human race differs so widely from that of the beasts, the birds, and the other parts of what we call animated nature. In their case the consciousness is working along another line, and is satisfied for the time being by the degree of experience it gains in those forms proper to it but which will only exist as such, so long as the stream of consciousness filtering through them, requires such means of contact with the earth-plane. But in the case of mankind, they are ever pressing forward in search of that birthright and heritage which lies always just beyond the threshold of the known. It is shown alike by the most gigantic efforts of the mind, as in its least objective aspect—or that which we are in the habit of calling “mere idle curiosity.” The most stupendous labour of genius in the resolution of some intricate problem, as the merest prying into the affairs of others for no seeming purpose, alike take their rise in this one central principle—the one main-stay and sheet-anchor of the race, which keeps it from falling back, without hope of recovery, into the barbarism whence it last emerged. As long as this principle continues in activity among any nation, so long does that nation stand a chance to progress and become great, although when wrongly applied it may lead to ultimate destruction; but when it becomes languid, and there is no vigorous effort, that nation is doubtless doomed, for its course is run; and the egos using it as their means of expanding consciousness will stream away in other directions, and the race become extinct.

Hence the reason why mankind passes through so many vicissitudes, such is the reason why man at one time piles up vast fabrics of religion, of science, or of philosophy, or seeks in world-wide empire the satisfaction it can never give; while at another

time he sweeps all these things away as toys, and they are scattered as chaff before the wind. Restlessly does he press forward, the heir of all the ages, in search of that grand central philosophy which shall unriddle for him the mystery of his own nature; and in so doing discover also the mystery of time and the secrets of eternity.

S. STUART.

(To be concluded.)

SRI KRISHNA.*

WHEN an appreciative student studies the character of Sri Krishna, he finds himself so overwhelmed by its wondrous beauty that he literally stands speechless before it. That towering form of love, wisdom and strength seems to envelope him on all sides, to irradiate his whole being, and contemplation is all that his heart allows him to offer. Words are so petty, so presumptuous, so completely inadequate to describe that subtle manifestation, that it seems child-like to use them. But one must sometimes force himself to expression by words in order that others may share in a conception that reflects some of the light and life—in however small a degree—of the one considered.

The name Krishna means dark, or that light which we call darkness because our eyes are not sensitive to higher vibrations. Sri Krishna is the earliest of historical saviours; he is recorded as an incarnation of Vishnu, the second person of the trinity, who is the primeval source of all incarnations, all forms. Divinity itself takes form on earth when evil so predominates that no lesser force can stay it and bring about equilibrium, and Sri Krishna came to the aid of the Hindu nation at a time when the Kshatriya caste had become demoralised and blind to its duty, when kings neglected to be protectors and had become tyrants and oppressors of their subjects. It was near the close of a cycle, and at such times evil always predominates, and an Avatâra, which is a manifestation of the Divine in a physical form suited to the needs of the case, comes to restore order and inaugurate the foundation of a new era.

Although Divinity itself, an Avatâra does not make a sweeping end of evil and a prompt restoration of good, for the laws that were wisely established at the beginning of a universe have not proved unwise and will not be disregarded by the Great Lawgiver. The law of cause and effect will not be interfered with, and all things great and small will work out to their appointed ends. Only, where great souls are needed to counsel and strengthen, wise ones will reincarnate and, coming forward in accordance with the gradual working of the law of evolution, will effect a steady strengthening of those oppressed. And so came Sri Krishna, born as a child, to

patiently go through all the years of childhood and early manhood. Full of all wisdom at every stage, capable of all power at any moment, he limited himself to the dharma of the time, and gradually drew together all the karmic threads that should centre in the climax, the almost total extinction of the Kshatriya caste on the field of Kurukshetra.

Hindu records say that Sri Krishna completed his mission on earth and left this world in the year 3001 B.C., but a clearer statement as to date, for those who only get a definite idea of time from a modern way of reckoning, is to say 5,000 years ago. At this time, India was under persecution from the wicked king of Madura, Kansa, whose ambition was to conquer the whole country, and who had entered into an alliance with another powerful king for that purpose. This ally, Kalayeni, king of the Yavanas, was a black magician, a friend of Rakshasas, and a priest of serpent worship; together the kings were terrifying the entire country.

There is more than one version of the story in regard to the birth of Sri Krishna. Some say that he was born of a virgin Dvaki, sister of king Kansa; others that Dvaki was not a virgin but the wife of Vasudeva. However, a point of agreement is, that he was born of the king's sister, who was as pure and pious as Kansa was the opposite. King Kansa received warning that his conqueror was about to be born of his sister Dvaki, and at once took measures to protect himself by planning to kill the child. According to one author (Edouard Shure) the virgin Dvaki, warned by a priest, escapes to the woods, where she is received and cared for by ascetics, and where she conceives a child, the son of Mahadeva, the supreme God. Another author (Mrs. Besant) says that Dvaki and her husband Vasudeva are thrown into a dungeon and are strictly guarded, while the king determines to kill any child that may be born to them. The child is born in the night, and the dungeon is illuminated by his radiance. He instructs his parents as to what they shall do with him, telling them to send him to a place called Gokul, where the wife of Nanda, a cowherd, is about to give birth to a child, with whom he is to be exchanged. The prison doors open of themselves for the father, and all is accomplished as the child dictates. The girl child brought back in exchange is killed by Kansa. From this point, the stories agree in general outline. The pasture lands of the cowherds are said to have been in the Himâlayas, at the foot of Mount Meru, under the pure odor of vast forests of cedars. Here the child Sri Krishna becomes the adopted son of Nanda, and we are given a picturesque description of his life as a child among his playfellows.

King Kansa finding out that he had been deceived, repeatedly sent out spies to locate and destroy him, but they were always frustrated by the supreme power incarnate in the child. The Supreme, as Creator, Destroyer and Regenerator, is a conception

* A lecture delivered before the New York Branch of the T. S.

difficult to grasp at all times, but the rôle of destroyer is particularly confusing to those whose conception of divinity as divine love is marred by records of severity or seeming transgression of moral laws; and so when we read of the child killing, stealing, deceiving, our twentieth century nerves get a series of prudish shocks. But we short-sighted ones must remember that in the form of a child was the consciousness of the All-knower, He who sees the inner man, the workings of the law of karma in all its minute details, who at any moment knows what effect is about to crown a past cause, and who makes himself the outward, karmic instrument of a force set going by the very one who comes under it, he who is the Supreme, who is the law, cannot fail in judgment. And another thing to be remembered is, that we from the depths of a material age, an age in which the subtle powers of man are clogged by gross matter, or atrophied by disuse, are looking back upon a time when evil met good in subtle forms inspired by magic, black magic, as we call it when magic is relegated to the side of evil. In those days, men were so powerful in knowledge—set to wrong purposes—that nothing short of Divinity itself could cope with them, which was the reason for the incarnation of Vishnu. So when we read of the child killing those who were sent against him in animal forms, we must either admit that his enemies had the power to take such forms or that we are face to face with an allegory.

It is extremely difficult for us to decide what is allegorical and what is fact in the stories of any of the World-saviours, but at the root of these things lies the mysterious truth that they may be one or the other and be in accordance with law. What do we know of law? Only that small portion that has been found applicable to our condition, our state of mental development, our minute circle in evolution. Our laws are girdles to our inclinations but they do not measure the girth of all epochs. Laws pass away when they are no longer needed, and other laws take their places. Minor guardians make the minor laws suited to the need, and these details of law fit into the great laws of nature, but as men emancipate themselves they become laws unto themselves, for as they develop knowledge, purity and discrimination, they draw near to the heart of nature, the fountain-head of law, and seeing with chaste eyes they cannot err and may safely guide themselves.

We often hear indignant criticism of some of the recorded actions of incarnated Gods, of great Rishis, which are declared immoral. But it is not for us to criticise or to imitate the things done by initiates; we do not stand on a level with them, we are only passing through the stage of the breaking up of old habits, freeing ourselves gradually from habits built up by desire acquired in lower grades of life, and we narrow-mindedly try to measure the whole scope of life by our habits. Through habit, we have made one or another nerve centre more sensitive than the others, and we

imagine that this is the case with all grades of men and is a universal law, but it is not so. Any organ may be made more sensitive than any other through a habit of focusing sensation there. The organ is only a vehicle of the one life-force; direct the force persistently elsewhere and the organ relapses into quietude; direct the life-force equally into all nerve centres and one is harmonized; withdraw it from all, and all organs are revealed as simple pieces of human machinery, as motionless as any other kind of machinery when the motive power is turned off. Now the difference between a Rishi and an ordinary man is, that the Rishi is not subject to habit. He has gone through the stage of habit-breaking and is master of his body. He directs the life-force where reason dictates that it should go, through one organ or another. The organ fulfils its original purpose and does not hold his attention when the purpose is fulfilled. He, the Thinker, always works for the welfare of the world, not to gratify his desires. He is beyond law, for he is capable of wisely directing law. This said, some of the incidents in the life of Sri Krishna may assume a different aspect.

While tending his foster father's herds among the hills, Sri Krishna became the leader of all around him. The other boys, employed like himself in guarding cattle, were devoted to him, for none were so daring, none so lovable and joyous, none so wise a protector as Sri Krishna. Animals loved and obeyed him also, and the task of the cowherds was an easy one so that they had plenty of time for play. It is recorded of the child Krishna that he played many mischievous pranks on the housewives, slipping into their houses and running away with their curds, and that he was reprovved and punished like other children, but all loved him so dearly that they could not bear to have him out of their sight. We are told that the Devas became jealous and tried to test his divinity, and that he humbled the pride of Brahmâ by creating a host of cows that the god had caused to be stolen from him. Also, that he held up the hill Govardhan, on the point of his little finger for seven days as a shelter for the people of Gokul when the god Indra sent down a deluge of rain. These are statements that it would be useless to comment upon. Whether allegorical or facts, we are not in a position to decide, even upon an appeal to common sense, for our brains are not measuring-cups for all the common sense contained in the universe but simply hold as much as may be profitable to our present requirements.

And now we come to an incident that has served as a lash in the hands of his enemies and has been a doubting-point of Sri Krishna's character for many who would lovingly defend him. It is always labeled the Rash Lila incident, and is, in its bare and distorted outlines, as follows: While the boys loved him as their leader, the girls looked upon him as a possible husband, and prayed the goddess Durga, the giver of victory, that he might be their common husband.

One day they went to bathe in the river Jumna, leaving their garments upon the bank. Sri Krishna stole in upon the scene, captured their coverings and carried them up into a tree. When the Gopinis, so they were called, discovered what had happened, they were ashamed to come out of the water and begged that they might be given their clothes. But the divine child would not do as they wished and forced them to come out naked before him. This is the story in all its crudeness, and one calculated to cause scandal 5,000 years later among the prudens of the saxon race. But let us examine the incident and see what we can make out of it. First, let us remember that God himself was present in the form of a child, a child of six years, according to Mrs. Besant; God, to whom nothing is hid, who reads the inmost heart, who is self-sufficient, and therefore—age aside—could not be actuated by desire of any kind. Then we have in the Gopinis a number of Rishis, souls of great knowledge, who have long since transmuted sexual desire into higher forms of love, and who have reincarnated around their Lord to aid in carrying out his purpose. What does it matter to us, after realising this important fact, what details accompany the story? No profane thought could find an instant's harborage in a mind that believed in the Great Incarnation. If the incident be a fact, is it not reasonable to accept the explanation that the God-child chose this way of teaching a lesson to his disciples? That they, although they were Rishis, should observe the moral code of the time and preserve womanly modesty by not going naked into the stream? Or, to accept another explanation, why should not the Divine Master force them to come out naked before him so that they might learn the lesson that nothing is covered to the sight of God. And if we take the story as an allegory, are we not taught in other scriptures that the soul must drop its false coverings and stand naked before its God? And if we look upon this as a lesson for the soul, is it not true that the soul must strip itself of vanity, of shame and all other false pretences and stand in naked simplicity before its Lord, asking for no covering, pretending to be no more than it is?

Hindu literature is full of stories that hide an ethical lesson under a form startling to Western minds, but as other writers point out, our Christian scriptures contain stories, allegorical and otherwise, that are scandalous in the dead-letter interpretation. The culminating scandal of this Rash Lila incident is that Sri Krishna told the Gopinis that their prayer in regard to his being their common husband, should be granted. The Lord of all, the father, mother, husband, treasure-house, abode—as the Bhagavad Gita puts it—why should he not be the common husband of all? Is it any more scandalous to look upon God as the husband of all than as the father of all? Is He not our refuge for all heartaches? Love, as I have said elsewhere, is of one kind in essence, the earthly forms are only varying embodiments of the same essence, and when

we realise this and hold fast to the life, not the form, what does it matter what term we apply to the one whom we love. God is to the yearning soul whatever it wills, for God is love in its essence.

ANNIE C. MC QUEEN.

(To be concluded.)

EXTRAORDINARY VIRTUES OF INDIAN PLANTS.

IT was many months ago that I had the pleasant diversion of repeatedly noting the virtues of two extraordinary plants peculiar to India, viz., *Jothishmathi* and *Rodanti*. The ancient Sages of India spared no pains in finding out the virtues of important plants that minister to the healthful existence of man.

The *sarira* or physical body is somewhat disregarded, as being impermanent—liable to wear and decay—but its healthy existence is generally regarded as the *conditio sine qua non* for spiritual progress. The body must be healthy though not too strong.

About thirty-six years ago, in addressing the students of Edinburgh University, Carlyle said that the word 'holy'—in the German language 'heilig'—means 'healthy.' Heilbroun means "holy well." The English word 'whole' is the same word. Carlyle had no better definition of what 'holy' really is than 'healthy,' completely so—'Mens sana in corpore sano.'

A man must have a healthy body if he would have his intellect "a clear plain geometric mirror brilliantly sensitive to all objects and impressions around it and capable of imagining things in their correct proportions."

How Carlyle's conception accords with that of the Hindu Sages, who said that the means to the attainment of Dharma is the healthy body.

Are not all the fasts and almost all the rituals of the Hindus, as also of the ancient Egyptians, directed to the same purpose? The Hindu theory is that there are many plants and herbs which possess virtues that can not only preserve the healthy bodily condition but also vastly contribute to the clearness of mental vision. There are *Oshadhis* and the moon is the controlling lord. Certain plants are to be gathered and used only at particular phases of the moon.

Westerners are awfully afraid of hydrophobia. It means death to them. Pasteur's Institute is supposed to be the only Saviour, and those that cannot bear the expense of going to it must succumb, sooner or later. There is a small plant generally known as *Ummetha*, which grows as cactus about the walls of every deserted house and in all neglected compounds. The plant is plentiful in grave-yards, and so, perhaps, it is looked upon as of ill omen. It is said that the juice of the plant—root, branch, and leaf—is a certain cure for

hydrophobia. I think *Ummettha*, is the colloquial word for *Ummattha*, which means madness—an insane condition. In Indian villages there are always any number of pariah dogs. Some of them eat the putrid corpses unearthed by jackals in the grave-yards and go mad and bite the villagers. They can never hope to go to Kasauli and yet be cured and live. The prescription is the juice mixed with old jaggery. In some cases the juice of the white babul (*Thumma*) tree is used as also that of the neem (*Vepa*) tree—root, bark and leaf.

The extraordinary virtues of the neem tree are now beginning to be seen. The tree absorbs injurious and poisonous odors. It is looked upon as the preserver of health. The branches are hung at the doorways of the rooms of confinement. Some say that only stupid old people do so. That it is looked upon as rank superstition is due to crass ignorance. Many a superstition is worth being looked into.

Some Yogis observe *Kalpam*, i.e., they select a particular plant as possessing the virtues they want and use it daily as part of their food. The neem fruit has three layers. Each possesses a virtue peculiar to its own. Similarly *Karaka* (gall-nut), *Thadi* and *Usirika*, each has three sheaths one over another. Each sheath has its particular *guna*. These are known as *Three Phalam*. The *three phalakalpam* keep up an equilibrium of bodily condition. The wandering Sanyâsis use the expression, "serving the plant," or *Oshadhi*. Some accustom themselves to eating the root, bark and leaf of the neem tree, each of which, as also their combinations, possesses far-reaching virtues. They do not ordinarily reveal the process or the effects. They wander from place to place unaffected by climatic conditions. They drink and bathe in any water. No malarial fever anywhere affects them.

I know of a Sanyâsi called Jnananandaswamy. Myself and a few friends used to wait upon him and serve him a long time ago, as he was reputed to possess miraculous powers. Before any of us could get up he used to go towards the burning-ground and pick up and use some herbs; what he did with them I cannot now recall. The man struck me as a fine specimen of a human being with a flowing beard and a beautiful body of golden color. Our ambition was to learn some of the nature's secrets which wandering Sanyâsis of the kind were reputed to possess, and publish them for the general good. We tried every means with him but he was inexorable. The greatest drawback in him was his unquenchable desire for drink. Alcohol of any kind was most welcome. He was a worshipper of Kâli. My friends who were more familiar and spent a longer time with him used to tell me that he could perform wondrous miracles. *Thalakam* is a poison used in medicines. The Sanyâsi used to eat any quantity we could supply him with. These pieces were mere biscuits to him. His bodily color was just that of

the *Thalakam*. We thought he must have been chewing some herb that would take away the evil effects and enable him to assimilate it with his bodily system. After considerable coaxing he told us that one of the efficacious ways of purifying *Thalakam* was to put it in the hollow of a cucumber—the ash colored one—and bury it in a pit of dried cow-dung cakes and remove it after letting them burn to a particular degree of heat. We did as he told us but in the holiday rambles of the day we forgot the affair and came home late in the evening and discovered to our dismay that the heat being greater than necessary the *Thalakam* was burnt down and turned as black as charcoal. It used to lie quite useless with us. In villages *Thalakam* is used in making fever pills. We used the *Thalakam*, which we feared was spoiled, in making some pills. That was a most severe winter and fever of a virulent type was prevalent. We distributed the pills among the poor people. What a fever cure it was! How many came to bless us as they were rid of fever by using the pills. The thought came uppermost to my mind how man can usefully minister to the comfort of his fellow beings just by ordinary labor and research.

Arsenic which is used now and then for committing suicide can be used even to cure leprosy. I know some who eat it from habit and have lived to an old age, but it is condemned by many as something like opium eating.

Some say that cobra poison can be served so as to cure many a loathsome disease. There was a time when I was wondering what on earth the Indian cobra, the most deadly creature, was useful for, and questioning the divine wisdom that brought it into existence. A few years ago a large, dashing cobra of whitish color was caught by a snake charmer in a sugar-cane plantation. He was going from house to house with the head held tight in one hand and the tail in the other, and offered to give poison for a small price. The daring of the man in catching such a fiery snake was admirable. I got him to extract the poison, which he did by a dextrous grip of the fingers which held the neck of the reptile. There fell from the jaws liquid drops as beautiful and tempting as drops of pure honey. Lo, these drops are death! But they are also life. Some diseases, the cure of which Western science knows not, can be cured by snake poison. One thing is generally known. When a person is smitten low by disease, when he is gurgling and gasping for breath, when his throat passage is choked with phlegm quite hard and unyielding, when it is impossible to send any medicine into the stomach, and when he is about to expire in the agonies of death, in many a case it is *garalam*, the snake poison that clears the throat as the sun clears the mist and restores life. Even where the ravages of disease are so great that life could not be sustained, its effects for the time being are marvellous. Everything around us has properties which if we

acquire the knowledge of, can be made to serve man's comfort. Man is lord of the earth only when and so long as he has knowledge.

No one on earth is more pitiable than are the present ignorant Indians. They do not follow the researches of their predecessors, nay, they care not to take means to be benefited by them. If you pass along the road in the mid-day summer sun, you find the Indian cows prefer the shade of the *Ganuga* tree to the others and comfortably herd themselves under its shade though larger and thicker trees are close by. The shade is peculiarly refreshing and one Doctor told me that the tree possesses extraordinary medicinal properties. The villagers only know to use the twigs as tooth-brushes and they say it preserves the gums and the white color and healthy condition of the teeth. It is certainly more efficacious than the Carbolio tooth-powder for which we pay a dear price. The instinct of the animals seems to be more potent and reliable than the intellectual faculty of the modern villager.

The above are only a few instances. But for such aids to nature, how could our ancient Rajahs who spent three-fourths of their lifetime in their palaces, in cities, in luxurious ease, transfer themselves from environments to which they had been accustomed, to forest recesses and mountain caves, and there with a precarious food of leaves, herbs and roots to eat and impure water to drink, and surrounded by regions of terrific malaria not only preserve the health of body but be strong enough to pursue Yoga in the search after the Divine. Plants and herbs are around us everywhere. We do not know their virtues. We never experiment on them. We do not care to know them. The ancients after careful and laborious research found out their virtues and wrote books and treatises about their gunas. We do not study them. The inheritance has no value to us. We make no fresh researches or discoveries. Our powers of observation have grown dim. Even from a worldly point of view we are still surrounded everywhere by wealth of plant and herb which far surpasses the wealth of "barbaric pearl and gold." India is depleted of the latter but the former dies only to grow again. India needs the enterprise of the American people and their laws that protect the gains of individual learning and research.

The Puritan fathers and mothers crossed the Ocean and made the American forest their home, so that they might there worship God according to their faith and conviction, unmolested by State harpies. The mothers were mostly family doctors acquainted with the use of herbs which they grew around their cottages. We have half forgotten the names of the herbs which our fathers used to speak of. Our children hardly know them and their children will be entirely innocent of them. We are content with any mixture which is made in the modern hospital. The enquiring spirit is well-nigh gone. There is a creeper plant known as *Saraswathi*. If the present state continues the name

will soon be forgotten. Even if the word were to last there will be nobody to identify the plant. Tradition says that the ancient Hindu was enjoined to eat the leaf in its green and dry condition during his tutelage. Why was it so? What virtues has it? Does it produce any and what effect in the cerebrum? Has anybody ever cared to investigate? Again from Veda downwards the *Aswattha* or Brahmin tree is praised in many forms. In the *Gîtâ*, Sri Krishna says that of all the trees he is the *Aswattha*. The *Sâstras* say that the man who plants this tree and the neem tree together goes to heaven. The leaves shake easily like aspen leaves. The old Brahmins say that rain falls on the leaves and drips on the neem fruit, and this is tantamount to the planter making *abhishekam* on the holy *lingam*. The tree is specially directed to be used for sacrificial purposes. Is the teak tree not stronger and more useful? Is the mango not more delicious? Why does Sri Krishna say that of all the trees he is this puny, brittle and comparatively useless tree? Why do Veda and Smriti give foremost place to this tree in the plant kingdom? Why does tradition say that it is instrumental in curing barrenness and several diseases supposed to be incurable? Why does tradition say that such holy trees should not be grown in the compound of a *grihastha* (house-holder)? Is this not enough for us to presume that this tree possesses extraordinary virtues? Has anybody of the present day investigated and found out the virtues and *gunas* of the tree and published the result for the general good or made any profitable use of the knowledge? The enquiring spirit is gone. The ideal of the ancient Hindu was entirely spiritual and whatever he did was done to facilitate the attainment of that ideal. That was the motive power. Not only in the physical realm but also in the astral and other planes we find our ancients making remarkable and far-reaching discoveries. Some contrivances spoken of in the *Puranas* which are summarily dismissed as ancient myths are now shown to be possible by the discoveries of Mr. Edison.

No doubt the motive power which impels the Westerner is the acquisition of knowledge which gives power and wealth for the assertion of one's superiority over others. We find Westerners diving into the bottom of the sea and digging into the bowels of the earth and scaling the highest mountains, impelled by such power to make discoveries useful and serviceable to mankind, while the descendants of the ancient noble race stagnate in the torpor of fatalism. Let us hope for a better day and trust we hope not in vain.

K. PERRAU.

THE THEOSOPHICAL SOCIETY AND ITS MEMBERS.

"THERE is no Religion higher than Truth" is the motto of the Theosophical Society.

The knowledge of Truth or the One Reality is Theosophy. Is Theosophy apart from Hinduism? No, for our learned and beloved Sister, Mrs. Annie Besant, says:—"Theosophy is the Gupta Vidya of ancient India. It is the ancient teaching of the Masters of Yoga. It is not to be put against Hinduism, or apart from Hinduism, as if they were rivals." This can be seen by us also, obviously, from the current Theosophical teachings and literature regarding the One Reality, Cosmogony and Rounds of the Universe, Karma, Reincarnation, Salvation, Consciousness, etc. etc. What are they? They all are only extracts from the (Hindu) Vedas, Upanishads, Puranas, etc., explained esoterically in the Western language. The Hindu Religion is the oldest and most comprehensive, and it contains the moral and spiritual teachings of all religions of the world.

For arriving at the knowledge of Truth, the Theosophical Society was founded at New York, on the 17th of November 1875. Its objects are:—

First.—To form a nucleus of Universal Brotherhood of humanity, without distinction of race, creed, sex, caste or colour.

Second.—To encourage the study of comparative religion, philosophy and science.

Third.—To investigate unexplained laws of Nature and the powers latent in man.

"Of these three objects, the first is the only one which is binding on all members, the two others being meant to subserve the first."

No brotherhood can exist unless the members are compassionate, for compassion is the main-spring for working unselfishly for the welfare of humanity. Sri Bhagavan says we should, at least, work for the maintenance of the world, although we have no object in working.

(1) Janaka and others indeed attained to perfection by action; then having an eye to the protection of masses also, thou shouldst perform action (Gîtâ, iii. 20).

What is the benefit of working for the welfare of humanity? may be our question. Selfishness—the outcome of egoism, and the greatest of all barriers in the journey of our Jiva (Individual Soul) to reach its destination (Moksha)—is destroyed by working for the welfare of humanity, who are the beloved of the Lord, for He says:

(2) Having known Me, as the Lord of Sacrifice and of auster-

ity, the mighty ruler of all the worlds, and the Lover of all beings, he goeth to Peace (Gîtâ, v. 29).

Therefore, no man can attain Moksha (salvation), who is not intent on the welfare of humanity; for Sri Bhagavan says:—

(3) The Rishis, their sins destroyed, their duality removed, their selves controlled, intent upon the welfare of all beings, obtain the Brahma-Nirvâna (Gîtâ, v. 25).

(4) They who worship the Indestructible, the Ineffable, the Unmanifested, Omnipresent and Unthinkable, the Unchanging, Immutable, Eternal (*Ibid*, xii. 3),

(5) Renouncing and subduing the senses, regarding everything equally, in the welfare of all rejoicing, these also come unto Me (*Ibid*, xii. 4).

• As Sri Bhagavan has said, we should make no distinction of race, creed, etc., for—

(6) He is highly esteemed who regards impartially lovers, friends, and foes, strangers, neutrals, foreigners and relatives, also the righteous and unrighteous (*Ibid*, vi. 9).

By the first object of the Society we should learn unselfishness, and have no prejudice as to race, etc., and work for the brotherhood of humanity.

The second object "leads to co-operation in the search for the Truth, to softening of prejudices, to liberalizing of minds, and to the growth of a gracious friendliness and willingness to learn. Thus the Society is a wall of protection against the twin-foes of man—superstition and materialism—and should spread wherever it goes a gentle and refining influence of peace and goodwill, forming one of the forces that make for good amid the conflicts of modern civilization."

"The third object also tends to brotherhood, in that it leads man to understand himself and his environment, and finally demonstrates to him the underlying spiritual unity of all beings." For Sri Bhagavan says:—

(7) The self, harmonised by Yoga, seeth the SELF abiding in all beings, and all beings in the SELF; everywhere he seeth the same (Gîtâ, vi. 29).

(8) He who seeth me everywhere, and seeth everything in Me, of him will I never lose hold, and he shall never lose hold of Me (*Ibid*, vi. 30).

(9) He who, established in unity, worshipping Me, abiding in all beings, that Yogi liveth in me, whatever his mode of living (*Ibid*, vi. 31).

(10) He who, through the likeness of the SELF, O Arjuna! seeth identity in everything, whether pleasant or painful, he is considered a perfect Yogi (*Ibid*, vi. 32).

This is the state of a real Theosophist and of Universal Brotherhood. These blessed ones cannot own anything that is not of uni-

versal benefit, as they understand the Reality, *i.e.*, the omnipresence of the ONE SELF (Paramâtma) in all beings, and identify themselves in pleasure and pain of all others, so this is the greatest sacrifice that a human being can make; and it is the only worship of the Universal Lord (Paramâtma), because by Unity, duality caused by delusion, is destroyed. Then, what can hinder a man from attaining Moksha (Salvation)?

To become earnest workers for humanity means to sacrifice, unselfishly, our Time, Work and Money for the maintenance and spiritual progress of humanity, and not the flowery speech and selfish progress sought, devoid of help to others. What a hard task it is for us—the worldly-minded—with selfish desires for our own gratification.

We will see what is said of those addicted to the gratification of desires, in the Gîtâ, by Sri Bhagavan:—

(11) Surrendering themselves to insatiable desires, possessed with vanity, conceit and arrogance, holding evil ideas through delusion, (they) engage in action with impure resolves (xvi. 10).

(12) Giving themselves over to immeasurable thought whose end is death, regarding the gratification of desires as the highest, feeling sure that this is all (xvi. 11).

(13) Held in bondage by a hundred ties of expectation, given over to lust and anger, they strive to obtain by unlawful means hoards of wealth for sensual enjoyments (xvi. 12).

(14) Bewildered by numerous thoughts, enmeshed in the web of delusion, addicted to the gratification of desires, they fall downwards into a foul hell (xvi. 16).

For—

(15) Triple is the gate of this hell, destructive of the self, lust, wrath and greed; therefore let man renounce these three (xvi. 21).

(16) A man liberated from these three gates of darkness, O son of Kunti! accomplisheth his own welfare and thus reacheth the highest Goal (xvi. 22).

(17) Man, musing on the objects of sense, conceiveth an attachment to these, from attachment ariseth desire; from desire anger cometh forth (ii. 62).

(18) From anger proceedeth delusion; from delusion confused memory; from confused memory the destruction of Buddhi; from destruction of Buddhi, he perisheth (ii. 63).

And that—

(19) The delights that are contact-born they are verily wombs of pain, for they have beginning and ending, O Kaunteya! not in them may rejoice the wise (v. 22).

Although we may not be wise in the literal sense of the word, yet I think we are wise in a sense, *i.e.*, by becoming Fellows of the Theosophical Society, and binding ourselves—

To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour.

Gratification of desires means our destruction, and hindrance in the welfare and progress of humanity. So, we who have the double object, *i.e.*, our own welfare and the welfare of humanity, should, at first, try our best to curb our desires, and learn unselfishness. Then only we shall tread on the right path leading to our final destination (Moksha). And it is the only real endeavour to become Theosophists in earnest, otherwise it is only pretension—or in truth it is hypocrisy. For, no man seeking his own gratification and comfort can spare anything for the welfare of others.

If we—the worldlings—are earnest in the work of humanity, we should, at the outset, learn to deny ourselves a little of our time, work and money spent in our own gratifications and comforts, for others' welfare. Get for instance, a suit for 40 rupees instead of one for 60 rupees; one newspaper instead of three or four; and so on. By this saving in quality and quantity of the articles, we can save money and time for the benefit of Humanity, with a little wholesome self-denial.

If a member has the wish for his welfare and for that of others, he, himself, most earnestly, will devise many ways for helping the grand cause of Theosophy, *i.e.*, the Salvation of Humanity. At present to help the great movement of the Central Hindu College of Benares, I think, is the duty of all members. It can be done—

(a) By a little unselfishness on the part of the members, at first, by binding themselves to give a small percentage of their income—say eight annas per cent., *i.e.*, by denying themselves only, nearly, a pie in every rupee of their income—and trying to increase the percentage gradually by unselfishness.

(b) By securing patrons and sympathizers to help this great movement, as far as possible.

I need not tell you of the grand scheme for establishing this College, as I think it is already known to you all, otherwise you will know the particulars by perusing its three Annual Reports, published.

In conclusion, I remind you all again, that no *selfish* man can accomplish his welfare, or the welfare of humanity.

The following are the three grades of unselfish work for Universal Brotherhood:—

(a) By giving a small part of our possessions.

(b) By sharing our possessions equally with others.

(c) By a complete self-denial of our possessions for others' welfare.

Of these, the first two are for the beginners—like many of us—who wish to work earnestly, and the last is the work of those blessed Ones, whose sins, desires and attachments are at an end. This last stage is that to which we should aspire, as Fellows of the Theosophical Society.

Overlooking my imperfect statement of the grand subject, you will consider it well for your personal welfare, and for the progress of humanity to attain Salvation (Moksha). This is the one main object of the Theosophical Society, and, consequently, of its Fellows.

The first Sloka of Sri Sankarâchârya's Shadpada Manjari is given below, as the most suitable prayer, to be recited daily by the Theosophists, and I hope they will endeavour to possess the four qualifications prayed for, to deserve the name of "The Fellows of the Theosophical Society."

अविनय मपनयविष्णो

इमममनः शमय विषयमृग तृष्णाद् ।

भूतदयां विस्तारय

तारय संसार सागरतः

"O Vishnu! destroy insolence (in me); calm (my) mind; appease (my) thirst in the search of objects; increase universal benevolence (in me); and liberate (me) from the ocean of birth and existence."

Om, Tat Sat.

RAMA PRAPANNA DAS.

YOGA.

PART II.—NON-SEPARATENESS.

[Continued from page 738, Vol. XXIII.]

TO the Higher Self, the lower and personal self is illusive: the idea of personality is but a sensation; the attributes of the lower individuality are only objective, untrue and illusive in their nature and dangerous in the delusive actions they produce. Belonging to the lower consciousness their attachment to it is manifest as depending on the Sankalpa of the separative sheath. This understanding then must be realised by deliberate mental action, and strengthened until the workings of this division of the intellect, becoming objective to the lower consciousness, lose their power to overcloud true knowledge. And there is another teaching, with regard to the study of this Yoga. In the Brihadaranyakopanishad we read of the beginnings of the realization of unity and elimination of the personal duality. For there it is said that—

"Where there is duality, as it were,

There one sees another as another thing,

There one speaks of another as another thing,

There one knows another as another thing,

There one thinks of another as another thing;

But how does one to whom all this has become One only,
speak of anything, know anything, think of anything
(as separate from himself)." II. iv. 14.

And this teaching is indeed the key-note to the whole. For when we examine carefully the intellect and mind we find that separateness exists by reason of their functioning. Let us study the nature and method of the formation of this quality, going back to the early stages of the evolution of consciousness. And this consciousness at first, we read, was half-aroused but centred in itself, indrawn so that with eyes it saw not, nor heard though having ears, but in a dreamy state drifted through life unconscious of externals (Prometheus Vincit of Æschylus, quoted in "Secret Doctrine") until the life within the form, quivering under pressure of external impacts, began to stir within itself and answer to them. Slowly are these senses awakened by stimuli to function for themselves. At first they receive impressions only and take no independent action, but by such growth the life is thus, at last sufficiently awakened to form a knowledge of itself and of external objects; for since the impacts are not constant but changing in their stimuli, the relatively permanent knower comes to be seen as different to these outside things. Thus a knowledge of the self is formed: these continued experiences produce Ahankâra, Egoism; the knowledge of the "I" and the "not I," the separation between the knower and the known, and thus a consciousness and care for self. For it is related * how that in some ancient battle of the gods an entity was sent against them, having no lower mind, unconscious of itself and therefore irresistible in valour. We read in it that self consciousness was gradually evolved by the deliberate action of its harassed enemies. Again and again there was but a pretense of battle given to it, and swift withdrawal from the fight, until by these repeated experiences, memory, recollection, and a sense of Egoism were produced. For a long period of time was this strange method adopted by its enemy, and at last on the arousing of Ahankâra, fear for itself was caused.

For external observation and impressions on the consciousness are the very source of Ahankâra: experiences of outside things are repeatedly impressed upon the consciousness, until the growing mind at last automatically functions of itself, spontaneously taking note of every detail of external things, and this increases by the growth of criticism, and by strengthening egoism tends to thus produce not only selfishness and the delusions dependent on this quality, but there is also formed a mental habit of endless thoughts, an abnormal aptitude for trivial details, those "many branched" and "endless particulars" distracting the mind, "innumerable as the minute divisions of time," nourishing the growth of "the thought producer" and making its methods of consciousness preponderate in the nature; and thus it is said that every minute external detail is at once noticed by a selfish man, displayed before his over-active lower mind, while he who is freer

* Y. V. B.: Sthithi Prakarana, 29.

from Ahankâra troubles himself, figuratively, not to be noticing beyond the pupils of his own eyes. And these internal impressions, causing the constant remembrance of details, give impulses to action and prevent its abandonment, for it is only the unconsciousness of action that is free from personality. An external circumstance must not cause a mental modification, for if the higher consciousness is to be vivified and attachment to action is to be abandoned, the recollection of activities must be destroyed. And every act that has to be done ought, as it were, to be done unconsciously and automatically, the consciousness meanwhile centred not on all these trivial details of the lower self, for if action is dwelt on or noticed then Ahankâra flourishes. For he who never takes account of the cause, of the effect or the doing of his actions is said to be above dependence on these lower sheaths. Thus free from multiplicity of thoughts forgetfulness of self is reached. For impressions on the lower mind and consciousness of self prevent the knowledge of the higher nature.

Again the growth of Ahankâra is the growth of delusion, from its dependence on mental impressions, untrue from their very nature, and by its abnormal evolution these delusions form a large part of the consciousness, so that from the presence of these in the mind there arise misconceptions, similar it is said, to a man who should think the whole earth was covered with leather just because he happened to be walking about with his shoes on : his ideas of everything are distorted in proportion to the development of this quality, and selfishness results from the delusions of Ahankâra—considering the “I” as a centre apart. And the abnormal growth of the intellect causes this increase of individuality. For Ahankâra prevents non-separateness. And criticism also arises when this separation is felt. All things are known as separate from the seer, and a simile is given with regard to the elimination of this condition, that when a man on meeting an utter stranger shall not think of him in his mind, this can be likened to a true knowledge of Brahman. For in this not only is it shown that the condition of thought is the condition of separation, but that the sense of separateness below shuts out also the sense of unity above. And in the Kenopanishad a similar sloka occurs : “By whom Brahman is not thought of, by him is he known ; by whom Brahman is thought of, not is that known by him.” He is not known to the discriminating ones (Manas), but known to those to whom the knower and the known are one (Manasa-Buddhi). And for the knowledge of that one alone the objects of knowledge and the consciousness of self must be transcended. For how can unity be reached without the destruction of this function of the mind : the realisation of non-separateness is paralysed by its objective-making faculty : For even as it is said that “not for the Gods’ sake the Gods are dear, but for the sake of the Self are dear the Gods,” so also it is said that “the

Gods . . . disown a person who considers them as something separate from himself.”

As Ahankâra produces separateness between the thinker and the thought it is only by the cessation of thought that Mânasa-Buddhi can be reached, and there can be no unity while the life above or below is seen as different from the Self. “For how shall one to whom all this has become one only, speak of anything, know anything, think of anything (as separate from himself), moreover, how shall he know (as different from himself) that one, by whom he knows this all ; behold, how shall he *know* the knower.”

And this consciousness of Mânasa-Buddhi is possible to be aroused. There is needed a transcending of the personal consciousness both by the recognition of its illusions, and also by its constant centreing in the universal. Individuality can only be transcended by a preponderating activity. “As the disappearance of an appearance makes an observer no observer of it” * so also are the lower modifications to be forgotten by gradual one-pointed absorption in the higher, and from the divine nature of this higher Kos’a there lie hid in it energies † of greater potency for the doing of the work : so that, in the making of this higher consciousness, a faculty is evolved by which can be sent down into the minds of all—now no longer separated as they were when mental consciousness alone was active, now no longer, from the transcending of mental delusions, apart from the thinker—so that into these also can be sent out energies, as into the self, for strengthening and enlightenment. And for the deliberate building towards this universal consciousness the characteristic of its evolution is laid down in the “Voice of the Silence.” For the Karma of the universal life must find its place within the individual mind, since, to reach that state of consciousness where the one is seen behind the workings of the intellectual sheath, the interests of the individuality must be transcended, the mind no longer centred on the personal self, but able thus to take within itself that which affects the whole, and build the Karma of the universal life into itself as a permanent part of its nature. For in a later stage of its growth its very life will depend on its true realization of non-separateness and the amount of vitality thus wrought into the Buddhic sheath. And by this realisation within the individual consciousness and participation with the universal Karma, relying on the law, the subtler forces of the higher planes are utilised towards the universal liberation, potent by reason of this underlying truth of unity.

But before the reaching of this all-expanding consciousness a new condition is related ‡ as having to be met with ; a condition depending upon the very lines of study along which we have travelled.

* Y.V.B. Utpatti iv. 33.

† “In the Outer Court,” p. 126.

‡ Cf. “In the Outer Court,” p. 97.

The consciousness in the lower brain is clearly seen as untrue and automatic in its action, unreliable in its objectivity. How then shall the thinker dwell in this atmosphere of unreality surrounded by the illusions of these lower planes, his own creations. His very life will seem unreal until the arousing of the higher consciousness, and his very life will seem to die without the perfect sacrifice of this lower individual self. Individuality must be destroyed for the knowledge of non-separateness, and the mind comprises, from its very nature, individuality.

And now we will consider the use of the mind towards the attainment of this purpose. And thus, although the very nature of thought is delusion, although the nature of thought is separation, although the very act of forming an idea of the Great One separates us from That whom we might wish to know, yet this very thinking may be taken practically as a step towards the first stage of the realisation of union, of the attainment of a knowledge of identity; for, following the methods of Yoga, there is made a possibility of transcending the conditions of thought, of transferring the centre of consciousness into a higher kos'a.* For in the words of the Upanishad† there lie great possibilities, not only taken as to their meaning for the lower planes of thought, feeble and limited in their nature, but also as foreshadowing a possibility of unity with that manifestation of the Supreme of which, in the matter of the mind, a reflection only can be made—"a man becomes that upon which he thinks."

For He, it is said, is neither an external object nor an internal conception. He is invisible, unseizable, not an object of experience, beyond thought, not to be defined; the belief in this one Self is the only proof of Him: all these multiform modifications of the lower world disappear when He is obtained, and His nature is blissful and without duality.† For at the end of the *Bhāgavata Purāna* the realisation of this Lord of all beings is spoken of in the story of the Rishi Mārkaṇḍeya. For when the Lord of Tapas approached the Rishi, he saw that "all the mental faculties of the great Sage were wholly stopped as regards the external world." The Rishi could not be conscious of himself and of the approach of Rudra, for he had reached that Sushuptic region of subjective Samādhi in which there is no sense of difference and no quality. He was again quite unconscious of himself as different from the outside world. This is the third stage of Ahankāra in which the separated consciousness expands to embrace the universe, the highest form of Yoga, for there the individual is transcended and the one life is seen behind the intellectual sheath. To "the heaven of the inner heart of this ascetic" the great God came from Turiya, Maheswara, the Lord of the burning-ground, clothed in his own illusory

* Chhāndogyaopaniṣad III. xv. 1.

† Māṇḍūkyaopaniṣad, VII.

energy; not as an object of experience, nor a consciousness of consciousness, but to that region where there is no objectivity, where thought has ceased and where identity is realised.

And so we have come to the last aspect of this subject, an aspect indeed showing out the underlying truth of the whole reason for following the Path of Compassion. We have read that He is without duality, similar to the all-pervading universal mind: how then shall the Path of isolated Liberation attain Him, He who dwells in His aspect of humanity. Without duality, below as well as above; unity not separateness will find Him: the realisation of the unity of the individual with the universal Life, which appears as many separated lives, but is indeed an aspect of Himself.

And therefore is it said that the God dwells naked, his only clothes the Cardinal points of the compass, for as far as East, and West stretch out, so far is part of Himself alone, and his realisation must be found in the hearts of Humanity also, recognizing these indeed as part of His manifestation.

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[To be continued.]

TOLERATION.

WE must learn to tolerate that which the Gods permit: for whatever of an adverse nature their efforts and ours combined cannot avert must be taken as inevitable Karma and so be borne with the best grace possible, be earnestly studied for the hidden lesson that was needed, and the effort be religiously made to garner the fruit of that lesson into the storehouse of the soul, looking always for the compensation, for it is there. And we should learn to find that which is given us, for that which has been taken. We would, any of us, think it very bitter, no doubt, if we were so poor, for instance, as not to afford butter to our bread, and it might not occur to us to look for any compensation in such a circumstance. Nevertheless, it is there, and if we would look we might discover that in the absence of butter, we learn, for the first time in our lives, perhaps, the true flavor and sweetness of that gift of the Mānḍ, *wheat*.

In time, trying ordeals will be gone through with, in a willing spirit; then, with cheerfulness, later they are made welcome and then, perhaps, even looked for with eagerness by the anxious devotee who has become thoroughly awakened.

As this process of growth goes on, the wisdom and love in the individual soul becomes like a great light; a luminous centre that will reveal the hidden things in the lives of all who come within its radiation; and so—from this—discrimination must come forth, and then toleration, its bloom.

It is these two great qualities of mind that bring balance into the life and peace into the heart. It is these that establish faith in the powers that be, and assure the doubting soul that if *God is*, all must be well.

The position of the Theosophist is made quite difficult at times, when contacting those outside of the philosophy. If he does not vilify the murderer and pour forth the vials of his wrath upon the heads of all poor sinners, he is considered to be not only sympathizing with crime, but upholding it. In many cases he cannot even protest against such misinterpretation, on account of the mental distance intervening; so, at such times, he will greatly need his discrimination that he may know when silence will be golden, and his toleration also, that the cloak of his charity may be ample enough to cover not only the sinner but the one who judges him.

We would not feel impatience with a blind man because he could not see as we did, but minds can be just as blind to ideas as physical eyes can be to material objects. It is equally foolish then to blame in either case; but the world understands one kind of foolishness and not the other, that is all.

It is often said that all mortals are born equal; this seems to be an absurd statement; the only thing that all mortals have in common at birth is—nakedness. All manifestation runs in scales; much, more and most. Everywhere degrees and degrees, but nowhere equality.

If no two even of the simplest forms can be found of exact similitude, how then can it be reasonably supposed that more complex beings could be so? Each being must see and speak according to his own experience, each must draw all his conclusions from his own stock of mental pictures. As no two could possibly have the same stock it follows then that no two could see alike, feel alike or know alike.

My spiritual father (Emerson) says that "our eyes are holden that we cannot see things that stare us in the face, until such time as the mind is ripened; then we behold them and the time when we knew them not is like a dream."

There is but one law for seeing and it holds on all planes alike; the law of reflection or response. We might be argus-eyed and see nothing were it not for the reflective power of the ether and the vibratory response of the optic nerve. If we carry the law into the mental world we find that in reading a book or hearing a lecture, we see in that book or lecture only what we can reflect. Only such thoughts as find an echo in our own brain will we cognize. In listening to music, in studying art, it is the same. Everywhere does this Cosmic Law of seeing proclaim itself.

All thought that will ever be is now as much a part of the whole as is the material that goes to make up the North Star. We see the star if we get within range and open the eyes; we see the

thought under exactly the same conditions; get within range and open the mind. It is quite common to hear authors accused of plagiarism because they give out ideas similar to or the same as some other has given before them. This is unjust. For ideas, even the same ideas, belong to any who can grasp them. If one man ascend a mountain he will see much farther and will detect many objects quite unknown to those in the valley below. He discovers nothing new however, all was there before; it is only that his point of view has been lifted. Let a second man ascend and the vision becomes his. Not because the first man has seen and proclaimed his knowledge, but by virtue of his own ascent. By individual effort he has reached the level from which these things may be known.

Would it not be foolish then for these two men to revile the ignorance of those who dwell below—or to accuse one another of stealing knowledge? But the *mental* mountain-climbers do not always remember the conditions of their ability to see and so are guilty of intolerance towards the backward ones who are still toiling at the base. Just so much of the whole must and does belong to each as he is capable of responding to.

Nothing can keep from him any secret of Nature after he has reached its plane of vibration, and this power of response is the only *real* possession that any individual soul can ever have. All about us we hear people speak of right and wrong as if they were fixed principles that any one might grasp if he only wanted to. They may be fixed, it is true; but differently for every step of the ladder of progress; differently seen and differently approached by every soul who mounts.

Right and wrong? These are but words, illusions, will-o'-the-wisps. They are but appearances and will change their aspect as often as we change our point of view. A sort of abstract Chameleon; that looks now one colour and now another, according to its surroundings.

When asked the question as to what is right and what is wrong, man, if he were clear sighted enough to see truth and honest enough to admit truth, would *have* to say, "Well, all that is right which accords with *my* opinion; all that is wrong of which I do not approve."

Now from this, it would become quite clear that to insist upon one's own conception of right or wrong as a standard for other people is but evidence of colossal egotism, and we meet it every day.

But the more one learns of his own past lives, the more will this egotism diminish. It will grow less, and more beautifully less until in the great soul not a vestige will remain.

Carlyle in speaking of the two whom he so much loved and admired, Goethe and Shakespeare, says of them that "they tolerated all men and all things." They could work for a better state

of affairs, they could approach their own ideals without reviling that which already was. Such toleration is the result of slow and painful growth. We must learn, by degrees, that we are not fit to judge—and much less to condemn—another for any deed unless we can remember a like experience somewhere in our own past; and if we *do* remember, it is safe to say that we neither judge nor condemn. We may advise, perhaps; but if we have the great compassion we can but use the words of the Elder Brother—"sin no more." For evil is but a name which man applies to that which appears, *to him*, to be catastrophe; and he calls all that 'good' which tends to make his life glide smoothly along, upsetting nothing that belongs to him, and disturbing no one in whom his interest or his love is centered..... This is the attitude of the child mind which resents suffering in any form and when most heavily troubled will cry out that it is forgotten of God. Not knowing that "where pain ends, gain ends," or that it is really in the darkest hours that the Father most remembers.

When the right for more rapid growth has been earned, the Great Law gives the opportunity notwithstanding either ignorance or rebellion.

When one in advance of the mass of humanity responds to some Eternal Verity, and believes—with the rest of the race—that he has discovered something new, which is partially true no doubt, as it may be new to *his* age, such discovery will be received in three different ways, according to the three great classes into which mankind (as Mrs. Besant says) may be divided. The wise, the awakening and the unevolved. Those of the first class may, say nothing, either because they recognize a truth at its first presentation, or because they keep ever in the back-ground of their minds the remembrance that there are always more things in heaven and earth than they have yet dreamed of; the second class will admit the possibility but await confirmation; and the third, in the security of knowing nothing, will ridicule. They may laugh long and loudly thereat; or, if a savage mood happen to be on, they will be for hanging or burning the bold one who dares to assert something of which they have never before heard.

We contact these three classes in our every-day life, so we need occasionally to draw on our stock of toleration when an individual of the third class comes along.

When we are able to always do this, no doubt we may feel quite virtuous over it, but the fact of the matter is, it is only the A B C of theosophic training.

He who is tolerant will respect the convictions of all men.

Methodism is a most beautiful and satisfactory belief for Methodists. If it please some to affect extreme humility, likening themselves to worms, very well; why not, if such appear to them the proper attitude?

The worm himself is a most admirable creature in his place: surely there is no other in all creation that could do his work so well as he does it himself. It is best then to respect the worm also as well as his human emulators.

No matter how worship, how effort is offered up, it reaches to the Great One; no matter how men approach, they are accepted for all paths lead there.

The attitude of the tolerant one is not so much to go forth and teach as it is just to hold himself ready; for he understands that any souls that hunger and *he* can feed, virtually belong to him to help, and by the working of that great, silent law of attraction, they will gravitate to him.

Out of the Great All they will approach him, these souls whom *he* may help; so should he stand ever ready, waiting, watching that he may stretch out and grasp them before the current of life, that swift tide in the affairs of men, carries them again beyond his reach and the opportunity be gone.

When the imperfections, the idiosyncracies, the faults of others, fail to irritate, know that toleration is getting its growth, backed up and supported always by love. But think not that the task grows easier, for as toleration and love increase in the individual soul, in just exact ratio will increase its capacity for suffering.

All must pass through that stage of sympathy where, to see a single tear on the cheek of another will call forth its fellow from our own eyes; where, to pass, in the street, a hungry, homeless dog will make the heart ache..... At first the consciousness is mystified at all this: then, when Nature's great law of compensation or alternation is understood and he becomes resigned, and grows willing to pass through these shadowy places, knowing their necessity, he will learn, too, to look for the beauty of shadows, for shadows *have* beauty. By and bye he can make them welcome and will one day even cry "I will suffer, then, if I may but have this love for my fellow-men," fully realizing that although souls are rich in the love, devotion, admiration that they can command from those with whom they come in contact, still they are far richer in the amount of all these that they can throw out. It is possible for man to make of himself such a radiating centre of these benign qualities, that nothing evil can touch him, or soil him; for even pitch cannot defile unless there is presented to it a surface that will *take* defilement.

It is true that we do, and we must, try to teach each other; to encourage and to help each other; but the fact remains and all know it in their own hearts that when it comes to the decision of any vital question, *every soul stands absolutely alone.*

In all creation then there seems to be but one form of the duality that is worth while considering; that form is made up of the small self and the Great One: the consciousness and the con-

science; the listening soul and the still voice for which it hearkens; it is known then and fully, that the approval of the world is nothing if that voice *will not* commend.

Sooner or later must come to all, this solitude of the soul; this realization by the mind that nowhere throughout all the universe is to be found its perfect twin; and that all it can ever have, on ~~know~~, or be, must exist within its own circumference.

I have a little picture which embodies this idea very well. It represents a naked man seated upon a naked rock; he bends forward resting one arm across his knee with his head lying down upon it.

About and below him is a wide waste of water; overhead, the sky, this is all. Out of the number who have looked upon it, some two or three have understood: to most it has no meaning. They only wonder what he is sitting there for; and why he is without clothes. Perhaps all here have seen the group of statuary—imagined and wrought by Lorado Taft, which is now on exhibition at the Art Institute. It is called the 'Solitude of the Soul.' Four figures, two male, two female, are grouped about an upright, unhewn mass of world-stuff (rock). These, no doubt, represent humanity; each figure is half-way around the corner from the one both before and behind; still the forms are close enough to touch and each reaches forward and in some way holds on to the one in advance.

It is only a contact of bodies, however; look in the faces and you see that each *soul is alone*, working out its own problem in silence and in solitude. Even so do we contact each other on the physical plane with minds and souls apart. When tempted, to judge harshly; to condemn the actions, words, opinions of others, if we would but remember this solitude of the soul—how each one is alone, surely we would refrain; for the heart would grow large with compassion and the words of censure would die on the lips. This much we can all *try* to do now.

The Master tells us that life itself has speech and that its utterance is not a cry but a song.

Only the Gods hear this song and so they have that Absolute Toleration which amounts to equilibrium.

As for us, we have a long, long journey yet before us; for we must not only attain to their strength and their wisdom, but we must have arrived at their full estate and be dwellers in their Deva-land before we shall be able to look down upon the sorrows of the poor mortal and know that although he sins and suffers, yet All is Well.

N. L. M. PETRIE

SRI RA'MA'NUJA'S ULTIMATE RELIGIOUS IDEA.

THE fundamental idea of every religion is to provide man with as complete a conception of the unity and ultimate substratum of the universe as possible. In the attempt to form such a conception, we have the three distinct stages, the Atheistic, the Pantheistic, and the Theistic. The salient feature of each of these may be stated as follows:—

The assertion that the universe is self-existent precludes the necessity of assuming a cause for its existence. Hence the assertion of a self-existent universe is the assertion of Atheism.

The assertion that the universe is self-created involves the conception of an inherent Necessity causing evolution from one state of existence to another, or existence passing through an endless series of modifications, each conjugate pair of which would be in the relation of cause and effect. The cause would be potential with respect to the effect, and the effect actual with respect to the cause. That the endless series of potential and actual existences occur by reason of an *inherent* Necessity is the assertion of Pantheism.

The assertion that the universe is created by an external agency implies the conception of an extra-cosmic Deity, by whose command or will, the universe comes into being. This agency is thus not *in* the universe, but *out* of it, and creating it from outside. This is the assertion of Theism.

Now, to which of these hypotheses does Rāmānuja's ultimate religious idea belong? Before we answer this question, let us inquire a little into the tenability or otherwise of the three hypotheses stated above.

The theistic hypothesis of creation by external agency, commits thought to the necessity of asking why it should be compelled to stop at the one supposed external agency, for may not that agency have itself had another agent? So the theistic idea commits us to the necessity of assuming an infinite series of agencies, each external to the other. And this would vitiate theism.

The pantheistic hypothesis of self-creation we said, involves the idea of a series of potential and actual existences, similarly infinite. Supposing for argument that we had a finite series, the first of which is potential, we cannot still avoid thinking 'whence the potential?' We shall be driven in such a case to take refuge under the atheistic theory of self-existence, *i.e.*, self-existence for the first potential existence.

As regards the atheistic hypothesis of self-existence, let us analyze what self-existence means. It means existence, without a beginning. But as Herbert Spencer says: 'To conceive exist-

ence through infinite past time, implies the conception of infinite past time, which is an impossibility. To this let us add, that even were self-existence conceivable, it would not in any sense be an explanation of the universe. No one will say that the existence of an object at the present moment is made easier to understand by the discovery that it existed an hour ago, or a day ago, or a year ago; and if its existence now is not made in the least degree more comprehensible by its existence during some previous finite period of time, then no accumulation of such finite periods, even could we extend them to an infinite period, would make it more comprehensible. Thus the atheistic theory is not only absolutely unthinkable, but, even if it were thinkable would not be a solution.

Were Rāmānuja's ultimate religious idea like any one of these three hypotheses, it would be open to the objections to which each of them is subject as set forth in previous paragraphs. What then is Rāmānuja's conception? He conceives the universe as having the two aspects of the Noumenal and the Phenomenal, the Noumenal being the subtle mode and the Phenomenal the gross mode of the One Reality, underlying both.

This is in fact the statement of his doctrine of the three *Verities*—God, soul and matter, and these indissolubly connected together—God is self-existent, whereas soul and matter have co-existence with that self-existence. Did matter self-exist, then the necessity to postulate a third entity, God, is not obvious, and self-existence for matter or for soul would therefore be an atheistic hypothesis. But Rāmānuja's idea is not this. He does not postulate self-existence for matter or soul, but predicates it of God. His God is infinite, independent and absolute. For if God were finite, He would be limited, and this would imply a conception of something beyond His limits. But as God is the sole existence, something else beyond Him is not. God is independent, for if He were dependent, He could not be the Cause of all things, and He would be no God, for God would be quite another thing than that on which He depends. And God is absolute, or He who stands in no necessary relation to any other form of being. Relation implies dependence as well as finiteness. Independence and infinity are therefore elements of absoluteness, in other words to be 'in every sense perfect, complete, total: including within itself all power, and transcending all law.' Hence Rāmānuja's God is not in relation with space, not in relation with time and not in relation with conditions. He is self-existent. The atheistic hypothesis is tenable only when self-existence is predicated of matter or of soul; but when self-existence is predicated of God, and co-existence is predicated of matter and soul, Rāmānuja's ultimate idea is certainly not of the character of the atheistic hypothesis. Co-existence of matter with God implies its existence co-eternal with God and dependent on Him. So also as regards the soul.

With regard to the theistic hypothesis that the universe is created by an external agency, such a hypothesis is foreign to Rāmānuja. In that sense, his ultimate idea does not partake of the character of theism at all. Theism is open to the objection already stated of liability to suppose a series of agents,—which is the polytheistic conception—and to the objection that the materials which that agency employs to build the universe are external to it. Materials external to it are employed, just like an artificer or artisan employing brick, stone or metal and fashioning and combining them with several articles. The external agent would thus be an external artificer, and his materials have self-existence. To accept self-existence for matter, would be for theism to accept atheism, which is self-contradictory. Rāmānuja's ultimate religious idea is neither of these. While he predicates self-existence for God, he predicates co-existence for matter and soul. And God, matter and soul exist eternally together. For if eternity were for God alone, matter, say, would have a beginning; and before the beginning, the question which we cannot avoid asking our mind is, what was it? If before the beginning it was nothing, then the conception of a something caused by a nothing is an impossible one, but if it was something it would thus be eternal. But God is also eternal, but his eternity will not be affected by a co-eternal substance, independence. Hence Rāmānuja's conception of the Universe as composed of a trinity of which God is self-existent and eternal and matter and soul co-existent and co-eternal is free from the objections of the partial truths represented by theism or atheism. Rāmānuja further conceives God to be the Soul of the universe, the Universe constituting His body. The relation between soul and body is inseparable; but while soul is the master, body is subservient. Soul is independent, while body is dependent. Were soul, for argument's sake, to become extinct, body could not exist; but were body to become extinct, soul could exist. To employ a simile, a flower could exist without fragrance or with fragrance, but no fragrance could exist without the flower. Soul is the *substantium* or the substratum which underlies attributes. Between substance and attribute there is an indissoluble connection, but substance is not attribute, nor attribute substance. The soul is thus an internal force of the body, and hence an inherent power, an immanent energy. God works *in* the universe, and not *out* of it. The former idea is called pantheistic, and the latter theistic. Rāmānuja's God as the soul working in a body partakes in this aspect, of pantheism. But pantheism assumes self-creation for the Universe, and is open to speculation as to whether it does not also imply monism. If it does, then matter is not different from spirit; or what appears to us as matter is either an illusion, or spirit itself modified, or a certain mode of manifestation of spirit. But if we can bring ourselves to have a consistent belief as to the reality

presented, of matter to our consciousness as illusion, then there is nothing to prevent our imagining the spirit itself to be an illusion, or *vice versa*, what is there to exclude our supposing that instead of spirit taking up the illusory matter character, matter itself takes up the illusory character of spirit—Spirit modifying into matter? If this is representable to our consciousness then matter, modifying into spirit is equally easy of conception. The former would be the materialization of spirit, and the latter spiritualization of matter. And which is the first? And which is the last? But if pantheism means the manifestation of spirit in a certain mode, and if mode means body or matter, we have Rāmānuja's ultimate idea. The modes are attributes of the substance on which they depend. Rāmānuja conceives the universe as a composite of three elements, of which God is the soul, and individual souls and matter are His body. And when we say God manifests, it means God manifests through His body. The body may be subject to changes, but the soul within remains unaffected, in other words not affected by the changes such as those the body undergoes. The body is changeful, not of itself, but as determined by the indwelling soul. While the soul within is the enjoyer, the body ministers to his enjoyment.

Rāmānuja's ultimate Religious conception of the universe is thus neither atheism, nor theism nor pantheism, but partakes of the nature of all of them. It is impossible to find an English term to express Rāmānuja's conception. A phrase may, even though inadequate, be employed which is 'Trinity in Unity,' the Sanskrit name being Visishtādvaitā. This is the ultimate of all religious conceptions, and while it is in a most generalized form it is also most harmonized. It is a great advance in thought to coalesce polytheistic conceptions into monotheism; and a far greater advance it is to reduce all monotheistic conceptions into a 'form in which,' as Herbert Spencer says, 'personal superintendence becomes merged in universal immanence.'

Thoughts are clothed in language. And in course of time language becomes a clog to our thoughts. Such has been the case with the language represented by the terms atheism, theism and pantheism. One is not certainly constrained to be bound to what he ought to think in accordance with what these terms may imply. Let the thoughts be free and combined be all those 'Isms' into an Universalism such as that of Rāmānuja is.

So far as regards the metaphysical idea of the universe, the moral side has not been considered here.

CONCLUSION.

If God and matter co-exist, what, it may be asked, is the meaning of co-existence. Co-existence is a conception in space, and therefore one thing existing in juxtaposition to another means a boundary to both. Hence God cannot be infinite. To this we reply,

that the conception of co-existence as with reference to space is not what Rāmānuja means by co-existence of God and matter. His co-existence is interpenetration, or God immanent in matter. As illustrations of such co-existence may be given the pervasion of light and heat and air, all at the same time in space, or pervasion of body with consciousness; or as of pain or of pleasure permeating a body. Unless the principle of pervasion, or immanence is properly understood, co-existence is apt to be misunderstood as a spatial relation. Co-existence as implying the relation of the pervaded and the pervader, or the container and the contained, is thus reconcilable with infiniteness for God.

Thus, spirit in matter, causing the latter to be manifest, and manifesting itself at the same time, is the inherent necessity. Matter is neither self-existent nor self-created. It is co-existent with spirit and is created by spirit—creation meaning thereby not something evolving out of nothing, but something manifesting differently from its previous condition, by the omnipotence and omnipresence of the spirit within. When we say matter manifests, we mean matter manifests on account of the spirit within. By itself, matter is incapable of manifestation—so says Sri Rāmānuja, in accordance with Bhagavad-Gītā.* The ultimate religious idea of Rāmānuja is therefore, that God is the Life, and matter is His garment. If for an instant, we combine soul and God and call it mind, and all the various manifestations of matter as body: both body and mind, though twain, are yet closely intertwined together as one. To Rāmānuja, matter and spirit are never dissociated. To him matter exists in innumerable forms, but is ever the garment of God. In the sense that God is Life working within the body, ever and always, Rāmānuja's system may be called pantheism. But it is not monistic pantheism. It is neither that pantheism nor that theism, nor that atheism, as defined at the beginning of this paper. It is not any of these and yet it partakes of the nature of all and is a universe working.

Rāmānuja may be said to be also a Theosophist. For the views of Theosophy basically agree with his views. Taking Mrs. Annie Besant as the highest authority, we shall take, from among many others, the following extracts in corroboration of this position. She says:

"Who shall blame the searcher after Truth, when failing to find how Life can spring from force and matter, he (the Theosophist) seeks whether Life be not itself the centre, and whether every form of matter may not be the garment wherewith veils itself an Eternal and Universal Life?"†

By Me, the Superintendent, doth Nature beget all mutables and immutables. Indeed in this the reason, Kaunteya, that the universe revolves. (IX-10).

And I became a Theosophist.

Body and Mind, however closely intermingled, are twain, not one.*

With him (the Theosophist) all living things act in and through a material basis, and 'matter' and 'spirit' are not found dissociated.†

A. GOVINDA CHARLU.

PSYCHIC SCIENCE AND REINCARNATION. ‡

THE step taken by Columbus Bradford, a former minister of the Methodist Episcopal church, in accepting the theory of reincarnation as an explanation of some of life's mysteries and in declaring that this theory is "scriptural" will cause some of his colleagues to abuse him and doubtless may cause some others to stop and think.

Now that science has accepted the theory of physical evolution, it is merely a matter of time when it will accept the theory of psychical evolution.

Every logical evolutionist who believes in the immortality of the soul will eventually face problems that only the theory of reincarnation can solve.

Evolution implies reincarnation. Evolution is the theory of the gradual progression of forms—that higher, more complex forms are evolved from the lower, simpler forms.

Reincarnation is the theory of the gradual progression of life. If there is an evolution of form there must be a corresponding evolution of life.

In his "Hints and Echoes of Japanese Inner Life" Lafcadio Hearn says: "With the acceptance of the doctrine of evolution, old forms of thought crumbled, new ideas everywhere arose to take the place of worn out dogmas, and we now have the spectacle of a general intellectual movement in directions strangely parallel with oriental philosophy.

"The unprecedented rapidity and multiformity of scientific progress during the last fifty years could not have failed to provoke an equally unprecedented intellectual quickening among the non-scientific.

"That the highest and most complex organisms have been developed from the lowest and simplest; that a single physical basis of life is the substance of the whole living world; that no line of separation can be drawn between the animal and vegetable; that the difference between life and non-life is only a difference of degree, not of kind; that matter is not less incomprehensible than mind, while both are but varying manifestations of one and the

* P. 30: Ibid.

† P. 9: Ibid.

‡ Republished from the *Record-Herald*, of Chicago.

same unknown reality these have already become the common-places of the new philosophy.

"After the first recognition, even by theology, of physical evolution, it was easy to predict that the recognition of psychical evolution (*i.e.*, reincarnation) could not be indefinitely delayed, for the barrier erected by old dogma to keep men from looking backward had been broken down. And to-day for the student of scientific psychology the idea of pre-existence passes out of the realm of theory into the realm of fact."

The late Professor Huxley wrote of the theory of reincarnation: "None but hasty thinkers will reject it on the ground of inherent absurdity. Like the doctrine of evolution itself, that of transmigration (reincarnation) has its roots in the world of reality, and it may claim such support as the great argument from analogy is capable of supplying."

This theory, as explained by the teachings of theosophy, implies a gradual differentiation from a condition of homogeneity to that of heterogeneity—the word "heterogeneity" implying life-centers showing forth more or less individuality.

Strictly speaking, the word "reincarnation" applies to the evolutionary life processes only after the human stage has been reached. This theory is hoary with age. From time immemorial the Hindu sages have taught that variations in manifestation were caused by the latent potentialities trying to become active powers.

"These internal efforts being modified by external environment, these ideas are 'new' only in the sense of being so old that they have been forgotten.

"Any theory which shows such perennial life must have in it some element of truth and be worthy our serious consideration. Hume says this 'is the only theory of immortality that philosophy can hearken to.'"

If the soul is immortal, then it must be imperishable. And to accept the idea of immortality and reject the idea of pre-existence is about as logical as to declare that a stick has but one end. Again this theory cannot be dismissed with the sneer—"It is only an old heathen idea!"

It is no more "heathen" than it is "Christian." True, it does not belong in the teachings of modern churchianity, but it did belong to the teachings of early Christianity.

Even a superficial knowledge of the early church history will show this. The Gnostics, the earliest Christian philosophers, such as the Basilideans, the Valentinians, the Simonians, the Marcionites, etc., held the doctrine of the pre-existence of the soul. Clement of Alexandria and Origen show the influence of this doctrine, and Origen's teachings were not placed under the ban of heresy until the sixth century.

Then the council of Constantinople issued the following: "Whoever shall support the mythical presentation of the pre-existence of the soul and the consequently wonderful opinion of its return, let him be anathema!"

Thus the Christian doctrine of the pre-existence of the soul received its death blow in the western world.

St. Jerome says that the doctrine of rebirth was an esoteric doctrine with the early Christians. Macrobius says there was the idea of two doors, called the "door of man" and the "door of the gods."

The former was reached by the process we now call that of involution, or the descent (or "fall") of man; the latter was reached by the process we now call evolution, or the ascent of man.

If we reject the theory of "special creation," then there is nothing left us but evolution, implying its companion theory, reincarnation.

Of the theory of "special creation" Herbert Spencer says: "It is worthless. Worthless as absolutely without evidence. Worthless in its intrinsic incoherence; worthless as not supplying an intellectual need; worthless as not satisfying a moral want. We must therefore consider it as counting for nothing in opposition to any other theory respecting the origin of organic beings."

KATE C. HAVENS.

"LIGHT ON THE PATH."

FROM "NOTES ON STUDIES."

[Continued from p. 754, Vol. XXIII.]

"Grow as the flower grows, unconsciously, but eagerly anxious to open its soul to the air."

The growth and perfection of a flower depends upon its environment; it naturally seeks those elements that are conducive to best results, but if deprived of them will adjust itself to circumstances and become straggling and neglected in appearance. The human being is much like the flower and will select the good in preference to evil, because the results are pleasanter, but if the evil predominates, it contaminates the soul and growth is cut off. Unconscious growth comes when the man ceases to think of self development from a personal standpoint, when it becomes a Universal instead of an individual object of desire.

"So must you press forward to open your soul to the eternal."

The growth and development of the sheaths depends as much upon their exercise as upon the food that is given them. An inactive body becomes weak and inefficient, incapable of performing its work, useless in fact for the object of its existence. With the desire for expansion of consciousness must come the effort to promote its

evolvment, the struggle to control the lower nature and aid the growth of the Higher Self. Constant vigilance, constant practice is the price we pay for eternal salvation.

RESUME.

The more these lines are studied the more apparent it becomes that the separated self must be less and less considered in the evolution of the soul. It becomes ever clearer that the personality is only a means to an end, and not the all-important consideration it once seemed to be. The conception of what is the "I," changes very materially in course of time, and the scope of observation broadens to a wonderful degree as the self is lost sight of. Life assumes a different meaning and our relation to each other is contemplated from an inner, rather than an outer view.

"But it must be the eternal that draws forth your strength and beauty, not desire of growth."

The desire for growth is the motive which actuates the disciple in the early part of his career and is justifiable at the time, but motives change with the growth, and what was once a meritorious purpose becomes a selfish instinct. After all, it is the stable and enduring that the soul longs for hardly without knowing it, and the change from the transient desire to the permanent wisdom of the eternal is unconscious, imperceptible. In the full perfection of the Divine man will be seen the strength and beauty, the exalted power and unshaken calm that betokens a rounded development, and that is what every disciple hopes to attain.

"For in the one case you develop in the luxuriance of purity, in the other you harden by the forcible passion for personal stature."

The allurements and temptations offered to the disciple are so subtle as to often blind his power of discernment, of being able to separate the real from the unreal; and as the personal self plays such an important part in the soul drama its requirements are often mistaken for those of the Higher Self. Again the necessity of self-analysis is urged upon us, and when a momentous act is about to be performed ask first "Is this for my own self-interest or the good of others." Be sure that self is not considered prior to the general welfare.

"Desire only that which is within you."

When we realize all that is within us we scarce need ask for more, since the unfoldment of the potentialities wrapped up or latent will require long periods of time. At our present stage of development the attention is being drawn inward in order to obtain wisdom which is an instrument by which still more advanced growth will be made.

"Sufficient unto the day is the evil thereof"—and also the good. We must confine ourselves to our own particular line of evolution and learn all it has to give us before passing on to other lines. Just

now our lessons are drawn from the inner life and we are engaged in turning our energy to the perfection of character, of transmuting the lower attributes into the higher, in seeking loftier moral standards, in promoting a quicker and keener comprehension of the great laws of nature.

"Desire only that which is beyond you."

This on first reading would seem to be a contradiction to the preceding rule, and yet, what is beyond us now may be within us in latency. It is not what we have already acquired that we desire, but what is still outside our reach, and so we are continually pursuing something that lies just beyond, and which seems all the more desirable because it is not in our possession. The possession of a thing does not lessen its value to us, but it ceases to be the object of our attention, it ceases to create exertion in order to get it. As long as we know there is something still to be added to us in spiritual growth, we will look at it as beyond our present development and therefore to be desired.

"Desire only that which is unattainable."

Here is another seeming contradiction, and yet when reasoned out we find the unattainable is also within and beyond us. That which we desire may be unattainable because it is beyond our present comprehension, or power to express. The incentive for growth would be removed were it not for this elusive attraction which lies just beyond our grasp and is ever eagerly pursued. All our future evolution depends on the interest we take in the unattainable, and on the intensity of our desire to possess it.

RESUME.

The soul of man always seems to need a stimulant, either from the inside or the outside, to promote its growth, otherwise it remains inert and actionless. For this, nature has provided the Gunas, the three qualities of prakriti found in every plane, and these play upon the ego until in very desperation he rouses to help himself. When once on the way toward self-development he finds many reasons why he should endeavour to rise higher and yet higher in the scale of human evolution; for he sees beyond its summit another height of divine evolution that it may also be his privilege to undertake in some future period of time. In this marvelous gamut of human and divine progression definite steps mark the career of each individual from the elemental to the deva kingdom and beyond into infinitude; and though countless millions of souls are slowly toiling up the grade, not one escapes the notice of the Supreme whose life is our life, whose thought is worked out through our bodies.

GERTRUDE B. GREWE.

[To be concluded.]

"THEOSOPHIST," VOLUME XXIV.

WITH this number we begin a new Volume, the twenty-fourth. *The Theosophical Review*, née *Lucifer*, entered its thirty-first Volume with its September issue; yet it was founded in 1887, while our magazine was born in 1879, eight years earlier: the difference is explained by the fact that our step-sister brings forth two volumes a year, our magazine but one. How it came to be born is explained in "Old Diary Leaves," Vol. II., p. 93; and as nearly a quarter-century has passed since then, and the wave of the theosophical movement has carried the magazine to the most distant parts of the earth, and thousands of its more recent subscribers never saw the story in print nor heard it from me, I shall reprint it in this connection, while greeting the friends who are to follow our writers through our coming year's issues. It runs thus:

"By what to Americans may seem an interesting coincidence, the conversation which decided us to found the *Theosophist* occurred on the 4th of July of that year, Independence Day. As elsewhere explained, we were driven to it by the necessity of meeting the growing interest in Theosophy by some better means than epistolary correspondence. It was simply impossible for us to bear the strain of such constant drudgery. Entries in my Diary show that I sometimes worked from 6 a.m. to 9 p.m., and night after night until 2 and 3 a.m., yet in vain. And then the same questions would be repeated by the majority of our correspondents, and to be forever traversing the same ground was a tiresome work. We discussed the question in all its bearings, calculated the *pros* and *cons*, and finally decided upon the venture. But the difficulties were grave, one of them being that the Society did not possess a penny of capital nor an iota of mercantile credit to borrow upon. I made the stipulation imperative that we should issue the magazine on the terms of the best American and English periodicals, *viz.*, payment in advance and no book debts. I was willing to bring out a year's numbers punctually even although we did not book a single subscriber; but be bothered out of our lives by trying to collect arrears of book debts, and be so harassed as to be unfit for the serious work of thinking, learning, and writing, I would not. Our Indian friends strenuously opposed this innovation, as they regarded it. Babu S.K. Ghose, of the *A.B. Patrika*, particularly so. They prophesied that it would never succeed. But it did not shake my determination. So we provided for meeting the cost of the first twelve monthly numbers, and on the 6th July I wrote the prospectus and sent it to press. We asked Sumangala, Megittuwatte, and other Ceylon priests; Swami Dyānand; Babu Prāmada Dāsa Mittra, of Benares; Shankar Pandurang Pandit; Kashinath T. Telang, and many others;

to send us articles ; and got the news spread widely of our intention. This kept us busy all that season. Our active members bestirred themselves to secure subscribers, one—Mr. Seervai, our then devoted secretary—getting nearly two hundred himself. Not before 20th September did we get the first form of type to correct ; on the 22nd we sent the second form to press, on the 27th the last, and on the evening of the last day of that month the first 400 copies of the new magazine were delivered to us and made the occasion of much jubilation among us. My entry in the Diary concludes with the salutation : ' Welcome, stranger ! ' That on the 1st October, the day of publication, is ' *Sit Lux : Fiat Lux.* ' "

As regards the contents of Vol. XXIV., nothing more need be said except that we hope to make it as interesting and instructive as its predecessors. Aiming neither to make it so ultra learned as to be dry, nor so frivolous as to be repellent to the serious enquirer into Theosophy, we hope to combine pleasure with instruction, and to reflect in our pages the sunshine of the most cheering philosophy ever given to mankind.

O.

Theosophy in all Lands.

EUROPE.

LONDON, August 29th, 1902.

When theosophical activities do not exist, or rather when they are of the kind that does not manifest in lectures and meetings, the theosophical chronicler, not being of the species of the veracious (?) journalist, has nothing to chronicle. In common with the rest of the world, Theosophists are supposed to be taking holiday—all except our indefatigable lecturer in chief, Mrs. Besant, who has been spending the month chiefly in provincial lecturing and is concluding her tour by a visit to Holland and Belgium. Bournemouth, Plymouth, Exeter, Cardiff, Bristol and Bath have all been visited. In some of these places the lectures have been remarkably well attended and a real interest awakened, as shown in the attendance at subsequent inquiry meetings and the sales of literature. Bristol where Theosophy suffered much at the time of the ' Great Secession ' and has since languished, was on this occasion particularly enthusiastic. In Holland Mrs. Besant is visiting Amsterdam and The Hague, and in Belgium Brussels will be the centre of operations.

In order not to make the summer months so completely void of theosophic interest to members who remain in London, the Blavatsky Lodge is trying the plan of continuing its weekly meetings in a less formal fashion ; no set lecture is given but a few members are meeting for the discussion of the interesting questions raised by Mrs. Besant in her recent lectures on the " Evolution of Consciousness," now appearing in the *Theosophical Review*. Some very pleasant evenings have been passed in this way and the success of the plan seems assured. Of course these little meetings do not fill the needs of some of our Transatlantic and

other brethren who arrive in London in the dead season and are much disappointed not to find Mrs. Besant's lectures in full swing, but a good deal of this disappointment might be avoided by a little previous inquiry into the ' habits and customs ' of different Sections.

Mr. Leadbeater has just sailed for America where he is to spend a considerable time, but we learn that before departing he has completed two books for the press. The T. P. S. will shortly issue the first of these in the shape of a bright and brief " Outline of Theosophy "—a book we have all been wanting, something we can slip in our pocket, pull out and hand to a friend without feeling injured if he does not return it ! The other work is larger and likely to arouse a good deal of interest, as it will be illustrated with over 24 full page coloured pictures. These however involve such careful preparation and elaborate reproduction that the book cannot, we understand, be ready for some months. In America it will be issued by John Lane of New York.

The scientific world is face to face with a very difficult problem when it has to account for the extraordinary manifestations of consciousness in plants, on a materialistic basis. It is curious to see how rapidly the evidence is accumulating which proves the existence of some kind of discriminative consciousness (we may not say intelligence yet) in the lower kingdoms of nature. Professor von ' Schroen's studies on life in crystals have several times been referred to in these pages and lately there have appeared several interesting articles in the magazines dealing with intelligence in plants. *Science Siftings* this week asks whether the cleverness of a root-tip in finding a distant water supply or a deposit of nitrogenous food is not just as wonderful as the faculty of a bee in finding its way to its nest, or a male moth discovering at a great distance the locality where a female of the same species is hidden.

The same little paper records how Professor Flinders Petrie's recent Egyptian discoveries are upsetting all orthodox notions about Egyptian art having developed gradually among an evolving people. On the contrary it appears that the older forms are the more beautiful and perfect—" that art is now shown to be based upon and to have degenerated from an infinitely superior form many generations earlier." What about the Atlantean ancestors of the Egyptians who brought with them the skill and craftsmanship from their original home " beyond the Pillars of Hercules ? " Science will eventually have to take them into account, together with many other—little recked of—factors about which the " Secret Doctrine " gives us more than hints.

A. B. C.

BURMA.

It is a pleasure to note that Theosophy is making its way slowly and surely in this country. The Branches at Rangoon have secured a decent building at a cost of Rs. 4,000. It is almost finished and will be opened on the 17th November, the day on which the Theosophical Society was first founded. Bro. B. Cowasjee, B.A., Barrister-at-Law, one of the Vice-Presidents, has taken much interest in the building works as well as in propagating the objects and mission of Theosophy.

Reviews.

THE POOR PARIAH.

Col. Olcott's recent pamphlet is receiving favourable comment from various quarters. The following is taken from the *Madras Mail* of August 30th:—

"The Poor Pariah" is the title of an interesting and well-written pamphlet by Colonel H. S. Olcott, the President and Founder of the Theosophical Society. He describes the social condition of the outcasts of India as being very tragical and as being "another example of 'man's inhumanity to man,' a blot upon the superior castes of that country, a call for the compassion of those who can feel for their unhappy fellow-men." Colonel Olcott has brought together in his pamphlet the official and missionary literature on the Pariah question which has been engaging serious attention during the last twelve years. The picture that he gives of the down-trodden Pariahs and the graphic descriptions of their miserable condition which he quotes from philanthropic missionaries are sufficient to move the hearts of all friends of humanity. Fully convinced, as every worker among Pariahs has long been, that education is the evident panacea for all this social disorder, Colonel Olcott opened some years ago a few free schools for Pariah children and has been teaching them up to the Fourth Standard in spelling, reading, writing and arithmetic in Tamil and English so far as they were ready to take it. There were reading in all his schools at the end of last year 534 pupils, of whom 384 were boys and 150 girls. The pamphlet is calculated to create interest in this laudable movement and enlist the sympathy and co-operation of all right-minded people.

MAGAZINES.

The *Theosophical Review*, which is just entering its sixteenth year, will please accept our cordial greetings. May it live long to further the great work to which it has been so earnestly devoted. This number (September) opens with the first portion of an article by M. W. Blackden on "The Book of Epiphany" (or "Book of the Dead"). The writer states that "Originally, and in the time of Egypt's greatness, it was no talisman for the benefit of the dead, but a manual of religious meditation to aid the living." "The Liberation of Jóhannâ," by Miss Hardcastle, consists mainly of metaphorical extracts from a "Tractate of the Right-hand Genza." Mrs. Duddington next writes briefly on "Prometheus Unbound." "A voice from the Kingdom," by R. W., contains some very interesting statements relating to the earliest recollections of children. Mr. Mead traces "The Genesis of the Talmud," giving his personal views together with what he has been able to collate on the subject. Mrs. Besant, in continuation of her highly important serial on "The Evolution of Consciousness," treats of 'The Seven Streams,' 'The Shining Ones,' 'The Permanent Atom,' and 'Group-souls.' Mrs.

1902.]

Reviews.

57

Wilkinson writes on "The Search for the Silver Shield," and "The Philosophy of Simplicity" is well presented by Walter G. Old, who enlarges upon various texts quoted from the writings of the renowned Chinese philosopher, Lao-tze. In "Our Duty to God and our Duty to our Neighbour," Mrs. Corbett calls attention to the fact that "a man must have something before he can give anything away," and that "Study as well as propaganda work is service." M. P. gives some fragments of instructive visions entitled "Becoming an Original." Following this are, "The true story of a Vision," by Z., "A Dûsan Creation Myth," by Mrs. Hooper, and the first portion of "The Physical Basis of Mind," a scientific article by Mary Pope.

Theosophy in Australasia, for August, has for its chief articles an opening one on "Occultism," by H. W. Hunt, and "Are these things possible," by W. G. John. Following these are "Aphorisms," by W. A. M., and other matter.

The *New Zealand Theosophical Magazine* concludes the articles on "The Birth of Christ," by Helen Thorne, and "The Basis of Theosophy," by Catherine W. Christie, and commences another on "The Phenomenal element in Modern Theosophy," by S. Stuart. The children's story, "Long ago in Sunny Egypt," ends in this number.

Theosophia (Amsterdam) furnishes its readers with translations from the writings of H. P. Blavatsky, Annie Besant, Alexander Fullerton, and A. P. Sinnett. There is also an original article on "Brotherhood," by M. Keppuaker, with notes on "The Theosophical Movement," and "Golden Thoughts."

The *Lotus Lodge Journal* is designed to be the mouth-piece of the Lotus Lodge in spreading the teachings of Theosophy among the young, and contains a variety of useful reading matter. It is published at two shillings per annum, and communications may be addressed to Miss Daisy Whyte, 7, Lauhill Road, Elgin Avenue, London, W.

Modern Astrology, for September, keeps up to its usual high standard of excellence.

The chief among the articles in the *Madras Review* for August, 1902, are "The Indian University Reform," "Mahomed: the Prophet of Islam," "Memories of Munro," "The Muslim Religious Orders in the Deccan," and "The Travancore Hindu Religious Endowments Bill." We quote below a very noteworthy observation made by the Editor while commenting upon the recommendations of the University Commission, in his article headed,—"The Indian Universities Reform," and the italicised portions should not be overlooked by the lovers of Sanskrit Literature:

"The course of study recommended by the Commission challenges criticism, more particularly as regards the B.A. Examination. The exclusion of the Vernaculars might be regarded by many as an evil, and the substitution of a classical language as an injustice. The Commission certainly does not possess that degree of knowledge of any of the Vernaculars which would give weight to its opinion of their importance and value; and the testimony of competent witnesses is opposed to the estimate upon which its recommendation is based. We doubt that instruction in a classical language would afford superior advantages to those secured by instruction in our Vernaculars; and we think that in this matter the authority of those who have studied both Sanskrit and the Vernacular is of greater value than the opinion of those who know nothing of the Vernaculars."

Nor do we think it possible for a B.A. Student to attain in Sanskrit that amount of proficiency which is possessed by our Pandits who have never received an English Education. Without many years' application anything like respectable attainments in Sanskrit is impossible; and Sanskrit study such as is imparted in our Colleges is purely superficial, whereas instruction through the Vernaculars is of a more comprehensive and substantial kind. Sanskrit study in the Colleges at present, indeed, enables some men to pass off as Sanskrit Scholars without possessing Sanskrit scholarship; but for anything like respectable proficiency boys have to be taught at home. In several parts of the country, and particularly in Malabar, it is usual for boys to study Sanskrit before they are sent to the English School; and even a boy of ten or twelve often shows considerable acquaintance with Sanskrit, and has very little to learn from Sanskrit as it is taught in our Colleges at present. Of late, however, owing to anxiety to pass examinations as early as possible, we suspect the early Sanskrit study is being more and more neglected, as boys have hardly time for it before they are sent to the English School. But should it be found possible to postpone the study of English, as recommended by the Commission, till a boy is able to understand what he is being taught in that language, and we must say that we are in sympathy with the Commission in this view, it would be possible to make Sanskrit an efficient medium of instruction in our Schools and Colleges. This, however, will be impracticable with the present lengthened period of School and Collegiate Education and the age limit for admission into the Public service. In these circumstances there is much to be said for retaining both the Vernaculars and Sanskrit as optional languages as at present."

The *Indian Review* for September contains as usual interesting articles. The "Life and Times of Sankara," continued from the pen of Mr. C. N. Krishnaswami Aiyar, M.A., L.T., is especially interesting to the student of Comparative Religion and Philosophy.

The *Brahmacharin*—double number—for August and September, is exceedingly instructive. "The Education among the Kshatriyas—a suggestion for practical utility," "The Expansion of Self," and "The Indian Women as they strike an English Woman," by Sister Nivedita, are especially interesting.

The *Pra-buddha Bhārata* for August has an article headed, "The Christian Missions: The New Situation." Every lover of India should read and reflect upon the facts disclosed by it, and thank the Great Ones for the establishment of the Theosophical Society.

The *Arya* for August supplies as usual very interesting matter for reading. It contains the following among other useful articles: "The Muddle of the Creeds and the Christianity of the Masses," by Dr. Wm. Sharpe, M.D. (Ireland); "The Secret of High Churchism and its objects;" "India—The Home of Philosophy;" and Editorial Notes and Reviews.

The *Dawn* for September contains as usual useful reading matter.

The *Light of the East* for August appears in a new style. The *New Age*, another monthly conducted by the Editor, has been incorporated with it and the size is doubled. In the title page of this number the words "May, June, July 1902 omitted" are found. The omitted Nos. it is notified, will not be taken into account in counting subscription."

Acknowledged with thanks:—The *Vāhan*, *Theosophic Messenger*, *Golden Chain*, *Light*, *Harbinger of Light*, *Banner of Light*, *Health*, *Phrenological Journal*, *Mind*, *The Arena*, *The Metaphysical Magazine*, *Teosofisk tidskrift*, *Theosofisch Maandblad*, *Review of Reviews*, *Fransnot-tara*, *Pra-Buddha Bharata*, *Central Hindu College Magazine*, *United Buddhist World*, *Indian Journal of Education*, *Christian College Maga-*

zine, *Notes and Queries*, *Review of Reviews*, *Forum*, *Philadelphia*, Nos. I. to VI., *The Buddhist*, also the following pamphlets:—

"The Report of the Indian Universities Commission," and "King Edward VII, Coronation Pamphlet."

CUTTINGS AND COMMENTS.

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

Despite the discovery of the new metals *Radium* and *Polonium*, and the new and surprising rays of M. Becquerel, some writers go on ridiculing the ignorance and superstition of those who credit the Eastern

stories of light-emitting gems. The scientific world now knows that *Radium* throws out perpetually a distinct light which can be seen in darkness, and it seems to be quenchless and inexhaustible: the lapse of time does not affect it nor immersion in water nor heating nor exposure to the bitterest cold. M. Becquerel surmises that it is a primordial element in the composition of the globe. When its discovery was first brought to the notice of the scientific body of Berlin, it created a real sensation, and the learned reporter of the proceedings of the meeting said that henceforth we must not reject as wholly fabulous the fairy stories of blazing rubies and carbuncles which lighted up caves and palaces with their rosy radiance. Yet an anonymous writer, describing the royal gems worn at the recent Coronation, which is taken over by the Editor of the *Madras Mail*, indulges in a gibe at the believers in this "radio-active" property, as it is now called, in the following paragraph:—

"The ruby was dedicated to the month of December, which suggests that it is supposed to impart light and warmth. Light, of course, it gave when the world was young and credulous. Ælian, a Greek writer of the third century, tells how a certain Heraclis, having rescued and reared a young stork, was rewarded by the grateful bird with the gift of a ruby which at night lighted up her chamber like a blazing torch. Sir John Mandeville has a story of an Emperor of China whose palace was illuminated by a ruby a foot long. Prantome declares that the Duke of Valentinois, son of the Pope Alexander VI. (Borgia), had a cap with a double row of rubies, five or six in each row, which threw out a great light. There is also a wonderful tale told by Alædus, a Dutchman, who wrote in 1539, concerning a carbuncle—a stone which has much affinity with the ruby, being a sort of poor relation of the Royal gem. This carbuncle lighted up a whole chapel so brilliantly that there was no need of lamp or candle, and at night the "Hours" could be read by its aid. But a "runaway Benedictine monk" stole it, and then, fearing to be convicted of theft and sacrilege, threw it into the sea. Salt water seems to have quenched its flame forever. It was well known that a ruby could never be concealed, for it shone through the thickest garments."

The whole article is very interesting with respect to the values of famous royal rubies and gives, in concluding, a bit of information which, to the writer at least, was new, viz., that the ruby and sapphire are identical, their difference being only in color; a blue ruby is a sapphire and a red sapphire is a ruby."

The following which we copy from the *Madras Fire-walking Mail*, is a brief narration of an exceptionally marvelous feat of fire-walking which was performed during the Coronation festivities, near the Government House in Suda, the capital of the Crown Colony of

Fiji, by a native Fijian "much venerated for his supposed supernatural powers" :—

The ceremony took place on the evening of the 25th June. Careful preparations had been made for it. On the grounds near the Government House a deep trench or hole, about 20 feet long, 12 feet wide and 8 feet deep, was dug, and early in the forenoon of the day of the ceremony this was filled nearly full of keawi wood cut in cordwood lengths. This is the customary firewood of Fiji and burns with an intense heat. Upon this keawi wood were piled an immense quantity of lava rocks varying in size from that of a good-sized water-melon to that of a bushel basket. The quantity of the rocks or stones was so adjusted that when the cordwood had well burned down the rocks would fill the pit nearly to the level of the surrounding ground. The cordwood was lighted shortly before noon so as to thoroughly heat the stones by 9 o'clock at night, at which time the ceremony was to take place. Around this pit on all four sides at a distance from its edge of about 12 feet were arranged seats for the spectators, of whom there were several thousand. Electric lights were provided to make the ceremony clearly visible to all. By 9 o'clock the mass of stones was at a white heat, except a few of those around the edges of the pit. Kuveni, the fire-walker, attended by native chiefs, approached the fiery pit clad in a sort of lawi-lawi or short skirt of white cotton cloth. Over this he wore a somewhat longer skirt made of the ti plant strung on a girdle about his waist and hanging loosely down. On his head he wore a sort of loose chaplet, also made of ti leaves, the leaves hanging down over his body and shoulders, covering them pretty well. He wore no other garments. His feet were entirely bare, and though the soles of his feet were thick and horny from having gone barefooted all his life, he used no preparation of any kind on them. In his hands he carried a bundle of ti leaves loosely tied up into a sort of sheaf, the ends of the leaves falling freely out from the retaining cords at one end. As he approached the fiery pit, men with long pieces of wood stirred the stones till their white, almost molten, undersides were turned uppermost, and from the centre of the pit glowed white hot even in the electric light.

WALKING ON WHITE-HOT STONES.

First reciting in a loud monotone an ancient Fijian form of incantation, Kuveni first struck the stones at the edge of the pit with his bundle of ti leaves, and then, advancing slowly, crossed through the centre of the pit, raising and lowering and swinging his bunch of ti leaves from one side of him to another as he did so. Uttering a second incantation, he recrossed the hot rocks again, going right through the centre of the pit where the stones were the hottest. This he repeated seven times, crossing and recrossing in the same deliberate manner, repeating his incantations and swinging his bundle of ti leaves. When he had concluded his ceremony, the Fijians, in ecstasies of amazement and admiration, carried him bodily to the Government House, showering him with silver, seizing the ti leaves of his paraphernalia as mementoes and enchanted relics, and praying him for blessings on themselves and relatives or curses on their enemies. An examination of Kuveni's feet at the instance of the Administrator, according to passengers from the steamship *Moana*, which arrived at Honolulu on the 2nd July, and who witnessed it, revealed no sign of burning or any effect of the fire or hot stones whatever. Flashlight pictures taken of the ceremony show the white light of the hot stones where his feet touched them in crossing the fiery pit. The effect produced on the natives is described as something almost beyond exaggeration, and even on the whites who witnessed it a deep impression of its marvel-lousness was made.

This ceremony was witnessed by nearly all the Government officials of the colony and most of the leading white residents.

The *Times of India*, speaking of the lower classes in the East, says :—
The Problem of the Low Castes.

While Indian politicians are engrossed in ambitious and high sounding schemes for the regeneration of their people, the momentous problems of the day are quietly moving towards their solution through agencies which are neither political nor industrial in their motive. The explanation is obvious. To the average Indian politician, the Indian people is a mere abstraction. His acquaintance with the masses is mainly obtained through the reports of officials, and for a knowledge of their condition he is dependent on statistics collected by the Administration. Between him and the toiling millions there yawns an impassable gulf of social and traditional differences, to attempt to bridge which would involve him in difficulties with his caste and kindred. The real toilers of India are the low castes and the outcastes whose presence in the immediate vicinity of members of the higher castes is still regarded in many parts of the country as impure and polluting. The more candid among educated Indians admit, what everybody tacitly assumes, that they are without the means of improving the social and moral conditions of these classes, and that the task must be left to those who derive their ideals and inspiration from other creeds. They maintain, however, that it is not the social and moral drawbacks of these castes that lead to their low standard of prosperity, and that it is the acts of the Administration that are chiefly responsible for it. We do not see why Hindus and Mahomedans should not take their share of the work of the reclamation of these low castes as does the Christian Missionary. They have far greater advantages in their favour. If only they could bring themselves to look on these people, about whose poverty so much is said, as beings not altogether beyond the pale of civilisation, how much nearer its solution would the problem of the industrial and economic regeneration of the country be? The problem of Indian poverty is the problem of instilling a sense of self-respect, of infusing hope and the desire to be something better than they are, among the outcastes and low-castes of India. No statesman who tries to seriously attempt their amelioration, can ignore the depressing influence of the contempt of their neighbours under which they suffer.

The *Madras Mail* thinks that for *variety* of castes the Bombay Presidency is unrivalled, as appears from the following :—
Caste in the Bombay Presidency.

A VARIETY UNRIVALLED IN INDIA.

The ablest, if not quite the most attractive, section of the report of Mr. R. E. Enthoven upon the last Census in the Bombay Presidency, is that which deals with the castes and tribes of the Province. It has evidently been compiled after laborious research, and in its preparation Mr. Enthoven had the assistance of several Committees of prominent native gentlemen who voluntarily gave their services in different localities. That the treatise—for such it is—remains somewhat involved, is due not to any lack of clearness in presentation, says the *Times of India*, but to the infinite ramifications of the subject. Caste is, as Mr. Enthoven truly remarks, "an amorphous collection of anomalies and anachronisms." To attempt to trace out its innumerable sub-divisions is a feat passing the wit of man. Not only are the tendencies of caste fissiparous, but the minute variations are often absurdly indefinite, and sometimes no two authorities agree about minor classifications. The ancient division of castes into the fourfold classes of Brahman, Kshatriya, Vaisya, and Sudra, no longer holds good. The early simplicity which permitted broad divisions upon a functional basis, after the principles supposed to have been formulated by Manu, has disappeared beneath an overwhelming and confused mass of sub-divisions. The occupational definitions of priest or student, warrior, trader and artificer, do not alone serve to mark differences in caste ;

religious, ethnic, and geographical considerations have also been introduced. Each great caste has been split up into groups more or less self-centred and endogamous. Thus, among the million Brahmans in the Bombay Presidency more than 200 groups are found, none of which allow inter-marriages to take place. The Bombay Presidency, indeed, presents a variety of social, racial and religious differences which, Mr. Enthoven says, "can hardly be rivalled elsewhere in India." Its population of 25,000,000 contains over 500 main castes and tribes. To the observer, it is an interesting speculation whether a system which has broken up into so many sections has not thereby sown the seeds of its own decay. But in spite of frequent assertions to the contrary, it will probably be found that if caste be doomed, it is destined to be an unconscionable time a-dying.

The following, by Ella Wheeler Wilcox, we reprint from *Modern Astrology* :—

"To an Astrologer."

Nay, seer, I do not doubt thy mystic lore,
Nor question that the tenor of my life,
Past, present, and the future, is revealed
There in my horoscope. I do believe
That you dead moon compels the haughty sea
To ebb and flow, and that my natal star
Stands like a stern-browed sentinel in space
And challenges events; nor lets one grief,
Or joy, or failure, or success, pass on
To mar or bless my earthly lot until
It proves its Karmic right to come to me.
All this I grant, but more than this I know!
Before the solar systems were conceived,
When nothing was but the unnamable,
My spirit lived, an atom of the cause;
Through countless ages and in many forms
It has existed, ere it entered in
This human frame to serve its little day
Upon the earth. The deathless me of me,
The spark from out that all-creative fire
Is part of that eternal source called God,
And mightier than the universe. Why, he
Who knows, and knowing, never once forgets
The pedigree divine of his own soul,
Can conquer, shape and govern destiny
And use vast space as 'twere a board of chess
With stars for pawns; can change his horoscope
To suit his will; turn failure to success,
And from pre-ordained sorrows harvest joy.
There is no puny planet, sun or moon,
Or zodiacal sign, which can control
The God in us! If we bring *that* to bear
Upon events we mould them to our wish:
'Tis when the Infinite 'neath the finite gropes
That men are governed by their horoscopes.

Notes of the
"New
Thought."

Rev. Helen van Anderson, in her "Vacation Notes," as published in *Mind*, gives a summary of a portion of the highly instructive remarks offered by Rev. Adolph Roeder, at Oscawana-on-the-Hudson, the beautiful place chosen as the centre of summer

resort for those who are specially interested in the New Thought movement, which is spreading in the United States. The subject of the speaker's discourse was "Swedenborg's Doctrine of Remains," and after speaking of the "thoughts or impressions that, like seeds, fall into the mind," he drew attention to the centre of the child soul and said:—

"This little centre represents the secret place of the baby soul, which God walls in, as it were, and which receives and retains all the love, the tenderness, the joy and beauty that come into the baby life. You know, all of you, how that little bundle of humanity called a baby calls out your noblest and best love; how it seems drawing out of you and into itself your tenderest and sweetest feelings. It thus draws God's love, through you, into its very soul; so that you, through that very love, help to make the baby in the image and likeness of God. All this wealth of love and care lavished upon the baby is scaled up, so to speak, in this central place, and apparently forgotten. But no, as the child grows to maturity it continually draws upon this hidden treasury for all that is needed to make character. In proportion to what it has received will it possess. Think of this, all of you ***—never let an opportunity pass for taking the little mite in your arms even for a moment, looking into its beautiful eyes, and sending with your glance the very best and purest and truest you have in you into its little soul; for thereby you are giving it the Divine gift, the gift of Love—that which is to keep and redeem it when the time of need comes. And whenever you meet a child, on the street or anywhere else, stop a moment, even though you miss a train, and give him some of this soul manna. This is your privilege—your blessed opportunity." Mr. Roeder continued: "As the child passes from infancy to youth, or from the years of babyhood to the age of twelve or thirteen, in the same way that he stored up the love he then stores up the moral precepts, the intellectual standards of conduct and life. Apparently he is heedless, forgetful, indifferent; but again the wise Father provides for the secret reservoir and whether he will or not the child receives and retains the moral pabulum that in the fulness of time is to build and strengthen the character. The remains of what he received in infancy as love, the remains of what he received in youth as moral training, are specially required and brought into use during maturity as well as senility; the remains of what he gathered into his natural mind as facts or natural information are brought into requisition as he enters into the childhood of old age. So that from birth to death the soul is protected from utter degeneration by this wise and wonderful preservation of the best in every realm of the mind, or what is called by Swedenborg the 'Doctrine of Remains.'"

Mr. Roeder next alluded to the carelessness on the part of parents in refusing to answer the questions of the little child who earnestly seeks truth. "Many a child," said he, "is bruised and bleeding mentally and morally, from simple neglect ***."

"When your child comes to you with his interminable list of questions, don't be impatient and turn him aside. This questioning is merely his cry for soul food. Answer him simply, patiently, thoughtfully. When it comes to the inevitable question as to who, what, and where God is, don't evade the matter by telling the child to run away, but give him some tangible *definite* idea of the Divine attributes—Love for instance. If you have no definite idea, get one. Go to work while the child is at play or otherwise occupied, and some way, somehow, through prayer, meditation, or inner delving, get a *definite* idea in your mind. God can never use you until you have a clear-cut definiteness as to what you know and what you can do. The fact that the child questions you is proof that God has called you to help Him develop this soul. Prepare yourself, therefore in the best manner possible, by formulating your idea to yourself. Even if you feel that you cannot

express it to the child, have it clearly defined in your own mind. The child may then take much by absorption. Get your knowledge arranged in your own mind, and then let God help you in His own way and time to convey it to the child. Be definite; be patient; be tender."

**

The following from the *Theosophical Review* harmonises well with the foregoing :—

"Sink into the very depths of your being; you will find all there. Be a follower of no man. Follow the Inner Voice." low the Inner Voice. The truest happiness is to be found in the deep interior study of the great mysteries of nature and of life, seeking thus to find the best manner in which the soul may express for itself, and in a constant fulfilment of this manner of expression when found. If men can be taught to see and feel this and the true meaning of it, the work is done. Labour, therefore, faithfully to accomplish this in yourself, for we can teach others only what we ourselves know, and this knowledge is one with experience. The Divine Light burns for all; take your part of it, and illuminating first your own heart, the power will then be yours to illumine others.

Be what you love, strive after what you find beautiful and high, and let the rest go. Harmony, sacrifice, devotion; take these for key-notes; express them everywhere, and in the highest possible way. The beauty of a life like that, the power of it, who can measure or set bounds to."

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We find the following gem of poetry, by Philip H. Savage, in *Light*. The author must have the rare faculty of being in immediate touch with the soul of Nature :—

"I know not what it is, but when I pass
Some running bit of water by the way,—
A river brimming silver in the grass,
And rippled by a trailing alder-spray,—
Hold in my heart I cannot from a cry,
It is so joyful at the merry sight;
So gracious is the water running by,
So full the simple grass is of delight.

And if by chance a red-wing passing near,
Should light beside me in the alder tree;
And if above the ripple I should hear
The lusty conversation of the bee,—
I think that I should lift my voice and sing:
I know that I should laugh and look around,
As if to catch the meadows answering,
As if expecting whispers from the ground."



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"THERE IS NO RELIGION HIGHER THAN TRUTH."

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

FIFTH SERIES, CHAPTER VII.

(Year 1893.)

ON New Year's day, at 4-30 p.m., Mrs. Besant lectured in the open air from a temporary platform on the Esplanade, Madras, to some six thousand people, on "India." It was a most eloquent address and immensely applauded. Our head-quarters being at a distance of over five miles from the Town Hall, is not easy to reach for those who have no money to pay for vehicles; or rather I should say, it was not at the time of which I write: since then an electric tram line has been opened as far as Royapettah, which brings such visitors within three miles. The immense audience, largely composed of the class above mentioned, is thus accounted for.

At five o'clock the next day a party consisting of Mrs. Besant, the late Mrs. Batchelor, Messrs. Edge, Bhavani S'ankar, P. D. Khan and myself left in two canal-boats and with three servants, for a picnic to Mahabalipuram, the site of the ruins of the rock-cut temple city so famous in the history of Indian Archæology. We slept aboard the boats, reached the place at 8 a.m. the following morning (Wednesday the 3rd), had early breakfast (*Chota Hazri*) at the fine Government Rest House and then visited the ruins. A Western person, especially an American, who is accustomed to nothing but the newest of things, is profoundly impressed by the sight of these temples, huge cars and elephants and other figures of life-size,

* Four 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 two 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 head-quarters, Adyar; cloth, Rs. 5; paper, Rs. 3-8-0. Apply to the *Manager Theosophist* or to any Theosophical book agency throughout the world.

carved out of the living rock, and especially when they have been brought to partial ruin by the action of the elements or the violence of man through many centuries, the sense of their antiquity becomes overpowering. Gradually the sea has encroached upon that part of the coast, so that what was once a stretch of arable fields and a collection of numberless dwellings is now but too near the point where, like many another city throughout the world, they will be engulfed by Ocean and nought preserved of them but their names in history. Returning to the Rest House, we had luncheon and I then began writing one of the chapters of my "Old Diary Leaves," while Mrs. Besant went with the rest of the party to see other ruins. At 4-30 p.m. we re-embarked and journeyed homeward all night. The primitiveness and discomfort of our boats were an amusing feature of the excursion. There being no deck in the hold we stretched our blankets on the bottom-planking between the boat's ribs, each of us lying on the slant. There was a half-ruinous roof overhead and for protection against the weather curtains of gunny-cloth so dirty and dilapidated as to be fit for a conspicuous place in historical RAG FAIR. However, with easy consciences and somewhat weary bodies, all minor troubles were forgotten; so we slept straight through the night, as we were poled over the shallow water of the Buckingham Canal, reaching Adyar at 11 o'clock Thursday morning. That being Foreign Mail day we all had enough to do until it was time to go into town for Mrs. Besant to give her last lecture in Madras during the present tour, in Victoria Town Hall: her subject was "The Insufficiency of Materialism."

On Friday afternoon I escorted Mrs. Besant and Mrs. Batchelor to the house of Dewan Bahadur Ragoonath Row, where a question meeting of Hindu ladies was held. The next day, on receipt of a cable from Ceylon, I notified the two Buddhist Bikshus of the Rāmanya Nikāya, who had attended the Convention, that they were recalled, and sent them off. On Sunday, the 7th, with Mrs. Besant, Countess C. W. and Bhavani, I sailed for Calcutta in the P. & O. steamer "Peshawar."

Leaving the party to receive the farewell greetings of friends and settle themselves in their cabins, let me go back a little and redeem a promise made in my chapter IV., in the issue of the *Theosophist* for November, 1901. As will be remembered, it was therein stated that just before daybreak on the 10th of February, 1892, I received clairaudiently a very important message from my Guru telling me, among other things, that a messenger from him would be coming and I must hold myself in readiness to go and meet him. Nothing more than this was said, neither the name of the person nor the time of his or her arrival being indicated. In the absence of exact information, I jumped to the conclusion that the most likely person to be sent would be Damodar who, after a residence of seven years in Tibet would, presumably, and judging

from his state of psychical development when he left us, be ready to carry out the Master's orders in co-operation with myself. This surmise was communicated by me to the few friends whom I had told about the message, and I kept a travelling-bag packed a full year-and-a-half, so as to be ready to start at a moment's notice for Darjeeling, the hill station from which Damodar went to Tibet and where he had left his box of clothes. Nothing more having been heard of the matter I had, naturally, come to think that I had, perhaps, been deceived as to the terms of the message and, finally, the preliminary arrangements for the projected tour of Mrs. Besant had driven the matter entirely out of my mind. So things remained until the early morning after our arrival at our third Indian station, viz., Trichinopoly, when the familiar voice again spoke as I lay in that state between sleeping and waking, and said: "This is the messenger whom I told you to be ready to go and meet: now do your duty." The surprise and delight were such as to drag me at once into the state of waking physical consciousness and I rejoiced to think that I had once more received proof of the possibility of getting trustworthy communications from my Teacher at times when I could not suspect them of being the result of auto-suggestion. The development of Mrs. Besant's relations with our work in India have been, moreover, what, to me, is the best possible evidence that she is, indeed, the agent selected to fructify the seeds which had been planted by H. P. B. and myself during the previous fifteen years. She has swept away all vestiges of the mistrust as to our mission in India, such as was entertained by the great body of orthodox Brahmins, who looked on my colleague and myself as in fact secret agents for a Buddhist propaganda and the would-be destroyers of Hinduism.

The horoscope of Mrs. Besant, cast by Sepharial (Mr. Old), then a resident at our head-quarters and a member of my staff, was published in the *Theosophist* for January, 1894, viz., when she was making her first Indian tour. It appears from that that she was born when the sign Aries 1°40' was rising, and Mr. Old gives a very lucid analysis of the character of a person born under such circumstances. But, as every student of astrology knows, a horoscope, to be worth anything, must analyse the combined influences of the various planets which modify the peculiar characteristics of the natal sign. Proceeding according to this method Sepharial traces out, so to say, these focal influences and forms the following deduction:

"The remarkable features in the present horoscope are the presence of no less than six of the eight planets in cardinal signs, and the presence of cardinal signs of the angles of the figure. This latter circumstance confers upon the subject a reputation which will last a long life; a fame which will be widespread in proportion to the concurrence of other significations in the horoscope. And in

this case we find the circumstance amply confirmed by the singular feature first mentioned. The majority of the planets being in cardinal signs denotes activity, aptitude, business capacity of the foremost order, nimbleness, ambition, perseverance. It gives a tendency to reforms and active administrations; makes the native fond of politics, foremost in his village, town, or even country, in social affairs and matters relating to the government of the people. It gives great executive ability; the power to overcome obstacles and to cut out a line of life for oneself; courting responsibility, active in the pursuit of one's objects, capable of command and leadership; yet often impetuous, forcing one's own way regardless of existing law and order; quick to anger but soon pacified; eager in intellect, acute in perception, apprehensive; fond of debate.

"The cardinal signs produce the most active workers of the world, the best business men and the most useful persons in the executive departments of social life.

"Three planets are in aerial signs and three in watery signs, hence the native lives equally in the mental and emotional aspects of her nature. The physical and purely spiritual are subordinate.

"If enquiry be made as to the astrological cause of Annie Besant's oratorical powers, it will be seen that Mercury is in Libra, a 'sign of voice' as we technically term it, and Venus, the ruler of the 2nd House (governing language), is conjoined to Mercury, which confers singular eloquence and poesy of expression."

In his concluding paragraph Sepharial says: "It may be asked if there are similar signs of sympathy between this horoscope and that of H. P. Blavatsky such as were seen to exist in the case of Colonel Olcott. To this we can answer, yes. If reference be made to the horoscope of H.P.B.* It will be seen that the Ascendant is in close conjunction with the Moon in the present case and near to the place of Jupiter; while at the same time the Sun in the latter is on the place of the Moon in H.P.B.'s horoscope, a sure sign of sympathy between persons who are destined to meet one another." He calls attention to the curious coincidence that Madame Blavatsky sailed for India in the 47th year of her age, and that in this identical year Mrs. Besant also came to India to continue in the same work.

Let us now return to our party on board the "Peshawar." During the voyage from Madras to Calcutta we were favoured with very fine weather and a smooth sea. On the day after our sailing, by general request, Mrs. Besant lectured in the saloon on the subject of "Theosophy," the Captain presiding. A pleasant incident of the voyage was the meeting on board of one of our New Zealand members, the Hon. William McCullough, a Member of the Legislative Council and a very intelligent and sympathetic gentleman. We anchored at Saugor, at the mouth of the Hooghly, on the

* *Theosophist*, Vol. XV., p. 12.

evening of Tuesday, January 9th, and continued the voyage at 10-30 the next morning on the flood tide. This precaution has always to be taken by Captains of vessels bound for Calcutta for it is a most treacherous river, the ebb tide running very swiftly and various shoals and sandbanks lying concealed below the surface ready to engulf any vessel which barely touches their inward edges. Quite frequently it happens that ships which have just grazed the edge of the treacherous sandbank have been forced by the current against it so that they were hopelessly stuck fast and within a few minutes have turned over and been swallowed up. At the very time that I write the Calcutta public are barely recovering from their horror at the wreck of the "Deepdale," which touched a shoal and within two minutes had disappeared from sight. So that one may say that it is quite within the range of possibilities that a traveller who has come safely through the tempests of the Bay of Biscay, the Red Sea and the Indian Ocean, may be wrecked in this sacred, but remorseless, stream within eight hours' sail of his destined port.

We reached Calcutta after 6 p.m. when it was dark. Several hundred of the best people of the metropolis, including Sir Romesh Chunder Mitter, ex-Justice of the High Court, Hon. Rash Behary Ghose, of the Viceroy's Council, and the Hon. Norendronath Sen waiting for us on the jetty. There were numberless flags, arches of greenery, gifts of flowers and enthusiastic people. We were driven to a nice house which had been engaged for our temporary occupancy. From 8 to 10 the next morning and in the afternoon Mrs. Besant received visitors and in the evening lectured to an audience of 5,000 on "India's Place Among the Nations." The Town Hall was crammed and the enthusiasm was wonderful. I was much interested with the testimony of three persons who came to me separately and told me what they had seen and felt during the speaker's lecture. The first one said that he had heard a tinkling of silvery bells and smelt a peculiarly delicious perfume, like a combination of oriental spices, which had seemed to flow from her and fill the hall; the second had seen about her a bright and shining light; the third had not only seen this but in that radiance the figure of a majestic, bearded and turbaned Personage, whose aura seemed to blend with that of the speaker in vibrations each one of which sent a thrill through her nervous system.

There were the usual two receptions on Friday, and between them A. B., the Countess and I, submitted to the usual photographing; after 6 p.m. Mrs. Besant gave a splendid discourse on "Pantheism," at the great mansion of Sir Romesh Chunder to an audience of a most select character. At 5 o'clock the next morning the two ladies and I drove to the Sacred River and saw a young Yogi, standing in the water, do some wonderful phenomena of the *Hatha Yoga*. I can't say that we were very much edified with the performance,

nor with any of the other *Hatha Yoga* physiological wonders such as, for instance, the deliberate swallowing, inch by inch, of a *dhoti*, the lower cloth worn by every unwesternized Hindu, which wraps about him two or three times and covers him from the waist to the ankles. In this feat it is first wet and then swallowed until only the end is left hanging out of the mouth; after which it is slowly and carefully pulled out again. Another bit of what I must call tomfoolery is the introduction into one nostril of a rather thick rope of twisted strips of thin cotton cloth, brought together at one end and worked into a short bit of string, which is forced up the nostril, and then brought out through the other nostril.

This seems incredible, yet I have seen it done myself as well as the "*dhoti*" performance. The object in view in all the series of exploits is, firstly, to make the *Yogi's* will, by constant training and concentration upon a given point, strong enough to convert the bodily functions from involuntary to voluntary.

In the cases referred to there is the second object of cleansing the nasal passages, stomach and other internal cavities from accumulations of the previous twenty-four hours. This same training of the will brings, virtually, all the processes of the body under control, and after living long in India one comes to the point where not even the most sensational feats of the practitioner of the Lower Yoga, such as the abstention from food or drink for weeks, the allowing of oneself to be buried for a month or more, and then resuscitating oneself, the sleeping on a bed of sharp spikes, self-levitation, the walking on water, the holding of an arm vertically for years until it loses its flexibility and becomes like a wooden stake, the exposure of oneself without harm to the "five fires," are able to astonish him. And yet what a terrible waste of time, and how ridiculously unprofitable, so far as one's spiritual advancement is concerned, is all this physiological training. At 3 p.m. Mrs. Besant lectured on "Theosophy and Hinduism" at the Star Theatre to the usual overflowing audience. She then revised copy until 11 p.m., after which she wrote letters and then allowed her poor tired body to have some sleep. On Sunday the ladies and I attended a reception of Brahmos, i.e., members of the Brahmo Samaj, at the house of Dr. P. K. Ray, a Professor in the Calcutta University and a man of scientific renown. In the evening Mrs. Besant lectured to another multitude at the Town Hall, but first held a reception at the house of the Hon. Mr. Ghose.

At 11 p.m. we left for Berhampore. This is an out-of-the-way station but the welcome that awaits any one connected with theosophic propaganda amply compensates for the trouble of getting there. After a night in the train we reached Azimgunge at about 3 a.m. From the railway station, the terminus of the short branch road from Nalhati Junction on the E.L.R., Mrs. Besant was carried in a palanquin, an uncoated arm-chair attached to poles which rest upon the shoulders

shoulders, with an accompaniment of fluttering flags and gaudily dressed mace-bearers, supplied by the local Jain branch of the T.S. We crossed the river in a house-boat and found an elegant carriage with blooded horses awaiting us which took us, at a smart trot, over the smooth road to our place of destination: our imposing turnout had been kindly supplied by H.H. the Maharanee Surnomoyee. We were very comfortably housed and most hospitably catered for. After a very interesting talk with the branch members we visited their Reading Room and a Boys' Moral Training Society. The next morning there was the usual conversation after which we were left at liberty to catch up the arrears of our heavy correspondence and my literary work. At 6.30 p.m. Mrs. Besant lectured on "India, Past, Present and Future." Addresses were read to her by our Branch, the Hindu public of Berhampore (the old Brahma-puri) and the orthodox pandits, of whom twenty-five attended the lecture. The next morning, after the conference with Mrs. Besant, we were favoured with some remarkable juggling (or necromantic?) feats by a pupil of the late famous master of Djinn, Hasan Khan, about whom I have often written in the *Theosophist*. His name is—if he be still alive—Pertab Chandra Ghose, of Chunta P.O., Pergunnah Sarail, in the Tipperah District of Bengal. I give the address for the benefit of whom it may concern, but warn Western curiosity-seekers that it will be useless to write him in any of their languages. Among his other wonders was the following: he took from us three watches, tied them up in paper and a bit of cloth; attached to it a ticket with the name of R. N. Sen, one of the witnesses, written on it; then gave it into Mrs. Besant's own hands and asked her to throw it into the house-well. She did so and we saw it drop into the water with a great splash and ~~stuck~~ out of sight. Presently he reproduced the watches, one done up in a separate package with the ticket on it, the other two loose; all perfectly dry. He then suddenly produced and handed us a box of sweets of a peculiar kind which are made in a village more than two hundred miles away from Berhampore. Like his master, Hasan Khan, he pretended that these wonders were done with the help of certain elementals, or Djinn, over whom he has control. The lecture that evening was on "Theosophy and Modern Science."

From 7.30 to 9 a.m. the next morning visitors were received; at 9 we visited Rance Adarkali's Tol, i.e., a Sanskrit school, where an address in that language was read to Mrs. Besant; then we had a drive and after that, desk-work during the rest of the morning. In the afternoon the students of Berhampore College came with an address, and at 7 p.m. our sweet orator lectured on "Reincarnation and Karma." At 9 p.m. our busy day ended up with a special performance of the famous Indian drama, "*Prabala Charita*," given for us, and songs of welcome and farewell to Mrs. Besant were chanted. As it is not in the least likely that she has preserved her

copy of the verses, and as they are likely to entertain our Western friends, I will give them as recited. First we have the

SONG OF WELCOME.

"Welcome sister, the ever unfortunate mother India takes you to her bosom. Now she has nothing precious of which she can make a present to you; but she is ready to receive you with *Shamit* (sacrificial fuel), *Kushahan* (a seat made of sacrificial grass), *Padya* (water for washing the feet with), *Arghya* (respectful oblation) and sweet words.

"What has brought you, sister, here? India is now lifeless. Here is now no chanting of the *Velus*, no *Tupahona* (garden for practising religious austerities), no twice-born, no uttering of *Mantras* (mystical incantation). Now the cry of the famine-stricken people rends the sky.

"We, the inhabitants of Berhampore, give a garland of flowers round your neck; please take it, simple sister, with your characteristic affability.

"You are now a learned daughter of mother India, you are honoured throughout the world and your reputation is world-wide. We are glad to see you."

And then the

FAREWELL SONG.

"You have sacrificed, sister, all you had for the sake of your mother with the simple hope of infusing life into fallen India.

"You have seen the condition of India with your own eyes; the sons of India look sullen and gloomy. None has an iota of happiness here; the heart of every one is heavy with feelings of miseries.

"Sing, sister, the song of India's miseries in your own country. The minds of famishing people can have no inclination to God.

"Sing the song of India's glories with fresh energies; we would console our heavy hearts hearing that song from far beyond the ocean.

"Farewell sister, go to your own country with the blessings of 200 millions of people and distribute there with sound health the treasures of Aryan religion.

"The parting is embittering; do not fail, sister, to come here again with the remembrance of your fallen brothers."

The next day, Friday the 19th, was our last at Berhampore, and all its hours were fully occupied; in fact, to judge from my experience, very few idle hours fall to the lot of the theosophical propagandist. At 7 in the morning Mrs. Besant lectured on "Theosophy and Hinduism;" at 9 we three drove to Cossim Bazar Palace to pay our respects to the venerable Maharanee Surnomoyee, M. I. O. C. I.; then there were some admissions of members; then breakfast, after which there came an address from the students of the Berhampore College, our last public function in the place. We then left by carriages for Murshidabad, where we stopped at the Palace of the Nawab, my old friend, to make him a short call. His welcome was, as usual, most cordial and he expressed his regret that we could give him only a short half-hour. Leaving him we

then moved on to Azimgunge and so, by the branch road to Nalhati and from thence on all night towards Bankipore, Behar.

H. S. OLCOTT.

HUMAN PROGRESS AND PHILOSOPHY.

[Concluded from p. 18.]

THOSE who, as the efflorescence of the whole race, may have outstripped its slow evolution, and thus become possessed of a much larger measure of knowledge, although excluded by such possession from more open and immediate contact, as we have seen, with the mass, and thus compelled to retire into the less known parts of the earth, are yet said to stand always ready to help forward the others. Theirs is thus the duty of preserving all that is real and true, at those periods when, owing to causes set in operation by human error, great ruin and disaster overtakes the world; and amid the throes of nations and the whirl of stupendous events, they, as we are told, move silently on their way. And when, owing to the ruin which man's perversity brings about, the light of knowledge pales and flickers, or seems ready to expire, one of these Brothers comes forward, and by his life and teachings he starts afresh the fading flame—and only too often, alas! he perishes amid the ungovernable passions of the people he comes only to help or to save.

But only at long intervals is it needful that such an effort should be made—more often a different course is taken. By their knowledge of thought-currents, the great teachers who are said to stand at the head of all advance, can cause ideas to arise in receptive minds; and these, when followed out, become great discoveries in science and philosophy. Thus some rays of the great central knowledge shine forth, and that much of it is gained to the world. They are, it is true, only the stray leaves and blossoms of the great tree; but by their aid we may form dim ideas as to what the majestic whole would seem like to us. We may even faintly outline some things connected with it, and imagine some few of its attributes. So far as we can learn of it, we might justly expect that its conclusions would bear to be tried by any standard we could apply, no matter how severe, and vindicate its truth and excellence in every such ordeal, provided only the latter is just and true. But in our estimate of it we must constantly bear in mind that, so far as we know, it has been the result of many successive partial revelations to as many different men, at intervals of ages, and in many different places and ways. As a system, it might be expected to show universality, completeness—in short, perfection; so far at least as that may be the case after allowance has been made for the

method of its transmission. In the abstract, we might expect that it would present us with just views of the nature and position of this world in which we live; and that, whether dealing with the spiritual or the material, it would expose the errors inseparable from even the most celebrated efforts of human genius, as the magnificent mechanism of the heavens and the beautiful living forms which nature presents to us are superior to the imperfect contrivances of mankind. For in advance of all that has ever been written upon it by the sages of India or the philosophers of other countries, on all points connected with the origin, nature, and destiny of the Cosmos, its dignity of conception and presentation should be in harmony with the greatness of the subjects with which it is concerned; although we could only infer as much from what we may obtain of it.

We might expect that it would propound theories upon all science which, how much soever opposed to temporary ideas, should gradually meet with more and more confirmation as our knowledge extends; and that it should be able to present to us the final solution of all those problems which have exercised the mental powers of the ablest men of every continent for so many ages, and which lie so largely at the root of all religion and philosophy deserving of the name; and it should certainly tell us, in unmistakable language, the true nature of those things which we call Deity, the world, the soul, and in what measure mankind may attain to a criterion of truth; that it should explain to us how that which is apparently so evil can exist in a Cosmos, the origin of which is supposed to be from powers and sources which we cannot think of as being otherwise than omnipotently good; that it should reveal to us in what the affairs of men are fixed by antecedent conditions or seeming destiny, and in how much by free-will; that it should teach us whence we came, what is the object of our continuing here, and what is to become of us hereafter. And, since a philosophy which is claimed to be the outcome of the collective wisdom of all times and of all worlds must necessarily accredit itself even to those most reluctant to receive it, its internal evidences becoming stronger and by no means weaker with the severity of the examination to which its dicta may be submitted, it ought to deal not only with those things which may be demonstrated by the knowledge and genius of man at his present point of evolution, but likewise with all those which in future he will be able to cognise and test—therein anticipating his conclusions. Such a philosophy, so noble in its origin and its scope, will not refuse, but rather court the test of all pure natural knowledge, not regarding it as its most dangerous antagonist, as the churches have done, but rather as its best means of support among all those who can appreciate such evidence. As time passes on, and human science becomes more exact and more comprehensive, it must always be found that its conclusions are in unison therewith; or if they differ, it must

come out triumphant in the end. When occasion arises, it should furnish us with at least the foreshadowings of the great truths always being discovered in astronomy, geology, and chemistry; not offering for them the literal fictions of earlier ages, but pointing out what may be allegorically concealed beneath the latter. It should tell us how suns and worlds come into existence and are distributed in infinite space and how, in their successions, they come forth in limitless time. It should say how far the dominion of consciousness is carried out according to known laws, and what is the point at which it transcends them and obeys others which may not yet be within our knowledge. Of man, it should set forth his true relations to all other living beings, his place among them, his privileges and his responsibilities. It should by no means leave him alone to grope his way through the vestiges of ancient philosophy and perhaps to miss the truth at last, but it should present him with keys which should render into a consistent whole that which has seemed discordant and contradictory. It should teach us wherein true knowledge consists; anticipating, as far as we can accept it, the physical science and power of our own times—nay, even unfolding for our benefit things we have hitherto been ignorant of. The discussion of subjects so many and so high, is not to be considered in any way too great for a philosophy of such pretensions; and its manner of treating them is the only criterion it can offer as to its value.*

This great and universal system of thought it is which we denominate the Esoteric Philosophy—no recent discovery, no revelation, in the sense in which that word has usually been understood; and yet a system which, having been built up and preserved more or less in secret, has from time to time been partially given out under the guise of theosophical teachings or in other ways. Of all the various systems of thought upon religious, philosophical, and moral subjects which the world has ever seen, this one alone is said to have supplied the foundations, and provided all that has been accurate therein. No one is bound to believe these statements—no one need accept the conclusions offered, any further than these may appeal to the highest faculties of judgment and reason which may individually have been reached—but not the less, perhaps, can these things all be verified and demonstrated upon their own lines, howsoever they may be temporarily rejected by some who may be incapable for the present of following them in their entirety.

To show how it covers all the ground, it may be said that the Universal or Esoteric philosophy, when treating of the things pertaining to the terrestrial world or the system of worlds to which that belongs—as when it deals with the changes the earth's surface has gone through, the various races which have in course

* Re last two paras. cf. "Draper's Internal Development of Europe," pp. 340, 341.

of time inhabited its several continents, the arts and sciences which they developed, and the fate they and their works have met—when it deals with these things, it becomes purely philosophic. But when, on the other hand, it treats of such things as, apart from more material objects, have chiefly been concerned in the various faiths of the world, of moral duties and ethical considerations, the putting forth of sublime ideals for guidance amid the many storms of life, and points out how we should bear ourselves in order to secure the best results for the whole race, independently of mere personal benefits, then does this great system take a religious aspect. For by this time the world is awake to the fact that religion does not consist in the following of ceremonial worship, the repetition of prayers to an impossible god, for selfish benefits, and the apparatus of priestcraft used to frighten people into the support of a mass of incongruous forms and ridiculous professions; but rather of those truths which underlie the many absurdities which the priests have built upon them; and which superstructure, now crumbling away, begins to show what is the true foundation beneath it all.

When this long-hidden and most noble philosophy deals with the nature, the formation and qualities of its parts, and treats of the ether of space, the interaction of the elements, or their chemistry, or of the various forces at work in the Cosmos, it ~~then~~ becomes purely scientific, so that it covers all the ground ~~that~~ is, in fact, a synthesis of science, religion and philosophy. ~~Seeing~~ then, that it includes so much, and so may be capable of offering such great enlightenment, the question so often asked, as to why the world is left to grope its way in darkness and ignorance, by slow degrees towards the light of knowledge, seems by no means unreasonable. But is it so certain that it has been thus left? and, in view of the reasons already advanced, could any more have been given out than is already in the world's possession? Of what use would it be to put before a child who could not read, the abstruse works of some great chemist, and then expect the child to understand? But the world has never been willingly kept in ignorance by the Great Ones who have this all-embracing knowledge in their possession and care; for though it may have been guarded by the most solemn obligations, never committed to ordinary writing, and only handed down from age to age under the covers of symbol, myth, and allegory, there have been reasons for such concealment which arose solely from the hostile attitude and ignorance of the external world, which compelled those who were the possessors of occult knowledge to adopt these safeguards, or else perish, together with that of which they were the keepers. As we begin to know more and more of the subject, we see how persistently they have endeavoured to bring their treasures forward. Whole books have been written by men who thought themselves to be original discoverers; but as our knowl-

edge of the ancient philosophers becomes more extended, their books, in all which they contain that is true, are found not infrequently to be almost literal transcripts of others which were written long since, and lost for many centuries; but are now again coming to light. And those who make it the duty of their lives to put forward so much of the theosophical teachings as they may be permitted by time and circumstance to attain, and thus endeavour to bring it under public notice, find that the more thought they give to it, and the more they try to make their papers and lectures original, the less so they in fact become; for if it is carefully watched, we shall find that the whole of the ideas so put forward are contained in books now extant—though the writers and lecturers referred to may never have read those particularly concerned. Many persons keep a register of every book and story they read or come across; and yet they rarely read a new one but what they find that some part of it has been almost literally transcribed, or at least paraphrased or adapted, in some of our theosophical lectures; and if any one were industriously to hunt out these seeming plagiarisms, and thus publish all the references we have not got and could not yet give, no doubt there would be a fine case of literary piracy made out—and yet not in one single case might it be a just charge.

But this is not saying that all who seek to bring forward theosophical teachings are specially guided in the matter, but rather that, as the Masters have filled the Astral Light with leading ideas on the subject, and the works of former students are there stored away in much the same manner as are the materials for the visions of psychometry, so all who study and make specialties of those subjects, become sensitive to those particular impressions; and thus they unconsciously repeat what others have written and thought. So that it does not follow, because they write and speak with facility up to a certain point, that they must therefore be familiar with the Esoteric Philosophy and the resultant theosophical teaching as a whole; because to reach such an understanding in one life, and during the present epoch, would doubtless be impossible. For to reach even a partial knowledge of it, is one of the most difficult tasks upon which anyone can enter. In the first place we have a philosophy which, as the climax of all others, must be infinitely more subtle and abstruse and naturally its evidences will require such great study and so much of self-denial before any just estimate of them can be reached, that we can never suppose they will remain otherwise than hidden from the major portion of humanity. Therefore if the whole seems to be so carefully concealed, that may not be actually the fact; and if the parts are not understood to any very general extent, it is not because they are by any means incomprehensible in themselves, but for the very simple reason

that, as in all other cases where the knowledge dealt with is specially abstruse, the majority have neither opportunity or capacity for such attainment. As in the ordinary branches of science, so in this case, it takes a specialist to reach any very great extent of true knowledge upon the subject; but there is this great difference in the two cases, that whereas the scientific specialist develops no new sense, and becomes generally oblivious of (or at least somewhat indifferent to) most other branches of knowledge, the true student of Theosophy gradually develops further senses; and instead of being confined to one particular line of research, he becomes more and more open to the whole ocean of Truth, and attains wider general knowledge; less, perhaps, by conscious effort in some one direction, than by unconscious assimilation owing to the attitude assumed. Hence all the legends as to the illuminati of former times, who are said to have spoken all the languages known to man; and the faculty attributed to the Adepts, of discoursing with amazing knowledge upon whatever science their hearers might be familiar with. For those who, by a long series of lives devoted to this subject, have attained to any considerable portion of Esoteric Philosophy, are supposed to reach a knowledge of particular sciences less by an approach from the outside of them (as we may say), after the fashion of ordinary learning, but by a quite different route; for they must learn the radical principles of *all* science, and then can elaborate particular details in much such a fashion as a skilful musician will take some special air and thereon elaborate variations to any extent; and yet he will not, on the whole, depart far from his original, retaining its character throughout the piece.

It is strange that the modern world should exhibit so much incredulity as to the existence of this great central philosophy; for there does not appear to have been any such doubt on the part of the ancients. Their writers—more especially those of India—simply teem with more or less veiled allusions to it; and once we are put in possession of the necessary clues, its existence becomes more and more evident to all who will take the trouble to investigate in an unbiassed spirit. But the modern unbelief on this subject is doubtless largely due to two causes—the attitude which science has been compelled to assume towards all pretensions which could not be substantiated along its own immediate lines, and the religious intolerance of the last few hundred years. The latter, as it rendered concealment unavoidably necessary, led to great numbers of mystic works being either intentionally or otherwise destroyed; with the exception of the few copies concealed by the Adepts, so that the whole subject passed away from public attention, and was looked upon merely as romance or imposture. The much-disputed Rosicrucian Fraternity were among the last in Europe who endeavoured to call attention to it; and the writings of such as

supposed to have been members of that order, together with commentaries thereon by others, were perhaps the principal sources of the available public information in connection with occult or esoteric knowledge up to the time when the Hindu works began to be translated into European tongues, or became available to scholars. These sources supplied certain keys by which the references in other ancient writings became in a measure understandable; and by such help the numerous symbols used in Alchemy, and those embodied in architecture, etc., have been partially translated. But it would take volumes to explain these things—nay, perhaps whole libraries; and after all, the principal value of it all is not communicable by books alone, but only by the peculiar course of training which is above all things necessary. This was formerly given in the “mysteries,” the course of initiation into which occupied many years, and generally necessitated wide travel and research. In modern times, and among the Anglo-Saxon race more especially, these only exist to public cognisance in that bare and empty imitation of them which is in use by the various friendly societies and certain religious sects; for it is said that the real mysteries ceased to be practised in Europe about fourteen centuries since; when the Church, becoming the dominant power, permitted no rivals in the field. Previous to that time, we are told that the secret or occult philosophy had lain at the roots of all the ceremonials practised by the Hindus and the Egyptians, as it had doubtless provided the Greek rituals and Orphic mysteries in the eastern Mediterranean cities; and in the West among the Mexicans, as it now begins to appear. It was concealed in the earlier Druidic rites, underlies the Hebrew Kabala, and explains in the only satisfactory manner the early Gnostic Christianity and the modern Freemasonry which probably thence arose. It was the very soul of those Eleusinian mysteries which for so long were looked upon as the principal source of occult learning, as it was of all other mysteries in every ancient nation; so that it is by no means to be wondered at if the traces of this most ancient knowledge may be more or less clearly followed throughout all extant history and literature. So the later translations of the Egyptian hieroglyphics have, as might be expected, contributed their quota; and no doubt the same will be the case with all future discoveries of a like nature. Further, it seems not too much to say that wherever we find an impulse towards the study of natural philosophy in past times, as well as those which have led to its great development in the present age, there we may, sooner or later, trace the efforts of some students who were more or less imbued with the spirit of occultism; or in some way, near or remote, were connected with the East—the latter-day home of all esoteric science, and the natural source whence comes all the light which has ever illuminated the world. Such is the fountain

which has been drawn upon to provide the mainspring and vitalising force of the teachings of all the mystics, seers, and occultists of the present time, as it will be of all who may come after them in the future.

In the present cyclic period, the human race has, according to theosophic teachings, reached the lowest point of its material evolution; and henceforward it will tend in a different direction. We shall probably find that what have formerly been looked upon as mere superstitions, will enter largely into the science of the future; * for in the past it has not infrequently happened that true knowledge, even in matters of physical science, has been scouted as nonsense by the conventionally learned. Thus Pythagoras is said to have taught that the planets moved in curvilinear orbits, and we now know that to be true; but the scientists of his time and later, asserted that these orbits were circles, and so his discovery was laughed at and very soon forgotten. Similarly, a hundred years ago the undoubted facts of mesmerism were not only denied, but those who accepted them were looked upon as the victims of a most degrading superstition, and as the dupes of cunning roguery and imposture of the silliest kind; yet at present those sapient notions are almost entirely given up, and we are supposed to receive with the utmost respect all the same material at the hands of the present members of the French Academy of Sciences and the British Royal Society. Under such circumstances no one need feel ashamed to follow his own convictions, independent of any such support; for what the whole body of the learned are to-day found denouncing with the utmost vehemence as the most self-evident fraud and charlatanism, they may at no distant future date be found to have accepted in full; that is, as soon as those who have committed themselves to the opposite view shall have had time to die comfortably in their false position. And when that becomes the case, much that is now looked upon as clear evidence of weakness and mental incapacity, will doubtless be deemed an incontrovertible proof of superior acumen, foresight, and mental penetration. It is always thus; the people of our own time (whenever that may be) will only accept what the fashion of the period makes popular; and all beyond it is a fitting subject for the shallow derision of unthinking fools, and the denunciation of those whose mental horizon is strictly bounded by the conventional notions of their time.

But those who would study the only universal philosophy can pay no sort of respect to such trivial considerations—nay, ought rather to point them out upon all occasions as bars to advancement and things to be despised. Not by such things are the researches or the enquiries of occultists and mystics to be held in check at the present day, any more than they have been in the

* Cf. "The Unknown World," Vol. I, No. 1.

past; and the solid value of their knowledge is proved by its survival in face of the obloquy and derision so constantly levelled at it by those who, as their only qualification for forming a judgment upon its merits, show a dense and grotesque ignorance of all connected with it. To these there has rarely happened such a peculiar and unaccountable phenomenon as the world-wide interest aroused by the Theosophical Society, in occult science; and since the year 1875, when its evidences first began to be gathered together from all sources (in this century) and the enormous mass of them contained in the "Secret Doctrine" and "Isis Unveiled" was laid before the public, there has been a continuous interest and study of these. Perhaps nothing in our time has been so fiercely assailed as Theosophy—none so slandered and maligned as its leaders and adherents; and it has been truly remarked by one of its best enemies, that if the whole Society had ceased to exist the year after his remarks were made, it would still remain one of the most curious facts of the nineteenth century. But the truth seems to be, that there exists in mysticism and occultism a vital force which nothing can overset; and no efforts directed against it can do more than to weed out the weaklings from among its followers. These any cause is mostly better without; but those who remain will, in this instance, be quite sufficient to keep alive its study and carry forward its principles. It can never perish, though it may be periodically obscured; but, like the fabled Phoenix of Egyptian Sais, it ever rises afresh from the ashes of the systems to which it has given life; and until the end of our mundane evolution there will always be found some who will occupy themselves with the subjects glanced at in these few thoughts on Human Progress and Philosophy.

SAMUEL STUART.

SRI KRISHNA.*

[Concluded from p. 23.]

WHEN there is another subject of misrepresentation, when S'ri Krishna danced in a ring with the Gopinis and by duplicating his form made it possible for each Gopini to have hold of his hand. That was at a period when the innate powers of man were understood, when people were accustomed to witness what would now be called miracles, and S'ri Krishna and his faithful disciples, the Rishis, were not limited to the consciousness of those who judge them from the stand-point of the present day. Dancing is not evil in itself; graceful motion is only one of many ways of portraying the beauty of nature. The sacred dance has no place in our customs now, but records of olden times give us many beautiful pictures of the dance of purity. In the Mahābhārata, Arjuna, the beloved disciple of S'ri Krishna, goes to

* A lecture delivered before the New York Branch of the T. S.

heaven and learns dancing. The tender words of love, the fond demonstrations of affection offered by the Gopinis to the object of their highest love, have been distorted and misconstrued by translators into scandalous forms; but those who are able to get even a slight conception of the possibilities of the higher love know that no earthly demonstration of intensity and devotion can form any adequate comparison to the unrestrained essence of love that flows in an all-satisfying, subtle current between those who love with the heavenly love. Do earthly conceptions limit us when we think of our Father in heaven or open our hearts to the Divine? Do we ask that the divine love shall be ours alone and that the many whose hearts are open to the same source shall be denied in our favor? Are we not willing that all shall share in the holy blessing of outpouring love that touches us, and are we not confident that the source is inexhaustible and sufficient for all? So ideal earthly children love and are loved by an earthly parent, and no jealousy, no scandal disturbs the relation. Suppose that the God whom we love and in whose love we trust should appear now in earthly form, would we not go to him with all the fervor of love on our lips that we now offer in thought. Would the form make a difference? I think not. If a Christ-child came among us to-day and we had the knowledge of it, as had the Gopinis, the reincarnated Rishis, the joy of love that would find expression in us would not be withheld, and might easily furnish material for future misrepresentation to those possible future translators of the dead English language.

The most beautiful picture of child-life that was ever shown is to be found in the story of the early days of Sri Krishna, and the heart that recognizes this as it reads, bathes in a purity of joy that no hasty breath of scandal can pollute. The words of the Jewish Saviour come to us here in their full meaning: "Except ye be as the children, ye cannot enter in," and from the words of this later Saviour of mankind we look back to the child-image of the earlier one and thank the One Spirit that manifested in both, that history has preserved to us the guileless child-life of a Saviour.

These are not the only stories of the young Sri Krishna that have caused scandal. The Gopinis married other husbands, but their hearts yearned toward their Lord and when they heard the sweet strains of his flute in the forest, they broke through all restraint and went to him. One was unable to go and spent her time with closed eyes in meditation, so that her astral body was set free and she was nearer to Him than the others. This incident recalls the myth of Apollo, and knowing something of its symbolism, we find an identical meaning if we take the Sri Krishna story also as an allegory. Who hears the music of the spirit, the God-man, will abandon all else to follow it, and when it follows it becomes oblivious to all lower sounds.

It is hard indeed for one who reads the dead letter of the word to come to a comprehensive understanding of such stories, for, allegory aside, we are supposed to be dealing with history. But history says that Sri Krishna was divine, history says that the Gopinis were reincarnated Rishis. This means that the higher planes of knowledge were as normal to them as the physical plane is to us. Why, then, should any of these be swayed by animal passion? When one sees the higher, he does not care about the lower. These are quoted words and I am convinced that they are true. The Rishis who were conscious of their Lord on other planes, in subtler bodies, subject to other laws than those of the physical plane, could not have been actuated by animal desire, for the sex relation is of the physical plane only, and those who are able to rise above that plane have no need for that form of union unless it be for a special purpose. A great Rishi may father or mother offspring on the physical plane, not impelled by animal desire, but that a pure body may be provided for a pure soul whose reincarnating may perpetuate a race. The true purpose of the sex relation is to perpetuate one's kind, not to gratify lust. Lust is a false growth, a result of habit, the habit of centering sensation more in one plexus than in another. The Rishis had long since conquered this habit, and were guided by reason, not animal desire, in regard to propagating their kind.

The time comes for Sri Krishna to leave the pleasant hills and gentle companions of his childhood and go forth to accomplish the overthrow of the wicked king Kamsa. The information on this point, gathered from various sources, is so fragmentary or unreliable that I think it wiser to pass over the stories given and simply relate the climax. According to Edouard Schure's, it becomes known to Kamsa that his predicted overthrower is teaching his followers on the banks of the Ganges, and the king, counseled by his malicious wife, the daughter of his ally, sends out a force of soldiers to capture and bring Sri Krishna to him. Sri Krishna meets them and tells them that he knows who they are and that he is willing to follow them. Meanwhile, he talks to them of spiritual things, with the result that they lay down their arms and become his followers. Kamsa then sends out the most reliable men of his kingdom, with the order that his enemy shall be brought to him in chains. But to these Sri Krishna tells of the bondage of sin and the freedom of righteousness and they, too, who have come to capture him bodily, surrender their arms. They return to Kamsa, telling him that they found only a great prophet from whom there was nothing to fear. The king now dismisses his guard and has iron chains put upon all the entrances to the palace and secludes himself, trembling for the fall of his kingdom. A day comes when he hears a great commotion in the city, cries of joy and honor, and his guards tell him that Krishna

is entering Madura and that the people are forcing the doors of the palace.

Greeted with banners and flowers, surrounded by a throng of worshipers who hail him as the incarnation of Vishnu, S'ri Krishna enters the palace. Here, instead of killing Kamsa, he reproves him for his crimes and orders him into retirement under the charge of some Brahmans. Then he makes his disciple, Arjuna, king of Madura. A beautiful and strongly fortified city is built in the heart of the mountains. It is named Dvāraka, and here with his chosen people S'ri Krishna makes his home. In the centre of this city was said to be the temple of initiation, the most important chambers being underground.

Without opportunity or knowledge sufficient to consult the Hindu records, it is hard to get consecutive links in the life story of S'ri Krishna. Translators give varying accounts of the same incidents and the result is confusing. However, the great war between the rival houses of the descendants of Kuru seems to follow the fall of Kamsa.

The record of this great war, which is the culmination of S'ri Krishna's mission, while being historical, is given in a series of stories which contain practical lessons in ethics, and are, as well, images of subtle spiritual facts. These stories often seem fantastic, immoral and utterly improbable to those who place them on a parallel with present-day conceptions. But we are not just if we do this. As I said before, we are looking back upon a time when the powers in man were highly developed, as they will again be highly developed, and we who are just awakening to the consciousness of the latent powers in ourselves, and who will gradually evolve them as the Saxon race rises on the upward arc of its circle toward predominance among races, must forbear to condemn where we cannot understand, and admit the possibility of truth being equal to many things that at present seem improbable.

The story of the great war deals with the history of the descendants of a great ascetic named Kuru, and the strife of two branches of a family for leadership. S'ri Krishna is on the side of the sons of Pāndu, the elder of three noble brothers. This war which was the result of accumulated karma involving individuals and races, was so important that gods, reincarnated as men, took part in it; and Vishnu, the second aspect of the Trinity, as S'ri Krishna, led the righteous to victory.

S'ri Krishna is the friend and champion of the five sons of Pāndu: Yudhishtira, the just; Bhima, the strong; Arjuna, the prosperous; and the twins Nakula and Sahadeva—the symbolical meaning of whose names I cannot at present give. Of these, Arjuna was the best beloved of the Master. When war between the Pāndavas and their jealous and usurping cousins seems inevitable, S'ri Krishna goes as ambassador to the Kurus and uses all the gentleness of fair persuasion, the eloquence of right perception,

and the firmness of just decision to turn aside the calamity that will plunge the nation into the depths of misery. Failing in this, he unhesitatingly counsels war, and encourages the conflict through all its sanguinous horrors until the enemy is overcome and the Pāndavas again assume their royal prestige. Karma has already marked out all the carnage that makes the meditation ground of the ancient ascetic, Kuru, a place of tumult and, seeing this, the divine leader sustains the outward instruments in their duty. At the close of the last battle, Arjuna asks his Master the meaning of a Being that went ever before him striking down those who were apparently slain by his weapon, and S'ri Krishna tells him that this was Mahādeva, the Supreme Lord, by whom those who fell were already slain.

The Bhagavad Gītā, which is called the pearl of the Mahābhārata, is a series of explanations and counsels to his beloved disciple Arjuna on the battle plain of Kurukshetra, which may well serve as a guide for all time to those who are troubled in making subtle distinctions between right and wrong.

The war over, S'ri Krishna again goes to the court that refused his counsels for peace. This time as a comforter to the bereaved parents of the offenders struck down on the battle field. With all the tenderness of divine love, he soothes their grief and sustains them under their agony of remorse, weeping as their human pain is gathered into his own human heart. After this, S'ri Krishna remains and counsels the Pāndavas until they have brought the country again to a state of order. Then he returns to his home, Dvāraka, there to stay until the time of again going forth from the body.

Some writers speak of his rejoining his father Vāsudeva, his mother Devaki, his elder brother Rāma and his sister Subhadrā, in this fairest of cities, but where historical and symbolical are as closely interwoven as is the case in the story of S'ri Krishna, my knowledge is not sufficient to say which is which.

The death of S'ri Krishna is recorded as taking place thirty-six years after the battle of Kurukshetra, when he was one hundred and twenty-five years old. The last act in his earth mission has been accomplished in the destruction of the remnant of surviving warriors who were enemies to the Pāndu brothers. The Kali yuga, or cycle of the goddess of desire and death, Kali (known to us as the iron age) is about to begin, and terrifying omens appear on all sides. The sun grows dim, flaming rings are seen around the sun and moon, S'ri Krishna's discus ascends to heaven and his famous horses take flight with his celestial car, while his banner is carried away by nymphs of the air. Knowing that the time has come to depart, S'ri Krishna sends for Arjuna to rule over Dvāraka, and goes alone into the forest to join his brother Rāma. Rāma sits deep in a yogic trance and from his mouth issues his spirit, called in the record the eternal serpent. S'ri Krishna, wrapped in his yellow robe, lays himself down to die as men die. Only the soles of,

his feet are vulnerable (which recalls the mythological Achilles, vulnerable only in the heel), and these he leaves uncovered. A hunter mistakes him for a deer and pierces his heel with an arrow. His grief is intense when he realizes his mistake but Sri Krishna comforts him and then ascends in glory to heaven, while celestial spirits fill the air with rejoicings over his return.

There are in the records of Sri Krishna many incidents and sayings parallel with those recorded of the Jewish Saviour, Jesus. The story of birth from a virgin is told of both; King Kansa, like Herod, receives warning of the coming of a rival and seeks to destroy the child; Sri Krishna washes the feet of his disciples, as did Jesus; He weeps as he breaks the news of the death of his sons to the blind king Dritarashtra; Jesus wept with the sisters of Lazarus; like Jesus, he ascends in glory to heaven.

Some of his recorded sayings are as follows: "The evil that we do to others follows us in our shadows follow our bodies." "If thou frequent the righteous, thy examples will be useless; do not fear to live among the evil in order to bring them to righteousness." "A virtuous man is like a wide-spreading tree, whose goodly shade gives freshness of life to the plants that grow around it." "Just as the earth supports those who tread it under foot and tear its breast, so should we return good for evil." "An honest man should fall under the blows of the wicked like the sandal-tree which perfumes the axe that smites it."

"He who is humble of mind is beloved of God; he has need of nothing else."

"The Infinite may alone understand the Infinite; God alone may understand God."

Sri Krishna taught that the Supreme Spirit of the universe had incarnated on earth many times before, that He had manifested Himself successively in seven great Rishis and that He would reincarnate again. That God often spoke through the mouth of the humble, in a beggar, a repentant woman, a little child.

Perplexing as are the records of this first historical Saviour, to the limited intellectuality of the present day, there arises out of the curious mass of mixed history and symbology a conception of a great white figure, luminous, calm, gentle, gracious, wise, sustaining, as no one whom we know on earth is, all of them. To the inner consciousness, this figure stands silently, waiting our verdict; and we, who see with the eyes of love and nothing to say, for our minds are stilled in reverence and the Voice of the Silence fills our hearts.

At this time, the world is in a state of confusion and the people are in a state of ignorance.

The world is in a state of confusion and the people are in a state of ignorance.

PEACE AND HAPPINESS.*

Realise the situation here presented as written in our books.

A MAN pursued by a tiger, finding no means of escape, eyes arched, dried up well, gets down into it; before he goes half way down he sees at its bottom a large serpent, disturbed by the fall, and due to his descent, holding aloft its hood, hissing and splashing upon the side wall of the well. Afraid to go down farther he stops midway and hangs upon a tuft of grass. Owing to his downward pull, this grass-tuft threatens to come down with its roots. The roots are, further, gnawed by a rat. In this plight he sees a bee-hive near the grass, the disturbed bees hum about his face, stinging his lip, depositing there at the same time a drop or two of honey—and behold! the man licks it up; yes, he enjoys it too. Above him the tiger goes round and round the well, casting its glowing and hungry eyes upon him; below is the serpent, waiting to bite the disturber of its peace; the grass threatening to come down every minute, root and all; the rat accelerating the fall. This is the lot of the majority, nay, of all in this world, rightly called the "vale of tears." "All is vanity and vexation of spirit." The eye is not satisfied with seeing nor the ear filled with hearing. "Use then thy utmost diligence to wean thy soul from the love of the things that are seen, and set thy affections on things that are not seen," say Thomas à Kempis—a christian saint.

2. The story of the fall of Adam symbolises the lot of man. "Birth is misery" is the common saying of our people. The release from it, i.e., the cessation of birth, is the aim of all true religious philosophy in India.

3. This misery is threefold—due to oneself (*Adhyatma*), due to one's environment (*Adibhautika*), due to one's past Karma (*Adibuddhi*); the determining factor of the environment. The aim of all philosophy is to find out the cause of this misery and find out the remedy for its removal.

The idea of separateness, the worship of self, is the cause of misery in this world, and there is no misery in this world except in relation to ourselves. "In plain language, every man is peeped up within the limits of his own consciousness, and cannot direct get beyond those limits any more than he can get beyond his skin. No external aid is not of much use to him. On the stage one may be a prince, another a minister, a third a servant, or a soldier or general, and so on and on, mere external differences; the final reality, the kernel of all these appearances, is the same—a poor player with all the anxieties of his lot. In life it is the same.

* A lecture delivered by P. Narayana Aiyer, at the Hall of Theosophy, Madras in January, 1901.

Differences of rank and wealth give every man his part to play, but this by no means implies a difference of inward happiness. "To the poor man, material poverty is the source of pain; to the rich man, intellectual poverty is the source of pain. To the latter, life is insipid and a bore." Seneca says: "Illiterate leisure is a form of death, a living tomb."

5. Give full rein to the play of selfishness: want follows upon want, desire follows upon desire; as soon as one desire is satisfied another desire arises, wave after wave, agitation after agitation arise and fall in the ocean of *Chitta*. Increase your wants, whether of the body or of the mind, you increase the agitations in the *Chitta*. "Happiness never is in the enjoyment"—so says Shakespeare; for no sooner is one object of our desire obtained than is sown the seed of another desire, and so on. Schopenhauer says: "The ordinary man places his life's happiness in things external to him, in property, rank, wife, children, friends, society and the like, so that when he loses one of them the foundation of his happiness is destroyed. In other words, his centre of gravity is not in himself. It is constantly changing its place with every wish and whim." Out of one hundred plants in your garden, one dies—you lose all sleep, all comfort. A millionaire commits suicide because he sustains a loss of a 100 Rs. note in a railway train. When Socrates saw various articles of luxury spread out for sale, he exclaimed "How much there is in the world that I do not want."

6. Therefore "what a man is" contributes much more to his happiness than "what he has." "To be happy means to be self-sufficient," says Aristotle.

7. Consider the various pleasures that one hankers after—the grosser and more material are the pleasures, the more selfish and exclusive and the less lasting in enjoyment they are. The more physical are the pleasures, the more separative and more exhausting is the enjoyment thereof; the more intellectual are the pleasures, the less and less separative and less and less exhausting and consequently more and more lasting they are. The appetites (hunger and sex), the sense of taste, the sense of smell, the senses of seeing and of hearing, form an ascending scale in intellectuality; as our pleasures become more and more intellectual there is corresponding increase of selflessness—self-effacement. There is as a result, more and more of mental detachment. The senses of seeing and hearing are considered the most intellectual of all the senses. In fact they form the two wide worlds of our experience, i.e., the world of forms and world of names; of the two, the most intellectual and the least exhaustible is the sense of hearing. Of all the enjoyments, the longest lasting and the least exhausting and at the same time the most sociable is that of music. Hence music is the handmaid of religion, in drawing the soul nearer and nearer to God. There is great meaning in Nārada being represented as always playing upon the *Vina* and Śrī Krishna as playing upon the *flute*.

8. Contract your physical wants as much as possible, and little by little control your intellectual aspirations and ambitions and try to retire within. You will attain peace and happiness. The happiness of sleep may be taken as an illustration as to how the mind by retreating within, from its contact with the things external, abides in itself and enjoys bliss. The Vedānta Sūtra, "*Swāpyayati*," explains in one phrase the etymology of "*sushupti*" and the philosophy of sleep and its bliss.

9. But how shall we get this peace—peace with consciousness? Every desire is an agitation in the mind. Attainment of the object of desire is restoration of calm, i.e., what is called happiness which you feel. It is not possible to obtain satisfaction for every one of our desires.

10. The sorrow of not obtaining an object of desire will not be for one who gives up that object of desire. "When a man abandoneth, O Partha! all the desires of the heart and is satisfied in the Self by the Self, then he becomes stable in mind." This stability leads you to realise the peace that passeth the understanding—the abode of *Brahmānanda*, the supreme bliss. It is said in the *Taittiriyaopaniṣad* that every modicum of happiness in this universe, from that of a tiny organism to that of *Brahmā*, is a contribution from *Is'vara*. *A'nanda*, or bliss or happiness, permeates the whole manifested universe like juice in a plant. As the moon is reflected in varying degrees of perfection in the waves and ripples of an agitated lake, so this happiness or bliss is reflected in the innumerable forms of life from an atom to man, from man to several grades of Devas, to *Brahmā* Himself. It is also said therein that, the bliss of a *Śrotriya Akāmi*, i.e., one who is wise and without attachment, is the highest. Let one in prime of life be taken, learned, full of hopes, of steady purpose, perfect strength; let all this earth be filled with wealth for him, this bliss is the unit. Multiply this in succession by a hundred at each stage of the *Manuṣhya Gandharvas, Gandharvas, Pitri devas, Karma devas, Devās, Brahaspati, Indra, Brahmā*, and above all is the bliss or happiness of the man learned in the sacred lore and without attachment.

11. How may we obtain this measure of happiness? The same *Taittiriyaopaniṣad* says, in describing the *A'nandamayakośa* (the Buddhic body of the theosophists) in its quaint symbol of a bird: "his head is love; joy his right wing; delight his left; bliss is his self (*Ātma*); Brahman whereon he sits." Here you have the keynote of happiness sung by Vedic Rishis—love, yes, love of *Ātma*, of Self in everything in the universe. In the *Bṛihadāraṇyaka Upaniṣad* the sage, Yājñavalkya, gives this philosophy of love to his wife Maitreyī, who enquires about immortality: "Verily, a husband is not dear that you may love the husband, but that you may love the Self, therefore a husband is dear. Verily, a wife is not dear that you may love the wife, but that you may love the

Self, therefore a wife is dear. Verily, sons are not dear that you may love the sons, but that you may love the *Self*, therefore sons are dear. Verily, wealth is not dear that you may love wealth, but that you may love the *Self*, therefore wealth is dear. Verily cattle are not dear that you may love cattle, but that you may love the *Self*, therefore cattle are dear. Verily, the Brahmin class is not dear that you may love the Brahmin class, but that you may love the *Self*, therefore the Brahmin class is dear. Verily, the Kshatriya class is not dear that you may love the Kshatriya class, but that you may love the *self*, therefore the Kshatriya class is dear. Verily, the worlds are not dear that you may love the worlds, but that you may love the *self*, therefore the worlds are dear. Verily, the Devas are not dear that you may love the Devas, but that you may love the *self*, therefore the Devas are dear. Verily, the Vedas are not dear that you may love the Vedas, but that you may love the *self*, therefore the Vedas are dear. Verily, creatures are not dear that you may love the creatures, but that you may love the *self*, therefore are creatures dear. Verily, everything is not dear that you may love everything, but that you may love the *self*, therefore is everything dear. Verily, the *self* (A'tma) is "to be seen, to be heard, to be perceived, to be marked, O! Maitreyi! When the self has been seen, heard, perceived and known, then all this is known."

This love which is the source of happiness is simply self-renunciation, self-sacrifice, whose result is self-expansion in the supreme fountain of Brahmananda.

P. NARAYANA AIVAR.

THE KABALAH AND ITS DOCTRINE.

THE Kabbalah is the tradition, which has been handed down orally from generation to generation, of the speculative, philosophical, and, possibly, esoteric aspect of the Jewish religion. It finally became embodied in "The Sepher Yetzirah," and in the "Zohar," which are generally accepted now as the principal sources of what may be termed Kabbalistic literature. A great deal of this doctrine of Kabbalism is narrow and dogmatical, and consequently, uninteresting, except to the comparative-religionist, to the student of human nature, and to him who seeks after archaic curiosities. The point of interest in it is its treatment of the subject of God, His relation to man, the universe, its creation, and man's past history and future destiny. As might be expected, there is a notable similarity between its expositions of these questions and those which are found in what is now known as Eastern philosophy. As an instance of its narrow and sectarian frailties, may be cited this passage in the Zohar—that is, if its surface and literal meaning is to be accepted: "When the soul appears in the other world, after the death of the body, two angels—one of them being the guardian of the Kabbalah—meet it and

ask whether it has occupied itself with the Kabbalah during its abode here. If this can be proved a due recompense awaits it, which the angel assigns according to the proportion of its knowledge in the Kabbalah. But if it cannot be shown, that soul is sent back, covered with shame and reproach. The angel Seraphiel instantly seizes it, and burns it to ashes. From those ashes it is daily re-created, so that it may suffer, daily, the same punishment; and whatsoever good deeds that soul may have done besides, in the lower world, that punishment is not remitted. For no one has to expect a reward there but he who has occupied himself with the Kabbalah in this world." This rather unsatisfactory proposition is supported by a reference to Solomon (Prov. III, 13), who, however, merely says: "Happy is the man that findeth wisdom." This theory that a man's good acts while in this world will be ignored and that his future happiness will depend upon whether he has occupied himself with the Kabbalah, is, of course, in marked contrast with the much wider and more tolerant theory of Karma. The answer to any such criticism may be that in order to understand and appreciate the Kabbalah, its inner meaning should be sought for behind and within its outside surface statements. There would probably be some truth in such a remark, though to how great an extent an inner or esoteric meaning really exists, it appears difficult to ascertain. Mr. Waite, the most recent writer on it,* considers that the view that Kabbalistic literature is veiled should be received with caution. An earlier writer† probably solves the problem most satisfactorily when he attributes the mysticism which has grown up around the Kabbalah as due partly to a too gross interpretation of its allegories and poetic symbols by the vulgar, on the one hand, and to altogether unwarranted professions of knowledge of its supposed mysticisms by others, who in order to vaunt their wisdom, pretended to see under the outward shell of the written tradition an inner kernel of an esoteric character. The error lay in not confining these mystical interpretations to those passages and statements which were alone intended to be symbolical and allegorical; and the result has been that in every sentence, word and even letter, a mysterious sense "has been implied, or rather forced in or out with clubs"—as the writer puts it, and this is the foundation for the Kabbalah, "in which fancy finds a bottomless ocean to rove in at pleasure." But this fancy has been a roving not only in connection with theories but also when the authors of them have been discussed. Thus, we read that the author of two famous Kabbalistic works delivered a discourse of three days' duration when he was but three years old. The "Zohar," is said (by one writer) to have been written by Simeon ben Yochai during thirteen years of banishment, which he spent, in

* *The Doctrine and Literature of the Kabbalah*, by A. E. Waite, London, The Theosophical Publishing Society, 1902.

† In a journal called "The Voice of Israel," reprinted by Mr. A. D. ...

company with his son, in a cave. According to the legend, a carob bean tree, which ordinarily bears fruit only after seventy years, sprang up as soon as they sought refuge in the cave, and a well immediately supplied them with water. The "Zohar," thus produced, was so magnificent a work that a camel could hardly carry it. Simeon, however, had the misfortune, during his years of retirement and literary work, to contract a habit of giving way to violent paroxysms of temper, and this fact is referred to by some as showing that the teachings of the "Zohar" did not come to Simeon by the inspiration of the Holy Spirit, for, as it is truly stated, the pre-eminent qualities of a pious man are meekness and modesty. Simeon's weakness showed itself in particular when he met people following the commonplace occupations of life—such as ploughing the fields to raise corn for the support of human life. He regarded such occupations as related to the things of time, and became so enraged at finding people neglecting the things eternal while following such pursuits that he would invariably burn the workers instantly to ashes, "with a look"! He became so indiscriminately destructive that, at length, it was necessary for God to interpose, and he remonstrated with Simeon:—"Wilt thou indeed, destroy my whole world?"—and ordered him back to his cave. This account of Simeon may, however, be a hostile one, as it attributes the following statement to him which does not err in the direction of modesty: "I have seen," said Simeon, "the most eminent men, and they are but few. If they are ten, then I and my son are included among them; and if they are but two, it is I and my son." However, whether Simeon was the author of the "Zohar" or not, and whatever his characteristics may have been, the book, according to all its critics, bears the stamp of undoubted antiquity, having been written, apparently, in the second century, and contains much that is interesting and valuable, and is still accepted as one of the chief sources of Kabalistic knowledge.

It is more than probable that these and other statements of a like nature which have gained currency regarding the character and habits of Simeon ben Yochai are the inventions of persons who are as hostile to him as they are unscrupulous. To enjoy even so much as the vaguest reputation of being the author of a work so widely known, is enough to expose a man to fierce and personal attacks. But modern criticism looks rather to an author's teachings than his personal habits, characteristics or even failings. It is true that if the authority of a work rests solely on the ground that it is believed to be inspired, the irreproachable character of its author is an important fact to be established in justification of that belief. But where a work is logical and reasonable and is either based upon or in harmony with principles which all men accept as sound, it is really immaterial whether contemporary opinion—which is always the most ill-judged and unreliable—regarded the author in the light

of a saint or a sinner. Whether the philosophy of the Kabbalah (as based largely on the Zohar) is of this nature, it is for each one to decide for himself. The immediate object of this essay is rather to present a summary of that philosophy, and its history, than to criticise or uphold it. Those who desire to consider more fully the questions of the date, authority and authorship of the Zohar will find them discussed at length in Mr. Waite's useful and exhaustive book. But the difficulty in arriving at any definite conclusion on the subject will be seen from Mr. Myer's statement that a large room could be filled with the books which have been written on it.*

In its wider theories, Kabbalism is as philosophical as any other system. It traces the history of man and deals with his destiny in a manner that will be acceptable to students of Eastern thought. In short, it follows the transition from God the absolute to God the related; from the noumenal to the phenomenal; and establishes a chain of correspondence between the infinite and the finite. It seeks, (as Mr. Myer says) to solve problems which present themselves to all thinkers:—How are we to grasp and represent to ourselves the transition and connection of the Infinite with the finite, the Invisible with the visible, and spirit with matter? How did the multiplicity proceed from Unity, the varied and material "many" from an Intelligence so pure and so different from them? In what position does the Creator stand to the created, so that we can rightly speak of the Providence and world-government by the Deity, notwithstanding the infinite abyss between them? How, with the conception of a perfect, just and merciful Deity, can be reconciled the existence of the imperfect and the evil? Does He know before the birth of men who are to be virtuous and who will sin? and why does He permit the innocent to suffer and the guilty to escape punishment?

Any knowledge of such a being as God is rendered possible only by manifestations. The attributes of the Deity are only (as Mr. Myer puts it) seen through his works. In the eternity which preceded manifestation, "the Deity was withdrawn into himself and subsisted after a manner which entirely transcends the human faculties." As the primitive source of life, he was shut up in himself, "in the most concealed concealment," a *Deus abstractus*. In the "Faithful Shepherd," it is said: There can be no earthly conception of Him, except in so far as He manifests Himself when exercising dominion by and through some attribute. Abstracted from this, there can be no attribute, conception or ideal of Him. He is comparable only to the sea, filling some great reservoir, as, for example, its bed in the earth, wherein it fashions for itself a certain concavity, so that, thereby, we may begin to compute the dimensions of the sea itself." He is the *non-ens*, dwelling in the *Non-Ens*,

* "Qabbalah" by Isaac Myer, Philadelphia, 1888.

as Mr. Waite puts it,—an idea that is incompatible with that of a personal God.

The transition of this Divine Being from the state of *non-ens* was accomplished by an operation of the mystery of the will, and the nature of the process is explained in the somewhat speculative theories known as the doctrine of the Ten Emanations. The transition was from the latent to the active state;—"the first consequence which followed the operation of the Divine will was the manifestation or unfolding of the Divine attributes,"—powers, forces, vitalities, virtues and principles being thus produced. "Creation" (say the Kabbalists), is the shadow or reflection of what already exists in the upper world; and for everything that "exists" here, there exists a prototype there. This is a statement, in another form, of the proposition that objects in a material form correspond with objects (if they may be so referred to) in an astral form. Creation, in short, is but the double, which we can see, of a something which we cannot see. The fact of importance is that at any rate, that double does in fact "exist" for us. Surely there is too much subtlety in the contention that the so-called existence of material forms is only an "illusion." Illusion it may be to those who are no longer identified with the conditions of phenomena. But to those who are, and whose ego's are impregnated with the limitations of their material surroundings, matter must be regarded as a parallel "reality," unless a familiar term is accorded a new and inconsistent meaning. This is recognised by the passage in the "Zohar":—"And He made this world opposite to the world Above, and all that which is Above is in the resemblance of the Below.....He created in the Above, the angels; He created in this world the children of man." The most recent researches in modern science, with regard to the nature and qualities of ether, show that this ancient theory can be substantiated at any rate to this extent: that everything has what is now termed "an ethereal double." The first agency of the Godhead about to be thus manifested was called by the Kabbalists the Word, or Logos. It is instructive to recall, in this connection, the declaration of Krishna, speaking as the Logos:—"of creations, I am the beginning, the evolution and the end." And again; "All manifestations emerge, with the coming of Day, from the unmanifested.† According to the Kabbalists, when the unmanifested Being determined to call worlds into existence he effected it "by a concentration of his own essence into himself, which gave room for the creation."‡ In this connection inference may be made to the "Sûrya Gîtâ or Song of the Sun," where it is said:—"Before the evolution of life and form took place, Brahman alone was one without a second, without attributes, without the organs of

* Bhagavad Gîtâ, Disc. X., v. 32.

† Ibid. Disc. VIII., v. 8.

‡ "The Voice of Israel," Mr. Eschsché's edition, p. 44.

sensation, action or knowledge, without cause and effect, without action. As a result of the union of force with consciousness there came into existence the two dependent conditions of phenomena, namely, ignorance (or a helpless immersion in material surroundings) and *Mâyâ* (or the objective phenomenal world".....) "The Supreme condition of Brahman (independent as it is of the wheel of passing lives), is the cause, of which the universal soul, the individual soul and death, are the effect. This cause is not conditioned by form or affected by its limitations and it is beyond the capacity of mind to understand it or the scope of language to express it."....."This work of creation has been assigned to me, *Brahma*, the universal soul, as a result of my past Karma, combined with an understanding of its laws."... Prior to the creation of the universe of souls, and of the Creator of the universe, there existed the Supreme spirit alone,—one without a second—eternal, devoid of attributes, devoid of action.".....

The nature of the process of this transition from the latent to the active is explained by the Kabbalists in their doctrine of the Ten Emanations, already referred to, and the following is a summary of Mr. Waite's and Mr. Myer's more exhaustive accounts: 1. *The Supreme crown*:—This is a state of concentration of the pure abstract thought assumed by the non-ego on becoming ego. It is also the divine will in its primordial manifestation; the base, or sphere of Divine consciousness. 2. *Wisdom*:—This is not the highest wisdom of all, but still so transcendent that no creature can attain to it. 3. *Intelligence*:—This is the highest emanation with which man can establish correspondence, and by means of which he can acquire a knowledge of the antecedent states of the Divine Nature. It is Mind, receiving the impression of the abstract ideas. These three constitute the spirit of the world. 4. *Mercy*:—The emanation by which God constituted the world. It is the active principle of life and vitality. 5. *Judgment*:—This is the side of the passive principle,—that of death and corruption. 6. *Beauty*:—The conjunction of Mercy and Judgment, summarising the Divine goodness. This triad of Mercy, Judgment and Beauty symbolises the abstract dimensions of matter, and all ethical life and perfection: it forms the soul of the world. 7. *The Splendour of Providence*:—This fills the world with joy and perfection when it shines upon it. 8. *Glory*:—This and the last, according to the Zohar, correspond to extension, multiplication and force, from which proceed all the forces of the universe. 9. *The Foundation*:—The seat of life and vitality. This last triad signifies the Deity as universal potentiality, energy and reproductive principle. 10. *Dominion*:—The point of contact of the external orders with the supernal:—The place of the manifestation of Deity. This is the energy and executive power of the Abstract Intellect.

In the symbolism of the Kabbalah the "notion of the Body of God is replaced by that of a Vast Countenance, resident in the first

Emanation and termed the Macroprosopus. By this head, devoid of all lower conformation, the antithesis of anthropomorphic Deity is shadowed forth, and the qualities ascribed to it are also the antithesis of the Embodied Jehovah."

Dr. Jellinek, in his Commentary on the teachings of the Kabbalah,* considers that these emanations are proved to be the mediaries between the Absolute, Infinite Being and the material world, in the following way: Inasmuch as the material world is limited and not perfect, it cannot proceed directly from the Infinite; still the Infinite must exert Its influence over it, otherwise Its perfection would cease. Consequently, the medium must be the emanations, for they, in their intimate connection with the Infinite, are perfect, and, in their severance, imperfect. Moreover, if it be proved that all that exists originated by means of the emanations, the further conclusion follows that there must be an upper, a central (higher) and a lower degree of the material world. The first three emanations form the World of Idea; the next three the World of Soul; the last four, the World of Matter. This decade of emanations with its three composite groups is based on the idea of Space, with its three dimensions, Length, Breadth, and Depth.

From Macroprosopus, through Wisdom and Intelligence, is emanated the Lesser Countenance, or Microprosopus, possessing bodily configuration and extending through the six emanations, from the fourth to the ninth inclusive. It is the communicating link between God and Man. Four "Adams" are spoken of in the Kabbalah, the last three being continuations and prototypes of the first, or perfect, upper heavenly Adam of the world of Emanation. This one is undefined in form, the intellectual, invisible to the material senses. The second is in the likeness of man, but more perfect, and answers to the Heart and the Ethical, also to spirit. The third corresponds with the Biblical Adam, prior to his fall; when he possessed a "glorious simulacrum" like that of angels; and corresponds with the breath and animated soul. The fourth, is the same Adam, after the fall; and corresponds with body, and possesses the grosser attributes of man.

This is but the merest outline of some of the teachings of the Kabbalah, but the subject may be further pursued by those who may care to do so. The modern literature which deals with it is not extensive. According to Mr. Waite, his book has been preceded by only two published in London which deal directly with the subject:—One being Dr. Ginsburg's "The Kabbalah," published here in 1865, and the other "The Kabbalah unveiled,"—translated from the Latin version of Knorr von Rosenroth, by S. L. MacGregor Mathers, and published in London in 1887. Mons. le Chevalier J. Des Mousseaux also devotes an appendix to "Les deux Cabales, ou la science des traditions," in his work "Le Juif," published in

* Leipzig; 1852.

Paris in 1886; and Dr. S. Karppe has quite recently published his "Etude Sur les Origines et la Nature du Zohar," also in Paris. Mr. Isaac Myer's book, published in America, has already been referred to.

D. CHAMIER.

YOGA.

PART III.—JNANA MARGA: * ADVAITA.

"There are two modes of Brahman, what has form and what has no form; the one mortal the other immortal; again, finite the one, and the other infinite; again, the one existing and the other beyond." (Brihadâraṇyakopanishad II., 3, 1).

I. The Unreality of the Mind.

1. These lessons will gradually make their impressions on the mind from a constant reflection of their sense.

2. Whatever appears, either as moving or unmoving in the world, know them all as appearances in a dream in a state of sound sleep (sushupti), which becomes extinct at the end of a kalpa (age).

3. As dreams and desires rise and subside of themselves under the province of the intellect, so the notions of things always recur to the mind from the original ideas of them impressed in the seat of the visibles.

4. Erroneous knowledge casts its reflection in the intellect and causes its errors also.

5. Therefore the question "what is true and what is untrue," has no better solution but that all creations are equally false and illusory.

6. For all these (creations), though unreal, yet appear as real on account of the reality of the intellect which is seated in the cavity of the inmost sheath and reflects these images.

7. But these images which are derived from the remembrance of unreal objects of the world are just as unreal as those objects which cast their reflections in the intellect, just as the waves rising in the river of a mirage are as unreal as the mirage itself.

8. Know that (the mental images of) myself, thyself, and all things around us are but the reflections in the mind alone.

9. For dreams and fallacies, desires and fancies, as also notions and ideas, serve as the best evidences for the understanding of this truth.

10. Like the ocean that is nothing else but its waters all over, Samsara (mundane existence) rests on words (thoughts) alone.

11. The mind soon evolves itself as a self-volitive power which exercises its Sankalpas at all times, whereby this extensive magic

* A collection of slokas from the Yoga Vâsishtha Brihat, arranged in order. Some of these have previously appeared in the Theosophist, also in the Pranamâra, but are here reproduced, as they seem necessary to the completion of the present series.

scene of the world is displayed to our view.

12. This unreal mind spreads by itself the false and changing scenes of the visible world, just as we dream of changeful realities as true in a state of dreaming.

13. This universe is manifested like the blue colour which is unreal though it appears in the sky overhead.

14. The external world appearing as a reality is in truth but a creation of our Sankalpa; it is as an ideal picture or magic view spread before us.

15. This visible world is the scene of continual pains, births, deaths and decay, and the states of waking, dreaming and sound sleep are presenting by turns the gross, subtle and evanescent forms of things for our delusion.*

II. Vairāgya.

Rāma speaks :

1. My mind is like a vast and lonesome wilderness covered under the mist of errors.

2. I see our vices like a flock of owls flying about in the regions of our mind, under the darkness of our affections and in the long night of our avarice.

3. I am much terrified by the enemy of the illusory and harmful Āhankāra which is generated through delusion and permeates me throughout.

4. As a child is seized by a false apparition of a demon, so I find myself in the grasp of my wicked mind, representing falsities as true.

5. This world represents a long continuous night in which our Āhankāra, like a hunter, spreads the snares of Sankalpas.

6. How is human misery to be alleviated is the thought that consumes me like wildfire in the hollow of a withered tree.

7. The weight of worldly misery sits heavy on my heart and obstructs my lungs from breathing out.†

The Vairāgya Khanda of the Yoga Vāsishtha deals with the recognition of Viveka, the discrimination between the two natures of Brahman, the external and internal objects connected with form and the formless Thinker. The form side of existence is "not true but yet not entirely false," though apart from the subjective Self. The right perception (Aparoksha) of this dual manifestation is the cause of Vairāgya, that indifference to externals which seeks only the Truth.

Vāsanās are desire-pictures of the Manomayakos'a, the lower mind forming itself into the same shape as external objects through attachment to them.

Sankalpas are modifications of thought from the intellectual side of the Vijnānamayakos'a.

* References to volume and page. Sloka 1, I. 201. 2, I. 105. 3, I. 216. 4, I. 221. 5, I. 322. 6, I. 324. 7, I. 324. 8, I. 324. 9, I. 324. 10, Y. V. L. 27. 11, I. 217. 12, I. 242. 13, Y. V. L. 2. 14, I. 136. 15, I. 220.
† Vairāgya : 1, I. 59. 2, I. 59. 3, Y. V. L. 10. 4, I. 57. 5, I. 53. 6, I. 46. 7, I. 26.

III. The nature of thought.

Reality can be defined as that Jnāna which exists without Sankalpa (Y. V. Laghu, p. 94).

Vāsishtha speaks :

1. There is a vegetable life in plants, and an animal life in beasts and birds : man leads a thinking life, but the true life is above thoughts.

2. Know the phenomena of the revolving worlds to be no more in reality than the mere resultant of the vibrations of the mind in the empty space of the soul, and as the motions and gestures of the fancied hobgoblins to the sight of children.

3. Thus whatever unreal wonders always appear to us in dreams or in the sky (of mind), they are but as the resemblance of fire in a picture, which seems to be burning without having any fire in it.

4. The error of the reality of the self and the perceptible world will vanish away as visions in a dream ; for who that knows the falsehood of dreams will fall into the error (of taking them for true).

5. The ego and the non-ego, that is, the viewer and the view, are both but chimeras of the imagination, and it is their annihilation alone which leads insensibly to the vision of the soul.

6. As our knowledge of a painted serpent (in a picture) removes our fear of it as a serpent, so the conviction of the unreality of the world must disperse our mistake of its existence.

7. As an imaginary palace gives no joy or grief to anybody, so it is in the case of the erroneous conception of the world.

8. Nothing is needed more than the culture of Brahmaidya, and thereby the truth being known, one views the errors of the world as a satiated traveller looks at a mirage in a clear light.

9. All the existing scenes of the world will vanish away upon their mature consideration, as the thoughts occurring in a dream are dispersed upon the knowledge of the dreaming state, after waking.

10. The perfected understanding finds the errors to which it is exposed by its sensation of the sensibles, and comes to know that birth and life, and all the acts and sights of the living state, are as false as dreams.

11. It is the weak intellect that thinks of the thinkables, but the sound understanding ceases from all thoughts.

12. The sight of the phenomenals vanishes at once from our view as we arrive at the knowledge of the noumenal in time. Being aware of this truth it is possible to grow wise in course of time and then delusion is sure to disappear.

13. The thoughts that are subjective and imprinted in the inner intellect are never untrue. But those thoughts are false which enter into the mind from without, and the fallacies of these are removed upon our right reflection and by means of our sound

judgment. But the firm belief and persuasion of the human soul in anything is reckoned as true by everyone.

14. As an object or an action passing under the sight of anyone is believed to be true by its observer; so whatever thought passes in his mind is thought to be true by him. But nothing that is seen or thought of by another is ever known to, or taken into belief by, anyone else, or accounted as true to him.

15. Know the phenomenal world that is exposed before you to be mere illusion; and it is your sheer fallacy to view the unreal visibles as sure realities.

16. The visibles are all impressed in the mirror of the mind as the shadows of edifices are reflected in a reflector: (sages) look on them with a full knowledge of their shadowyness, as they perceive the fallacy of their laying hold of a lump of gold in a dream.

17. (And waking state is similar to dreaming state, since) the disappearance of the dreamed objects does not prove their falsity, nor make any difference between the two states of dreaming and waking: because the objects which one sees in his dream are like those that a traveller sees in a foreign country, which are lost upon his return to his own country, and the sights of this (world) are soon lost upon his death: hence both are true for the time being and both equally false and fleeting at last.

18. Though the erroneous thoughts of the mind are so instantaneous and temporary, yet it has the power of stretching the ideas of the length and duration of the world, as it has of producing new ideas of all things from nothing.

19. Egotism being extended too far, beholds the furthest worlds lying stretched before its sight; but the non-egotist does not perceive the nearest objects, as our eyes do not see the pupils lying in them.

20. As the hair and the nails of the body are never thought of, though they are well known to belong to, and to be attached to it, so the mind is quite unconscious of all material and immaterial objects in nature in its state of *Sushupti*, when it rests in its self-consciousness alone.

21. The consciousness of the self as the ego is the root of all actions; and the internal thought of the personal entity is the source of energy, and gives the impulse to all actions.

22. So long as there is the feeling of egotism, one is subject to sorrow at his difficulties, but, being devoid of it, he becomes quiet.

23. For the presence and absence of anything, and the feeling of pleasure and pain at the loss or gain of anything, are all but ideal and mere aerial phantasies of the mind.

24. The internal sense of egoism and the outward perception of the world vanish into unreality upon right inspection of them and then truth of self-consciousness appears.

25. The light of knowledge shows a sky as a cloudless and lighted sphere (*Manas*), but the darkness or error gives the world an appearance of hazy fairy-land (*Kāma*).

26. Root out the sense of the perceptibles from the mind, and rely in the knowledge of the underlying Universal Soul only.

27. Know the remembrance of anything to be but the imagination of it, and its forgetfulness alone is good: therefore blot out all former impressions from the mind, as if they were never pressed on it.

28. For the memory of these things re-opens the ideas of the visibles in mind, expanding themselves in fallacious notions.

29. These sprout forth in time and burst into a hundred branches and, after having been concealed in an atom, become as big as if they were to last forever.

30. But the infinity of objects appearing in the empty sphere of the immaterial intellect is mere illusion, and a creation of the imagination.

31. Efface from the mind and memory all that has been felt and fancied (*Vāsanas* and *Sankalpas*), and remain silent and restrained after thy forgetfulness of all things whatsoever.

32. For it is better to have no knowledge of these false appearances, wherefore know the true reality alone and never think of the unreal appearance.

33. It is enough for the abandonment of actions to remain unconscious of the performance of them; and the other recipes for the same (abandonment) will come to you of themselves.

34. An act done without desire is an act of unconsciousness, and they are not recognised as actions which leave no traces of themselves in the mind.

35. For it is not the giving up of actions, but the relinquishment of the knowledge of the objective world, that makes our abandonment of it.

36. As the disappearance of an appearance makes an observer no observer of it, know such to be the state of the abstraction of the mind from whatever is real or unreal in the world.*

IV. The Nature of the Soul.

All visibles vanishing, residue will be itself.

(Y. V. Laghu, p. 198).

1. The intellect being abstracted from all its objects presents the manifestation of the Soul, which is full of intelligence and free from all impurity. It is enveloped in the sheath of infinite vacuity (*Ākāśa*) and is wholly pure and devoid of wordly errors.

2. When the sound and consummate understanding runs in one course towards the main reservoir of the Supreme, it becomes

* Index of references to volume and page. Sloka 1, I. 51. 2, II. 54. 3, I. 107. 4, I. 204. 5, I. 204. 6, I. 204. 7, I. 204. 8, I. 246. 9, I. 256. 10, II. 79. 11, 79. 12, IV. 507. 13, IV. 435. 14, IV. 436. 15, IV. 437. 16, IV. 544. 17, IV. 18. 18, III. 326. 19, IV. 25. 20, IV. 735. 21, IV. 10. 22, I. 54. 23, IV. 176. 24, 207. 25, IV. 256. 26, IV. 13. 27, IV. 2. 28, I. 240. 29, I. 280. 30, I. 329. IV. 2. 31, IV. 13. 32, IV. 17. 33, IV. 16. 34, IV. 16. 35, IV. 20. 36, I. 329.

divested of its knowledge of the knowables, and of its self-consciousness also in the presence of the "One and no other."

3. The Soul that takes no notice of the cause, of the effect, or of the doing of an action, as also of what is to be avoided or accepted, is said to be disembodied though encumbered with a body.

4. That One is alone existent which has no sensation and is no other than as of the form of an endless vacuum: it is that unintelligible vacuous form and pure intelligence itself which is the pith and substance of all existence.

5. For the Soul is that percipience which is seated in the heart of all corporeal beings, whose rarity eludes the perception of it and which is quite removed from all perceptibles, and therefore ubiquitous in everything, and omnipresent everywhere.

6. The knowledge of the Supreme Spirit is lost in the depth of the mind in the same way as the existence of the outer world becomes extinct in the consciousness in meditation.

7. The notions of myself, thyself and the objective world, are but effusions of the perverted understanding; and it is ignorance only that shows the One as many within the sheath of the mind, according as it imagines it to be.

8. The great Soul, pure, universal, undivided and subjective, is divided into an infinity of individual and objective Souls: for the universal and subjective unity comprises in it the innumerable objective individualities which it evolves of itself.*

Vāsishta's instruction with regard to the nature of thought and the unreality of the external mind deals also with the internal aspect of the Vijnānamayakos'a, the pure Manas. It is the activity of the Kama-Mānasic nature that creates endless modifications. The unreality of these is discussed, with the methods for their control (S'ama).

M. A. C. THIRLWALL.

(To be Continued.)

Errata.—The author of the above article on Yoga desires to have the following changes made: In the issue for August last, please substitute personality for "individuality" on p. 664, lines 22, 25, and 38; also in the September issue, on p. 737, line 11, and p. 38, line 16, make the same changes. In the October issue, p. 32, line 3, for "individuality" substitute separation; on p. 34, line 11 of last para., for "individuality" substitute personality; and on p. 35, line 4, second para, make the same changes.

* The nature of the Soul. 1, I, 199. 2, I, 79. 3, I, 199. 4, IV, 12. 5, III, 306. 6, I, 251. 7, II, 58. 8, III, 291.

BLACK MAGIC OR DEMONOLOGY IN CEYLON.*

TO the Student of Theosophy or Occultism, the subject of Black Magic is not uninteresting. To dabble in it or to practise the art is not his object. But by study and observations on the subject from the various national or racial standpoints he will be able to glean as much information as would help him to see through a rift in the veil and further his studies in the field of white magic, for the benefit of mankind.

Theosophical teachings have brought to light the fact that space teems with life in forms ethereal. Whatever may be the opinion of materialistic scientists on the subject, the truism that "nature abhors a vacuum," is also proved with relation to space, which is filled up by astral or ethereal forms. There is independent testimony borne to this fact, beyond the pale of the Theosophical Society; facts which confirm that space is peopled by forms other than human, animal, vegetable or mineral; forms which may be called the "larvæ" of the above, having their own conditions of existence, scenes, objects, habitations, etc.

To the student of Theosophy or occultism, this is neither new, nor is it a horrible nightmare nor the result of a morbid or sickly imagination. His investigations have led him on to the satisfactory solution of many problems which the world at large had given up as mysteries or secrets of nature or pure fiction. This is one, of which he can confidently and fearlessly speak. One most important result of his investigations has been to shed a flood of light on hoary antiquity and assign to "ancient wisdom" its proper place in modern culture, learning and thought and guard it from thoughtless mistranslators.

After a careful study of the history of the different peoples of earth and their legends and folklore, there will be found not a single race of men, either in Europe, America, Asia, Africa or Australia civilized or uncivilized, which has not its entities with characteristic names to represent or correspond to the forms of life on the astral plane, which are called in theosophical literature elementals and elementaries. As far back as their history can be traced, a belief in forms ethereal has always formed an integral part of the phase of thought, faith or creed of all races of the four quarters of the globe. Writers of ancient and mediæval times bear evidence to such a belief in Europe. Pythagoras, Jamblichus and other Greek Philosophers says "Isis," believed that the universal ether was not simply something, stretching tenantless throughout the expanse of heaven it was a boundless ocean peopled like our familiar seas with monster

* A paper read before the "Hope Lodge" T. S., Colombo, Ceylon.

and minor creatures and having in its every molecule the germs of life. Like the finny tribes which swarm in our oceans and smaller bodies of water, each kind having its "habitat," in some spot to which it is curiously adapted; some friendly and some inimical to man; some pleasant, some frightful to behold; some seeking the refuge of quiet nooks and land-locked harbors and some traversing great areas of water; the various races of elemental spirits were believed by them to inhabit the different portions of the great ethereal ocean and to be exactly adapted to their respective conditions.

It cannot be denied that such beliefs still cling to the peoples of those countries although materialistic education is now leavening their mind. In Europe, beliefs or remnants of belief in the population of the astral world are still common, and the forms of life on that plane are called gnomes, sylphs, undines, salamanders, fairies, ghosts, spooks, banshees, demons, doppelgangers, wraiths, ghouls, geists, etc. In the Eastern Hemisphere they are the Pisacha, Kuttisatan, Madari, Bhut, Ek-naira, etc. They have also their magicians, magii, soul doctors, witches or sorcerers who have powers to communicate with these entities, and are in a position to "raise" or "lay" a ghost, invoke spirits, drive them out by means of incantations, mantrams, spells, charms, checks, sacrifices and ceremonies.

The Sinhalese are no exception to the other races on earth where this belief is concerned. They have their *Dewatavas*, *Yakshas*, *Yaksenis*, *Prelas*, *Grahayas*, corresponding either to the psychic embryos or antetypes of men to be born, elementaries or the astral corpses of the dead, nature spirits and presiding deities of the planets and stars.

They have also their intermediaries or craftsmen called *Kapuas*, *Katadiyas* or *Yakaduras*, who have the powers to "raise or lay the ghost."

Before touching on the subject which immediately concerns this paper it would be well to make some slight reference to the term "elementaries" which corresponds to the words spook, ghost, bhût, geist or *yakshaya*. They are the astral corpses of the dead. "The Kabalah alludes to them, as 'larvæ' or shadows of those who have lived on earth, have refused all spiritual light, remained and died deeply immersed in the mire of matter and from whose sinful souls the immortal spirit has gradually separated." This may be better understood by a study of the Seven Principles which constitute the nature of man and are so clearly set forth in Theosophical teachings. These principles are thus classified—

1. Sthula Sarira (Physical body). 2. Linga Sarira (Astral body). 3. Prana (Life). 4. Kama (Desires). 5. Manas (Thinker or Mind). 6. and 7. A'tma and Buddhi—the spirit. Of the above constitution the first four make up the animal nature of man or his lower principles, while the remainder are his deathless Triad.

"During life, Kama has no form or body. But after death it takes form as an astral body, i.e., a body composed of astral matter, and it is then known as Kama Rupa, Rupa being the Sanskrit name for a body, for anything having form The Kama Rupa, possesses consciousness of a very low order, has brute cunning, is without conscience—an altogether objectionable entity It strays about, attracted to all places in which animal desires are encouraged and satisfied, and is drawn into the currents of those whose animal passions are strong and unbridled. Mediums of low type, inevitably attract these eminently undesirable visitors, whose fading vitality is re-enforced in their séance rooms, who catch astral reflections and play the part of 'disembodied spirits' of a low order. Nor is this all: if at such a séance there be present some man or woman of correspondingly low development, the 'spook' will be attracted to that person, and may attach itself to him or to her, and thus may be set up currents between the Kama of the living person and the Kama Rupa of the past person, generating results of the most deplorable kind."

"The longer or shorter persistence of the Kama Rupa, depends on the greater or less development of the animal or passionate nature in the dying personality. If, during earth-life, the animal nature was indulged and allowed to run riot, if the intellectual and spiritual parts of man were neglected or stifled, then, as the life currents were set strongly in the Kamic direction, the Kama Rupa, will persist for a long period after the body of the person is 'dead.' Or again, if earth life has been suddenly cut short by accident or by suicide, the link between Kama and Prana will not be easily broken and the Kama Rupa will be strongly vivified. If, on the other hand, Kama has been conquered and bridled during earth life, if it has been purified and trained into subservience to man's higher nature, then there is but little to energize the Rupa, and it will quickly disintegrate and dissolve away."

These entities appearing on the scenes of their old habitations on earth, attracted by the animal desires they had left behind, unsatisfied at the time of their passing away, lend matter for many a blood-curdling ghost story for all races. Their weird looks and descriptions, places of haunting, and all details connected with the "ghost world" as narrated by authors who have collated information on the subject, from the four quarters of the globe, have a close resemblance in these narratives. The mischief created by "spooks," the troubles they cause, and what modes are adopted to lay the ghosts, or raise them or drive them out, by the various races of mankind, also bear an identity. These are points worthy the consideration of the sceptical mind.

The subject of demonology has a great influence on the minds of the inhabitants of Ceylon, no matter whether they are Buddhists, Hindus, Christians or Mahomedans. It forms an integral part of their belief apart from its spiritual or religious aspect. Many writers on

"Ceylon, its people and religion" have erroneously stated, that "demon worship" forms a part of Buddhism. According to all local authorities, a "demon" has influence only on the material plane and it can in no way advance the spiritual welfare of man. As such it is not worshipped, but on the contrary held in repulsion and disgust, and it is only conjured or repulsed by means of *mantrams* and "*tantriks*," and ceremonials worthy of its nature alone. This erroneous conception is further proved from the word "*Yakadura*" which means one who can repel or keep out the demons. The Sinhalese neither worship "demons" nor hold them in veneration, awe or respect.

The origin of Demonism in Ceylon is involved in mystery. There are no reliable historical records to trace its source. The material which can be gathered on this point is not only meagre, but is also contradictory. This might be due to the fact, that the earliest Black Magicians of Lanka, like all other "professionals" of the East during the same period, had transmitted their teachings orally and passed on their knowledge till a recent date, in the same manner. However, it may be assumed that its origin may have been between the fourth and fifth centuries. Later the teachings have been collated and there are now known to exist about 250,000 *mantrams*, used for various purposes connected with the Black Art. Among the chief works the name of the "Narayana" may be mentioned as one. It is decidedly of Indian origin. Most of the *mantrams* or teachings contained in the books are either in Sanskrit, Sinhalese or Tamil.

The earliest inhabitants of Ceylon, were called "*Yakkas*," which word means in Sinhalese, "Demons." They were said to be a hybrid between the Rakshas and human beings. The life they led may easily be imagined. They had a human form, true enough, but from all accounts, this form was not ripe or developed enough to receive even a spark of the higher principles of man proper. Their descendants were the *Veddahs*, who were perhaps a step further advanced than their parents. The present types of this race, have progressed further than their ancestors. They are still living in the wilds of Ceylon, with remnants of their ancestral traits of character. In parenthesis, it may be said that the now existing *Veddahs* of Ceylon number but few and are fast dying out, and with the opening out of the country, they are to a great extent gradually losing many of the ways and modes of their ancestral life.

During the time of King Wijeyo, who by the way, it is said had for a spouse a demon in *Kuveni*, there seemed to have existed a form of hero-worship. The heroes were called "giants" who figured most prominently in all exploits, deeds and wars of the country, and the legendary halo which surrounded them at that time was handed down to later periods to enrich the imagination of many a Sinhalese story-teller or folklorist. These heroes had invariably ended their lives in bloody contests and, to use the local expression, their

"Avatars" or Dristi are still said to be hovering about and are often invoked or summoned to render help to drive out a demon of the lower order or a Preta. Some of the names of those who principally figure in demon ceremonies now, are the *Mahasona*, *Reeri Yakseya*, *Kalu Yakseya*, *Sanni Yakseya*, *Madana Yaksene*, *Gopal Yaksene*. They all belong to the earliest order of the demons and each and every one of them has a history of its own. For instance, the demon, *Mahasona*,* is so called because his *habitat* is the grave-yard.

Elementaries have their own sphere or plane of existence. This fact is borne out in Sinhalese demonology. It gives a descriptive account of the plane. There is a kingdom of demons, with a governing body, chiefs, and other members of the community of various ranks. The head of the kingdom is styled King Wesamuni. His Majesty has his councillors and rules the subjects, as worthy of his kingdom. A lack of mercy is the key-note of the Government and the statutes of its Penal Code are couched in words of blood. The punishment meted out to offenders of the law, are of a most diabolical nature. The Council sittings are held on Wednesdays and Saturdays. The populace lead a communistic life and the daily avocations consist in bringing terror on earth. They have no particular garb or dress. They are fond of ornaments which consist mainly of serpents. Their diet or staple food used to be human flesh, bones and blood. They are now put on a low diet as a punishment for having offended His Majesty King Wesamuni. Instead of feasting on appetising dishes they are now only allowed to feast with their eyes, and thus obsess or act as vampires on the human body. In "Art Magic" it is said *the rapport* with this realm of beings is generally due to certain proclivities in the individual, or when communities are affected, the cause proceeds from revolutionary movements in the realms of astral fluid; these continually affect the elementals, who in combination with low undeveloped spirits of humanity (elementaries) avail themselves of magnetic epidemics to obsess susceptible individuals and sympathetically affect communities.

There are different grades of demons and they have their own

* This name is derived from *maha*, great, and *sona* grave-yard, or the great one of the grave-yard. He lives there and feeds on the corpses of the dead, having for an occasional resort, the tops of mountains. He is a great gourmand and human entrails are a delicacy and a dainty dish for him. His biographers state that he is 12 ft. high, has three eyes and four hands, and the color of his skin is red. During his earth-life he was a giant and was a great hero of the community, owing to his valor. He was then known as Jayasena. He appears to have been of a very quarrelsome nature and would pick up any bone of contention to cause a fight and slay his opponent. He had a great rival in another of his class in the giant Gotambra. Jayasena, who was so jealous of his rival's strength, desirous of crushing him, picked up a quarrel for some trivial affair. A fight ensued and the result was that Gotambra with one blow, severed the head of Jayasena from his body. The god, Senasura, who is the presiding deity of the planet Saturn, was a witness of the murderous scene, and he immediately killed a bear and applied its head to take the place of Jayasena's giant head, which was cut off by Gotambra. Senasura's experiment proved a success and Jayasena was raised up as a demon, with the head of a bear and the body of a giant. He is now called *Mahasona*, and appears in various disguises. He is fond of riding either a goat, pig or horse.

particular attractions on earth. Just as much as they are fond of blood feasts or sacrifices, they can be appeased with music, dancing, etc.

With regard to their powers of locomotion, it is said that they can travel so quickly that they can do a journey of a million miles in less than a second. They have their fashionable hours to go out (appear on earth) which are called *yamas*, and these are at dawn, noon, sunset and midnight, and they love to frequent the sea-shore, grave-yards, junctions of roads, banks of rivers or streams, places of noise and quarrel, and as summer resorts, a demon makes his abode in Banyan and that order of trees.

He takes a delight in making his appearance to the weak-minded and to those full of sympathy with him and thus terrorizes and inflicts sickness. In various ways he makes his appearance, and the cure of the disease of his victims depends on propitiating the demon with a sacrificial ceremony. The propitiator is called a "*Yakadura*," who after hearing the incident of a case, will note all particulars and trace the disease to the demon who inflicted it and adopt measures to summon him, and send him away with a sacrifice or bring him before a higher tribunal and thus remove his hold from his victim. The *Yakadura* as a rule is not a desirable character. His conduct is much in sympathy with that of his clients, the demons. Yet in a village community, his services are as much needed as those of the *Vederala* or physician. He can not only drive away a malignant spirit and thus relieve suffering, but he can also use his knowledge and influence in the demon world to cause untold harm and misery to man.

The means invariably adopted to communicate with demons are charms as they are popularly called, or *mantrams*, and the sacrificial rites. The *mantrams* begin with the words "Ong Hreen," which mean a salutation to the Hindu Trinity, and they end with the word "Eswah," which means "so be it," or it may have a meaning corresponding to "*Amen*."

The desired effect of a *mantram* greatly depends on its intonation and delivery. Every word uttered must needs produce the right vibration, as every letter has its corresponding value. For instance, some letters are classified as "poisonous," others as "deadly" or "quarrelsome" or "causing expulsion." On the other hand there are letters with a corresponding value of pleasure, prosperity, health, amiability, etc. The necessity of using the proper vibratory sounds in pronouncing a *mantram* will therefore be seen.

The *mantrams* are classified into eight sections treating on the following subjects:—

- (1) Mohana—To cause swoons, or fainting fits.
- (2) Stambana—To cause illicit intercourse.
- (3) Ochatana—To cause demons to disappear.
- (4) Akarsana—To summon the presence of demons.

- (5) Wibaysana—To cause discord in harmony and enmity.
- (6) Marana—To cause death.
- (7) Tambanya—To cause imprisonment.
- (8) Paysana—To cause the cure of diseases.

The above covers the ground of the Black Magician and there are instances where he has successfully carried out his intentions. They need not be mentioned but the *modus operandi* of the magical rites may be worth inquiring into.

Besides obtaining the right vibration of the *mantram*, it is also necessary to note that every rite and ceremonial has to be performed at stated periods of time to receive any measure of success at all, and they are of no avail unless the *jeewama* part of the ceremony is rightly performed. This is to give vitality to the subject. For the above classification of *mantrams* there is a corresponding "*Jeewama*" ceremony. One of these ceremonies is thus described:

"The Kattadiya repairs to a grave at one of the "*yamas*" (time when the demons stroll about) and prepares what is called a *Mal Bulat Tattuwa*, or a table of flowers and betel leaves. This is a chair or something similar, with a piece of white cloth or a green plantain leaf spread on it. On this cloth must be placed nine different kinds of flowers, a few of each kind....with these is mixed some sandalwood powdered fine and mixed with water; sometimes a few betel leaves with a copper coin are added. The whole of this is called a *Mal Bulat Tattuwa*. On this table is placed a thread or thin string called *Kanyanool*, so called from its having been spun by a virgin, from native cotton. This thread is colored yellow by rubbing it with a piece of saffron. Another table called the *Pideni Tattuwa*, or offering altar, is then made, with the green sticks of a shrub called *Gurulla*, for its legs, and is covered with the inner white bark of the plantain tree and the broad green leaves of the Haburu plant. On this table are placed Etta or seeds, being five different kinds of seeds roasted well on a fire; the *Hat Malu* or seven curries, consisting of vegetables, fish, flesh and a little boiled rice. A fire is then made on the grave with *Pas Pengiri Dara*, or the wood of five different kinds of trees, such as orange trees, lime trees, citron trees and others of that kind. On this fire is placed an earthen pot containing an egg, and a gentle fire is kept up till the egg is completely boiled. While this boiling is going on, the Kattadiya lies down on the grave at full length on his back and pronounces his charm in a low tone a certain number of times (3, 7 or 9), each time taking care to throw a small quantity of powdered resin into a pot containing some live cinders. The resin produces a strong-scented, thick smoke..... He then sits upon the grave and taking in his hand a cock, pronounces over it another charm. Next he takes the *Kanyanool* thread and pronouncing a charm over it makes a knot in it. The charm is recited several times on the thread and each time a knot is

made in it, the fire-pot being kept smoking with resin under the thread."

The whole of this ceremony is called *Jeevama*. The charmed thread is brought away and used for the purpose in the way directed; for instance if the object be to cure sickness, the thread is tied round the arm or the waist of the sick person. If the charmed substance be not a thread, but anything else, as a betel leaf, and if the object of the charm be for something else, to do harm to a person, for instance, the leaf will be thus given to the person to whom it is intended, through an agent.

It may be observed that the key-note of all these magical rites is evil and the *Kaladiyas* who have achieved any success with the 'powers of darkness' know well the force and strength of their "will" to lead their energy into channels of evil. These men who are at the same time Buddhists, do not realize the true purport of their Great Master's teachings, in using the force and strength of their will to channels of good, to keep away "malignant spirits" or demons. There is however a remnant of this form of driving away demons still left, in the recital of what is usually called "*Perit*" or the beatitudes of the Buddha. Every word in *Perit* is associated with a thought of purity; in fact, its utterance by one who understands the subject makes a pure thought-form and there is no room left for the entry of any evil thing. It is an immemorial custom of the Sinhalese, when a house is newly built—to "swarm" it with the pure and good thought-forms of the "*Perit*" words. The incantation should necessarily be done by monks or laymen worthy of such thoughts and character.

PETER DE ABREW.

"LIGHT ON THE PATH."

FROM "NOTES ON STUDIES."

[Continued from p. 52.]

"For within you is the light of the world—the only light that can be shed upon the path."

From whence comes the light within us? Is it not the spark, the ray which comes down from the Logos? The "Secret Doctrine" says: "The Spark hangs from the Flame by the finest Thread of Fohat;" that is to say, the Monad remains connected with its source by the thread of life—the One Life that flows through all forms. Coming down into manifestation this monad becomes so enwrapped in sheaths as to almost shut out its radiance, but on the upward turn of the arc we become more and more aware of its existence, and the light shines ever brighter as we throw off the encumbrance of materiality. So it is proven that the light remains always with us, and it is because of our present dense nature that we do not see it clearly.

"If you are unable to perceive it within you, it is useless to look for it elsewhere."

This argument lies along the same line that is advanced to those who are always wishing for other surroundings, or advantages, in order to perform service. If one cannot be useful to the world in the station he occupies (which by the law of Karma is the best for him, and that he is most fitted to fill) he certainly cannot be useful anywhere else, no matter where he might be placed. It is also reasonable to suppose if we cannot see the light within us, we will be equally blind to the light without, however brightly it might shine. Having been told we possess it, instead of complaining of our deficiency in sight, it would be more profitable to begin at once to cultivate the faculty to see, and our efforts will surely be rewarded, in some measure at least.

"It is beyond you: because when you reach it you have lost yourself."

The meaning here is somewhat complex, but an explanation may be offered that the light is contained in the Higher Self—the reincarnating ego, and therefore always beyond the personal self, and when the light is reached one is lost to the transitory and perishable. The point at issue is involved in what we call ourselves—what body we identify ourselves with, and the relation we bear to the light. We are mariners on the Ocean of Life and the light is the beacon that guides us through storm, distress, wrecks and failures, into the quiet haven beyond the conflict of material existence, where we will find calm and peace and rest in the bosom of the Infinite.

"This ordeal must be endured: it may come at the first step of the perilous ladder which leads to the path of life: it may not come until the last."

The debits and credits in the Karmic record are the most exact and methodical this world will ever know. No man will escape the payment of his just debts; although collection may be delayed, the wages of sin cannot be cancelled; such is the Law. The disciple knowing this will bravely face the ordeal, taking the consequences of past folly with as much fortitude and patience as circumstances will admit, knowing also that the suffering he endures will help to blot out the stains upon his character, leaving it purified by the fire of affliction.

RESUME.

The cause and effect of evil are great factors in the discipline of the soul. Without them the Tamasic quality of inertia would be apt to take hold and retard the awakening and growth of the individual; he would be content with what he had if his immediate wants were satisfied, and give no heed to the future. The suffering caused by evil is a wonderful stimulus; it causes a person to seek for

other conditions if only to escape from present discomforts; it arouses thought and inquiry, and prompts investigation and action. Evil has been termed the synonym of Rajas, the destructive quality of matter, and it is destructive in the sense of bringing about change; change which is not necessarily loss, but rather a gain, in the end, since good is born of evil or perverted good, good being permanent and evil transitory.

"But, O disciple! remember that it has to be endured, and fasten the energies of your soul upon the task."

There are many disagreeable, as well as agreeable, duties to perform in life, but in every instance it is well to face the situation and perform them without delay to the best of one's ability. To postpone or evade the execution of duty is weakness and folly and only increases the dread and fear of unpleasant details. The ordeals that come to the disciple are debts he owes to nature, the price he pays for experience and knowledge, the keys which unlock the portals of wisdom. No man can expect the wheel of evolution to pass round and round without tossing up some unexpected trial, or crushing out some hope or aspiration that springs from self-interest; but through the pain that follows he will develop new thought and capacity with loftier aims and views.

"Live neither in the present nor the future, but in the eternal."

It would be very difficult for any one to obey this rule who could not lose sight of the personality, who could not identify himself with everlasting life. The word "eternity," brings up such a sense of vastness, of never ending time and space in which the consciousness is submerged and overwhelmed by the contrast between itself and that which lies outside. However, the beginning may be made by striving to lessen the importance of present occupation, of not letting it absorb all the energy and attention, to the detriment of future interest; and yet, we must refrain also from living in the future, of laying plans for future ease and pleasure to the personal self. Even in thinking of these things our horizon seems to widen and the foundation is started for a broader and greater comprehension of the infinite life, not hampered by bodies, on planes through which the spirit may roam at will and be free to carry on the will of the supreme.

"This giant weed cannot flower there: This blot upon existence is wiped out by the very atmosphere of Eternal Thought."

If evil cannot flower in the eternal then it must be a plant that is favorable to limitations, like the hot-house production that sickens and dies when placed out in the garden under the boundless sky. Evil thrives best in congenial soil, in surroundings like unto itself from which it draws sustenance. When deprived of these it shrinks and becomes helpless and ineffectual in its efforts. This is one of the beneficent provisions of nature by which man may escape

the thralldom of evil in developing the power to live and think in the eternal—the everlasting ocean of time.

"Kill out all sense of separateness."

It is not expected that this rule will be observed in all its completeness by a person whose spiritual body is only partly developed, but all can at least make a trial and do as much as they can toward establishing a nearer and closer bond of unity with their fellow-men. It is as much to the credit of an evil man to do a kind act as it is to the perfect man to sacrifice his life; each shows all the good in him, each offers according to his stage of development. Separateness is selfishness, one of the most repulsive forms of evil which leads to a thousand other evils. It is a common indulgence among the so-called exclusive who believe in rank and caste restrictions—a species of egotistical pride that deadens the heart and brain to the wants and deprivations of their less fortunate neighbors. The idea of Universal Brotherhood is scored as a sentimental fad, and the gulf of separateness broadens until it takes many incarnations of Karmic retribution to bridge it over again.

"Kill out desire for sensation."

The desire for sensation springs from the response set up in the kamic body to outward contacts. If we have not in our astral body matter that will answer to sense attractions we will have no trouble in controlling the desires—therefore in order to kill out desire this undesirable matter must be eliminated. How? By resolutely and persistently refusing to entertain the thoughts which spring from desire, and substituting others of a more refined character. By avoiding places and conditions where temptations are found until they no longer have the power to tempt. By deliberately and systematically starving out the growth of impure astral matter and building in the kind that will respond to higher vibrations. This of course requires a training that may extend over a long period of time, but the warrior who fights for right and truth is bound to triumph in the end.

RESUME.

Separateness and sensation are common vices, so common as to attract little or no attention in the world except among those who have learned to think and ponder deeply. When we begin to look below the surface of things we also begin to see life as it is, and how indulgence of self blunts the finer nature of man. Familiarity with the appearance of evil inclines us to place a false estimate on the consequence of evil action, and we fail to see how it shapes and moulds the character until its strength is greater than ours and we cannot tear loose from it without great pain. No matter if the whole world unites in doing a wrong act it is no excuse for us to do likewise when we know better, for that is heaping sin upon sin, for which severe punishment comes in due course of time. Do right

for right's sake, not through fear of punishment, but for the honor and glory of the Divine life within you, which should shine with celestial radiance undimmed by the unhappy atmosphere of evil.

"Kill out the hunger for growth."

This rule must have been framed especially for disciples, for none others care for growth; only in them does the longing manifest itself for progress and development, and it is right that they should feel it and be moved by it. But after a time it becomes an unworthy motive and is outgrown, as all selfish motives are. Each rung of the ladder is mounted through some kind of incentive, through some cause which brings about the upward movement. The first steps are made for results accruing to the personality, then the standard is raised and effort is made for the individuality, but at last the expanded consciousness recognises the all and action is no longer performed for the self, but for the Self of all Beings.

"Yet stand alone and isolated, because nothing that is embodied, nothing that is conscious of separation, nothing that is outside of the eternal, can aid you."

It seems to be an inherent quality with most people to require some one to lean upon, to consult with, or depend upon for guidance. Only a comparatively strong man can come to a conclusion and take action by himself. But as the individuality asserts itself it will naturally stand more and more alone as it grows in power of expression; and this is as it should be, because there is an eternal divine principle in each of us to develop, that will, of itself, tell us what to do under all circumstances. This comes to us in various ways through independence of character and self-reliance, through calm judgment and control of the kamic body. Thereby we learn to see clearly our duty in life, our place in the home and society, and are enabled to be of service no matter where we are. We can always help ourselves better than any one can help us.

"Learn from sensation and observe it, because only so can you commence the science of self knowledge, and plant your foot on the first step of the ladder."

The early experience of the human family is gained in much the same way as the lower kingdoms, through sensation, made up of attraction, repulsion, emotion, passion, desire, etc. By observing the effect of these forces on himself and others, man learns to cultivate or avoid that which brings comfort or discomfort. The rudiments of knowledge are stored up through selfish instinct—the law of self-preservation, the desire to avoid pain and partake of pleasure. Even when a man has grown wise he still studies causes, that he may all the more effectively help an unfortunate brother. The beginnings of things should not be scorned because they are small—the results are large enough to make up the difference. The man of knowledge can prophesy the oak-tree from seeing a tiny acorn,

the mighty cyclone from a fleecy cloud, a national revolution from the mutterings of the people, a world-Saviour in the eyes of a little child.

"It is unattainable, because it forever recedes."

This is one of those strange illusions of the senses that sometimes happen to the outer vision. On the great plains and deserts of the world, travellers are frequently deceived by distances—what seems very close and near at hand is in reality miles and miles away, and while under this delusion they are led a weary journey of many times its supposed length before arriving at their destination. In like manner the soul is led on through many experiences, learning many lessons by the way, growing stronger by the efforts made, and each step rising higher and nearer the goal. This receding, will-o-the-wisp nature of the light is good for us, because without the hope it gives, without its promise and inspiration, we would certainly fall by the wayside, not caring to go any further. For there are altogether too many discouraging circumstances in life to pull us down if it were not for this blessed light which shines even into the most darkened heart.

"You will enter the light, but you will never touch the flame."

Here a Divine mystery is alluded to which will take more than the consciousness in the physical body to comprehend. However, the "Stanzas of Dzyan" may throw some light on the subject, wherein is said:—"The One Ray multiplies the Smaller Rays (possibly ourselves); it is the root that never dies; the Three-tongued Flame of the Four Wicks (or lower principles). The Spark (or light) hangs from the flame by the finest thread of Fohat." This shows we are connected with the Flame although we may never touch it. "It journeys through seven worlds of Mâyâ. It stops in the first and is a metal and a stone; it passes into the second, and behold—a plant; the plant whirls through seven changes and becomes a sacred animal. From the combined attributes of these, Manu, the Thinker is formed 'This is thy present Wheel,' said the Flame to the Spark; 'Thou art myself, my image and my shadow. I have clothed myself in thee, and thou art my Vâhan to the Day 'Be With Us' when thou shalt rebecome myself and others, thyself and me.'" Thus it is plainly stated that although we eventually become one with the Father or Flame, we retain our individuality, separate, yet united with the All—a mystery and a paradox still to be solved.

RESUME.

The path of the ordinary man lies through the three revolving worlds in which he daily functions from the cradle to the grave and on to re-birth. A plodding up-hill existence, often wearisome and disheartening in the extreme, yet seldom without its compensations. The light manifests itself in many ways to cheer and encourage when the burden of life seems greater than can be borne, or a goad

of affliction is applied if inertia takes hold and evolution threatens to stop. If we will not see or hear, we are made to feel, and thus both weak and strong are thrust onward to their destiny. At all times we must remember that Our Lord clothes Himself in us, it is His Life that flows through our veins, and it is we who must carry out His work according to the planning of His thought and purpose.

GERTRUDE B. GREWE.

ERRATA.

In the article on "Immortality," in *The Theosophist* for August last, the word Kama, which occurred several times, was carelessly rendered "Karma" by the printer, and strangely enough, allowed to pass uncorrected. The author of the article will please accept our apologies.

Theosophy in all Lands.

EUROPE.

LONDON, Sept. 30th, 1902.

London is becoming itself again and theosophical activities are being resumed in all directions. Secretaries of Lodges are very much in evidence with pencil, note book and a polite smile, which are the inevitable accompaniments of a request to lecture during the coming session for such and a such Lodge. Syllabuses take a good deal of filling when so many prominent lecturers are scattered about the theosophic field. Mrs. Besant has been doing Herculean labours but is just on the eve of departure; Mr. Leadbeater has gone to America; Mr. Keightley is in India; Dr. Wells has gone to live in the West country; Mrs. Cooper Oakley and Countess Wachtmeister are abroad, so there is much dispersion of energy and lots of opportunity for new workers to appear in the field.

Mrs. Besant's extended tour in the North seems to have been productive of good results. Large audiences assembled at most of the towns and inquirer's meetings were well attended. Renewed activity is looked for in some places—such as Manchester and Bradford, where there has been a more or less prolonged period of ebb-tide; and interest was manifested in Newcastle where hitherto hardly any life has appeared. Mrs. Besant is to give three lectures, to members only, at the Elysée Gallery, Bayswater and commenced on the 25th by a discourse on the development of higher forms of consciousness which was of great interest. Mrs. Besant reviewed what may be called the external evidence for the existence of consciousness outside the physical organism and referred her hearers to the large mass of literature now available as evidence. Special mention was made of the recent Gifford lectures of Professor James, and of the mass of evidence accumulated by the Society for Psychical Research. Mrs. Besant dealt rather fully with

lines similar to those laid down in Mr. Leadbeater's hand book on the subject.

Mr. Leadbeater's handy "Outline of Theosophy" is just issued and seems likely to be of great use. Within the next few days we are promised Mrs. Besant's pamphlet on "Theosophy and Imperialism" which is pretty sure to create a wide interest—it embodies her recent lecture on this subject which is of such great importance at the present crisis in the history of the world. May all thoughtful people pray for a true Imperialism on the lines laid down by the lecturer!

The scientific world has had its annual picnic—it would be shocked at that irreverent term applied to the annual meetings of the British Association, but there is a good deal of the picnic element in these gatherings—this year at Belfast where it has not been since the historic occasion of Professor Tyndall's famous address. What an uproar he made in the theological world! But time has ticked quietly on and the theological world has pretty well ceased to concern itself with the materialism of science, having interests much nearer home to look after, and science has well nigh ceased to make direct attacks on theology and become, one almost fancies, less sceptical than the devotees of the "Higher Criticism." Belfast meetings in this year of grace one thousand nine hundred and two have not been particularly productive of sensations, but, here a little and there a little, the tidal wave gains on the shore, and the student notes a phrase here and a theory there which show the tendency of the tide drift of scientific thought as it comes nearer and nearer into line with the teachings of the occult science of the Secret Doctrine.

The Blavatsky Lodge held its annual business meeting and reports a not small increase in membership after allowances for removals and lapses, as well as a substantial financial balance which leaves it free to indulge in some piece of new work without fear of remonstrance from its treasurer. An early renewal of the popular Sunday evening meetings is in contemplation and a programme is already issued.

A. B. C.

THE AMERICAN T.S. CONVENTION.

The recent convention of the American Section T. S., which assembled in Chicago on the 28th October, was harmonious and satisfactory, as was announced by cablegram to the President-Founder. We have not received particulars yet, but have been favored with advance sheets of the General Secretary's Report. The concluding paragraphs, which we reproduce, teach an important lesson. Mr. Fullerton says:—

"The number 7, so recurrent throughout Theosophy, appears again in 1902. For seven years have now passed since the reconstruction of the American Section after the secession of 1895. There are two points from which we may view intervening events. One is our numerical growth. The 14 Branches of 1895 are now 74; the 280 members are now 1,629. One cannot say that this increase is phenomenal, yet one cannot think it paltry or without significance if two facts are recalled,—our great weakness when the work of Theosophy in America devolved upon us, and the strong feeling against Theosophy which caricatures of it soon aroused through the public. It is no small thing that the philoso-

attribute to the deathless power of Truth and to the constant aid of the Great Souls who first prompted the organization of the Theosophical Society and have never failed to protect it in its many vicissitudes and calamities.

The other view-point is the decaying strength of the body which left the T. S. seven years ago. There was foretold at the time the withering of a bough cut off from the parent tree. Split first into two hostile pieces, one of them ultimately abandoning any pretence of Theosophical teachings, the other steadily disintegrating by fresh schisms and quite withdrawing from any public Theosophical work, both are virtually effaced as agencies in the field of Theosophical propaganda. In seven years a body numbering about 100 Branches and about 2,500 members has lost cohesive force, pronounced aim, and a distinct mission, and its decaying fragments lie around, inert, serviceless, in no way moulding the thought of the age, without even statistics or fresh literature or hope of growth. One hardly needs to point the moral, yet the enduring T. S., vigorous and active and expanding, has the right to feel that its condition is the result of its fidelity, that adherence to principle ensures the benediction of the Great Souls who are the embodiment both of principle and of power.

But a backward glance over the past seven years notes a striking fact concerning the whole T. S., and another concerning the American Section. How singularly prolific in high Theosophical literature these years have been! It is not merely that our magazines have become so increasingly rich in scholarship, in ability, in merit, and in interest, or that eminently instructive matter in articles and pamphlets and books has been poured out, or that new writers have come to the fore and are making Theosophy more and more a factor in the literary world: it is that such astonishing disclosures have been made of the unseen world, truths and facts and processes and laws been revealed by capable students of the occult, hitherto esoteric territory deliberately made exoteric. When one compares the cautious and partial revelations given but a few years ago, with the large, free, generous outpourings of the present day, not a few matters formerly guarded as sacred and as confined to the E. S. T. now printed and accessible to every purchaser, one is amazed at the change and instantly surmises that it means a perception by the Elder Brothers that the time has become ripe for such influential truth. Can we be wrong in claiming that the present fitness of students and the community is largely due to the work of the Theosophical Society? Take one illustration of the enlarged disclosure, an illustration peculiarly *apropos* to-day. I have often made the remark that in the whole of recorded human history no such knowledge of the next sphere of existence beyond the physical was ever possessed until it was given only a few years ago in one little book—"The Astral Plane." And if so tremendous a revelation has been thus fearlessly made, what further teaching may not be possible before the present teachers pass on?

The fact concerning the American Section is this. How singularly blessed we have been in the help given to us in our need! Oceans have been disregarded in the purpose to conserve and upbuild the shaken Section. Mrs. Besant hurried to aid us, the President-Founder came over after ten years' absence, our honored guest of to-day gave us eight months instead of his proposed three, and now begins that course of two years

which is to mean so much in tuition and stimulus. We need not call ourselves the *favorite* Section of the T.S., but surely we are a *favoured* one.

The intense activity of this present era is the commonplace of sociologists and historians. Is it not fitting that the Theosophical Society should share this? For the great need of the era is that its intellectual vigor should be suffused with spiritual quality, be percipient of the truth that man does not live by bread alone but only achieves genuine life as he realizes the worlds beyond matter or even mind, responds to the interests of higher spheres. To demonstrate those spheres, to show their worth, to stimulate a rounded evolution to humanity, is the function of the Theosophical Society. Should not his evoke as large an earnestness, as hearty an endeavour, as the scrutiny in physics for a new fact or the search in mind for a new truth? Surely our platform to-day is an evidence that many of us so believe, for upon it is the representative of just this teaching as to the reality of the unseen, invited from a far-off land that for two years to come he may voice the priceless facts concerning man visible and invisible, and through this vast nation proclaim, not from speculation but from knowledge, the laws by which alone we mount from ignorance to wisdom and from life to immortality."

Reviews.

MAHA'BHARATA.

THE SAMSKRITA TEXT WITH COMPLETE ENGLISH AND HINDI TRANSLATIONS.

The first 68 pages of the trilingual edition of the Mahābhārata of Maharshi Veda Vyāsa are sent to us for review. It is being issued in monthly parts of 100 pages each, from May last. The annual subscription, including postage, is Rs. 4 in advance. We have carefully perused the Samskrita and English portions contained in the pages under review, and we don't hesitate to say that the publishers, Messrs. Rama Krishna & Co., of Moradabad, are trying their best to do a great service to the reading public. Although we are unable to judge of the Hindi translation, we can certainly say that this trilingual edition is sure to supply a real want.

We are always dissatisfied with the accent and spelling of the transliterated Samskrita words occurring in most of the Northern Indian publications. We have the least complaint of such spelling and accent of the famous Pratāpa Chandra Roy's translation of this Itihāsa. The publication under notice contains the worst types of spelling and the entire want of accents of transliterated Samskrita words. Even Roy's translation is not free from such wrongly spelt words as Yatugriha-daha for Jātugriha-daha, Hidimba-badha for Hidimba-vadha, Samvava for Samvāva, etc., etc. The Northern Hindus, perhaps, think that they have the license to use V and B indiscriminately, to use Sh for S, G for J, and so on. Rāma, Arjuna, Vyāsa and other words are spelt by them as Ram, Arjun, Vyas, etc., on what authority we do not know. Some of them, no doubt, spell these words correctly. At any

rate, the spelling, accent, and pronunciation of most of our Northern Hindu brothers, even though they are Pandits, are simply horrible to the Southern Hindus.

The publication under notice is, on that account, extremely repellent to us of the South. Besides this defect, we have noticed several printer's errors. We should therefore call the attention of Messrs. Ramakrishna & Co. to these defects with a view to enable them to correct such mistakes in their future issues, if they want to make their publication popular in Southern India. We hope the publishers will find that support which this attempt richly deserves.

G. K.

PARIVRITTI-RATNAMĀLA.

The Editor of the "Vedānta Vādāvali," Bangalore, deserves to be congratulated for this unique literary effort. The specimens now before us testify to the deep erudition of the author of this work. Having selected some famous pieces of English poetry, he has rendered them into classical Samskrita verse. He has besides added copious footnotes from famous Samskrita works containing the same or similar ideas. The author has proved by his versifications that such foreign and novel ideas as those of Chaucer and Shakespeare, Langhorne and Sir Walter Raleigh, can be clothed in beautiful Samskrita. He has selected with much tact such pieces of English poetry as will not give his translation the least tincture of foreign origin, and has, above all, composed his verses in excellent and in some cases, rare metres.

We wish the author every success in his laudable work and hope that he will also have the hearty support and encouragement of the educated public.

G. K.

THE ORIGINAL SPIRITUAL SCIENCE.

This is a small book of six chapters said to have been compiled from the teachings of Purushottama Paramahansa who is described as "a universal preacher—a preacher of all sects and nationalities." Faith, Deity, Worship, etc., are the subjects discussed from the stand-point of a non-sectarian. The book is published by Upendra Nath Bannerji, for the proprietress, Srimati Hemāngini Devi. It was printed at the Herald Printing Works, Calcutta. The price of the book is not stated.

G. K.

CHARAKA-SAMHITA.

PART XXIX.

The contents of this part of this valuable English translation is interesting. It begins with the concluding portion of Lesson V., which is mainly taken up with such dreams as are the near precursors of death. In Lesson VI. occurs certain indications of the near approach of death, at the sight of which a physician should not take up the treatment. Lesson VII. also treats of certain features which prognosticate the near approach of death. In Lessons VIII. to XI. the same subject is continued, giving also the symptoms which should lead a physician to avoid a patient inasmuch as those are precursors of death. Lesson XII. is devoted to the signs and symptoms detached for fetching the physician and omens

good and bad connected with them. In his abstract of contents, the translator gives his reasons to show that many portions of these lessons should not be put down as fanciful.

G. K.

THE VE'DĀNTA-VA'DĀVALI' SERIES.*

This series is mainly devoted to the publication, in Samakrita, of rare and excellent philosophical works by eminent authors belonging to the Realistic (Vis'ishtādvaita) School of Philosophy, the First Series comprising the productions of the renowned Vidvān Anantāchārya (Anandālvār) of the Mysore Samsthān. We have received a complete set of twenty works included in the First Series, which we hope to review in this magazine one by one. The Editors seem to have spared no pains to make the publications as attractive and useful as possible, and the Vichāra-Darpana Press, Bangalore, has to be congratulated on the neat execution of the work in Devanāgarī characters. We heartily recommend these publications to all lovers of Indian Philosophy.

S'ĀSTRARĀMBHA-SAMARTHANAM.†

This work is intended to prove that the enquiry into the Brahman-Kānda should follow the enquiry into the Karma-Kānda, and that the study of the Vedānta-S'āstra is incumbent on every seeker after Para-Brahman. The object of the first four Sūtras of Bādarāyana is fully explained here. If it is objected that enquiry about Brahman who is a *Siddhārtha* (or naturally established thing) is futile, and is not to be conducted by words, as words are always denotative of actions only, the First or *Tijndsa-Sūtra* meets the objection by proving that words can also be expressive of meanings that have been already established, as when children are made to understand the relation between words and their established meanings. The Second Sūtra refutes the position of the *parva-pakshin* that this study should not be conducted since it is not possible to define Brahman, who is Greatness unsurpassed, by means of his accidental characteristics—creation, etc. The Third Sūtra demonstrates that this study is quite necessary because a knowledge of Brahman can be attained only by means of the Vedānta-S'āstra. The Fourth or *Samanvaya-Sūtra* establishes the absolute necessity of the Vedāntic study, as Brahman is Eternal Happiness and is therefore the highest object to be attained. Thus it is conclusively demonstrated in this work that the first four Sūtras of Bādarāyana establish the necessity of the Vedāntic study by every *mumukshu* (seeker after *moksha*) in continuation of the study of the Pūrva-Mimāṃsā.

CIENCIA OCULTA;—MAGAZINES.

Señor D. Jorge R. Qüehl of San Salvador, Central America, has made us his debtor in sending us copies of a well printed and well written work entitled "Ciencia Oculta," by an eminent lady who writes under the nom de plume of "Mima." Señor Qüehl rightly supposes

it to be edited by Messrs. M. A. Anantālvār, B.A., B.C.E., and M. T. Narasimhaiah, B.A., Bangalore (S. India).

Published by the Editor, *Vedānta Vādāvali*, Bangalore. Price Re. 1-8.

that we should be gratified to receive this proof that in that far-distant sub-tropical country of eternal spring, and despite the "Catholic fanaticism which reigns there," there are persons who occupy themselves with the same questions which are dear to us.

MAGAZINES.

In *The Theosophical Review* for October, W. M. Blackden concludes his article on "The Book of Epiphany," and Mrs. Besant gives us another instalment of "The Evolution of Consciousness," dealing chiefly with its physical aspect. Michael Wood contributes one of his unique articles, entitled "The Preacher." Mr. Mead shows, from historical records, how shamefully that ill-fated book, the "Talmud," has been treated, both by its friends and its enemies. "Life in Crystals," is a translation from articles by Signor Giovanni Colazza, with some corrections and additions by Professor von Schrön, and is a highly important paper, the illustrations from actual photographs aiding much in gaining an understanding of the subject. Miss Pope concludes her scientific article on "The Physical Basis of Mind." The "Religious Ideas and conceptions of the Ancient Northmen" are set forth in a paper by Mrs. Haig. The last contribution, "More Worlds to conquer," by Mrs. Hope Huntley, though very brief, contains more that is of value than many longer productions. These are the closing words: "The finest and most subtle intellect unwarmed by Love will at last sit abashed at the feet of the lowliest disciple, who has kindled it like a beacon in his heart towards God and towards his neighbour."

Theosophy in Australasia contains an interesting article on "The Melody of Life," by W.F.B., and the second instalment of W. G. J.'s article on "Three-fold Theosophy," which deals with the subject of "Religion." "At the Lunch Table," by 'Freelance' and a couple of poems—"To the charge of a Star," and "You never can Tell," finish the main text.

The N. Z. Theosophical Magazine contains an article by Michael Wood on "The Island of the White Swans;" also, "The Brotherhood of Man," by Marian Judson; "Mystic Experiences," by A. Dremeur; "Vibrations and the Senses," by Philalethes; and other interesting matter.

The *Lotus Lodge Journal* issued by the Lotus Lodge of the T. S., is quite a valuable publication and deserves to be better known. The subscription price is only two shillings per annum, and communications should be addressed to 7, Lanhill Road, Elgin Avenue, London, W. The October number contains "Lodge News and Science Notes;" "Our Place in the Universe;" a continued article on "Madame Blavatsky;" "The Prisoners;" "Outlines of Theosophy," besides class notes, interesting correspondence and other matters, all useful.

The Gleaner, September, has among its most noteworthy articles, one from the pen of Dr. Alexander Wilder, on "Jainism: its History and Doctrines," which is copied from the *Metaphysical Magazine*, and an original paper on "The Utility of Prophets," by Narrain Rai Varma.

Mind, for October, is an illustrated 'Summer School number.' It is full of matter relating to the New Thought movement and the Summer

gathering of its leaders at Oscawana-on-the-Hudson, and contains several beautiful views of places in the vicinity of the meeting-grounds.

The Review of Reviews continues to hold its position in the foremost rank of the periodicals of the world. In each month the reader finds an epitome of the current events which are transpiring in all nations. The annual subscription to this mammoth publication is only 8s. 6d. post free. Office, Mowbray House, Norfolk St., London, W.C.

Teosofisk Tidskrift.—The contents for August-September are, "The meaning of Life," a lecture by Richard Enksen at the Scandinavian Convention at Copenhagen, 1902; "Death and Life after Death," a lecture by Arvid Knös at the Scandinavian Convention, 1901; translations of answers in *The Vahan*; letter of congratulation to the President-Founder on occasion of his 70th birthday, and his answer, etc.

The Brahmanavadin for July 1902 is just received. It has the late Swami Vivekananda's photo for the frontispiece and contains the proceedings of the Vivekananda Memorial Meeting held in Madras, besides tributes to him and contemporary opinions about him and his work.

The Dawn for October contains as usual very interesting matter for reading.

Prabuddha-Bhārata for September contains a well-written life of Sri Rama Krishna Paramahansa who has set an example to all students of practical religion and philosophy.

The Indian Journal of Education for August is just at hand. The editorial notes chiefly deal with the University Commission, Public School life in England, Educational Notes, Educational News (Foreign and Indian), Reviews, School Inspection. The use to the student of the Statistical Method of child study, Reform in Mathematical Teaching and Madras University Text-books close this interesting number.

The Arya for September contains the following articles besides the interesting items under the headings "Educational Notes," "Editorial Notes," and "the Voice of Śārada:"—"The Aryan Religion" (continued), "An interview with His Highness Rama Varma of Cochin," "India the home of Philosophy" (continued), "Philosophy of Marriage," The Siege of Bobbili (concluded), and Yajnopavita or the Brahminical Thread" (to be continued).

East and West. Mr. Malabari has never more thoroughly proved his editorial capacity and business qualifications than by successfully bringing his new magazine to the end of its first volume. The list of his contributors includes many names of men and women of mark, and their articles have always been worth reading and often intellectually profitable. We wish him all the reward he merits for his pains to make *East and West* worthy to rank with the great monthlies of Europe.

Acknowledged with thanks:—*Upanishad Artha Dipika*, No. VI. *Māndukya Upanishad*, *Christian College Magazine*, *The Prasnotlata*, *Central Hindu College Magazine*, *Indian Journal of Education*, *Light*, *Revue Théosophique*, *Philadelphia*, *Theosophischer Wegweiser* (3 Nos.), *Theosophisch Maandblad*, *Sophia*, *The Logos Magazine*, *The Phrenological Journal*, *Notes and Queries*, *The Banner of Light*, *Harbinger of Light*, *The Vahan*, *Modern Astrology*, *The Vegetarian*, (American), *The Buddhist*.

CUTTINGS AND COMMENTS.

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

European Buddhist Priests. At present there are four European Buddhist priests in Burma. One is in Mandalay, one in Rangoon, and two in Moulmein, in which places they have kept the Buddhist Lent.

A Striking Telepathy Case. **Geneva, 5th Sept.**—"An extraordinary instance of telepathy has just occurred between a father and son in two Swiss cities. A. Monsieur Bornand, residing at Berne, whose son has been staying for some time with relations at Geneva, two days ago felt an overpowering sense of oppression and despondency. Suddenly while seated with friends at dinner he exclaimed: "My son is ill or in danger. I feel it." Without a moment's hesitation he left the house, caught the night train, and at half-past six on the following morning arrived at Geneva. Here he found his son, surrounded by doctors and relations, hovering between life and death. The lad had been nearly drowned the previous day, and on regaining consciousness cried out for his father. Ever since the arrival of M. Bornand his son has steadily advanced toward recovery."

Another, stranger than fiction. "A curious case of telepathy is reported from Athens. M. Lazare Lyrites, a Greek sculptor, was quietly talking to his wife when suddenly he became greatly excited and began uttering incomprehensible phrases. When his excitement had subsided somewhat he told his wife that he had heard a voice saying that his brother's wife was dead. The sculptor and his wife noted the date and hour of this strange occurrence, and some days later a letter was received announcing that the lady in question had died exactly at this time at a place 600 miles distant."

Cases similar to the above are by no means rare, and show that there is a subtle medium connecting soul with soul, no matter how great the distance intervening.

How Happiness comes. "Our happiest moments do not come because we plan for them; they just happen. The more elaborate your preparations for having a good time the more likelihood that you will be disappointed. Your every care and planning nourish anticipations that cannot be met. Like the man in Christ's parable, when we say we have many goods, take thine ease; eat, drink and be merry," there comes another summons.

Goethe said that his best thoughts came like the singing birds from out the immensities of the air, and all that he knew about them was when they announced their presence. He did not make them; they came. It is so with all our best moods and happiest experiences. They simply come. The carefully arranged pleasure jaunt turns out to be a dead failure, but the outing you take on the spur of the moment turns out to be a pure joy. You meet by accident an old friend, and the half

day you spend with him is red-lettered in your calendar. You chance upon a book that opens to you a realm at which before you had knocked in vain. You look up and there is an unsuspected glory in the sky or light in the eyes of one you love that irradiates your heart. Joy does not come by working for it, it is the gift of God."

The above, which we clip from the *Watchman*, contains a partial truth but ignores the law of Karma. Our happy moments don't happen; they result from causes—perhaps near, perhaps remote—and though happiness eludes the grasp of those who seek her only for herself, yet she is irresistibly drawn toward those who seek only to make others happy.

A Sanyasin's Curse. The following curious story appears in a West Coast paper—"A Hindu Sanyasin of great piety and sanctity was a couple of days ago put to great trouble by a Mahomedan, a tailor in Tellicherry bazaar. It is said that the tailor pelted stones at the body of the Hindu devotee, who it appears pronounced a curse against the tailor who ran mad on the next day. Several of the companions of the tailor, looking upon his madness with extreme fear, went in quest of the Sanyasin who was found somewhere near the beach. They requested him to pardon their comrade. The Sanyasin, it is reported, ordered a quantity of milk to be brought, and on receiving the milk he shut his eyes for a minute and drank a portion of it. The remaining quantity was given to the tailor who, on drinking the same, recovered his former sense."

These, not very rare, examples of the maleficent potency of the curse go towards the keeping alive of the popular dread in India of offending ash-besmeared ascetics of all sorts. The Indian classics contain many stories of the punishment inflicted by rishis and yogis on offenders.

Sympathetic assurances continue to be received from persons to whom the "*Poor Pariah*" pamphlet was sent. Since our last issue the following have come to hand:

South Africa—L.W.R. writes: "Your pamphlet has aroused in me the deepest sympathy and I propose trying to help."

England.—A British Peer says: "I do not envy your work amongst the unfortunate Pariahs. Still if you can improve their position and self-respect you will deserve the greatest praise. After all it is through the school that a degraded class can best be reached."

Another Peer—an Earl—writes: Will you please put the enclosed cheque to whatever Theosophical uses you think best. The Panchama Schools should be one."

America.—F.E.B. says: "I was much interested in your account of your free schools for these poor outcasts. I wish Carnegie and some of the other great millionaires would do something to lift up these down-trodden, helpless people. You are doing a good work and I feel like helping you to the extent of the sum enclosed. I would like to make it ten times that, but my purse is somewhat limited."

J.L.E. writes: "I am keenly alive to the miseries and needs of the down-trodden classes of the world, and any effort to help them has my sympathy and aid *** It seems to me a pity that thor-

oughly non-sectarian schools (like many of those in this country) should not be organized by the Government for the purpose of teaching the lower classes the rudiments of modern education. I believe that the efforts of philanthropists might wisely be directed to this end."

Sweden.—"Members of the T. S. Lodge at Sundsvall, giving their best thanks for your kindly sending a copy of your pamphlet, 'The Poor Pariah,' beg you to accept the enclosed draft for £10, and use it for the benefit of this good work."

India.—W. H. says: "I send you Rs. 50 and hope I shall be able to send you the same monthly. I have been deeply interested in your pamphlet."

Ceylon.—A. S. writes: "Many thanks for your interesting pamphlet on the Pariahs, which is sure to prove very useful. Will you please accept the enclosed cheque from me?"

The late Professor Max Müller has left on record in the Eighteenth Volume of his essays, which has just been published, his belief in the doctrine of Reincarnation. This open avowal, by a man of his attainments will have its influence among many thoughtful people.

"I cannot help thinking that the souls towards whom we feel drawn in this life are the very souls whom we knew and loved in the former life, and that the souls who repel us here, we do not know why, are the souls that earned our disapproval, the souls from whom we kept aloof in a former life."

Quite sensible doctrine, surely. *The Indian Mirror* has the following in relation to the above: Max Müller was in many respects an opponent of Madame Blavatsky, with whose teachings he was somewhat acquainted. But who can doubt that it was the work of Madame Blavatsky which made this public avowal possible, and that it was her strenuous life which made the idea of Reincarnation a familiar one to Western minds? We cannot refrain from a further quotation from this essay, and we give it with the hope that these wise and tender words will leave an enduring mark upon the thought of all who read them. They are the philosopher's farewell to the world, until his own hopes shall be realized and he is once more drawn back to those whom he loved. He says: "Let us remember that if our love is the love of what is merely phenomenal, the love of the body, the kindness of the heart, the vigor and the wisdom of the intellect, our love is the love of changing and perishable things, and our soul may have to grope in vain among the shadows of the dead. But if our love, under all its earthly aspects, was the love of the true soul, of what is immortal and divine in every man and woman, that love cannot die, but will find once more what seems beautiful, true and lovable in worlds to come as in worlds that have passed." This is very old wisdom but we have forgotten it. Thousands of years ago an Indian sage, when parting from his wife, told her in plain words, "We do not love the husband in the husband, nor the wife in the wife, nor the children in the children. What we love in them, what we truly love in everything, is the eternal A'tman, the immortal Self," and, as we should say, the immortal God, for the immortal self, and the immortal God must be one.

A correspondent of the *Civil and Military Gazette* of Lahore, writing from Shillong, gives an account of a mirage which he saw some evenings ago about an hour after sunset. He says:—"There was a rift in the clouds where the sun had sunk and within this open space, a little above the dark outline of the hills, a beautiful landscape appeared, like that reflected by the slides of a magic lantern on the screen before it. There appeared a city with its numerous habitations, mausoleums and mosques, cupolas, turrets, and minarets, that were clearly defined in the blue sky beyond, which was flooded with an incandescent light. The city was purely Eastern in design, and looked enchanted suspended there in space. Standing out in bold relief against the firmament, hung in mid air, it was a vision, like fairy-land as depicted by the imagination. For over a quarter of an hour I watched this phantom city, when the light slowly faded out and the mirage vanished."

What makes this strange is that there is no such Oriental city within hundreds, if not thousands of miles. One is almost induced to suspect that the phantom picture was made by sportive elements.

Giving the facts as remarked by the *Rangoon Gazette*, a very influential Anglo-Burmese Journal, without assuming responsibility for them, we invite attention to one of the most sensational incidents in the history of psychology. Says the *Gazette*:

"A vernacular paper is responsible for a weird story. That the story is perfectly true there can be but little doubt since all the inhabitants of a village witnessed the facts in broad daylight, with unspeakable horror and to the detriment of their nerves. We might doubt one witness but how can we doubt a whole village? Moreover the respectable elder who received the beating must certainly have the bumps still on his head and these are, of course, irrefutable proofs. It is not often a dead man gives such a lot of trouble. For once the Burmese are at a loss to explain the case satisfactorily, although they try hard to solve it. This is a good opportunity for lovers of spiritualism to come forward and enlighten the people on the subject. In the Henzada district is the village called Thayetok. Therein a Burman named Ko Chit Tin, fell sick and lingered a long time; at last he, as the Burmese say, vanished into another state of existence. We are told nothing about the character of the man while he was alive, which might give us a clue to the exhibition of bad temper he gave to the villagers after his death; perhaps he did not like being dead, and so vented his discontent on those around him. The news of his death was soon known in the village and according to the touching custom of the Burmese people everybody came forward to help, according to his means, the relatives in giving a decent burial. Some compassionate person had also come to give a helping hand in performing the last duties. Among these was a respectable elder called Oo Ywet who, seated near the body, was giving his instructions to all. The dead man must have been for a long time listening patiently to those instructions which he did not relish, or perhaps he had an old grudge against Oo Ywet, for lo! he suddenly got up, his patience exhausted, got hold of poor Oo Ywet, and gave him such a thrashing as he had never before received in his life. The venerable elder uttered an unearthly yell of fear and pain, and most of the people who filled the house decamped without more ado, screaming and shrieking in a manner that may well be imagined. Some, however, stayed, and closed round the fighting corpse, pulling it this way and that and trying to separate it from the distracted elder, who, in his abject fear, passively received the blows. It is said it was not an easy task, but at last they suc-

ceeded in putting him on the couch, but no effort, no coaxing, and no reproaches could persuade Ko Chit Tin to lie down. He sat up rigidly in a threatening attitude, and the united strength of all those present could not move him. Oo Ywet was gasping for breath, and the villagers were exhausted. At last a man was sent to the cemetery to have a grave hastily dug; the others got hold of the body, and began to drag it to its narrow cell. At last after a great struggle he was thrown into the hole and securely buried. The Burmese endeavour to explain the case as follows: There is a state of punishment after death known as *Prittabhavanam*. *Pritha* somewhat corresponds to ghost or manes. There are several kinds of those *prithas*, some being quite inoffensive and others very cruel. They are possessed of a certain amount of superhuman power produced by some deed or deeds (*karma*), performed in some previous existence. Thus they are able to assume many forms and appearances; to fly through the air; to enter the body of and possess some persons; to do evil to people whose *karma* in some past existence was bad. Ko Chit Tin must have become a *pritha* and for the love of mischief, have entered the body he had just left and given the weird spectacle described above; or perhaps Oo Ywet had a *karma* and was thus one of those to whom ghosts can do mischief. In that case any ghost near at hand may have entered the body of Ko Chit Tin and beaten Oo Ywet to give him a warning to be more careful in the present existence than he had been in some previous one."

If the story be true, this would be a case of obsession of the corpse by a low elemental of violent tendencies; not the struggle of a trance-paralysed entity to prevent his burial while still alive. So far as our reading extends this incident is unique.

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Mr. Dinshaw D. Moolan, the Public Prosecutor of Navsari, has lately delivered some very interesting lectures in that city. His third and last address before a large audience of various castes and creeds was on the age and era of Zarathustra, the holy prophet of the Parsees. The lecturer showed that he had devoted much attention and study to the subject and his learned exposition, it is believed, is likely to cause a good deal of discussion amongst Orientalists and students of the Avesta and the Vêdas. The lecture will be published in detail in pamphlet form at the expense of Mr. Dinshaw Irani of Bombay and will be distributed *gratis* amongst his co-religionists. The lecturer placed the era of Mahâbhârata at 20,000 years, the Rîg Veda at 60 to 80 thousand years, and the Ramâyana at two hundred thousand years, and endeavoured to prove that Zarathustra, the son of Porosasp was the first prophet who flourished before the Ramâyana and in the reign of Vistasp. In this surmise his conclusions agree with those of C. W. L. who saw the connection of the two men as depicted in the Akashic records. But as to dates they are entirely at variance, Mr. L. calculating the era of Vistasp (or Gustasp) and Zoroaster at about 1500 B.C. Of course it is known to every student of oriental chronology that, in the absence of accurate historical data, such as the archaeologists have been so profusely giving us within the past two generations, the fixing of dates for recorded or traditional events in Indian and Persian history is impossible just now: we must wait patiently for a while. In this connection the reader will do well to read the foot-note (p. 304 *et seq.*, "Theosophy, Religion and Occult Science") written by H. P. B. herself, on the subject of the age of Zoroaster. She says there were seven of that name and that the last was the contemporary of



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"THERE IS NO RELIGION HIGHER THAN TRUTH."

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

FIFTH SERIES, CHAPTER VIII.

(Year 1894.)

AS already stated, Bankipore is one of the most sympathetic places in India to visit, by reason of the cultivated intelligence and heartfelt earnestness of our local colleagues. Mrs. Besant was quite prepared then, from what I had told her, to anticipate a pleasant and profitable visit at that station, and was not disappointed. The Committee had obtained from the agent of the Maharajah of Durbhanga the use of his local palace, one of a number that he owns in different parts of India; and there we were put up. I took the ladies to the echoing dome described in a previous chapter and they, with their poetical and mystical natures, were much impressed by that never-to-be-forgotten series of reverberations that come after the raising of the voice or the shuffling of a foot on the ground: if ever there was a place to which Tom Hood's famous verse would apply it is this.

"And over all there hung ashade of fear,
A sense of mystery the spirit daunted,
And said, as plain as whisper in the ear,
The place is haunted."

If any one doubts it let him pay a visit to this deserted grain-bin of Warren Hastings, at night, with a single lamp, and repeat sentences, *sotto voce*, as he tramps around the circumference of the floor.

* Four 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 two 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 head-quarters, Adyar, cloth, Rs. 5; paper, Rs. 3-8-0. Apply to the Manager *Theosophist* or to any Theosophical book agency throughout the world.

At 6-30 p.m. Mrs. Besant lectured in the College Hall to a packed audience. The Principal introduced us and moved the vote of thanks at the close. It always fills my heart with joy to see the enthusiastic way in which the boys of our Indian Colleges receive theosophical lectures: their capacity for emotional manifestations exceeds that of almost any Western audience, certainly more than any Northern one. Engrossed Addresses were presented to us in purple velvet cases richly embroidered in gold. As we were only going to spend two days in the station, the Committee had arranged for Mrs. Besant to give two lectures on the next day, Sunday the 21st, one at 2 and the other at 6-30 p.m.: the subjects were respectively, "The Evidences of Theosophy," and "Theosophy and Hinduism." At a public meeting called for the purpose I formed a Hindu boys' society. There was a *conversazione* in the evening and after that, at 9-30, a visit to Professor James' house. On Monday morning we left Bankipore at 7 a.m. and reached Benares at 12-30, changing trains at Moghalsarai. For one who has known of the intimate friendships between Madame Blavatsky and myself and Mrs. Besant and Upendranath Basu, Gyanendra Nath Chakravarti and some others, it is hard to realise that we were once strangers, but in point of fact I introduced Upendra Babu to Mrs. B. on that morning at the junction named.

On arrival at Benares we were driven to the large house of that generous friend, Babu Kally Kissen Tagore. In the afternoon the Society held a special meeting at which Mrs. Besant was presented with a richly illuminated Address contained in an engraved Benares brass cylinder. In the evening she went with some friends for a sail on the Ganges by moonlight. She, with the Countess Wachtmeister, Bhavani, Upendranath and myself, went to visit H.P.B.'s old acquaintance of 1879, "Majji," the Yogini who lived for many years, and until her death, at an ashram of her own on the bank of the Ganges. We drove to the Ganges bridge and from thence proceeded onward in a house-boat. At 4 p.m. Mrs. Besant lectured to an open-air crowd from the steps of the Town Hall, for the first time on the new subject of "From Atheism to Hinduism:" needless to say, it was an excellent discourse and received with enthusiasm. On the Wednesday morning, early, our whole party, sitting on the roof of a house-boat, were rowed slowly along the Ganges front of the city and saw the multitudes bathing. The magnificence and impressiveness of this sight have been described by me in a previous chapter. At 3 p.m. we met the leading pandits of Benares for discussion. We found that they disapproved of education for Hindu girls in general, especially for the virgin widows, of whom there are so many hundreds of thousands in Indian society; on the other hand, they expressed their unqualified approbation of my Sanskrit libraries and schools and societies for Hindu boys. It was amusing to see the contrast between the appearance and views of Annie Besant, the champion, for so many years, of the

uplifting and education of women, and the hard, stony conservatism of those fossilised pandits who lived in the nineteenth century but thought within the lines of the Aryan doctrines of the earliest centuries of our era.

The lecture at the Town Hall that evening was given under circumstances of greater discomfort than any previous one of this tour. The arrangements for the admission and distribution of the audience were so faulty that, not only the hearers but the speaker, were wedged together in a stifling mass; the space which, by dint of great pushing and crowding was secured for our party on the platform, was not bigger than that occupied by an ordinary writing-table, and Mrs. Besant had to deliver her discourse from a fixed spot at the edge of the topmost step leading to the dais, about as big as the top of a man's hat. Yet, by dint of a stiffening of her body and an occasional friendly clutch by me at her dress to keep her from falling forward, she managed to get through her discourse with great acceptability. But really, this was too much for good nature, and so Upendra Babu, as President of our local Branch, issued, on the next morning, the following handbill: "In consequence of the great crowd we had at Mrs. Besant's lecture last evening, gentlemen are requested to bring with them their invitation cards or procure admission tickets for to-morrow's lecture, from Babu Jadab Chandra Mittra, or at the gate of the Town Hall, between 4 and 5-30 p.m."

On Thursday, the 25th, we drove to Sarnath, the site of the Deer Park where the Buddha gave his first great missionary discourse to the companions of his austerities who had deserted him when he, fainting from exhaustion, had accepted from the herdsman's daughter the gift of fresh milk, because they thought that he had failed in his ascetic training. The *stupa* as it stands there now, a ruin, is yet one of the most interesting places in the world for the student of religion to visit. And surely that was a memorable party which stood under its shadow that morning: Annie Besant, the destined resuscitator of Hindu philosophy in India, and I, who for thirteen years had been working in concert with the Buddhist nations, Ceylon, Burma, Chittagong and Japan, to revive the Arya Dharma of which the Tathagata had spoken the keynote on this very spot twenty-four centuries ago. Students of psychometry know of the existence in man of the faculty of what is called "conscious clairvoyance," that is, the employment of a more or less developed psychical vision during the waking state. They will understand, therefore, that it would be quite possible for either of us in that group who was endowed with this transcendental perceptive faculty, to have seen, by exercising it, the akasic pictures which were focussed in and about that spot. This actually happened, and one who was present interested me beyond all expression by describing to me a scene in which an orange-robed Bhikshu of saintly appearance was addressing a gathering a little to the north of where the *stupa* now stands. We returned to town

greatly pleased with our excursion. At 2 p.m. we went to the house of my old friend, Mokshada Das, where, from 5-30 to 7 p.m., a delightful question-meeting was held. On the next day we did much letter-writing and received many visitors. In the evening the promised lecture was given on the subject of "Hypnotism and Mesmerism in the Light of Theosophy;" after which I admitted three candidates into membership. This closed our visit to Benares and on the next day we moved on to Allahabad. Several friends accompanied us to Moghalsarai and Upendra Babu went all the way. Mr. E. T. Sturdy and all the other Allahabad theosophists met us at the station, where Professor Chakravarti was introduced to Mrs. Besant and took us to his and the adjacent house, to put up.

Once in twelve years there is an enormous assemblage of pilgrims at Allahabad, the ancient sacred Prayag, who come to encamp themselves on the alluvial plain at the confluence of the two sacred rivers, Jumna and Ganges: they bathe in the streams, recite prayers, make ceremonies and go away in the conviction that their sins have been washed away. Not even the largest European or American cities have seen such gatherings, for we have it from the estimates of the Government itself that provision has to be made for the surveillance, sanitation, policing and feeding of more than two million people; to be accurate, 23 lacs—2,300,000. As we happened to arrive at the very time when this meeting, or as the name is, in the vernacular, this *Magh Mela*, was being held, we were, of course, taken to see it. We visited it on three separate days. One of our active members happening to be detailed for duty in connection with the event, he kindly procured us two elephants to ride upon and accompanied us himself in the capacity of cicerone. A.B., Chakravarti, our friend Suraj Narain, and I, mounted the first elephant, but the Countess positively refused to mount hers; she would give no reasons except that she didn't choose and rather than do it she would return to the house and let the Fair go. It was such a great pity that she should lose this most unique of spectacles that Suraj Narain finally commandeered an *ekka*, a little, two-wheeled, quaint-looking pony-cart, the shafts of which meet together over the horse's saddle and hook in to some sort of iron contrivance which holds them in place; the wheels are about as small as those of a modern trotting-sulky; the passenger sits on a little cushioned board, perhaps 2½ feet square and is sheltered from the sun by a canopy supported at the four corners by sticks of bamboo: altogether as quaint a vehicle as can be found in any western Museum. This being arranged, we moved on over the plain, observing and enjoying all the novel sights that could be seen from our elevated position on elephant-back. The sagacious beasts stepped with the greatest precaution through the masses of people who were crowded up to their very legs. It was almost as though they were wading through a stream of human be-

multitude; the river banks were crowded with bathers; streams of people moved hither and thither to visit the camps of notabilities—rajahs and maharajahs, zemindars and talukdars, declaiming teachers of various sects, hatha yogis by the score, making a public show of their austere practices, some smeared with ashes and streaked with saffron caste-marks, some with their long dish-eveled locks, supplemented with chignons of vegetable fibre built up into high dusty cones, like exaggerated rats' nests, on top of their heads, some lying on beds of spikes, some sitting in the different *asanas* prescribed by Patanjali, some decorating their bodies after their baths, some with eyes closed as if in meditation, etc.—but, with very few exceptions, each having spread on the ground before him a cloth on which the pious pilgrims could cast their alms of copper coin: pious humbugs, in short. But what struck me as the greatest humbug of all was the ostentatious self-exhibitions of gorgeously dressed gurus and family priests of Indian princes, riding on richly caparisoned elephants, in gaudy howdahs and with a flutter of flags of cloths of gold or silver or banners of bright-coloured silks, all gleaming and sparkling in the sun as the elephants of these transparently pretentious humbugs of spiritual guides (?) moved through the mighty sea of pilgrims, seeing and being seen of all men. After we had had our fill of the show and had stamped into our astral brain a gallery of mind pictures that could never fade, we turned our elephants back towards our point of departure, threading our way cautiously through the thronging crowds. At the third visit we stood on the bank of the Jumna just in front of the Fort, looking across the stream and on to the plain at the mighty spectacle. Streams of people kept moving past us in both directions, types of many different races presenting themselves to view from moment to moment. Having seen many Indian crowds before, this *Magh Mela* only astonished me by the enormity of the multitude it had attracted; but to our ladies everything was novel; they not only saw but scrutinized, and the Countess suddenly recalled me from my species of rêvery by saying to Mrs. Besant: "What a wonderful crowd! See, there is not one single drunken person, not one booth for the sale of liquor, not one fight. Every man's and woman's face wears the expression of innocent enjoyment, and one feels as though the common sentiment of religious devotion was animating them all. Where else in the world, in any nation or town, have you ever seen so orderly and self-respecting a crowd as this?" Let the reader try to figure to himself that majestic spectacle before us of the plain covered with a multitude so vast as this, of brown-skinned people with their heads covered with white turbans, patches of colour being made here and there by groups wearing turbans of blue, yellow or red. If I should live fifty years more, I should never forget the impression made upon me by those elephant-riding gurus with their gaudy flags and richly dressed disciples crowding about them

At about sundown on the day of the first visit, January 28th, we were taken for a row on the Jumna and later in the evening there was a T. S. meeting held at which I admitted two candidates to membership. On the 29th there was office work during the day and a conversazione in the evening. At 6-30 on the next evening Mrs. Besant lectured at Mayo Hall on the "Insufficiency of Materialism." What its effect on the great audience was may be guessed from the entry in my Diary, that it was "the best and most fervent discourse she had yet given on the subject." On the 31st I finished writing my O.D.L. for the March *Theosophist*, and at 6-30 p.m., at Lowther Castle, Mrs. Besant addressed a large class of college boys who were being taught Theosophy by Professor Chakravarti and other elders. There was a conversazione at the same place on the following evening. On the 2nd of February, in the evening, Mrs. Besant lectured at the Railway Theatre on "Death and Life after Death," to a most unsympathetic audience. It had been pouring all day and the audience was small. For Countess Wachtmeister, at least, the day had its bright memories for she met, for the first time in twenty years, her elder brother, Gen., the Marquis de Bourbel, of the Royal Engineers, whose services had been loaned to the Kashmir Durbar for the building of a Railway in that State. On the 3rd we visited the Kyastha Partshala, a long-established and successful school for the education of students belonging to the Kyastha, or writer caste, of Hindus. The next two days were principally devoted to the visits to the *Magh Mela*, and on the 6th we left at 9 p.m. for the world-famed city of Agra.

On arriving at Agra, on the 7th, much behind time because of the crowding of the road with extra traffic connected with the transport of pilgrims to and from the great Mela, we were cordially received by my old friend, Lala Baijnath, a most earnest, scholarly and independent man, who took us to his house and entertained us most hospitably. A cousin of H.P.B.'s and my New York guest, Miss Emily Kislingbury, of London, Mrs. Arnold, came with her husband from Aligarh to see Mrs. Besant, and attended the conversazione she held that evening. On the next day the ladies saw, for the first time, that architectural wonder of the world, the Taj Mahal, so often described as "a poem in marble." Having seen it before, I was able to arrange for them an artistic surprise, by getting them to close their eyes and let me lead them through the arch of the entrance tower at one side of the gardens, and keeping them a little within the shadow, had them open their eyes and gaze on the picture of enchantment before them. The Taj is situated in a spacious garden of trees and flower-beds arranged with the finest taste of the landscape-gardener. From the place where we stood stretched a long succession of narrow and shallow tanks of water, down the centre of which runs a single line of water-jets. This vista is broken at a distance of, perhaps, two hundred yards, by a

large, raised, stone platform, stretching between the side-walks, from which visitors can have a comprehensive view of the landscape picture. Beyond it the water basins continue until they end at the raised promenade which runs all around the plinth on which stands the incomparable marble tomb of the Emperor Shah Jehan's favorite Queen, Mumtazi Mahal, and himself; its exquisite forms relieved against the sapphire background of the cloudless Indian sky. Every traveller of cultivated taste brings away the same impression. But when we walked down the avenue and came to the mausoleum the Countess and I noticed that Mrs. Besant seemed oppressed by a sense of sadness; she looked listlessly, but with mournful eyes, at the marble pile. When we asked her the reason for her sadness, she said that she was almost overcome with the sense of the bloodshed that had occurred in past times in and around the fort, whose towering, embattled walls stood before us on the other side of the river, and then, behind all the beauty of this peerless building, she felt the wretchedness and almost heard the groans of the poor coolies by whose enforced labour it had been built. One of the most ruthless acts of cruelty in history is reported to the discredit of Shah Jehan: it is said that the design of the tomb was made by a great Italian architect whom he had called from his far-away land to superintend the building. When it was finished and its beauty was exposed to the gaze of men, this bloody tyrant cast him into prison and had his eyes burnt out so that he might never duplicate a work of such perfection. One cannot get an adequate idea of the Taj from any of the photographs, pictures or carved models that have found their way to all parts of the world: it must be seen in its enfaming garden and under the light of an Indian sun, or in the moonlight of a warm Indian evening, to know what it is really like.

Of course we were photographed at Agra as elsewhere, and after this incident of the morning of the 9th, the Countess and Mr. Sven Ryden, one of our Swedish members, went to see the Emperor Akbar's tomb at Secundra—the sepulchre of the greatest of all the Emperors of Hindustan, a sovereign who was tolerant of all forms of religious belief, diminished the cruel and oppressive taxes laid on his Hindu subjects by his predecessors, reformed the administration of the revenue, promoted commerce and improved the roads of the Empire, encouraged learning and literature, instituted schools in all parts of his dominions, was worthy of kingship and was one of those whose names are preserved in history. I have stood by the tombs of many kings in different countries and usually came away filled with disgust and honest indignation at the lies about their character written by sycophants, upon the marble. Especially I felt this at St. Peter's, Rome, where I saw the magnificent monuments of popes and kings who, if justice had been done, would have had their carcasses thrown to the dogs and manure.

" Whose game was empires, and whose stakes were thrones,
 " Whose table earth—whose dice were human bones."

Beside these moral dwarfs the figures of Akbar and Asoka, Emperors of India, tower majestic.

Mrs. Besant's lecture that evening was on the " Evolution of Man," a tribute, possibly, to Lala Baijnath's scientific and philosophical taste. At the close I formed the " Agra Hindu Students' Association " and got up a subscription for their library. On our return to the house our host read to Mrs. Besant and myself part of the MS. of an Advaita Catechism he was composing. We found it excellent: which is saying a great deal, for, confessedly this is a literary task of great difficulty. There is something so subtle, so metaphysical in the doctrine of S'ankarâchârya that it is a most troublesome affair to compress it into a series of questions and answers which the average person, especially the young student, can comprehend. As I think I have explained before, the success of the First Edition of the " Buddhist Catechism," in 1880, gave me the idea of publishing a similar synthetical work on each of the Eastern religions: my plan covering both Zoroastrianism and Islam, in addition to the three great schools of Indian thought. Of these, the Dwaita and Visishtadwaita Catechisms have been published, and even one of the Shin-shu school of Japanese Buddhism: a Parsee gentleman has made an attempt at one, of his religion but, although I have had my notes ready for years I have never had time, amid my official duties, to prepare the digest of Islam. The Adwaita has never been brought to the point of readiness for publication, so far as I know, although I have made two or three bargains with different Indian writers to complete it. I was, then, naturally very pleased to find that Lala Baijnath had so intuitively grasped the right theory of treatment, and I hope that, in time, his work may be published.

Early on the morning of the 10th we left Agra for Muttrâ, the holy place so intimately associated with the memory of S'ri Krishna. It is only a three hours' ride, so we reached there in ample time for the second breakfast, which is as fixed an " institution " in India as it is in France. We were accommodated in a nice cottage belonging to H. H. the Maharajah of Bhurtpore. In the afternoon our friends took the Countess and myself in a rowboat past the whole river front of the city—a most picturesque panorama. We saw the place where S'ri Krishna is said to have performed the *sraddha* ceremony for his uncle, and the high tower which marks the spot where the wives of Kamsa burnt themselves in *suttee*. In the evening Mrs. Besant lectured in the Garrison Theatre on " Death and Life after Death," to an audience composed mainly of English soldiers. Later, I broached to the Indian gentlemen present the idea of a boys' society and opened a subscription, which was continued at a meeting on the next day and the society formed; after which Mrs. Besant gave a lecture which was translated into the vernac-

ular, there not being enough English-speaking Hindus present to relieve her of that necessity. I, who had passed through the same ordeal more than an hundred times, could well sympathise with her; the more so as I was now a mere auditor and not the player of the leading part. Indeed, I felt sorry to see this gifted daughter of Minerva, from whose mouth leaps the crystal stream of heart-moving eloquence, when left to take her own gait, forced to give her discourse sentence by sentence, and each time wait for her words to be mutilated in the vernacular to bring them within the comprehension of this Indian audience. On the next morning we left for Delhi, the old capital of the Moghul Empire. We reached our destination at 5 p.m. and at 6 Mrs. Besant was standing before a huge audience in the Town Hall lecturing on that subject which invariably stirs the heart of the Hindu to its depths, " India, Past, Present and Future." It made a deep and lasting impression. Later, and when we were all more than ready for it, we had dinner in native fashion at the house of our friend and colleague, Dr. Hemchunder Sen, who has carried on his broad shoulders, from the first, the foundation of the local theosophical Branch which I laid at the time of my first visit to this place. On the next morning he took us a drive to the Kutub Minar, a description of which will be reserved for our next chapter.

H. S. OLCOTT.

THE FORCES OF NATURE, MANIFEST AND OCCULT.

INTRODUCTORY.

IN this paper it is proposed to take a brief glance first at some points in connection with such forces of nature upon its obscurer side, as for the present may properly be considered to lie within the domain of the occult and are therefore the more suitable for theosophical consideration.

The performances which so many thousands have witnessed, by the yogis and fakirs of the East, to say nothing of the clever doings of the professional illusionists of the West, have had the effect of setting every one thinking more or less upon such matters, whether seriously or otherwise; and never has there been a better exemplification of the old adage, " Quot homines, tot sententiae; " for among a thousand witnesses, it seems as though there were nearly as many different opinions held. The more absurd is the explanation offered of these extraordinary doings, the more does the one who offers it insist upon its acceptance; but few indeed are they who stop to think whether the views they bring forward are in any way tenable, or worthy of a moment's attention.

This hair-brained, break-neck rushing to a conclusion without any proper weighing of the evidence, is the very opposite to what ought to be the case; and it all goes to prove how necessary is the

theosophist's insistence upon the value of a calm and equable temper of mind in all who, ignoring the fashion of the hour, wish to ascertain the truth only; and are equally regardless whether it may lead to a conclusion which favours the views they individually hold, or makes diametrically against them.* And in this theosophists accord with scientists, which latter will in all cases hold their conclusions conditionally; at least so long as they feel that there is the slightest opening for new evidence which may necessitate a change of views.

In such cases as those above adverted to, whenever they may be considered to be undoubted manifestations of some new (or rather, relatively abnormal) force, they demand the most careful attention. But if it shall appear upon examination that they are simply the applications of already well-known mechanical ingenuity and dexterity, they may still be of some interest to the student of our theosophical literature; because we find statements therein as to apparently similar performances elsewhere and by other hands, and imitation is, after all, the sincerest compliment to the original operators. For it may probably be safe to say that every true manifestation of occult power has its bogus imitation, of some sort, which lays claim to originality; for nothing so much excites public attention as a display involving something seemingly magical—so much does the inward impulse we all feel, lead us to grasp at anything which may bring us within distant reach of the practical application of those "psychic powers" which are supposed to lie latent in every man, and may become more or less manifest at any time if his occult progress may become sufficient. Moreover, if it were not that there is that sum-total of our world-consciousness which is called the deity, the Logos, or by whatever other name, in which lies all power, there would not be the powerless wooden idol. And also, if there were no true medical science, neither would there be any quackery—and men too often lean upon and run after the sham, because of their innate acceptance of that Reality which may for the time being seem unattainable to them. Of these matters we may say more further on; but for the present it may be more proper to take some notice of the conditions under which power or force is in general exerted, and the circumstances under which we find ourselves in relation to it.

We are most of us aware of the well-worn adage that "knowledge is power;" but howsoever true that may sound, it is only relatively so, as we may very easily see. For instance, if we undertake to explain the working of some definite force, no matter whether it be one which is well known to science, or of a somewhat more occult nature, it might seem by no means unreasonable to demand that we should proceed to its practical application, and reproduce thereby the effects which we so pretend to explain. But

this is not altogether just; for we have a very accurate knowledge of the planetary motions, and can thereby explain all the changing aspects of the heavens; but have no power to alter them. We can measure and understand and explain the mighty force of gravitation upon which these motions all depend; and we can trace out and lay down with precision what will be the places of the stars and planets for any given date, whether that shall be in the present time, or a great period hence. It is as though we had bound the celestial bodies in our chains, and could dictate exactly what movements should be in the future on their part and of our causing—as to the untutored mind of the savage it might appear by the results.

But this mighty power of ours, does it in reality give us any such power as the savage might thus suppose? Of course we know it does not do anything of the kind; for understand it how much soever we may, we cannot move the moon one inch out of her destined orbit, nor cause the year to be lengthened by one single second of time. The day has never been when the sun or moon would stand still at any man's bidding, no matter what may have been fabled in that regard, nor will it ever arrive in any similar stage of being to ours; so that in this direction knowledge is certainly *not* power.

So, likewise, the converse of this explanation is also true; for power does not always imply a conscious knowledge or understanding of it.

The human body, with all its complex arrangement of nerves and ganglia, is supposed to be more or less under the control of the mind; for it will in general do as the mind directs—at least when in health. We are in the habit of speaking very confidently about this as an exhibition of the power of the mind over matter; yet it is not one whit more than the "mindless" insect can do. It is certainly a definite exhibition of force, and science will perhaps trace every link in the chain of the application of that force used in the movement of the limbs, from its start in the brain to its ultimate result. But does that mean that we have a thorough knowledge of it, and quite understand it? Certainly not; for between the first initial consciousness of the intention to stretch forth the arm, and the first effect of that intention upon the nerve-centre in the brain—the first contact of mind with matter about it, there is a gap—and it is a chasm so wide and deep that science has never yet bridged it over.* For us at present, that force by which we move our limbs in obedience to an impulse of the mind, is one which is a purely occult force of nature—one of which we may have the most perfect control, it is true, but of which we have no sufficient knowledge or understanding whatsoever.† So that, if knowledge is not always power, it is likewise true that power does not always imply knowledge.

* "Isis Unveiled," Vol. I., p. 86.

† Notwithstanding such arguments as those of Dr. J. Bovee Dods in his "Electrical Psychology," and others similar.

OF FORCE IN GENERAL.

Our knowledge of the forces of nature has been gained very gradually; for there was once a time when some of those which are now the best understood, were to the men of that time almost, if not entirely, unknown. This is so plainly evident that it does not call for proof; and therefore it must be equally evident that those forces were at that time not to be classed among the things known and understood, but among those which were occult. And whoever had made use of them in any such way as we apply them now, would have been exhibiting a power and using a force which, to the men of his time, would have been purely magical and wonderful.

At that time, the winds, the waves, the muscular efforts of men and animals, falling weights, and the recoil of some forms of springs, were practically all the manifest forces used by mankind; and these were for the most part not all understood; for it is only within the last three hundred years that their laws have been openly explained, and their practice thereby limited in a scientific way. In former days the vast powers of steam, electricity, galvanism, the forces evolved by the deflagration of chemical compounds, were things undreamed of by the working world; and if made use of at all, it was within the secret recesses of those temples and lodges which were the abodes of all that was known of the occult, the mysterious and the sacred.*

And thus it remained through the dark night of many ages; for mankind acquires knowledge by very slow degrees. And when, perchance, a discovery was made, it either brought danger to its discoverer, through the ignorance of his fellows, or else made him an object of such fear and aversion as to render it doubtful whether he could ever make it better known and understood by them. If it did not meet with either of these calamities, it probably met with ridicule and with disbelief; for mankind ever looks with the eye of suspicion upon anything which transcends the limits of the commonplace and the familiar.† And all those who, priding themselves upon their knowledge of these last two things, are faced with a novelty which they are incompetent to explain, usually take refuge in scornful denial and contemptuous ridicule—the traditional weapons of the ignorant in all times and places.*

The same things still take place; but they are not now of such service in obscuring a new truth as formerly; for the multitude of those who are opposed to the rule of conventionalism and the dictates of authority has in this age become too large to be suppressed in such wise. And therefore it is that such natural forces as were formerly occult, have now in such large measure become more manifest.

* Compare the notes to Godfrey Higgins's "Celtic Druids," and also Le Plongeon's "Sacred Mysteries among the Mayas and Quiches."
† Bulwer's "Zanoni."

For the same reasons it is that Theosophy is now able to lay down or postulate its views as to natural forces, and endeavour to lay bare something more as to those which are still occult to those who do not yet understand this latest of all revelations, which yet is said to be among the oldest—and to have been, in fact, that Secret Knowledge which, as already said, was in former times so scrupulously hidden away.

Theosophy, as we have so often been told, claims that there are seven planes in the Cosmos or world-system to which our earth belongs. And each of these planes or conditions of being are said to exhibit their appropriate aspects of force, of which only the lowest one—the physical as we know it—is generally known. And as the other six planes can be known by correspondence and analogy,* and the study of the physical plane may be the key to the others, it follows that each of the manifest forces of this world is directly related to six other such manifestations, on their corresponding planes. Therefore there should be six more or less occult aspects to each known force—six other properties of it which, so far as scientists are concerned, have yet to be explored.

Let us take an illustration of this by means of the human eye. At present, for most of us, its powers are confined to the one physical plane—we can see only by the aid of ordinary light, and are limited by anything which is sufficiently dark and solid, except in so far as we are able to resort to artificial means of overcoming these difficulties. But the eye must, according to the above declaration of the seven aspects of force, possess six other powers which are now, in most of us, latent. If developed a stage further, we are told that it would begin to perceive that all material things are surrounded by a luminous mist or halo, which occultists call the aura. At first this would be nearly always of one colour; but as the occult power of sight developed, there would come the power of seeing that the aura displayed many colours. For it is said that when man first developed the power of sight in its rudimentary state, he was able to perceive thereby only the forms of objects, but not their colour; as the sense of colour was a later development.† So that, now we have reached such a degree of perfection with our physical eyesight and its perception of the physical world, the next stage in its development should follow the same rule of analogy—that is, we should next begin to see the forms, and then the colours, which belong to the astral world or next plane to the present one. That would be the commencement of the occult power of eyesight, and its following aspect in development.

As with the powers of the eye, so with the body of man as a whole. We look upon it as the expression of consciousness on the physical plane, and its mode of cognising and acting upon that

* "Secret Doctrine," II., 162, n.e.

† According to "Man, Fragments of Forgotten History."

plane; but it must, according to the foregoing, have its prototypes upon other planes also. These are the successive "sheaths," or "vestures of the soul," spoken of in Theosophical literature; and varying in their aspects of materiality with the planes to which they belong. Ex hypothesis, they will necessarily have corresponding relations to the aspects of force upon those planes—to the occult bodies will belong also the occult forces, for none other could be considered appropriate; To the concrete state of matter, the physical forces; to its latent, ethereal aspect, their less known aspects.

COSMIC AND HUMAN ANALOGY.

But the sum-total of all physical and objective forces, as of all their occult aspects, centres at last in that great ocean of all forces which is vaguely spoken of as Deity; and all we can know of them in their manifest appearances we term the "Laws of Nature." That means, that when we analyse natural force, we find it divisible into a number of separate appearances, upon which we are able to experiment; and the more we do so, the more do we find that natural forces act always in a uniform manner. But that which we thus find to act in so constant a way, must in its nature appertain to something which is far more lasting, perfect, and real than the fleeting appearances we see about us, and which we call the phenomenal world—words which imply that behind the phenomenon, or appearance, there lies the noumenon or cause.* So, behind the illusive and temporary, there must lie the real and permanent; which in physical nature we call Force and Matter.

But wherever there are these two, there also appears to be some aspect of consciousness; and the more perfect are the material forms, and the better they respond to the forces using them, the higher is the manifestation of consciousness functioning therein. By this reasoning we may ascend at last to that great consciousness which lies behind all and in all; and if the perfect laws of force are its ultimate expression, then Deific Consciousness must be of a sublimely perfect nature. Therefore it is that the Laws of Nature have been called the will and the thoughts of the Deity.

Then, by the rules of analogy, since the Deity is the highest occult result which we reach through the consideration of the Cosmical planes, so Man is the highest manifest result of the world-plane; for which reason the Deity, or what is called in occultism the Macrocosmic Consciousness, is analogous to man; who in the same language is spoken of as the Microcosmic Consciousness or lesser world of mind. And therefore the highest or deific will-force which expresses itself in the Laws of Nature which rule and guide her operations, must be analogous to the lower or human will-force which expresses itself as the guiding power in man. So we have the Hermetic maxim which is the

* Vide my article, "Deity in Nature," in Vol. I. of the *New Zealand Theosophical Magazine*, p. 12.

key-note of all occultism, "As above, so below;" for the greater varies as the less, *et vice versa*.

But there may follow from this reasoning a consequence which is not so apparent, by which we may infer the most tremendous results—the utmost and greatest developments of occult force and magical power in man, and which the full admission of the principle of evolution would necessarily imply that he must possess the ability to attain.

For, if the will-power in man is analogous or similar (in its degree) to that of the Deity, it would follow that it must in a measure be capable of expression in a similar way. And thus, if it were abnormally developed or forced in its evolution, it would begin to express itself after a manner similar to that of the Deity; that is, it would begin to demonstrate its super-development by a display of enormous power over material objects and lesser minds; and then it would become what are now called displays of occult power and of magic art.

If that were so, then there would be the ability to make material objects become light or heavy at will; and it might be possible to raise twenty men at once, to a height of ten feet from the ground, with as much ease as now we can raise one child to the height of ten inches from the floor. On the other hand we might (by a more extended knowledge of the laws of force) be enabled to make one man seem to have the weight of twenty men; so that it would be impossible to move him with the utmost display of the force of any one ordinary man.

This may sound like romance, but it is no more than true occultism claims to be the fact; and bogus occultism tries in its degree to imitate. Nor is it so incredible as may at first sight appear; for the machinery through which human will at present expresses itself will supply a most simple illustration.

Suppose we take a common bar magnet and lay it on a table; and over the magnetic centre of it suspend a bit of steel. Now, if you lower this until it lies upon the axis of the magnet, the bit of steel will adhere thereto only by its own weight, just as a man does to the floor of the room or to the ground. Move the steel, however, until it comes to the relatively positive end of the magnet; and at once the weight of the steel, as expressed by the increased adherence, seems to be augmented in a measure exactly proportional to the intensity of the magnet used.

Then shift the steel to the other or relatively negative end of the magnet, and the opposite effect will ensue—for the steel, instead of seeming to have its weight increased, will be repelled; and its weight will appear to be decreased accordingly.

For the bit of steel, suppose we substitute the human body; and for the middle of the magnet, the earth. Now the earth attracts all bodies in proportion to their weight; and the force by which they

do for the earth's attractive force, what we can do for the magnet and the bit of steel, exactly the same class of phenomena would ensue if we chose to exert the power in question, we might be able to make the man seem to weigh a ton or more at pleasure; and with equal facility we might make him seem not to weigh more than an ounce.

But then, we should have exactly the same power over any inanimate object—such as a lump of lead, a stone, or a chair or table, as we had in the case of the man; and the test of the reality of our power would lie in the ability to show it upon any and every occasion, just as we might do with any ordinary physical force.

Let us make no mistake, however, as to the measure in which it is or may be practicable to understand the connection of will-power with force, and the degree in which it is possible to develop this, and so perform "occult wonders." As already said, the nature of the link between conscious will and the exhibition of force which follows it, is at present inscrutable. All we know is, that the plainest experience shows such a power to exist; and as we cannot understand its present application, so we may not deny the probability of the assertions made on behalf of occultism and Theosophy as to the extent to which its further development may be carried. Since it is claimed by their exponents that there are other aspects of force corresponding to other planes of being, and that there are latent powers in man capable of manifesting those aspects, as his manifest powers do with the physical appearance of forces, so we cannot know what great differences the latter might present if their hidden phases were to be interfered with.

To understand a little more of these things, we must consider some other points in occult teachings; and these are not altogether devoid of practical proof by observation.

S. STUART.

[To be concluded.]

YOGA.

JNA'NA-MARGA : ADVAITA.

(FROM THE "YOGA VASISHTHA BRIHAT")

[Concluded from p. 102]

The practice of Yoga : Manas without Kāma.

Atma alone IS, as the all-full Chidakas'. That Jnāna is bound by its own Sankalpa, p. 24. Thou hast cognized all, through thy stainless intelligence, p. 23. (Yoga Vasishtha Laghu.)

1. As soon as intellection commences to act it is immediately attended by Egotism, the cause of the erroneous conception of the world, and this introduces a train of unrealities.

2. When this percipience, otherwise called consciousness, is acquainted with thoughts it becomes the seed of action; otherwise mere consciousness of the self is the state of the supreme soul.

The consciousness in the kos'as is the result of the matter of which they are composed; for consciousness is inherent in matter (Sāṅkhya). The subtler the matter the less there is of personality. Egotism is the idea of personality formed in the matter of the sheath. To Mānasic consciousness the idea of egotism is untrue since it appears concrete and objective: the Thinker dwells in himself apart from the modifications of the lower personality which are beheld in an abstract light as unrealities.

For unless cognized as incongruous, this lower matter with its consciousness becomes subjective as the personality. Prompted by its endless differentiations external activity results, for, in the descending path of evolution, from abstract to concrete, multiplication occurs.

3. The primeval vacuous soul is awakened at first from its quietness and begins to have a motion in itself like the troubled waters of the deep.

4. This intellect gets of itself an intellection in itself before assuming self-consciousness or the knowledge of egoism.

5. Then this thinking soul gets the notion of some faint images, and afterwards becomes an intelligent principle and eager for knowledge.

6. Lastly it takes the form of gross consciousness; it now loses its divine nature by reflecting on itself.

In the Mundakopanishad (II. 1. 2.) an attribute of the "formless, luminous one" is given as "without mind," from an absence of this production of thought which causes separation, and the pairs of opposites [sub-conscious comparison] which cause duality. For, in Advaita, separation springs from self-conscious thought:

"By whom Brahman is not thought of, by him is He known:

By whom Brahman is thought of, not is That known by him."

He is not known to the discriminating ones (Manas); but known to those to whom the knower and the known are one (Mānasa-Buddhi). (Kenopanishad II. 3).

In the region of the true mind time and space do not exist. It is the action and sequence of sensation and thought which cause the appearance of difference. Time is the first manifestation of Brahman (Vishnu Purāṇa II.) in whose first outgoing vibrations separation is found. But with the partless Brahman there is no duality. So, in the formation of personality, separation occurs from the true abstract consciousness unless the unreal nature of these modifications is realised.

7. The unreal and erroneous mind weaves and stretches out a lengthening web of its equally unreal and false conceptions which it is led afterwards to mistake for reality.

8. The unreal appearing as real proves to be unreal at last; for the single self becomes double and continues to view itself subject-

ively and objectively both as the viewer and the view: that thus it falsely thinks itself as such is expressed by the saying, "That am I."

9. The sense of the existence of the external world together with that of one's ego or self-consciousness is all unreal and empty: it is consciousness alone which shows everything in itself by the fluctuation of its erroneous thought.

10. For it is the intellect alone which is the subjective as well as the objective, that is both the viewer and the view, the seeing and the sight also; in short the knowledge of all these is derived from, and is dependent on the intellect.

11. The living soul is misled to think of its individuality as the ego by the density of the intellect; and supposes itself to be confined within a limited space of place and time and with limited powers of action and understanding.

12. Thus the knowledge of the objective world and that of the subjective ego are mere reflections of the ideas in the mind, which appear and disappear by turns.

13. Perceptions of endless images rise and fall of themselves in the mind, so the image of the world being but an impression on the mind there is no reality in it.

The seer through his *kos'as* is himself all things for the subtle mind, as separate from externals, could enter into no relations with them unless it was of their nature. Again, from the growth of the mind the knowledge of the object increases, and this does not depend on the growth of the object. The mind is a microcosm and there does not exist any object in the universe that has not its representative in *Manas* (*Chhandogyanishad* VIII. 1.) in whom are all potentialities for development. Evolution consists, with regard to form, in bringing these abstractions into the objective state, the knowledge of the intellect; and, with regard to life, in more perfectly evolving them, by *Karma*, as abstractions; so that the microcosm becomes the macrocosm containing both form and formless existence.

But the seer, as separate from his *kos'as*, is himself alone. By the vivification of these lower sheaths a relationship arises by *Sankalpa* between himself and forms of matter. If the activity of the *Mānasic* consciousness predominates, the relationship between himself and *Kāma-Manas* is as a state of being and not as *Ahankāric*: for the condition is abstract and the unreality of the lower personality is evident. Thus, as the consciousness is functioning on a higher plane, concrete material objects as knowledge, although within the consciousness, have no possessive *Ahankāric* relationship with the seer. They are cognised as separate from him. In the same way, with a preponderance of *Mānasic* consciousness, the *tanmātras* of the *Manomayakos'a* in their triple aspect of imagination, desire, and emotion, are known as separate from the thinker, not reinforced by

egotism, nor, vivified by *kāmic* matter which, being matter, has its own inherent consciousness.

14. He who has got rid of the belief of the looking and the sight of the world, and has attained the knowledge of the self-reflecting soul, and who has placed his belief in one vacuous form of empty air (*Jñānā Akas'a*) which is devoid of all properties and beyond all categories, is beyond all option and settled in the only One.

15. For the intellect is of the nature of vacuum and therefore formless in itself; and yet it beholds the minute ideas to rise as visibles before it, and thereby the subjective viewer becomes the duality of the objective view also.

16. It is in the vacuous convexity of the pure divine spirit that the continuous creations appear to rise in the intellect; but it is the extinction of these that extinguishes the burning flame (of *Kāma*) in the mind, and exterminates the knowledge of all these ideal particulars into that one infinite and ever-existent entity.

17. For freedom from egotism and the consciousness of all other existence brings on the idea of a total inexistence and emptiness which is altogether beyond thought and meditation.

18. The subjective soul thinks of nothing but remains quite tranquil in itself, resting in the solid vacuity of its omniscience.

19. The same in all states, alike in all places and times, it views all differences and accidents of life with indifference and, being sure of the unreality of unrealities, it retains its endurance under all the varying circumstances of life.

20. If it reflects on anything it is only on itself, because it is of the nature of the intellect to dwell calmly in itself.

21. When formed originally of air, in the original air it was perfectly pure in its nature, yet being incorporated in the false corporeal form (*Kāma-Manas*) it forgot its real nature.

22. The wise one possessed of consummate wisdom and understanding becomes acquainted with the true knowledge of things; his understanding becomes wholly intellectual (*Mānasic*), and sees all things in their abstract light and is free from the false view of duality.

23. For true knowledge consists in viewing the visibles as void and, knowing the one vacuum as the sole unity and real entity, one loses himself (as personality) at last in this infinite vacuity.

24. The philosophic intellect which is unclouded by prejudice is the true form of the great One Himself who shines perspicuous in our consciousness and has no other body besides.

25. By attaining the transcendental knowledge of all being the One and the One as all, everything loses its shape and form before us and there remains nothing whatever as a distinct being or duality.

26. After the cloudy shadow of the sense of ego is removed from the atmosphere of the mind, there appears the clear firmament

of transcendent truth shining with serene brightness throughout its infinite sphere.

27. The egoistic part of the soul being weakened by the power of true knowledge, everything in the world wastes away and dwindles into insignificance and though nothing is lost in reality, yet everything is buried in and with the extinction of the self.

28. Then there remains something alone which is inborn and uncreate, without beginning, and which is ever calm and quiet in its nature. To this no words can reach and of this nothing can be known.

29. Do you rest in the intellect which remains after negation of your egotism, taciturn in speech and with eternal truths for the groundwork of the mind, which is full and deep as the ocean and whose thoughts are as bright as daylight.

There are two aspects of the Jñāna-Mārga.

1. The highly intellectual knowledge accompanied by separateness dependent on Ahankāra and the development of the external aspect of the Vijnānamayakośa.

2. The knowledge of the Higher Manas with destruction of the Personality : the second stage of Ahankāra : the development of the internal aspect of the Vijnānamayakośa.

The following of the lower Kārma Mārga is inhibited, as many impulses which lead to Karma are seen as objective and also as untrue in their emotional nature, to intellectual consciousness. If Individuality is active, intellectual superiority to emotion is the result, but true Vairāgya occurs in the absence of egotism. For its emotion is abstract or Mānasic, founded on an intellectual basis, reliable in its nature of truth. Concrete Kāma is repellent, as objective and unstable. Advaitism is its method of thought, for Bhakti is not only regarded as other than the true self, but implies a dual personality, all of which is objective to Mānasic consciousness. Bhakti and Jñāna are incongruous. Karma is the result of this increased activity of Kāma-Manas depending on Bhakti ; but on the Jñāna-Mārga, Karma is held at an intellectual appreciation, and is performed from motives of knowledge. The consciousness is indrawn. The triple outlet for the energies which depend on Kāma-Manas is not active. In the second aspect the impulses are not neutralised by Ahankāric restraint but from the objectivity of these threefold energies of imagination, speech and action. Separateness exists from a lack of sympathy with these lower modifications and not from egoistic self-consciousness which is regarded as phenomenal. Thus not only are externals regarded as untrue, but the idea of the

* Index to vol. and p., Y. V. M. (Manas without Kāma) :—1, IV. 143. 2, IV. 10. 3, I. 238. 4, I. 277. 5, I. 277. 6, I. 277. 7, III. 458. 8, I. 283. 9, IV. 111. 10, V. 182. 11, IV. 78. 12, IV. 44. 13, IV. 204. 14, IV. 735. 15, IV. 365. 16, IV. 483. 17, IV. 128. 18, IV. 439. 19, III. 313. 20, IV. 429. 21, IV. 367. 22, IV. 1004. 23, II. 50. 24, IV. 1004. 25, V. 878. 26, IV. 24. 27, IV. 21. 28, IV. 364. 29, IV. 43.

relation of the Ahankāric consciousness to them is also held apart from the true Self. The attitude of the mind is changed to regard both as objective. This is the second state of Ahankāra in which form is not attached to the Self.

Thus on this path of Jñāna no other test for the discrimination of truth (Viveka) is needed than that the mere sight of Kāma-Manasic modifications is the sign of untruth. On their own merits little may be known, but because they appear to the Thinker they are not of his nature. Judgment is not so much formed from reasoning as from direct intuition. For in the Sthithi Khanda two different natures are described of Manas without Kāma. In the first, egotism was able to be aroused by continued impressions on the consciousness, by which the Vāsana of Ahankāra began to reflect itself in the mind "like a shadow in a glass:" but the second "knew itself to be of the nature of Jñāna" and "whenever the idea of I and mine" flitted across the minds (of those Asuras) they would probe into their hearts for the origin of "I" through their subtle Jñāna inquiry. And then this manifestation of "I and mine, vanished at once" (Y. V. Laghu, p. 119).

In this clear Mānasic consciousness, selfishness disappears and true non-separate sympathy remains. From true discrimination personality is rejected and lower Kāma is neutralized. The internal and external activities of Kāma-Manas are inhibited, both from a preponderance of abstract thought and from the absence of egotism. The end of this Mārga is the growth of the Thinker, the internal aspect of the Vijnānamayakośa, who is not thought but who is "of the nature of knowledge."* This Manas is the vehicle of Buddhi and "his mouth is intellect." The unity of the One Life is realised through the universal mind which is strengthened in its external aspect—an intellectual appreciation of the nature of things and recognition of truth—by this work of the semi-individual Thinker, prompted to Karma by Jñāna.

THE YOGA OF MANAS. [JNĀNA-MA'RGĀ.]

The Jīvanmukta lives in the Minds of All. Y. V. Laghu, p. 206.

1. The wise man who has lost sight of the visibles and endless particulars abounding in this forest of the world beholds on every side the silent and motionless sphere of heaven spread all around him.

2. There is but one living soul of the universe, one pure and immaculate Brahman who is mere intellect (Manas) and all-pervasive. He assumes to himself all attributes,

3. For the triple-vacuity composed of the three air-like substances, the spirit, mind, and space, are as one and the same thing (all the three being equally all-pervasive); but not so their receptacle (the body), which has no pervasion.

* Māndūkyaopaniṣad 5.

4. Know this intellectual body of beings to be like air, present with everything, and everywhere, just as the desire of knowing extends over all things in all places and presents them to our knowledge.

5. For it is verily the state of one's mind that leads his internal soul to that state which it thinks upon, and to that which it attempts to obtain.

6. Men that retain the reminiscence of the three worlds have to move about in them, but such as have lost the idea of their existence are absorbed in infinity.

7. The knowledge of individualities is mere fancy, when everything is united in that sole unity.

8. (Vasishtha speaks). With such thoughts as these I sought to retire from here to a proper place where I might confine myself in myself, and which might be inaccessible to the gods and demigods [which in Dvaita are the objects of worship] and other beings.

9. Where I might remain unseen by any being and sit quiet in unalterable meditation by placing sole reliance on one even and transparent soul [Advaita].

10. In this manner no sooner was I convinced of the futility of egotism than I lost the sense of my personality, and though I retained fully the consciousness of myself yet I got freed from my selfishness.

11. By degrees I lost my consciousness also and became a thinking principle only, and then I remained in my intellectual sphere as a mirror of the world.

12. Knowing that one as ever even and quiet having neither its rise or fall nor any form of likeness, but ever remaining in its translucent unity as the ample sky and as the everlasting all.

13. In this state I had the knowledge of both the intellectual and material worlds, and of all finite and infinite, visible, invisible and formed as well as formless things.

14. I beheld in my own self a thousand worlds, mountains and seas, and they appeared as carved statues in the vacuous tablet of my mind.

15. There were in this body many occult and visible worlds and they showed themselves to my inmost soul as if they were reflections of real objects in a mirror.

16. Finding myself as containing the mundane world within myself, I thought I was not a created being at all [Third stage of Ahankāra; Himself the Universe], because I saw the worlds in my own body and nought besides without it.

17. For the intellect is self-same with the world and it is for this reason that the great macrocosm of the world is said to be comprised in the small body of the mind.

18. Therefore I, who am a minute soul, am in the form of the

whole world also: hence I abide everywhere, likewise even in the midst of an atom also.

19. The knowledge of the gods that you have gained from the Vedas is sheer ignorance: trample over that knowledge and do not fall into its errors, for unless you know the transparent intellect and view it as diffused in the form of the infinite world you cannot attain to extinction in it.

20. The adoration of the gods is as worshipping rotten straws, and the offering of flowers and sacrifices are nothing in comparison with your cultivation of reason (Manas).

21. For why does the ignorant man resort to another (Dvaita) when his own Soul (Manas) is the only Lord.

22. Cease from viewing the phantoms of imagination (Kāma-Manas), and be the very vacuity yourself.

23. This state consists in refraining from external exertion and devotion (Bhakti) and persistence in continual meditation.

24. As there is no change or division of soul, so there is no partition or variation of the supreme Spirit. It is according to the ideas in our mind that we view things in their different aspects before us.

25. As the spirit of Brahman is all-pervasive and manifests itself in various ways in all places, so both of you, though possessed of the same unvaried soul which pervades all space, are made to behold one another (as separate and objective).

26. It is the knowledge of Brahman alone which constitutes its form, as there is no act or thought of it by which it may become known.

27. It is entirely devoid of any visible form and so the best course for any one is to know it as Truth.

28. For the spirit of Brahman views the whole world in itself, as one thinking on the heat and cold of fire and frost has the same sensation within himself at that minute.

29. For as there is one indefinite space in Nature so there is but one consciousness in all beings.

30. After an absolute negation of the visibles comes to be known, there remains a pre-eminent object of conception which is inborn and manifest of itself.

31. Until you are trained in the practice of Yoga to rely on the one unity by discarding all duality and variety in your mind, so long are you debarred from viewing Brahman in its true light.

32. Being settled in this belief of unity we find ourselves by our constant practice of Yoga to rest in the One Spirit.*

* Index of references to volume and page of Yoga Vasishtha Mahārāṇyana. The Yoga of Manas—1, IV. 2. 2, I. 290. 3, I. 425. 4, I. 425. 5, I. 425. 6, I. 438. 7, I. 451. 8, IV. 277. 9, IV. 277. 10, IV. 284. 11, IV. 289. 12, IV. 266. 13, IV. 482. 14, IV. 482. 15, IV. 482. 16, IV. 454. 17, IV. 781. 18, IV. 781. 19, IV. 204. 20, IV. 201. 21, IV. 201. 22, IV. 271. 23, IV. 428. 24, I. 452. 25, II. 8. 26, I. 452. 27, I. 452. 28, I. 451. 29, I. 378. 30, I. 452. 31, I. 332. 32, I. 332.

In the *Nirvāṇa Prakaraṇa* of the *Yoga Vāsisṭha* is described the method of *Advaita-Dhāraṇa*. Its object is not personal, for this implies *Bhakti* and the idea of a dual personality all of which are objective to *Mānasic* consciousness. A reflection in the lower consciousness is separation from the Thinker : but the unity of *Advaita* has no sign of attachment, for the expression of this implies duality. When everything objective is rejected then there remains nothing but the Self, whose expression of unity is the Universal Mind. When personality is transcended the *Mānasic* consciousness shows all things in itself. In *Advaita-Dhāraṇa*, *Karma* is performed towards this realization aided by motive, a mental energy, which seeks to transcend the lower personality and to work in the universal. The *Vaiṣṇava* form of the Supreme, not regarded objectively, is the end of *Advaita-Yoga*. *Karma-Yoga* is followed as an aid to its realization and work is not done for the personality.

But the lower *Karma-Marga* is regarded as subsidiary to *Jñāna*. For, in the unity of the one mind, it is held that the attainment of knowledge by the individual makes more possible, by motive and by reason of this unity, the realization of the same in other minds. The individual realization of Truth strengthens the whole, regarding it as a whole in the lower world. But He who uses it as a mental *kos'a* is higher than *Manas*, "that Brahman which lies beyond *Upanishad*."

DVAITA-YOGA : [BHAKTI MĀRGA.]

Besides the "*Bhāgavata Purāṇa*" whose essence is the *Dvaita-Yoga*, there is a Greek book on *Theurgy*, which deals with the subject in a more intellectual manner, in which *Bhakti* is looked at from a higher aspect where lower emotion has no part nor mention.*

The *Devas* are divided into their hierarchies and the characteristics of their natures are described (p. 85) and the reasons for the worship of them given (p. 102). Dwelling in bodies formed of the subtler matter of the astral plane, the sight of them, by impression on *Kāma-Manas*, produces an effect similar to their nature. For the mind cognises by forming itself into the same shape with the object that it sees. But this matter is in itself an idea and therefore the more subtle it is the greater its value to the lower nature. The grosser matter of the *Kali Yuga* obscures the knowledge of these ideas.

On the other hand, a class of ideas may be attracted having their forms of the matter from the lower regions of the astral plane and the consciousness pertaining to such natures (p. 200). In any case the *Devas* hinder intellectual development.

The method of this *Yoga* is systematic worship, clearly defined in its purpose.

* Iamblichus on the "Mysteries of the Egyptians," etc., translated from the Greek by Thomas Taylor.

"The continual exercise of prayer renders the receptacles of the soul far more capacious for the communications of the gods.... it draws upwards the manners of our soul by divesting them of everything foreign to a divine nature and clothes us with the perfections of the gods. Besides this, it produces an indissoluble communion and friendship with deity" (p. 272). And the manifestations of the *Devas* are described. For "a species of fire is seen by the recipient," from which the nature of the *Deva* is to be intellectually conjectured, "into which being previously received and pre-occupied by the air they unfold the form of themselves" (p. 100). According to the nature of the *Deva* will be the benefits derived from such *Yoga*.

But the *Devas* belong to *Bhuvan-loka*, the plane of *Kāma-Manas*, and devotion to them prevents the knowledge of the higher regions. The Self of man, non-separate and true, dwells on the highest levels of *Svarga-loka*. His manifestation is the intellect, which looks as objective on everything that is not of his nature. The purified intellect, free from *Ahankāra*, presents the Self who is the vehicle of *Buddhi*, the true non-separate spiritual consciousness free from objectivity. So that *Dvaita-Yoga* confines the consciousness to the lower regions where reliance on duality hampers the energies of the separated self. It draws down the attraction to the higher planes and deals only with the thoughts of the Thinker.

But there is a higher aspect of *Dvaita-Yoga* whose aim is not the worship of the *Devas*, but which deals with duality. In the "*Bhishma-stava-rāja*" the universe is described as the *Vaiṣṇava* form of the God. "Thou art the sheath in whom the universe lives ;" the form aspect of the One. So that work done in this great *kos'a* for its higher evolution is philosophical devotion to that Sole Unity of Whom all things are part ; aiding the evolution of the separated selves, and therefore of the whole, regarding it from the standpoint of unity. For that is the characteristic of *Mānasa-Buddhi* and the sacrifice of the individual three-fold energies for the universal is the law of evolution for this consciousness of unity. This *Yoga* is the highest : it is personal from its *Dvaitic* standpoint of the manifested selves, and impersonal from the *Advaitic* aspect of the universal mind. Thus the consciousness rises from *Kāma* to *Manas*, and the aim of its worship expands from an object to an abstract Idea which includes both aspects of the whole.

M. A. C. THIRLWALL.

S'IVA: HIS NAMES, SYMBOLS, AND EMBLEMS.

"The austerer glories of Mahâdeva, the Lord of the burning-ground, attract more the hearts of those who are weary of the world and who see the futility of worldly attractions ***." (*Avatâras*,—Annie Besant). p. 93.

THERE are several learned articles already published throwing light on the names and symbols, etc., in connection with S'iva. The object of this paper is to get together and put in one form—though the form is hazy and incomplete—the priceless teaching on the subject given by our revered Teacher, Madame H. P. Blavatsky, in her most valuable works, *viz.*, "Isis Unveiled," and "The Secret Doctrine." The reader will find that there are many other names, symbols, etc., in connection with S'iva, that are left unnoticed in this paper, and also that the matter gleaned from the said works on the subject is either incomplete or inappropriate, or both. For such deficiencies the gleaner may be pardoned for want of his ability, since he has tried his best to put this teaching in a somewhat combined form for interested students.

S'iva is, as is well known, one of the three aspects of the One Deity—Brahmâ-Vishnu-S'iva. Is'a, or Is'vara is also said to be the primary name of S'iva. He is called by various names such as: Mahâdeva, Mahâ-Yogi, Rudra with Tris'ula or Trident, Five-faced, White complexioned, Destroyer of Time, Destroyer of Death, etc., who is Mahâ-Guru, who has Blue-Throat, who has as His consort Uma or Gauri or Durga-Kali, who has a Bull as His vehicle, and Lingam and Yoni as His emblems, who holds or wears on His Person, Ganga or Ganges, Rudrakha-Rosary, Ring or Girdle, Deer, Tiger's-skin, Snake, Matted hair, Moon, Padma or Lotus, Three Eyes, etc., etc.

BRAHMA, VISHNU, S'IVA.

"When the One becomes Two, the Three-fold appears and the Three are One; and it is our Thread, O Lanoo, the heart of the Man-Plant called Saptaparna" (stanza vii. of Dzayan, "Secret Doctrine," Volume i., p. 65, third edition). "Glory to the unchangeable, holy, eternal, supreme Vishnu, of one universal nature, the mighty over all; to him who is Hiranyagarbha, Hari, and S'ankara [Brahmâ, Vishnu and S'iva], the Creator, the Preserver and Destroyer of the world; ***" (Quoted. S.D. i., 306). "Brahmâ Vishnu, the Creator and Preserver of Life, will have transformed into Siva the Destroyer" (S.D. i., 587). Brahmâ, Vishnu and S'iva are the most powerful energies of God, Brahma (neuter), says a Puranic text" (S.D. ii., 122). "Now Vishnu is the Divine Spirit, as an abstract principle, and also as the Preserver and Generator, or Giver of Life—the third person of the Trimûrti—composed of Brah-

mâ the Creator, S'iva the Destroyer, and Vishnu the Preserver" (S.D. ii., 327). "Ormazd is the father of our Earth (Spenta A'r-maiti), who is referred to, when personified, as 'the fair daughter of Ahura Mazda, 'who is also the Creator of the Tree (of Occult and Spiritual Knowledge and Wisdom) from which the mystic and mysterious Baresma is taken. But the occult name of the bright God was never pronounced outside the temple (S.D. ii., 402).

IS'A, THE PRIMARY NAME OF S'IVA.

"In India God is pronounced in various dialects, Easoor" E's'ur, Is'wur, and Is'vara—in Sanskrit, the Lord, from Isa—but this is primarily the name of S'iva, the Destroyer; and the three chief vedic Gods are Agni (Ignis), Vâyu, and Sûrya—Fire, Air, and the Sun, three occult degrees of fire. In the Hebrew... (Aza) means to "illuminate" and... (Asha) is "Fire." In occultism, to "kindle a fire" is synonymous to evoking one of the three great Fire-powers or to "call on God" (S.D. ii., 120).

MAHA'DEVA, MAHA' YOGI, RUDRA WITH TRIS'ULA, OR TRIDENT,
FIVE-FACED, WHITE COMPLEXIONED, DESTROYER OF
TIME, DESTROYER OF DEATH,
ETC., ETC., ETC.

"The Ankh-tie does not belong to Egypt alone. It exists under the name of Pâ'sa, a cord which the four-armed S'iva holds in the hand of his right back arm (See Moor's Hindu Pantheon, Plate XIII). Mahâdeva is represented in the posture of an ascetic, as Mahâ Yogi, with his third eye, which is "the Ru, set upright on the Tau-cross" in another form. The Pâ'sa is held in the hand in such a way that the first finger and hand near the thumb make the cross, or loop and crossing. Our Orientalists would have it represent a cord to bind refractory offenders with, because forsooth, Kâli, S'iva's consort, has the same as an attribute (The Pâ'sa has here a double significance, as also has S'iva's Tris'ula and every other divine attribute. This dual significance lies in S'iva, for Rudra has certainly the same meaning as the Egyptian ansated cross in its cosmic and mystic meaning. In the hand of S'iva the Pâ'sa becomes lingyonic. S'iva as said before, is a name unknown to the Vedas. It is in the "White Yajur Veda" that Rudra appears for the first time as the Great God, Mahâdeva, whose symbol is the Lingam. In the 'Rig Veda' he is called Rudra, the "howler," the beneficent and maleficent Deity, at the same time, the Healer and the Destroyer. In the 'Vishnu Purâna' he is the God who springs from the forehead of Brahmâ, who separates into male and female, and he is the parent of the Rudras or Maruts, half of whom are brilliant and gentle, others black and ferocious. In the Vedas he is the Divine Ego aspiring to return to its pure, deific state, and at the same time that Divine Ego imprisoned in earthly form, whose fierce passions make of him the "roarer," the "terrible." This is

well shown in the Brihadâraṇyaka Upanishad, wherein the Rudras, the progeny of Rudra, God of Fire, are called the ten vital breaths (prana, life), with the heart (manas), as eleventh, whereas as Śiva, he is the destroyer of that life. Brahmā calls him Rudra, and gives him besides, seven other names signifying seven forms of manifestation, and also the seven powers of Nature, which destroy but to recreate or regenerate. Hence the cruciform noose, or Paś'a, in the hand of Śiva, when he is represented as an ascetic, the Mahā-Yogin, has no phallic signification, and, indeed, it requires an imagination strongly bent in this direction to find such a signification even in an astronomical symbol. As an emblem of "door, gate, mouth, the place of outlet," it signifies the "strait gate" that leads to the Kingdom of Heaven, far more than the "birth place" in a physiological sense. It is a cross in a circle and Crux ansata, truly; but it is a cross on which all the human passions have to be crucified before the Yogī passes through the "strait gate," the narrow circle that widens into an infinite one, as soon as the Inner Man has passed the threshold" (S.D.ii., 578-579).

"The Kumāras are the Dhyanis, derived immediately from the Supreme Principle, who reappear in the Vaivasvata Manu period, for the progress of Mankind. * * * Thus the Kumāras are, exoterically, "the creation of Rudra or Nīlāhita, a form of Śiva, by Brahmā... and of certain other mind-born sons of Brahmā." But in the esoteric teaching, they are the progenitors of the true Spiritual Self in the physical man, the higher Prajāpatis, while the Pitris, or lower Prajāpatis, are no more than the Fathers of the model, or type of his physical form, made in their image. Four and (occasionally five) are mentioned freely in the exoteric texts, three of the Kumāras, being secret" (S.D. i., 493). "The Kumāras, the mind-born sons of Brahmā-Rudra, or Śiva, mystically the howling and terrific destroyer of human passions and physical senses, which are ever in the way of the development of the higher spiritual perceptions and the growth of the inner eternal man, are the progeny of Śiva, the Mahā-Yogī, the great patron of all the Yogīs and mystics of India. Śiva Rudra is the Destroyer, as Vishnu is the Preserver; and both are the regenerators of spiritual as well as of physical Nature. To live as a plant, the seed must die. To live as a conscious entity in the Eternity, the passions and senses of man must die before his body does. 'That to live is to die, and to die is to live,' has been too little understood in the West. Śiva the Destroyer is the Creator and the Saviour of Spiritual Man, as he is the good gardener of Nature. He weeds out the plants, human and cosmic, and kills the passions of the physical, to call to life the perceptions of the spiritual man" (S.D. i., 495).

"* * * * * Though it [The Indian double equilateral triangle] is called in that country the sign of Vishnu, yet in truth it is the symbol of the Triad, or Tri-Murti. For even in the exoteric

rendering the lower triangle, with the apex downward, is the symbol of Vishnu, the God of the Moist Principle and Water, Nārāyaṇa being the Moving Principle in the Nāra, or Waters; while the triangle with its apex upward, is Śiva, the Principle of Fire, symbolized by the triple flame in his hand." [See the bronze statue of Tripurāntaka Śiva, Mahādeva destroying Tripurāsura, at the Museum of the India House] (S. D., ii., 625-626).

"As the Catechism of the Inner Schools says: 'The Inner Man of the First * * * only changes his body from time to time; he is ever the same, knowing neither rest nor Nirvāṇa, spurning Devāchān and remaining constantly on Earth for the salvation of Mankind.... Out of the seven Virgin-men (Kumāra), four sacrificed themselves for the sins of the world and the instruction of the ignorant, to remain till the end of the present Manvantara. Though unseen, they are ever present. When people say of one of them, 'He is dead;' behold he is alive and under another form. These are the Head, the Heart, the soul and the seed of undying knowledge [Jñāna]. Thou shalt never speak, Lanoo, of these great ones [Mahā...] before a multitude, mentioning them by their names. The wise alone will understand. It is these sacred 'Four' who have been allegorized and symbolized in the 'Linga-Purana,' which states that Vāmadeva (Śiva) as a Kumāra is re-born in each Kalpa (Race, in this instance), as four youths—four white, four red, four yellow, and four dark or brown. Let us remember that Śiva is preeminently and chiefly an ascetic; the patron of all Yogīs and Adepts, and the allegory will become quite comprehensible. It is the spirit of Divine Wisdom and chaste asceticism itself which incarnates in these Elect. * * * Higher than the 'Four' is only One on Earth as in Heaven—that still more mysterious and solitary Being described in Volume I." (S. D. ii., 294-295). 'The Mahā-Yogī, the great ascetic, in whom is centred the highest perfection of austere penance and abstract meditation, by which the most unlimited powers are attained, marvels and miracles are worked, the highest spiritual knowledge is acquired and union with the great Spirit of the Universe is eventually gained' (Quoted: S.D., iii., 648).

"* * * * * it is the Primary as affecting Rudra, who is immediate production of the First Principle. The term Rudra is not only a title of Śiva, but embraces agents of creation, angels, and men, as will be shown further on" (S. D., i., 491). "Not less suggestive are the qualities attributed to Rudra Śiva, the great Yogī, the forefather of all the Adepts in Esotericism one of the greatest Kings of the Divine Dynasties. Called the 'earliest' and the 'last,' he is the patron of Third, Fourth, and the Fifth Root-Races. For in his earliest character he is the ascetic, Digambara, 'clothed with the elements,' Tri-lochana the three-eyed, Pancha-Akṣa, the 'five-faced,' an allusion to the past four races and the present Fifth Race,

for though 'five-faced,' he is only 'four-armed,' as the Fifth Race is still alive. He is the 'God of Time,' Saturn-Cronus, as his 'drum' Damaru, in the shape of an hour-glass, shows; and if he is accused of having cut off Brahmâ's fifth head and left him with only four it is again an allusion to a certain degree in initiation, and also to the Races" (S.D. ii., 528). "The identity of Saturn with S'iva is corroborated still more when we consider the emblem of the latter, the damara, which is an hour-glass, to show the progress of time represented by this God in his capacity of a destroyer" ("Isis Unveiled," ii., 235, sixth edition). "Does not that patron Angel of the Jews preside over Saturn (S'iva or Rudra), and the Sabbath, the day of Saturn? Is he not shown of the same essence with his Father (Saturn), and called the 'Son of Time,' Cronus, or Kâla, a form of Brahmâ (Vishnu and S'iva)?" (S.D. i., 496). "It may be easily proved that from time immemorial, Saturn, or Kronos, whose ring most positively was discovered by the Chaldean astrologers, and whose symbolism is no 'coincidence,' was considered the father of Zeus, before the latter became himself the father of all the Gods, and was the highest deity. He was the Bel or Baal of the Chaldeans, and originally imported among them by the Akkadians. Rawlinson insists that the latter came from Armenia; but if so how can we account for the fact that Bel is but a Babylonian personification of the Hindu S'iva or Bala, the Fire-God, the omnipotent, creative, and at the same time, destroying, Diety, in many senses higher than Brahmâ himself? Zeus, says an Orphic hymn is the first and the last, the head and the extremities; from him have proceeded all things. He is a man and an immortal nymph (male and female element); the soul of all things, and the principal motor in fire; he is the sun and the moon; the fountain of the ocean; the demiurgus of the universe, one power, one God; the mighty creator and governor of the Cosmos" * * * (I. U., i. 263).

"In the 'S'iva-Purâna' it runs thus: O S'iva, thou God of fire, mayest thou destroy my sins, as the bleaching-grass of the jungle is destroyed by fire. It is through thy mighty Breath that Adhima (the first man), and Heva (completion of life, in Sanskrit), the ancestors of this race of men, have received life and covered the world with their descendants" (I. U., i. 590.)

* * * Ahura Mazda formed Gayômarat, a solitary male being, from the earth. He was white, brilliant looking as the sun. * * * He and the primal Ox were the only living beings on the earth during the first 3,000 years [Three Rounds] * * * "Here man stands for the future physical man and the Primal Ox or Bull for the ever developing potential nature (quoted and annotated by H.P.B. in her review on "The Philosophy of Mazdayasnian Religion," published in "Zoroastrianism in the Light of Theosophy," p. 149). "For, enumerating the repeated births of S'iva they (Hindûs) show him in one Kalpa of a white complexion. in another of a black

colour, in still another of a red colour, after which the Kumâra becomes "four youths of a yellow colour." This strange 'coincidence,' as Mr. Proctor would say, speaks only in favour of scientific intuition, as S'iva-Kumâra simply represents, allegorically, the human Races during the genesis of man" (S.D., i. 344).

"The Kumâras—the Rudra-Gods, so called—are described as incarnations of S'iva, the Destroyer (of outward forms), called also Vâmadeva" (S. D. ii., 260). It is Ptah, however, 'he who opens,' the opener of Life and Death, who proceeds from the Egg of the World to begin his dual work. Ptah was originally the God of Death, of Destruction, like S'iva. He is a Solar God only by virtue of the Sun's fire killing as well as vivifying" (S. D., i. 393).

MAHA-GURU.

"The Arhats of the 'Fire-mist,' of the Seventh Rung, are but one remove from the Root-Base of their Hierarchy, the highest on Earth and our Terrestrial Chain. This Root-Base has a name which can only be translated into English by several compound words—the 'Ever-Living-Human-Banyan.' This 'Wondrous Being' descended from a 'high region' they say, in the early part of the Third Age, before the separation of sexes in the Third Race. The Being just referred to, who has to remain nameless, is the Tree from which, in subsequent ages, all the great historically known Sages and Hierophants, such as the Rishi Kapila, Hermes, Enoch, Orpheus, etc., have branched off. As objective man he is the mysterious (to the profane, the ever invisible, yet ever present) personage, about whom legends are rife in the East, especially among the occultists and the students of the Sacred Science. It is he who changes form, yet remains ever the same. And it is he, again, who holds spiritual sway over the initiated Adepts throughout the whole world. He is as said, the 'Nameless One' who has so many names, and yet whose names and whose very nature are unknown. He is the 'Initiator' called the 'Great Sacrifice.' For, sitting at the Threshold of Light, he looks into it from within the Circle of Darkness, which he will not cross; nor will he quit his post till the last day of this Life-Cycle. Why does the Solitary Watcher remain at his self-chosen post? Why does he sit by the Fountain of Primeval Wisdom, of which he drinks no longer, for he has naught to learn which he does not know—aye, neither on this Earth, nor in its Heaven? Because the lonely, sorefooted Pilgrims, on their journey back to their Home, are never sure, to the last moment, of not losing their way, in this limitless desert of Illusion and Matter called earth-life. Because he would fain show the way to that region of freedom and light from which he is a voluntary exile himself, to every prisoner who has succeeded in liberating himself from the bonds of flesh and illusion. Because in short he has sacrificed himself for the sake of Mankind, though but a few elect may profit by the Great Sacrifice.

"It is under the direct, silent guidance of this Mahâ-Guru that all the other less divine Teachers and Instructors of Mankind became, from the first awakening of human consciousness, the guides of early Humanity. It is through these 'Sons of God' that infant Humanity learned its first notions of all the arts and sciences, as of spiritual knowledge; and it is They who laid the first foundation stone of those ancient civilizations that so sorely puzzle our modern generation of students and scholars" * (S. D. i., 228-229).

BLUE-THROAT.

"They [the Divine Kings] struck the culprits with sterility. They destroyed the Red and Blue Races.' Rudra, as Kumara, is Nilalohita—red and blue" (S. D., ii., 202).

UMA' OR GAURY : DURGA-KALY.

"When the Son separates from the Mother he becomes the Father, the diameter standing for Nature, or the feminine principle. Therefore it is said: 'In the World of Being, the One Point fructifies the Line, Virgin Matrix of Kosmos [the egg-shaped Zero], and the immaculate Mother gives birth to the Form that combines all forms.' Prajâpati is called the first procreating male, and 'his mother's husband.' This gives the key-note to all the later 'Divine Sons' from 'Immaculate Mothers.' It is strongly corroborated by the significant fact that Anna, the name of the Mother of the Virgin Mary, now represented by the Roman Catholic Church as having given birth to her daughter in an immaculate way ('Mary conceived without sin'), is derived from the Chaldean Ana, Heaven or Astral Light, Anima Mundi; whence Anaitia, Devi-Durgâ, the wife of S'iva, is also called Annapûrnâ, and Kanyâ, the Virgin; Umâ-Kanyâ being her esoteric name, and meaning the 'Virgin of Light.' Astral Light is one of its multitudinous aspects" (S. D. i., 118-119).

"Maia, in its forced derivation, has come to mean with the Greeks, 'Mother,' from the root, ma (nurse), and even gave its name to the month of May, which was sacred to all these Goddesses before it became consecrated to Mary. Its primitive meaning, however, was Mâyâ Durgâ, translated by the Orientalists as 'inaccessible,' but meaning in truth the 'unreachable,' in the sense of illusion and unreality, as being the source and cause of spells, the personification of illusion" (S. D. i., 426).

"Now S'ri is the daughter of Bhrigu, one of the Prajâpatis and Rishis, the chief of the Bhrigus, the 'Consumers,' the Aerial Class of Gods. She is Lakshmi, the wife of Vishnu, and she is Gauri, the 'bride of S'iva,' and she is Sarasvatî, the 'watery,' the wife of Brah-

* Under the foot-note S. D. ii., 242, H. P. B. gives some seven names of one personage and among them is also "Dattotri." May not some student kindly throw light on this most charming and suggestive information? However, if the reader will take the trouble to read the quotation taken from S. D. ii., 379, 380, and written under the heading "Ganga" in this paper, in connection with this para., he may be induced to think that this person has some connection with S'iva. —N. M. D.

mâ, because the three Gods and Goddesses are one, under three aspects. * * * Hari [or I's'vara, the Lord] is all that is called male [in the universe]; Lakshmi is all that is termed female. There is nothing else than they. Hence she is female and 'God' is male nature" (S. D. ii., 80).

"Then 'through the favour of two deities her [Ilâ or Idâ's] sex is changed and she becomes a man, Sudyumna. Then she is again turned into a woman, and so on; the fable adding that S'iva and his consort were pleased that 'she should be a male one month and female another.' This has a direct reference to the Third Root-Race whose men were androgynes" (S. D. ii., 156).

"* * * Durgâ Kalî, who is only the black side of Lakshmi (venus), the white side of S'akti—* * *" (S. D. ii., 612).

BULL.

"* * * Bull, Eagle, Lion, and Angel—in reality the Cherub, or Seraph, the fiery winged serpent—is as much Pagan as that of the Egyptians or the Chaldeans. These four animals are, in reality, the symbols of the Four Elements and of the four lower principles in man" (S. D. i., 388).

"The bull Nandi, the Vâhan of S'iva and the most sacred emblem of this God, is reproduced in the Egyptian Apis, and in the bull created by Ormazd and killed by Ahriman. The religion of Zoroaster, all based upon the 'Secret Doctrine,' is found held by the people of Eriten; it was the religion of the Persians when they conquered the Assyrians. From thence it is easy to trace the introduction of this emblem of Life represented by the Bull, in every religious system" (I. U. ii., 235-236).

"* * * (The Bull of S'iva, and the Cow, representing several Saktis or Goddesses" (S. D. i., 419).

"The sacred bull Nandi was brought from Bhârat to S'ankha to meet Rishabha [Taurus] every Kalpa. But when those of the White Island [who descended originally from Sveta-dvîpa], who had mixed with the Daityas [Giants] of the land of iniquity, had become black with sin, then Nandi remained forever in the White Island [or Sveta-dvîpa] . . . Those of the Fourth World [Race] lost AUM" (S. D. ii., 426). "The Cow was in every country the symbol of the passive generative power of Nature, Isis, Vâch, Venus, the mother of the prolific God of Love, Cupid, but at the same time, that of the Logos whose symbol, with the Egyptians, and the Indians, became the Bull, as testified to by the Apis and the Hindu Bulls in the most ancient temples. In esoteric philosophy the Cow is the symbol of Creative Nature, and the Bull (her calf) 'the Spirit which vivifies her, or the 'Holy Spirit,' as Dr. Kenealy shows. Hence the symbol of the horns. These were sacred also with the Jews, who placed on the altar, horns of Shittim wood, by seizing which, a criminal ensured his safety" (S. D. ii., 436).

LINGAM AND YONI.

"We need hardly remind the student that the 'Linga,' the emblem sacred to S'iva and whose temples are modelled after this form, is identical in shape, meaning, and purpose with the 'pillars' set up by the several patriarchs to mark their adoration of the Lord God" (I. U. ii., 235.) "The Mahadeo of Elephanta, the round tower of Bhagalpore, the Minarets, of Islam—either rounded or pointed—are the originals of the Campanite column of San Marco, at Venice, of Rochester Cathedral, and of the modern Duomo of Milan. All of these steeples, turrets, domes, and Christian Temples, are the reproductions of the primitive idea of the lithos, the upright phallus" (I. U. ii., 5).

"Jod in the Kabalah has for symbol the hand, the forefinger and the Lingam, while numerically it is the perfect one; but it is also the number 10, male and female, when divided" (S. D. ii., 133).

"With the ancient A'ryans the hidden meaning was grandiose, sublime, and poetical, however much the external appearance of their symbol may now militate against the claim. The ceremony of passing through the Holy of Holies, now symbolized by the Cow, but in the beginning through the temple Hiranyagarbha, the Radiant Egg, in itself a symbol of Universal, abstract Nature, meant spiritual conception and birth, or rather the re-birth of the individual and his regeneration; the stooping man at the entrance of the Sanctum Sanctorum, ready to pass through the Matrix of Mother Nature, or the physical creature ready to re-become the original Spiritual Being, pre-natal Man" (S.D. ii., 492). "For as said, S'iva worship, with its Lingam and Yoni, stands too high philosophically, its modern degeneration notwithstanding, to be called a simple phallic worship" (S. D. ii., 622).

N. M. DESAI.

(To be concluded.)

THE DATE OF THE MAHA'BHA'RATA WAR.

IT is not possible in the course of a short article to reply in much detail to the criticisms of P. T. N., who in the September number of this magazine has done me the honour of noticing an article on the date of the Mahābhārata War, which I contributed last year to the *Indian Review*. I take it that he has also read through the other two articles published in the same Review on the beginning of the Kaliyuga and on the Four Yugas, the three papers now forming a book recently published by me under the title, "The Chronology of Ancient India." I deeply regret that he passes by with sweeping remarks some conclusions which I arrived at after more than half a dozen years of anxious thought and honest en-

* G. A. Natesan & Co., Publishers, Madras. Price, Re. 1-4.

quiry. If my critics would only put on the spectacles of scientific criticism and attach less importance to the exaggerated statements of comparatively recent works, they too might be led very nearly to the same results. What I attempt in my humble publication is to deduce a few important chronological particulars from a great mass of conflicting materials. Having first established that the great war of Mahābhārata did actually take place, I show that even according to the Puranas, the date for the beginning of the Kaliyuga could not be 3102 B.C. Inasmuch as Chandragupta Maurya, whose date has been incontrovertibly fixed at 315 B.C., is stated by the Puranas to have begun to reign 1115 years after the Great War, the date for the War according to these Puranas would be about 1430 B.C. Next, it is shown that even this latter date is not exactly correct, but conflicts with some important testimony.

The First argument adduced is based on the "Vedānga Jyōtisha," the oldest astronomical work to be found in India, from which it is proved that the Kaliyuga began when the Winter Solstice occurred with the sun in the beginning of the Fourth *pāda* of Bharani Nakshatra, and not in the next *pāda* as has hitherto been wrongly supposed. This gives us about 1176 B.C. for the beginning of the Kali era, a result which is confirmed by the Second argument based on the date of Gargācharya. The statements of Arrian, Pliny and other ancient Western Writers are then examined, with the result that they corroborate the previous conclusion. The Fourth argument deals with the history of the *Kollam A'ndu*, which began in the very same year, 1176 B.C., and which is even now the current era of Malabar. After showing that the great war took place about sixteen years before the commencement of the Kaliyuga, or about 1193 B.C., I proceed to point out the old tradition recorded in the "Rājatarangini," the only Indian work that can pass for history, to the effect that the war took place 1268 years before the time of Kanishka's successor, or about (1268—78 =) 1190 B.C. Next, it is pointed out that the great astronomer, A'ryabhatta (born, 476 A.D.), states that the Saptarshis (the constellation Ursa Major) were, in the year 1192 B.C., in the Magha Nakshatra, in which very Nakshatra the Puranas declare the Saptarshis to have been at the time of the Mahābhārata War. Besides, the Puranas give us lists of Kings who reigned from the time of the war to that of Chandragupta, to every one of whose reign if we allot on an average 22 years, the number being the result of taking the average duration of each reign in England, France, Germany, Russia and Japan, we get the same date for the great war. The Brihaspati Cycle of 60 years must originally have been made to begin with some well-known epoch, either with that of the war or with that of the beginning of the Kaliyuga. The date 3102 B.C., which since the Sixth Century A.D. has been usually given for the beginning of the Kaliyuga, but never before, as will be clearly shown in my forthcoming article on the Epochs and Cycle

of India, does not correspond with the first year of the Brihaspati Cycle ; while, on the other hand, we actually find that the year 1194 B.C. was the year Prabhava of the Cycle. Another argument based on a verse of the Mahābhārata interpreted according to its great commentator, Nilakantha, yields us the result that the war took place 17 years before the beginning of the Kali or in 1194 B.C. Thus all these various lines of discussion lead but to one conclusion, that the war took place in 1194 B.C. It is to be noted that not one of these arguments have been, nor in my humble opinion can with reason be, questioned by my critic.

But there is one other important argument to which objection is taken by P. T. N. This is based on a verse of Garga quoted in Varāhamihira's Brihatsamhita, namely :

आसन्मघासुमुनयश्चासति पृथ्वी युधिष्ठिरेनृपते ।

वद्विकपश्चाद्वियुतश्चकालस्तस्यराज्ञश्च ॥

If only my critic had examined the other arguments and had looked at this particular one in a spirit of fair-minded criticism, I am certain that he too, like Mr. G. R. S. Mead in the *Theosophical Review*, would have allowed the honesty of my humble endeavours. Now, the verse in question states that at the time of Yudhishtira, the Saptarshis were in the Magha Nakshatra. In the next verse we are informed that these move at the rate of one Nakshatra in every one hundred years. Garga, the author of the *S'loka* in question, whose date is fixed, after a full discussion in the first chapter of my book, at about 165 B.C., desired evidently to fix the epoch of Yudhishtira by reference to a known era then in current use. What could have been the current era of his time ? Not the Sālivāhana Sakābda which began in 78 A.D., or about 243 years later; nor could it have been the era now known as Vikrama Samvat which too began about (165-57) 108 years later than his time. The only other era besides that of Yudhishtira which was then in common use, was the era of Nirvāna, "which," says Fergusson, "as far as I can see was the only one that had existed previously in India." Since the reign of Asōka the Great, who reigned in the middle of the Third Century B.C., Buddhism had assumed an Imperial importance, so much so that it spread far and wide in India and also in distant lands and had become a State-aided religion. The era of the Nirvāna of Buddha became the era in current use throughout the dominions of the Emperor of Magadha who then was the Sovereign Suzerain of Hindustan. The state era became the best known era among the people even as the era of our present rulers is the one most widely known now in India. Even as we now commonly adopt the era of Christ and explain, for instance, that the Vikrama Samvat began in the year 57 before Christ, so also in the days of Garga the era of

Buddha was used, as Garga has done, to show how many years before the Nirvāna, the era of Yudhishtira commenced.

Let us then consider if, etymologically considered, the word *Sakakāla* in the verse refers to the era of Nirvāna. It is well known that Gautama was known variously as Sākya, Sākya Muni and Sākya Simha. Just as the followers of Sākya were known as Sākya-putriya Sramanas, so also his era should have been known by the name of Sākya-kāla. What I suggested in my article was that the word *Sakakāla* in the last *pāda*, which is short by one *mātra*, might have been a mistake for *Sākya-kāla*, which makes the verse perfect and also explicitly connects the era with Gautama Buddha. It is true, as my critic says, that the last letter of every *pāda* in the *A'rya* metre, though by itself short, is sometimes taken for a long one. But it will be seen that this is a course only optionally (विकल्पेन) allowed. If my critic takes his stand on the other definition given for the *A'rya* metre in the Chandōmanjarī and Vṛttaratnākara, he will find that the यतिनियम given therein is ignored by the *s'loka* in question. But I knew that my correction of *Sakakāla* into *Sākya-kāla* would in some places be objected to and hence I qualified the suggested interpretation by saying that "even without the aid of such a correction *Sakakāla* may be considered to be a corruption of *Sākya-kāla*." My point has always been that Garga could only have referred to Buddha's Nirvānakāla and not to the Sālivāhana or Vikrama eras, both of which began much later. It does not matter whether *Sakakāla* is actually a misquotation for *Sākya-kāla*, or whether it is only a corruption of the latter, or again whether it merely signifies *Sākya-kāla* and nothing else. This last interpretation is probably the one which will commend itself to even the most exacting critic. For, as has already been said, Gautama was known variously as the Sākya prince, Sākya Simha (the Sākya lion), Sākya Muni (the Sākya sage). As shown in my article, there lived a little to the east of the Kosala kingdom, on the opposite banks of the small stream Rōhini, two kindred clans, the Sākya and the Koliyans, the former of whom had their capital at Kapilavastu, the birth place of Gautama Buddha. He was known as Sākya because he was a prince of the race of that name. But the word Sākya is itself a derivative from the word *Saka*. Gurubālāprabhōdhika, that excellent commentary on Amara's Lexicon, says that Sākya are so called because they were born in the country of *Saka*, the letter 'Y' (यत्प्रत्यय) in Sākya denoting the place of origin. The late lamented Professor V. S. Apte also derives Sākya from *Saka* in his Sanskrit-English Dictionary. It is therefore clear that those that belong to the race of *Saka* or live in the *Saka* country are, according to the principles of Sanskrit Grammar, known as Sākya. Moreover, the rule स्वार्थेयत् is the authority for my contention that the words *Saka* and *Sākya* mean one and the same thing. In this way,

Gautama might well have been known as a *S'aka* or a *S'ākya*, both words meaning the same, namely, one of the Saka race. Thus the word *S'akakāla* in the *s'loka* would mean only the Kāla or era of the Saka prince Gautama. It may also be noted that a different clan, known by the same name of *S'aka*, invaded the northernmost parts of India about the time of Garga and were among the earliest converts to Buddhism, whose era they would naturally have adopted. The era might thereby also have come to be known as the *S'akakāla* in much the same way as the Christian era is known among the Indian masses as the English era. For all the reasons above set forth, it cannot for one moment be doubted that Garga referred only to the era of Buddha's Nirvana.

We shall then examine the words *षड्विंशत्यब्दः* which are intended by Garga to denote the number of years which intervened between Yudhishtira's coronation and Buddha's Nirvāna. In the first place I am certain that no Pandit would say that the interpretation I have put upon it is incorrect. It must be conceded on all hands that it is at all events one of the meanings which can be given to the words in question. The interpretation is to this effect: *षड्विंशत्यब्दः* षड्विंशत्यब्दः तयोस्समाहारः षड्विंशत्यब्दः (according to Panini's rules, षष्ठीशेषे.) *षड्विंशत्यब्दः* (which means twenty-six times twenty-five or 650.) We find a parallel passage in the classic Naishadha, where the words *नवद्वयद्वीप* in the sixth verse of the first chapter are interpreted by the great commentator Mallinātha in a similar manner, namely, *नवानां द्वयं लक्षणया नवकद्वयं*. As according to the long unbroken tradition obtaining among the Buddhists of India, Burma, Siam and Ceylon, Buddha's Nirvāna is said to have taken place in 544-3 B.C., Garga might have thought that the war took place 650 years before that date, or in the year 1194-3 B.C.

"If it be asked why such a round-about method of expression has been adopted to denote the simple number of 650 years, it may be urged in reply that Garga professedly computed here by the Saptarshi cycle which denoted the lapse of every one hundred years by a new Nakshatra, and gave twenty-five years for each Nakshatra-pāda, into four of which a Nakshatra was then, as we have already seen, usually divided. If the Rishis had moved $6\frac{1}{4}$ Nakshatras from the time of the coronation of Yudhishtira to the Nirvāna of Buddha, that would be more appropriately expressed as the movement of the Rishis through twenty-six *pādās* and the period denoted thereby would be put down as twenty-six times twenty-five years."

Further, that this is the only proper interpretation is also borne out by one other remarkable circumstance. I have already stated that Aryabhata explicitly states "that the line of the Saptarshis intersected the middle of Magha Nakshatra" in 1192 B.C. a fact

ment which exactly corresponds with the inference we have deduced from Garga's *S'loka*, to the effect that the Saptarshis were in Magha in 1194-3 B.C.

There is still another reason in favour of my interpretation. I have shown in detail in my book, and in a short compass in the beginning of this article, that there are about eight or nine other independent reasons for assigning that date for the War. If by interpreting Garga's *S'loka* in a reasonable manner, we are led to a like result, there cannot be much doubt about its being the only interpretation. If on the other hand we are to understand, as my critic apparently wants us to do, the *S'ālivāhana S'akabda* by the term *S'akakāla*, we are landed in the absurdity of making Garga refer to an era which was instituted more than two hundred years after his date. Or again, if we are to take the term *षड्विंशत्यब्दः*, to mean 2526, then also the conclusion becomes equally absurd; for Yudhishtira is then made to begin his reign in (2526-78 or) 2448 B.C., an epoch which corresponds neither with the date 1430 B.C. assigned by the Puranas for the War, nor with the date 3102 B.C. that the Hindu astronomers since the time of Aryabhata have been giving for it. After all, it is as well to bear in mind that a nation's greatness is not to be judged by its antiquity alone, even as regards which there is not here much in dispute. The year 1194 B.C. for the War is itself sufficiently early and refers to a time when the Greeks and Romans had not as yet risen in the scale of nations, and Teutonic and Keltic tribes were obscure nomads totally unknown to history. At all events it is not true patriotism to question the results of sound historical criticism if they happen to militate against certain long-cherished, but ill-founded, opinions.

I thank my critic for the opportunity he has afforded me of explaining the subject of this article at some length in the pages of *The Theosophist*.

V. GOPALA Aiyer.

WHY SHOULD A VEDĀNTIN JOIN THE T. S.

THIS was a question put by a Vedāntin to one of our brothers who brought it before the Adyar Lodge meeting for discussion, and the President of the Lodge having asked me to write my views on the subject, I proceed to do so, in the hope that I may thereby succeed in rousing some of my brothers at least to a sense of duty. Vedānta is the philosophy of the Upanishads and a Vedāntin is a student of it. Rāmachandra, the ideal king and the ideal Vedāntin, has, in the Muktikopanishad, decided that out of 1180 Upanishads representing so many branches of the eternal Vedas, 108 Upanishads that are therein enumerated by him are the most essential ones which contain the complete theory and practice of the science of Self. By reading any one of them at random and without a proper

guide, the reader may not find anything valuable to him. But on reading them in a systematic way with the help of competent teachers or their works, they will be found invaluable to the student of spiritual science.

Dakshināmūrti's disquisitions on all these Upanishads are recorded by Vasishtha in the Tattvasārāyana, that invaluable work, which contains the cream of occult philosophy though not yet well known to spiritual students. There it is said, in the preface to the Dakshināmūrti-Vritti on the Brahma Sūtras, that Vyāsa wrote the philosophy of the first 10 Upanishads under the orders of Mahādeva—the Divine Teacher—and that none of the numerous commentators has succeeded in bringing out the real meanings of the Sūtras, and that he would, therefore, give the real meanings in his Vritti. The names of some old commentators are mentioned there and their general defects pointed out. There we do not find the names of any one of the modern commentators. The modern Vedāntins are perfectly in the dark as regards the ancient Aṛsha disquisitions on the 108 Upanishads, that are found in the Tattvasārāyana and other works. No system followed by the modern Vedāntin is, at any rate, older than 1,000 and odd years. India, the land of Brahmvādins and Brahmvādinis, was never without a complete and systematic spiritual science, both theoretical and practical. Sankara and other modern theologians have done as much as could be done to the people of the times in which they flourished. Let the Hindu Theosophist patiently read and digest the whole of the Tattvasārāyana with an unbiased and devoted mind, and he will then find that these statements are amply verified. He will also find that the Brahma Sūtras of Vyāsachārya which are commented upon by different persons in different ways are, after all, only the theory of the science of Self, and that further elaborations with their practical side should be sought for elsewhere. Vyāsachārya has written it in the *Bālāpāthakrama*, like a primer intended for students who are beginners. Unless the student reads and understands the whole philosophy of the 108 Upanishads as a connected whole, he will be a student of the lowest class forever. He can never hope to understand the practical side. Theosophy has thrown the challenge to the Vedāntins, and it is high time for them to come out of their sectarian retreats, to help themselves first, and then to help others, after casting off their preconceived notions and sectarian prejudices. The Hindu Theosophists themselves should first do so before they can expect the Vedāntins who have not yet come within the good influence of Theosophy to do anything of the kind.

The followers of the different systems of Vedānta, who have got only portions of the eternal Truth, should, in my opinion, join the T. S. for the sake of realising the entire Truth, of which the clearest hints are to be found in the "Secret Doctrine" and other valuable works.

The more important systems of the Vedānta, that are now well known and that have numerous followers in India and elsewhere, are the Dvaita of Anandatīrthachārya, the (Vaishnava) Viśiṣṭādvaita of Rāmānujachārya, the (Śaiva) Viśiṣṭādvaita of Śrīkanthachārya, and the Advaita of Sankarachārya ; but the most important system of Vedānta, which is eclectic in its character, which is the least known and the most valuable one to the real students of Advaita, which is entirely based upon the Tattvasārāyana, and which has only a few followers, is the Anubhavādvaita of Appayadīkshītachārya.

We can find on comparative study that each of the first mentioned four has got only one phase of the truth, whether it be external or internal, but never the entire Truth. To make this statement clear, I shall first state, as briefly as possible, the doctrines of the first four systems, and then in my summing up I shall touch upon a few points concerning the last one which, to my mind, seems to contain the partial truths of all the existing systems, and also a little more that cannot be found in any one of them alone. This eclectic system known by the name of Anubhavādvaita seems to me to be more theosophical than any other, and a Vedāntin can understand it better by becoming a devoted student of Theosophy, which is highly scientific and eclectic in its character.

All these systems of Vedānta have existed from time immemorial, and have been taught and re-taught age after age when they were obscured. The doctrines of all these systems lie scattered throughout the 108 Upanishads and other Hindu Scriptures. When a system is obscured, a competent teacher appears on the stage, picks up the various authorities on which it is based, arranges them in their proper order, and thus restores that system to its original state, so that it may be useful to those persons whose minds can comprehend only so much of the truth. When a few people comprehend that portion of the truth, they first admire it, and then with a righteous desire to share it with others begin to propagate it. In doing so they meet with opposition from those who have known a little more than that partial truth. Then will step in dogmatism on both sides, and quarrels and uncharitable criticisms will be the natural result. Thus the followers of the different systems of Vedānta have been fighting each other, over their partial truths, for so many centuries past.

One who is no party to the quarrel and who knows how much of the truth is possessed by each system and who is free from dogmatism, such a one alone can reconcile the parties to all these systems. Such a reconciliation is necessary in the interests of all, for their learning the other portions of the truth. Theosophy will at least teach them toleration and modesty and encourage comparative study, if they think in their present haughty state that it cannot teach them anything else. If Theosophy can do this, then

why should not Vedântins embrace it, settle their internal differences, and set their minds on learning more from each other. I do believe that Theosophy can teach them more than the outsider thinks it can, as it is guided by modern science and the ancient wisdom of all ages. As Theosophy is said to be the synthesis of all systems and the common platform for all followers to stand upon, it must be able to effect the reconciliation, provided Theosophists themselves do not take sides and become dogmatic. Vedântins would surely refuse to accept the arbitration and verdict of Theosophy if it cannot adduce direct evidence from their own texts—the 108 Upanishads. This is a herculean task for Theosophy, and it cannot do so if it does not go back to older authorities that have existed prior to the time of Sankara or Buddha. No authority should be rejected as minor, or major, and none should be put down as more ancient or more modern, on the strength of the conclusions of the orientalists who work on different lines, regardless of spiritual truths. I am convinced of the fact that all the 108 Upanishads are equally important authorities to appeal to, for this purpose. I don't believe for a moment, in the correctness of the statement that the first ten Upanishads alone are important—perhaps it may be so on philological and other grounds—and that the rest are only minor Upanishads. They are certainly *not minor Upanishads* to the modest spiritual student. No true Theosophist should believe this statement if he has eyes to see and if he wants to make spiritual progress and to help others to grasp more and more of the central Truth. Has not our H. P. B. proved beyond a shadow of doubt that the Purânas are not that kind of useless stuff which Swami Dayânanda Sarasvati thought them to be. The same is true of the so-called minor Upanishads. What Mme. Blavatsky has done for the Puranas, Appayadikshitâchârya has done for the minor Upanishads.

I shall now place before you an abstract of each of the four systems of Vedânta and assure you that my statements are based on reliable authorities. I shall first take up the Dvaita system for your consideration.

THE DVAITA OF MADHVA'CHÂRYA.

1. DVAITINS or dualists recognise but one God. They say God is multiform, because he incarnated himself often for the purpose of creating, preserving, and dissolving the universe, and for other purposes. They hold that there is no difference between God and his incarnations.* 31

2. The innumerable Gods whom they recognise are minor deities, or energies of God, designed to perform certain functions in the universe, under the general supervision of God. 32

* These and the following numbers refer to the questions in the English Dvaita Catechism published in 1886, under the auspices of the President of the T. S., from the answers to which, I have taken extracts.

3. The principal Goddess is Lakshmi. She is the energy of Prakriti. There are other minor female deities who are the consorts, so to speak, of male deities above referred to. 34

4. What is meant by saying that God is devoid of qualities is that he has not those qualities of Prakriti to which mankind is subject—material limitations and imperfections. 35

5. He assumes any form he chooses and is not confined to any one form. 36

6. The word creation is a misnomer. God did not create anything, that is, He did not bring into existence anything that was not already existing. God evolved the whole universe, including man, out of the existing materials. They do not believe that something can come or be made out of nothing. 37

7. They hold that Jada (matter) or Jiva (individual soul) and some others are co-eternal with Paramâtman (Supreme Soul), but that they are subordinate to Paramâtman in every respect. 38

8. The Jada-prakriti, which furnished the matter, is the material cause and the God who in the form of Purusha entered Jada-prakriti, as it were, and agitated it, thereby giving rise to various forms of visible creation, is the instrumental or efficient cause. But as Jada-prakriti is incapable of evolving the universe without the help of the agitating principle, God, the latter is recognised as the Supreme Cause of the universe. 39

9. Jada-matter is inactive, it derives its energy from Lakshmi called Prakriti. This Goddess is different from God. Like God she is infinite in time and space, for she is always and everywhere with God. In respect of attributes she is finite as compared with God, but infinite when compared with others. Jada too is eternal, and being material in its substance, it constitutes the *material* cause (upâdâna) of the universe, as clay is the (material) cause of the pot. As such it forms the body of Jiva (individual soul), and of everything else, and when so used in material cause, it becomes invested with the three qualities, *viz.*, Sattva, Rajas, and Tamas. 40

10. Jiva is not material. It is eternal and different from God, but is subordinate to God. Jiva is manifold. The Jiva in one individual is different from that residing in another. When Jiva is encased in the body composed of Jada, it (the Jiva) partakes of the three qualities above-mentioned. Hence Jivas are three-fold. 41

11. They are :—

1. Mukta-yogya, *i.e.*, those that enjoy permanent bliss.
2. Tamoyogya—those that suffer permanent misery.
3. Nitya Samsârin, those that partake of bliss and misery.

These three classes of Jivas are distinct from one another. 42

12. Dvaitins recognise the five-fold difference, *viz.* :—

1. God is different from everything else.
2. Jada is different from God and Jiva.
3. Jiva is different from God and Jada.
4. Jada's particles or the innumerable particles of matter are different from one another.

5. The innumerable Jivas are also different from one another. 43

13. God and his attributes are real ; Jiva is real ; Jada and the uni-

verse are real; the difference between God, Jīva and Jada, and those between the different Jīvas and different particles of matter are all real.⁵¹

14. All gross bodies perish, while what is real is the Sūkshma portions, namely, the subtle elements which are uncreated and indestructible. The universe is in this sense real.⁵²

15. The bodies in which the Jīvas reside are unreal, but the Jīva itself is real.⁵³

16. God is inseparably united with everything else, but is not the same with everything else.⁵⁴

17. The S'āstras which profess to teach non-duality do not mean ONE absolutely, but *two in one*. If you clearly analyze the examples given in the books—such as, tree and sap, man and energy, water and salt, and so on, you will clearly see that there is no absolute unity in respect of the relation of God to Jīva. It is in this sense that the S'āstras proclaim non-duality.⁵⁷

18. The Scriptural text, "That art Thou," refers to the similarity of cognition between God and Jīva,—and not to unity. The word *that* denotes what is eternally unknowable; and the word *Thou* denotes the knowable entity. These cannot possibly be one and the same. Further when the whole hymn in which the said expression occurs is grammatically analysed it will be seen that it admits of a division, and the expression stands thus: *Atat-tvam-asi* (That thou art not); meaning thereby that *Tat* (God) alone is supreme, possessing independence, and *thou* (the Jīva) art not That.⁵⁸

19. The ultimate end of Jīva is *Moksha* alias *Mukti*, the escape from the material bonds, and the attainment of God. While every worldly merit, wealth and enjoyment is transitory, the *Mukti* alone is eternal.⁵⁹

20. The essentials of *Mukti* are three; namely:—(1) *Karmakshaya*; (2) *Utkrānti*; and (3) *Archirādi mārga*. When all these are passed the Jīva attains the fourth condition, which is called *Bhoga*.⁶⁰

21. *Karmakshaya* means the absorption of Karma. Karma includes actions—mental, verbal or corporeal; and the fruits of such action. Owing to the envelopment of the individual soul in a material body, the latter becomes invested with the qualities of Prakriti, such as good, evil and mixed; and man is consequently led to perform various functions and incurs Karma. Whatever he enjoys or suffers from is the result of this Karma; and this is also the cause of his repeated births and transmigrations in this world, and in other worlds known by different names. The first essential condition of *Mukti* is the entire absolution of the soul from the trammels of Karma; thereby avoiding birth, death and rebirth.⁶¹

22. *Utkrānti*. After being freed from the effects of Karma, the Soul passes out of the body through the pure and bright passage called the *Sushumna*. This entrance of the Soul in *Sushumna* is *Utkrānti-laya*.⁶²

23. *Archirādi Mārga* means the Path of Archi (or Agni), and others. On entering the *Sushumna* artery, the soul proceeds to the *Brahmarandhrā* (a spot in the crown of the head), and then departs to the region of Agni (Fire God) and other regions, gradually, till it reaches the final Goal.⁶³

24. *Bhoga* means the Eternal Bliss which the soul attains after passing through the various regions, as above explained.⁶⁴

25. In order to attain to the final and blissful condition, one should qualify himself to be able to pass along the various regions and paths mentioned. To be able to do this, he must practise concentration of mind, *Yoga*, by means of which he can escape from the body, through the sacred *Sushumna*. And this can only be achieved by one who fulfils the first condition, i.e., *Karmakshaya*.⁶⁵

26. The means of effecting one's escape from the bonds of Karma, in fact, the means of attaining *Moksha* ultimately, are *Bhakti* towards Vishnu, and *Prasāda* of Vishnu. *Bhakti* means zeal, the unqualified devotion to God; and the knowledge of God's supremacy is essential to this zeal. By this means one can successfully seek *Prasāda* which means the Divine Grace. When there is *Bhakti*, there necessarily is *Prasāda*; so that, all that one has to do is to show *Bhakti* to God.⁶⁶

27. One should show *Bhakti* to God by shunning nine Cardinal vices (*dvesha*) and adopting nine Cardinal virtues (*bhakti*).

The nine vices are:—(1) That God and Jīva are identical; (2) that God is void of attributes; (3) that God's attributes are imperfect; (4) that there are others like God; (5) that there are others superior to God; (6) that God is different from his incarnations; (7) that the Avatārs are not Divine incarnations, but are men; these, together with the abuse of God's *Bhaktas* (devotees), and the denial of God's supremacy, constitute the nine-fold vices. To hold and adopt views contrary to the aforesaid nine vices, is nine-fold virtue.⁶⁷⁻⁶⁹

28. The practical modes by which one can avoid the aforesaid *dvesha* and adopt the *bhakti* are three,—*Aukana*, *Nāmakarana*, and *Bhajana*.⁷⁰

29. *Aukana* means marking; that is marking the body with the weapons of God, *Nārāyana*, which means the visible symbols of God's energy. This helps one to keep his thoughts fixed upon religion.

Nāmakarana means naming—giving to sons and others such names as indicate the attributes and incarnations of God, so as to remind us of the same constantly.

Bhajana means the worship of God, by placing complete reliance upon God, and treating all God's creatures with justice and mercy. The duties connected with *Bhajana* are: (1) Veracity; (2) Benevolence; (3) Kindliness; (4) Sacred study; (5) Charity; (6) Defence of the weak; (7) Protection of all; (8) Clemency; (9) Contentment and absence of earthly longings; and (10) Faith to the last. These ten-fold duties constitute the moral code of the *Mādhwas*; and worship means the dedication of each one of these duties as it is realised, in thought, word and deed, to God.⁷³

30. When one succeeds in following the above-mentioned means and ways, what will happen is this: The soul will be able to throw off its bodily vestures or *kos'as* one after another. Of the five *kos'as* the first constitutes the gross body; the others form the subtle and causal bodies. When the soul becomes dissociated with these bodies, one by one, it attains *Moksha*.⁷⁴

31. Although the soul will then have no body in a gross or material sense, yet it must have some other kind of body, at all events; for how can the soul be blissful in *Moksha*, unless it has a body. When all the

aforesaid bodies are thrown off the soul becomes invested with the most ethereal body (Chinmātra deha), with which it enters the supreme soul, and enjoys eternal felicity.⁷⁵

32. All souls do not attain felicity in equal degree. They attain bliss according to their respective merits. There are four conditions in *Moksha*, (1) *Sārūpya*, similarity of Divine form; (2) *Sālokyā*, visible Divine presence; (3) *Sāmīpya*, Divine proximity; and (4) *Sāyujya*, Divine Union. Each one of these conditions is higher than the other in due order, and the soul attains such as his deserts and also his original nature, as explained in No. 11 (about *Jivatīvidha*) may entitle him to.

33. By union (*Sāyujya*), it is not meant that Jiva becomes one with God, and is thus obliterated; for an identification of Jiva with God is impossible. When the individual soul attains the highest stage of perfection, it enters the universal soul and remains there as a separate conscious entity, free from future birth and death, and in the enjoyment of unalloyed bliss. This is *Mukti*, and this is the final goal of man.⁷⁷

THE VIS'ISHTA'DVAITA OF RA'MA'NUJA'CHA'RYA.

1. The followers of Rāmānuja hold that Parabrahman is the only one Truth and Reality.*⁶³

2. It is said to be Eternal, Infinite, Omniscient, Omnipresent, Omnipotent, etc. It is the material cause, instrumental cause and the auxiliary cause of the universe.⁶⁴

3. In the Vedas It is called Sat, Ātma, Brahman, I'sa, I's'vara, Vishnu, Nārāyana. In other sacred books it is called Purushottama, Vishnu, Vāsudeva, etc.⁶⁵

4. It exists in inseparable union with Chit (Ātma) and Achit (Anātma), two other realities. It is knowable only in that condition, but it is not material. It is different from Chit and Achit, and is of an intellectual nature.⁶⁶

5. The only independent reality is Parabrahman. The other two, Chit and Achit, are dependent on it. These three do not exist separately but, like substance and quality, in inseparable union with one another. Brahman is compared to substance, and Chit and Achit to quality as color, dimension, etc., are qualities of paper, for instance.⁶⁷

6. Chit and Achit are declared to be the body of Brahman which is S'ariri.⁶⁸

7. The term Vis'ishtādvaita or qualified monism, means the non-duality or one reality—Parabrahman—which is inseparably united with Chit and Achit as its attributes.⁷¹

8. The term Nirguna does not denote that Brahman has no attributes whatever, for every reality must have attributes. It means that Brahman is devoid of those qualities of Prakriti to which mankind is subject, such as bad qualities—material limitations and imperfections.⁷³

9. Brahman is said to be nameless, because It has no particular name. It is signified by all names either directly or indirectly. Agni,

* This and the following numbers refer to the questions in the Vis'ishtādvaita Catechism (English) published at Adyar by the T.S. in 1887, from the answers to which questions these extracts are taken.

Indra, and other names signify It, sometimes directly, and sometimes indirectly. Nārāyana, Vishnu, and Vāsudeva signify It directly.⁷⁵

10. It is shapeless, formless, and colourless, because It is Omnipresent, all-pervading and Infinite, but It can take upon Itself, by Its own will, any form or body (which is finite) "of the colour of the sun."⁷⁶

11. Such a body is not produced by Karma.⁷⁷

12. It is not composed of ordinary matter. It is composed of Suddha sattva, a peculiar intellectual substance.⁷⁸

13. The contemplation of an impersonal deity being impossible, this body is taken by I's'vara to facilitate the contemplation of yogins.⁷

14. Achit is three-fold—Time, Nature (Mūlaprakriti) and Suddha-sattva (intellectual substance).⁸⁰

15. Before evolution set in, Nature (Prakriti) was without form and unknowable. It may, however, be said to have been atomic. Its attributes were in a latent condition.⁸¹

16. Suddhasattva is not subject to the qualities of matter from which it is different. Out of this Suddhasattva are formed the Vaikuntha (the heaven of Vishnu) and the bodies of I's'vara, and of muktas when, of their own free will, they take bodies upon themselves. It is intellectual in nature, but yet not being Ego, it is included in Achit.⁸²

17. Chit is Jīvātma, and is not material. It is eternal, not produced by anything else, and different from Achit and I's'vara. The Jīvātma in each individual is different from that in another.

18. It is pure, blissful, atomic, intellectual, immutable, the centre of intellect, the Ego (subject to Karma till it attains Moksha), and subordinate to Parabrahman. Until it attains Moksha it cannot exist without Prakriti.

19. Every particle of Prakriti contains Jiva, and is the body of that Jiva which it contains. Every Jiva has the supreme spirit as antaryāmin (or inner ruler). Parabrahman pervades every Jiva as well as every particle of matter.⁸³

20. Jivas are of three classes, viz. :—

(1) Nitya Jivas, such as Ananta, Garuda, Vishvaksena, etc., who enjoy supreme bliss and who are never subject to matter or Karma. They are Omniscient and dwell in Vaikuntha.

(2) Mukta Jivas, who have attained Moksha (supreme bliss) and who are thus freed from all miseries and from bondage of matter and have become Omniscient.

(3) Baddha Jivas, who are subject to all Karma and to the miseries arising from connection with matter. They are Devas, human beings, animals, etc.⁸⁴

21. Though matter is the material basis of the Universe, it cannot exist without Parabrahman, being its attributes or S'arira. Matter exists in two conditions—the Sūkshma or undifferentiated, and Sthūla or differentiated. In the Sthūla condition it produces a congeries of forms called Jagat (universe). Matter in its latent condition is said to be the cause, and in its manifested condition the effect. But, whether manifested or unmanifested, the same matter is always held to be the S'arira of Parabrahman, which is its Sariri or centre.⁸⁵

22. Parabrahman is said to be the instrumental cause because by its will matter evolves the universe out of itself. Time is said to be

the auxiliary cause of the Cosmos, Parabrahman being the centre of Kāla, is also said to be the auxiliary cause.⁹⁶

23. The word creation is a misnomer. Parabrahman evolves the universe out of the already existing matter, and matter, in obedience to the will of Parabrahman, evolves the universe out of itself. This evolution is called creation. It is impossible to believe that anything can be created out of nothing. Creation is said to be of two kinds and also of three kinds.⁹⁷

24. The two kinds of creation are:—(1) General creation, and (2) special creation. The general one is the evolution of Mahat, Ahankāra, etc., in obedience to the will of Parabrahman. The special one is the evolution that results from the combination, in regular proportion, of the five elements after they have come into existence. Without such combination no individual evolution can take place, and by this evolution, aided by Karma, are produced the various bodies in the universe which bodies are of four kinds, viz. (1) Sura (Daityas, gandharvas, etc.); (2) Nara (human beings); Tiryak (animals); Sthāvara (vegetables and minerals).⁹⁸⁻¹⁰¹

25. The three kinds of creation are:—

- (1) Prākṛita; or the evolution of Mahat, Ahankāra, etc., corresponding to the general one above mentioned. It takes place once in the beginning of each Mahākalpa (the great cycle or the life-time of Brahmā).
- (2) Dainamdina; or the evolution that takes place once in the beginning of each Brahma Kalpa (a day of Brahmā). It corresponds to the special one mentioned above.
- (3) Nitya; or the evolution that takes place daily, according to the effect of Karma—such as the birth and growth of all gross bodies.¹⁰

26. Pralaya or involution is the change of the Universe from its objective into the latent state. It is of four kinds, viz.,—(1) Prākṛiti; (2) Naimithika; (3) Nitya; and (4) A'tyantika.¹⁰⁰

27. Prākṛita Pralaya is that in which the whole universe changes from its present, into a latent condition and becomes dissolved into unmanifested Nature in which last there is no conflict between its gunas called Sattva, Rajas, and Tamas, and hence no evolution can take place. This Prākṛita Pralaya takes place once at the end of each life-time of Brahmā or Mahākalpa.¹¹⁰

28. Naimittika Pralaya takes place once at the end of each Brahma kalpa or Brahma's day. In it the three lokas (solar system) change from their present condition into an elementary one—all things in them being reduced to primitive elements.¹¹¹

29. Nitya Pralaya takes place every moment, it is that change which bodies undergo when they pass into the perishable state such as death, etc.¹¹²

30. A'tyantika Pralaya is that condition in which the connection between Jīva and matter is severed. This takes place when a Jīva attains Moksha.¹¹³

31. The universe is not said to be real in any particular form; any more than a pot, a stream or any particular object. Everything that has form is subject to decay and destruction. In other words, forms are destructible but not the real substance which is their material basis. All

gross bodies perish, the only real things are the sūkshma or subtle particles which are uncreated and indestructible and in that condition unknowable. In Pralaya the three gunas, Sattva, Rajas and Tamas are inactive, and when creation takes place, they become active and the universe is again evolved. A pot may be broken and its pieces reduced to dust, but the atoms forming the dust cannot be destroyed. In this sense the universe is real.¹¹⁴

32. The act of Jīvātma in entering a body is called birth. Its abandonment of a body is called death. The Jīva dwells in a body for some time and then abandons it, entering, after a longer or shorter interval, into another body. Its change to another body is called re-birth. Birth, death, and re-birth are necessities of the body only, which is changeable but not of the Jīva which is in itself changeless.¹¹⁵

33. Though Jīvātma is immaterial, eternal and pure, it can come into connection with matter (by taking a body) and thus becomes subject to pleasure and pain through its Karma. Karma is the cause of connection of Jīvātma with matter in the shape of the Kāraṇa Śarīra (the human monad), as well as of misery and happiness. Karma is the producing cause of birth, death, re-birth and every kind of body mentioned above.¹¹⁶

34. Karma is the result of the conscious action of Jīvātma, whether good or bad. Good Karma is that which results in pleasing, and bad Karma is that which results in displeasing Jīva.¹¹⁷

35. Jīva generates Karma through its ignorance which is two-fold, viz., (1) Confounding the attributes of one thing with those of another; and (2) Confounding one thing with another. The former is called Anyathājñāna and the latter, Viparīta Jñāna.¹¹⁸⁻¹²⁰

G. KRISHNA S'A'STRI'.

(To be continued.)

THE CALL TO THE SOUL.

Wake, weary Soul, thy need is great!

Upon thee rests thine own sure fate.

Thyself must win thy place!

Shrink not from trials to be met—

They're thine to bear—and singly yet

Thou'lt meet them, face to face.

Lag not, nor linger near the brink

Of Lethe's lulling stream to drink:

O'er thy faint heart prevail!

Up! up and on, though dark the way,

Though rough the storm, and fierce the fray

Thy courage must not fail!

Thy palsied arm may feeble be,

And dimmed thine eyes, that scarce can see,

The sun-tides blistering heat

May beat in hot relentless track

Upon thy bare and aching back,
Upon thy thorn-pierced feet.

It matters not! Go on thou must
Though foeman's agonizing thrust
Assail with stinging dart.
Thy Self must wage thy warfare grim,
Thy heart-drops must his sword bedim;
None else can play thy part.

Fight on!—and glad accept each sting:
For weapon in the conflict, bring
Thy Reason and thy Will,
With Love, dear Love, for Mascot sweet,
And Truth, thine armor is complete,
And thou wilt conquer still.

Pure selflessness is thy dear gain;
By heavenly bliss, though born in pain,
Love's sacrifice is blest.
No one can live the life that's thine;
But know, dear Heart, for deeds divine
Awaits Nirvânic Rest!

EMMA B. VAN DEUSEN.

Theosophy in all Lands.

EUROPE.

LONDON, Oct. 31st, 1902.

This month we have said "Goodbye" to Mrs. Besant, who gave her final London Lecture on the 16th of the month and left for Berlin on the evening of the 18th. The usual large crowd of members gathered at the station to wish the traveller 'God-speed' and many were the expressions of hope that we should meet again in the early summer of next year.

From Berlin we hear cheering accounts of largely attended meetings and many inquirers, so we hope our brothers in the newly inaugurated German Section will be encouraged to go forward with the work of spreading Theosophy in Germany and be able to consolidate a strong organisation. Then from Paris we have also good news of meetings so crowded that many were unable to find room, and of great interest shown and our lecturer's time fully filled with interviews. From Paris to Geneva, and onwards to Grenoble, Marseilles, Toulon and Nice. Mrs. Besant is wending her way as these words are speeding to India. Then comes Italy and she will pick up the Indian mail train at Turin and leave Brindisi on Nov. 23rd.

We are soon to part with a well-known London worker—our Headquarters Librarian, Miss Willson—who goes, as so many have gone, to

work in India—to make, we hope, another link in the chain which knits the two races together. Miss Willson has been associated with the Library for very many years and is personally known to the great majority of European members. We hope she will make as many friends in the land to which she is so shortly going.

Mrs. Besant's published lecture on Theosophy and Imperialism, of which I think I wrote something last month, is attracting favourable notice from the Press—indeed there are surely few who would quarrel with the sentiments therein, so eloquently expressed; the difficulties begin when people are asked to put these sentiments to the test of practical life and work. It is interesting to note that the Romanes Lecturer for this year (James Bryce D. C. L.) takes as his subject the relationship between different races of mankind and gives voice to many sentiments which are in harmony with theosophic lines of thought. For instance he points out that an immense change is passing over the globe in the direction of the assimilation of its peoples. He thinks that where as in past ages, there was a process of differentiation whereby dissimilarities were emphasized and impressed on the race types, now there is an opposite process at work reducing the number of types, and for the last 3,000 years this process has been going on. "Every decade," he says "sees some little race or tribe engulfed in the rising tide of the great peoples," and so he thinks languages will tend to become fewer and less of barriers between race and race. Of course this is all in harmony with Theosophical teachings as to recognition of *Unity* being the great birth mark of the new race which is in the making. Mr. Bryce recognises religion both as a separator and uniter of peoples, and when he sums up his conclusions he writes: "The races that remain, fewer in number, but nearly every one of them larger, are being brought into closer contact with one another and the lower races are being raised in the arts of life, in knowledge and in intelligence. The various races may, if friendly, help one another more than ever before, and so accelerate the progress of the world.....What can be done to mitigate antagonism and to reduce the risks of collision? A large Philosophy may do much. A deeper and more earnest faith, which should strive to carry out in practice that sense of human brotherhood which Christianity inculcates, might do still more." With this most theosophic conclusion we shall all agree.

It has recently been asserted that a doctor in America has restored the dead to life by means of a wonderful powder. A paragraph with much detail has gone the round of the press, but it need hardly be said we are still awaiting confirmation of the so-called "wonderful discovery." What is of real interest is not the paragraph but the fact that their appearance is such a curious evidence of the reaction from the Materialism of 30 years ago. What paper a quarter of a century ago would have given even the slightest publicity to anything which savoured so much of 'Occultism' and the Elixir of Life. We don't believe in Dr. Littlefield's wonderful powder but we are entertained by the comparative gullibility of the daily press.

Science Siftings draws attention to the extraordinary amount of volcanic disturbance which the earth has felt this year. What expl

nation have our astrologers to offer? Some astronomers see the result of lunar influence. Here is the paragraph:

A Year of Terror and Disaster.

"It is deserving of special notice, that during the first half of this year six continents have suffered from earthquakes, with volcanic eruptions accompanying them in five places. The following is the remarkable list: January—Nova Scotia, Croatia, Mexico, Lisbon; February—Russia, Schemachi; March—Turkey, Italy, Tchanganeria and Lucca respectively; April—Guatemala, Iceland; May—Martinique and St. Vincent (volcanic), Spain, France (South Bordeaux and the Creusot district), Alaska, (Mount Redoubt, volcanic), Croatia, Mexico, San Francisco, Florida, the Cape Peninsula and Greece; June—Italy, Russia and Chile, in Völlitri, Baku and Chaco respectively (the last two volcanic), St. Vincent, Sicily, India, Himalayas; and in July—Turkey and Salonica."

A. B. C.

Reviews.

DR. PASCAL'S LECTURES.*

Our esteemed and respected colleague, Dr. Th. Pascal, General Secretary of the French Section, T. S., has just published a compendium of the admirable lectures which he gave in Paris during the past season and which have been noticed in our magazine. Their titles are, "The Great Teachers (Prehistoric) of Humanity;" "The Great Teachers (Historic) of Humanity;" "Actual Theosophy (Some of its Teachings);" "Practical Theosophy (The Path);" "Mystical Theosophy (The Law of Sacrifice);" Appendix. With that nice distinctness which his scientific education has developed in him, Dr. Pascal expounds in a comprehensive and instructive manner the details of his several themes, and his pamphlet is a valuable acquisition to our literature. He sketches in his opening paragraph the plan of his work: "My principal object, in this series of lectures," says he, "is, to make known the real nature of Theosophy, its origin, its object, its aim; to show the shining furrow which it has left behind it across the ages, since the time of prehistoric night, and to cause to pass before your eyes the unbroken series of Teachers who have instructed the world. I shall try also to prove the complete, the unquestionable identity of teaching, of method, and of aim of the existing Theosophical Society and the great philosophical and religious schools which have preceded it." On reading his lectures one sees that he has faithfully carried out his plan.

OUTLINES OF STUDY OF THE ANCIENT WISDOM.†

As stated in the Preface, "These outlines are designed to aid Lodges of the T. S., and earnest members, to follow a systematic and

* "La Sagesse Antique A Travers Les Ages," Paris, 1902.

† Issued by a Committee appointed by the Theosophical Society in America at its eleventh Annual Convention, held in Chicago, June 27th, 1897. Price 6 annas, postage extra.

consecutive course of study, by which they may master the main principles of Theosophy." The text-book to be used is "The Ancient Wisdom." The subject-matter of the book is divided into three outlines. Outline I., covering the first six chapters, relates to 'The Constitution of Man and his Worlds and their relation to each other.' Outline II. includes 'Reincarnation and the laws of growth.' Outline III. applies to the last three chapters and deals with 'The Science of the Soul.' Each course is complete in itself and is intended to cover the subjects dealt with, although subsequent study may fill in many details. The illustrative readings guide the student to details given in other books." There are directions for the reading and study, and for "illustrative readings," and a series of questions for each chapter. The book must prove very useful to students.

AN OUTLINE OF THEOSOPHY.*

Mr. Leadbeater's little book presents, as its title indicates, a brief outline of theosophical principles, in a convenient form for handing to inquirers. It is divided into ten chapters averaging ten pages each, all being replete with interest. The Introduction is particularly valuable, also the chapters on "General Principles," "The Constitution of Man," "The Wider Outlook," and "What Theosophy does for us." The work can not fail of being widely useful, and we recommend every theosophist to buy a copy to lend to acquaintances.

W. A. E.

THEOSOPHY AND IMPERIALISM.†

A Lecture by Annie Besant.

This valuable lecture, which was delivered by Mrs. Besant in London some six months ago, is now issued in the form of a pamphlet of 30 pages. In the opening paragraph, reference is made to the importance of realizing that the permanent greatness of nations "resides not in the force that conquers but in the justice that protects, and that no Empire can be great unless that Empire be founded on brotherhood, on righteousness, on truth." After touching briefly upon the growth and decadence which characterise the history of the great World-Empires of the past, Mrs. Besant calls attention to the present condition of the British Empire, its various ties of relationship, its vast responsibilities, its tremendous possibilities, and asks, "Will Britain be mighty enough for the task which is laid before her? Will she succeed in moulding a world-wide Empire which shall be not an enslaver of the world, but a helper, a teacher, an upholder, a guide unto a nobler civilisation, and will she realise that the burden of Empire, while on one side it is a burden of glory, is on the other side a burden of responsibility, a mighty trust, an imperial duty, which God may offer to a nation of the world, but which he will not allow that nation to hold unless the trust be worthily discharged, unless the responsibilities be nobly and righteously borne?" Some of the apparent failures of the British nation to reach this high level are pointed out and some pertinent statements as to the cause of the numerous famines in India are offered. Further she says: "Gov.

London: Theosophical Publishing Society. Price, 12 annas, postage 1 anna.

† Theosophical Publishing Society, London. Price 6 annas, postage extra.

ernments exist for the sake of the people, and not for the sake of Governments. Governments exist not that some men may be highly placed and highly paid, but that the masses of the people, more ignorant than they, may be guided to a better happiness than unguided they could reach." This is sublime, as an ideal; but if offered as an actuality, it might be seriously questioned. One glorious ideal presented in the lecture, is that of "a federation so strong of peace-loving nations, that they would be able to impose peace upon the world because none should be strong enough to break it."

From her closing words to the British nation we take the following: "Let your ambition be to be known as the helper of the weak, the protector of the helpless, the one who is ready to stand between the feeble and those who desire to oppress. Let that be your pride, that you hold a shield high, under which the nations of the world may gather, sure of protection, sure of help, sure of sympathy."

W. A. E.

SERVE THE ETERNAL!*

We have just received Dr. Hübner-Schleiden's latest work—"Serve the Eternal!" This booklet of 143 pages is especially fitted to be placed in the hands of intelligent German-speaking or reading inquirers, as the author is a clear thinker and has the talent of expressing himself comprehensibly; presenting in an orderly, attractive and scholarly style a list of subjects covering the different tenets of theosophical teaching, gliding in an easy manner from one into the other, treating each in a concise and simple manner, with hardly any words to puzzle the reader who is unacquainted with theosophical terms. There is a natural dignity and elevation of thought that is quite in harmony with the topics discussed.

The reader is led along all the stages of evolution, he is shown that the eternal part in everything is the Self; that every man has to work out his own salvation, until he becomes himself a god, and that the Theosophical Society helps its members to reach this end by pointing out to them the ways and means at the disposal of every one. The author has interspersed his book with appropriate quotations from "the Voice of the Silence" and added many notes and references to other authors, ancient and modern.

This work will be very serviceable not only to those who are working on the theosophic plane, but just as much, or perhaps more, to the masses, and we wish the author the success which he so well deserves through his unselfish labours.

C. K.

MAGAZINES.

Following the Watch-Tower articles in November *Theosophical Review*, we find a scientific paper on "A Septenary Universe," by G. Dyne, in which the seven-fold order which is manifest throughout Nature, is specially illustrated by the facts of chemistry. Mr. W. A. Mayers next presents his views on the "Forgiveness of Sins," in a well-written article. Mrs. Besant, in continuation of "The Evolution

* C. A. Schwetschke and Son, Berlin.

of Consciousness," first deals with 'the development of the special mechanism of Consciousness'—the nervous system. The evolution of the 'Astral or Desire Body' is next considered and, further on, "Monadic Action." John Wentworth's vision, by Michael Wood, will well repay perusal. The historical and astronomical aspects of 'Romulus: The Man and the Myth,' are ably discussed by Walter Gorn Old. Mr. Mead's paper, "In the Talmud's Outer Court," acquaints the reader with some of the enormous difficulties that lie in the way of attaining anything like a definite knowledge of the history of the Talmud—this being supplementary to his previous papers on a similar subject. Mrs. Evelyn Lauder weaves into her article, "In the days of Cuchulain," some of the interesting legendary lore of Ireland. Miss Hardcastle contributes a singularly interesting paper on "Some of the Work of Contemplative Nuns." Referring to the nun, Anne Catherine, the writer of the paper says: "The parallels between her experiences and those described in the little book, 'Invisible Helpers,' are so close that it seems evident she was doing, though quite untrained, what the student of occultism attempts at present with the invaluable assistance of definite instruction and a definite method." This interesting number closes with a highly suggestive contribution by D. M. Dunlop, entitled, "A Deep Sense of Portals Opening."

In October *Theosophy in Australasia*, W. G. J. gives the closing portion of his serial on "Three-fold Theosophy," this third part being on "Science." Among other matter is a poem—"A Vision of Christ," and brief articles on "The Atonement" and "The Forgiveness of Sins," with the usual departments of "Questions and Answers" and "Activities."

The New Zealand Theosophical Magazine has a brief article on "The Brotherhood of Man," a story by Michael Wood—"The Land of Marvellous Night"—reprinted from the *Theosophical Review*—a continued article on "The Study of Man," by W. Donne Meers, and one in "The Children's Column," entitled, "God's Life," by Marian Judson.

Theosophia (Amsterdam). The number for October contains translations from the writings of H. P. Blavatsky, Annie Besant, A. Schwarz and A. S. Falkner, the latter being a paper which appeared in the *Theosophical Review*, entitled "The Vengeance of Heaven." There is an excellent portrait of H. P. B., together with a poem—"Thoughts Inspired by her Portrait," by H. Laan, also an article on "Good and Evil," by M. Reepmaker. Notes on "The Theosophical Movement," and "Golden Thoughts," close the number.

Revista Teosofica. The July number of our Havana contemporary is made up, as usual, mainly of translations; the portions for this issue being faithful renderings of parts of Mrs. Besant's "Septenary Constitution of Man," "Through the Gates of Gold," "The Meaning and use of Pain," and "The Mechanism of Thought;" a leaf of information about the Society follows and the number closes with an eight-page translation of parts of chapters two and three of "The Ancient Wisdom."

Teosofia. The organ of our Italian Section opens with some paragraphs called facts and comments, among which is a loyal defense of Madame Blavatsky, against an attack on her character and her teachings by an Italian Professor who has been reviving the old worn-out Coulomb slanders. Articles on Meister Eckhart, the admirable

mystic, and a translation of part of Mrs. Besant's "Problems of Religion," complete the number.

Theosophisch Maandblad. The issue of this excellent magazine for November is entirely devoted to reports of Mrs. Besant's recent course of lectures in Holland, admirably stenographed by Mr. J. J. Hallo, a young man of rare talent in that line; he will report an English lecture verbatim, and instantaneously translate it into the Dutch language.

The Prasnotara. From the October number we learn the interesting fact that Messrs. Hirendranath Datta, M.A., B.L., Provincial Secretary, Bengal, and J. C. Chatterjee, Director, Ranabir Institution, Srinagar, Kashmere, intend attending, on behalf of the Theosophical Society, the Prajna Paramita Conference in Japan to be held in April next.

Our thanks are due to Miss A. Christina Albers for two copies of her attractive booklet, "Stray thoughts in Rhyme;" also our thanks are due for two volumes containing representations of the "Playing-Cards of all Nations," superbly bound; presented by a French lady and insured for 250 francs.

Acknowledged with thanks:—*The Vahan, The Arena, Central Hindu College Magazine, Indian Journal of Education, The Light of the East, The Arya, The Light of Truth* (July-August), *Pra-Buddha Bhārata* (Oct.), *The Phrenological Journal, Light, Banner of Lights, Harbinger of Light, Modern Astrology Mind.*

Tatva Vichar Darsaka Patrika—in Gujarati—(Special number, in memory of H. P. B.).

Memorandum of Association and Rules of the Madura Theosophical Society.

CUTTINGS AND COMMENTS.

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

The idea of Reincarnation is so rapidly spreading in western countries that one can hardly keep pace with it. Its latest outbreak is in the form of a book by Mr. Orlando J. Smith, President of the American Press Association, entitled "Eternalism: a Theory of Infinite Justice." The author's argument is thus summarised in the *Literary Digest* for October 11th, 1902:—

It is usually assumed that the individual is created at his birth by a Divine Power, or by the processes of Nature. Now we can not deny that some individuals are born good and others bad, and it seems to be impossible to reconcile with infinite Justice the theory that one individual is created—"compelled to be"—with a noble character, and another individual with a vicious character.

If God or Nature has created a criminal, can we acquit the Creator of all accountability for the criminal? Has not the soul which is created vicious been deeply wronged? How can men be held to equal moral accountability if they have not been endowed in the beginning with equal goodness, equal strength, equal intelligence? Are not those who are born vicious really the victims of the malice of Nature or of the wrath of God?

Such questions are not answered satisfactorily by the Christian religion. The argument that all men have been given freedom by their Maker to choose between good and evil is not rational. How can a man created deaf gain freedom to hear; or a man blind win the freedom to see? How can one created morally deaf be free to hear, or one created morally blind be free to see? If the soul be created, it can only act in harmony with the nature or character given to it by its Maker.

The whole theory of Creation—the creation of the Universe, of the race of men, of the soul of the individual, is at variance with the trend, deductions, and demonstrations of modern science. We can conceive of no time when Nothing was, and Something was not. Creation, in its basic sense—the making of something out of nothing—is, so far as science knows, impossible. Annihilation—the reduction of something to nothing—is equally impossible. What we loosely call Creation and Annihilation are really Transformations of old matter, old force, old thought, old spirit. The Universe, matter, force, and the essence of all things, being immortal and eternal, then the soul of man, which is the essence of man, must also be immortal and eternal, uncreatable and indestructible, pre-existent and after-existent.

Building upon this theory, "Eternalism" teaches that man builds his own character—that we are sick because we have neglected the laws of health; ignorant because we have failed to improve our opportunities; fretful, despondent, lazy, or cowardly because we have cultivated mean-spiritedness; boasters, drunkards, ingrates, thieves, liars, or murderers because we have dishonored ourselves—that we reap as we have sown—that each one is what he has made himself in his previous existence—that man is forever working out his own damnation, or his own salvation—that he may rise to divine altitudes, or fall to the level of the reptile or the insect.

The philosophy of Eternalism is good for man. It alone maintains the accountability of man, the freedom of man, the dignity of the soul of man. It dignifies and exalts our conception of the order of Nature—it is in harmony with the oldest truths in Religion, and with the newest facts in science—it unfolds a new heaven and a new earth—it gives us a philosophy to sustain us in our hardest trials; a hope to illumine our darkest hours; a faith based on reason and understanding.

And, finally, the philosophy of Eternalism—and it alone—enthrones Justice as the Supreme Law, the Fundamental Verity, the Divine Principle of the Universe.

Mr. Smith's book has been reviewed by some of the best writers of the day. Professor N. S. Shaler, of Harvard University, speaks of it as "singularly original and individual" and "on many accounts the most interesting contribution to the ample literature concerning freewill and predestination;" but he does not find his arguments conclusive. Mr. Andrew Lang declares that he is "unable to dream of accepting the premises of Mr. Orlando Smith," and unwilling to "follow him into his disquisitions about the eternal justice in the universe."

The papers have been giving us accounts of the murder of a poor, fanatical ex-clergyman named Smyth Pigott, who declared to his congregation that he was the reincarnated Christ. His statement got into the papers and on the following Sunday his church was besieged by an angry crowd of 5,000 persons. *The Literary Digest*, speaking of the incident, says:—

"Of these, some 200 succeeded in forcing their way into the building, paying a heavy price for the privilege, in bruised limbs and torn coats and umbrellas. The service was frequently interrupted by blasphemous comments from these strangers, as well as by the incessant din of the crowd without. Pigott repeated his declaration of the Sun-

day before, saying that he stood before them not as the rector of the church, but as "Him who has come again as the Son of God, come in my own body, come to please my people, to receive my people to myself, and to give everlasting life to all flesh." At the close of the service, protected by the police and other attendants, he drove away in his brougham to his comfortable residence near by, pursued by yells, hisses, and threats."

For some years past, another monomaniac, the Rev. John W. Dowie, has been building up at Chicago a huge congregation, to whom he announces himself as a reincarnation of the Apostle Paul. He also has been mobbed and persecuted in every possible way, but, being a man of robust physique and combative personality, he has held his own and, it is said, accumulated a very large sum of money. Scientists like Lombroso, Max Nordau, Zola and others, find no trouble in diagnosing the psycho-physiological condition of this class of persons. The underlying motive and spring of action is a feverish vanity and love of notoriety. From a paragraph going the rounds of the papers, the following is taken:—

"Many years ago at Oxford a man of weak intellect got a companion—whose mental constitution must also have been feeble—to nail him through the hands and feet to a plank, and, after a short experience of the pangs of crucifixion, had himself released, and, on the strength of the experience thus gained, he went about the country proclaiming himself the Redeemer newly risen. About the time of Cromwell a Quaker seated himself on an ass and rode into Bristol surrounded by a crowd shouting Hosannas and other things in imitation of Christ's entry into Jerusalem. This particular imbecile was tried by the House of Commons, and sentenced to have his blasphemous tongue branded, and his sacred person to be scourged, and afterwards transferred to the prison."

The madness of the mob which tried to martyrise the visionaries is an undoubted proof of collective insanity, and goes to show that the seeds of madness, all ready to germinate, lie very near the surface of the public mind.

The April number of the *Nouvelle Revue* contained a powerful arraignment of the press for the part they play in spreading sensational stories of crime. The author, Dr. Icard, says that every one is aware that one crime breeds many by the publicity given it by the press. There is always a large class of people among us, imaginative and hyper-excitable, hovering on the edge of insanity, upon whose minds a terrific shock is given, where the details of a crime are horrible. A desire to imitate and even improve upon the atrocity takes hold of their imagination and the criminal impulse becomes irresistible. Our readers will find this subject treated in an instructive manner in "Isis Unveiled" (Vol. I., 274 et seq.).

Recently the suicide of a young girl under curious and picturesque circumstances attracted a good deal of attention in Paris. Before taking the fatal draught she had hung the walls of her little room with clean sheets, had strewn her bed with flowers, had dressed herself in white muslin, and had lain down to die. A popular journal gave a photograph of the scene, and within a few days two young girls had followed the example thus set to them; and in the case of one, not only had every detail been copied, but a number of the paper in which the illustration had appeared was lying on a table by the bed on which she lay dead.

At the present moment there is in Southern Ceylon an epidemic of murder, and the files of the criminal courts are crowded with cases awaiting trial. But this scourge of society is not at all confined to Ceylon. The learned Dr. Andrew Wilson, writing to a *British Journal* says:—

"I read a statement the other day that there is evidence that a perfect epidemic of murders has of late been raging. Some twenty cases have been reported in London alone, and in certain northern cities I note the number of persons awaiting trial on the capital charge is far above the average. Certainly of late hardly a day has passed which has not brought its quota of murderous crime for record. The sociologist of the future may be able to predict mental strains as the meteorologist to-day sends forth his weather warnings. It may be possible in the future to gauge the probable amount of violent crime which season or circumstances, or both, may induce. This has been done in the case of suicide. Various writers have shown that the statistics of self-destruction appear to evolve certain laws or conditions according to which it might be predicated when the maximum and minimum of cases would be reached. The rate varies in different countries, the month varies also, and so do the particular means of destruction which different lands favour. I expect, if we were wiser than we are, one might be capable of setting forth certain conditions which would be favourable to the idea that suicide and murder would prevail at certain periods. There is a well-known and established connection between brain states and weather for example. A rapidly falling barometer, indicating a sudden alteration in the air pressure, was used by an old Scotch doctor as an indication that his patients troubled with a tendency to apoplexy should be careful of any extra exertion. The connection between air pressure and the circulation of blood in the brain can be easily understood, and what difference to brain cells in a weakened state such variations may make is not a matter which may be lightly estimated. So it may be that between an epidemic of crime and outward physical conditions there may be a relationship which science, unable to establish, can nevertheless theoretically regard as probable and conceivable."

A study of the collectivity of social impulses is one of profound importance.

It seems to have been fully demonstrated by Professor Bose, as shown in his recently published scientific work, "The Response of Matter," that metals have life; that they become fatigued; that they can be actually poisoned, and even restored to their normal condition by an antidote. The *Indian Review*, in speaking of this marvellous field of inquiry that has thus been opened up to the scientist, has the following:

"It will be seen by the least scientific reader that these experiments teem with significance, not only do they completely destroy all barriers of a hard and fast kind between the responsiveness of the organic and inorganic, showing that the one is merely some greater complexity of the other; not only do they impress us profoundly with the mystery of the sensitiveness of all things; but they are full of practical suggestions alike for the worker in wireless telegraphy and for medical science. In the last field they are of vast importance. For the effects of drugs have been hitherto capable of only vague experiment, while here we have an opportunity suddenly opened to us, of arriving at the elements with regard to fundamental processes, quantities, and the rest."

Yet every step in this vast simplification—making them all appear as various rhythms and harmonies of a single fundamental sequence—only drives the question deeper. Who is He that sits within, striking the molecules this way and that? Or what is He pure, free, ever the witness? Who interprets the records of strain, using the brain as his galvanometer, and discarding alike the laboratory and its instrument when these no longer please Him? Dr. Bose does well to end his lecture, given at the Royal Institution, May, 10th, with the striking passage:

‘It was when I came upon the mute witness of those self-made records and perceived in them one phase of pervading unity that bears within it all things; the mote that quivers in ripples of light, the teeming life upon our Earth, and the radiant suns that shine above us—it was then that I understood for the first time a little of that message proclaimed by my ancestors on the banks of the Ganges thirty centuries ago:—

“They who see but one in all the changing manifoldness of this universe, unto them belongs Eternal Truth, unto none else, unto none else.”

The value of Prof. Bose's achievements, the Madras Mail says:
Work.

The creditable, the notable, thing is that an Indian scientist should have won a place and a hearing among the foremost European men of science. On the contemplative side, Professor Bose is right in claiming that if he has, in any degree, reduced the gulf “between vital and non-vital,” the unity thus shown is far-reaching, and marks an epoch in human thought.

It is not only wonderful but most gratifying that the Vedānta philosophy should have been thus vindicated by a son of India who has become eminent in a special department of mental science.

The Pachaiyappa College, Madras. On the 21st of November the Diamond Jubilee of the most famous Hindu educational institution of Southern India was celebrated at Madras, His Excellency, the Governor, Lord Ampthill, presiding. The building was profusely decorated and a large number of influential gentlemen, European and Hindu, were present. Pachaiyappa's College is purely Hindu. Of Hindu origin, managed by Hindu Trustees, manned, in the main, by a Hindu Staff, admitting within its walls no students save Hindus, it, says a circular issued by the Trustees, “appeals, with irresistible force to the heart of every Hindu.” The founding of this College and other similar schools at Conjeevaram and Chidambaram, in Madras Presidency, is due to the benefactions of a very honorable and philanthropic banker-broker, Pachaiyappa Moodelliar, who amassed a fortune honorably, died in 1794, and left his whole large estate for religious and educational objects. But the sad experience of poor Stephen Girard, of Philadelphia, Founder of Girard College, was repeated, to some extent, in Pachaiyappa's case: malversation and mismanagement by successive executors of his Will, resulted

in large encroachments, and eventually to action by the Supreme Court, which, in the year 1841, prepared the scheme whereby the Trust Funds have, since then, been devoted to the Founder's benevolent purposes. It seems almost incredible that rich men, possessed of common sense, should not, like good, sensible Peter Cooper, the New York millionaire, create and supervise their philanthropic Trusts while they are still alive. The Trustees of Pachaiyappa's estate have succeeded in swelling the Madras School into the Pachaiyappa College, but have been unable to raise, among the Hindu community, a large enough endowment to make it a first-grade institution of the same status as the Presidency College and the Christian College. As we learn from the *Madras Mail's* report of the Diamond Jubilee meeting in question, “appeal after appeal has been issued by the Trustees, and a special effort was made on the occasion of the Golden Jubilee of the College ten years ago. But all in vain. For some reason or reasons which it is impossible to understand, the necessary further endowments have not been forthcoming.”

For our part we can see no mystery in the matter and, in fact, the Editor of the *Mail* seems to share our view of it, for he says:

“Certainly no small amount of money is required to place Pachaiyappa's College on an up-to-date footing, with the requisite number of Chairs to provide its students with the requisite number of optional branches; but judging from the success which has already attended the call for funds for the recently established Hindu College at Benares, there is no reason why appeals for the similar and far older institution here should be in vain if they are persisted in with energy and discretion. We cannot help thinking, however, that these appeals are likely to meet with wider and more willing response if provision be made for the imparting of religious and moral education to the students, on lines similar to those laid down for the College at Benares.”

Certainly Mrs. Besant is doing exactly what Pachaiyappa meant to have done—she is building up a Hindu College on Hindu lines, and so, gives Hindu boys what their parents want them to have, a liberal, secular education tempered with a course of instruction in their ancestral religion and code of ethics. Pachaiyappa's Trustees are, on the contrary, running an under-equipped educational institution on lines which are not distinctly national nor religious.

Cobra-bite cured by charms. The following incident for which a correspondent of the *Madras Mail* is responsible recently appeared in that influential journal:

“A woman was bitten by a cobra in a suburb of Salem and was immediately attended by a professional enchanter who proceeded to pronounce his *mantrams* without delay. The woman was soon in a dead faint, but recovered after the lapse of three hours. No medicines were used but the woman is said to have been hypnotised by the medicine man. This story is vouched for by eye witnesses, whose veracity is unquestionable.”

If the facts are as stated they go to corroborate the story recently published in our magazine of the curing of our head coachman when bitten by a snake within our compound.

The Christian Science Church a Trading Corporation. Mr. Justice Arnold, of the Common Pleas Court in Philadelphia, U. S. A., has recently refused to grant a charter to a Christian Science Church, on the ground that it is not a wholly religious body, but in part a business enterprise. He says that: "The charter applied for in this case covers a double purpose—a church and a business." Continuing, the Judge says:—

"This shows that the so-called church is an association for profit, organized to enforce the sale of Mrs. Eddy's books by its members, which is a matter of business, and not of religion. As the Courts have no power to charter such an association, the application for a charter is refused."

Of course this decision has dissatisfied that very large portion of the public who are in sympathy with Mrs. Eddy's movement; but certainly, when we see that Mrs. Eddy forces her disciples to sell her literature and—if we are correctly informed—to take money for healing the sick, the movement does assume a distinctly commercial appearance.

Concerning "The Poor Pariah." Additional words of sympathy are being received from persons who have read "The Poor Pariah" pamphlet. C.N.D., of Ahmedabad, writes:—"I have sent a money order to your address this day as an insignificant donation to the Panchama Education Fund, in memory of my father *** who always sympathised with such movements. Kindly accept the same in his name *** I am very much moved by reading your pamphlet styled "The Poor Pariah." Please to send me a dozen copies of it, and I shall do my best to secure you a handsome sum."

E. A. M. of Namakal, writes: "I hope the Panchama School Fund is receiving all the help which it so richly deserves. The condition of the down-trodden classes in India is truly deplorable. May the blessings of the Holy Ones be with those who are endeavoring to uplift them."

A correspondent in Seattle, America, writes:—

"Mrs. B. and myself were much pleased and interested in the Pariah pamphlet and we held a social gathering every evening at the Lodge rooms last week, with music and refreshments, for the purpose of bringing your work before the members and friends, and we took up a collection of \$ 10, 35, P. O. O. for which amount, less cost of order, I enclose herewith."

Mrs. Besant's opinion of the Pariah Schools.

ADYAR,
January 3rd, 1900.
MY DEAR PRESIDENT:
It is with great pleasure that I have visited your School for Pariahs and have seen the useful methods there employed. The duty of instructing the ignorant is as binding on all good men as that of feeding the starving, and the charity is of a more far-reaching kind. I trust that your

unselfish work may aid in the uplifting of a suffering class, and that the boys and girls trained in your schools may become respectable and useful workers in their manhood and womanhood.

Ever yours,

ANNIE BESANT.

*A few thoughts on Theosophy.** Theosophy is not a new religion, but is the essence of all the religions in the world. "It is a unifier, not a divider; an explainer, not an antagonist." It does not quarrel with any religion but it is the unifier of the essence of all religions. Every religion has two parts—the essential which is the life, and the adventitious which is the form into which its life is moulded and manifested. The Theosophist concerns himself about the life but leaves the form to the follower of each particular religion. I may explain it by a simile:—Amongst us during marriage, several grains and seeds, such as paddy, wheat, mustard, green and black gram, etc., mixed pell mell, are sown in a small earthen pot filled with red earth, called *Palikai pot*. The bridegroom and bride water it morning and evening for four days. On the fifth day, all the seeds are found to have luxuriantly sprouted. There is no rebellion among these seeds, each assimilates the ingredients it requires from the earth in the small *Palikai pot* for building up its own form. Biologists say that all seeds are alike in essence and composed of the same elements; but the cellular or molecular arrangements are different; hence the form is different for each in order to serve each its own particular purpose in the economy of Nature. So, all religions partake of the same essence, but each has developed a form of its own for each nation, tribe or race, with a purpose and end adapted for the evolution of the particular nation, tribe or race.

Our teacher has expressed the catholicity and unifying nature of Theosophy in the following simile: Truth is the white light of the sun. The human mind acts the part of a triangular prism and analyses it into several colours. Theosophy combines the analysed rays by synthesis, and shows the white light.

There is another simile given by a learned theosophist to explain the position of Theosophy in relation to the religions of the world. Theosophy is pure mathematics—the several religions may be compared to the several branches of mathematics—which is only an application of the principles of pure mathematics to the several departments of knowledge in physical and natural sciences. Swami Vivekananda says of the Vedānta: "Every soul is potentially divine. The goal is to manifest this divinity within, by controlling nature, external and internal. Do this either by work, or worship or psychic control, or philosophy—by one or more or all of these—and be free. Thus the whole of religions, doctrines or dogmas or rituals or books or temples or forms are secondary details."

This also is the position of Theosophy on its philosophical side. On its ethical or practical side it emphasizes the laws of Karma and reincarnation as the basis of morality. There is no loss of thought, word and deed; there is a law of causation in the moral world as in the physical. As you sow, so you reap. In order to

* From remarks made at the opening of the Hall of Theosophy in Madura, April 16th, 1900.

work out this law, the soul is not confined to one life but goes on through a succession of lives, and finally attains salvation or Moksha by knowledge and sacrifice. These two ideas, philosophical and ethical, are found as the two spiritual verities in all the religions of the world.

Our cause is making a sure and strong foundation for itself at the old capital of the Sikh Raj, through the untiring exertions of Doctor Balkrishna Kaul, his associates and his European helpers. Says the correspondent of the *Hindu* :—

"Lahore is more religious than political if by 'religious' we mean 'discussing religion.' On Sunday religious services are regularly held and sermons and lectures are delivered in the Sanatan Dharma Sabha, Arya Samaj (both sections), the Singh Sabha, the Brahmo Samaj and the Theosophical Society. The audience at the Theosophical Society can be easily distinguished from those of the other Samajes and Sabhas. The audience wholly consists of educated men—most of them young men at Colleges—and is the most peaceful and attentive in Lahore. The local Theosophical Society, mainly through the efforts of Professor Suraj Bhan and Professor Sada Nand, has succeeded in directing the attention of many local grandees to religion and morality. It is moreover gaining a fast hold on the minds of young educated men in the Punjab by its peaceful, and solid teaching."

The *Indian Mirror* of November 11th, gives the following notice of the formation of a religious body whose main object is to educate the Hindu public and qualify students to become teachers in the world. It will also seek "to reform the abuses of the existing shrines," etc. :—

"It was only a few months back that India was feeling the want of an organised National Religious Body. Associations like the former 'Dharma Mahamandala,' 'Nigamagan Mandala,' 'Dharma Parishad,' and 'Sanatan Dharma Sabhas,' had been working at different centres—but their activities were not linked together by one single constitution, till in March last they united to form a National Religious Body, registered under the name of 'Shri Bharat Dharma Mahamandala.'"

It is further stated that a very wide-spread interest is awakened in behalf of this movement, and the support and patronage of a considerable number of the leaders of religious institutions, and Maharajahs of Native States in India, is already secured. The Head-quarters of the Society are at Muttra.



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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.*

FIFTH SERIES, CHAPTER IX.

(Year 1894.)

THERE are few spots on the earth's surface around which cluster so many memories of human strife and struggle, of wasted valour and triumphant savagery, of the conquest and destruction of kingdoms and the birth of new empires, as Delhi. For 45 miles around the fields are cumbered with heaps of splendid ruins, cities reduced to dust, palaces destroyed, tombs of conquerors eaten into by the tooth of time and here and there, like jewels lying on a heap of rubbish, marble mosques and tombs of exquisite design standing as shining tokens of the high-water mark attained in art by successful soldier-chiefs who left behind them, in their triumphant progress towards a throne, a sea of blood and the moans of dying populations whom they had first despoiled of their last coin and then slaughtered. One who can read the records of the imperishable *ākāśa* and bring up before him the living pictures of past epochs must feel, if he has the least sympathy for the sufferings of his race, a crushing sense of sadness as he casts his mental gaze around him and contemplates the tragedies of the past. But we do not have to evoke the pictures of the astral light to know something about the tragical events of the Province; the pages of history which record them, one might almost say, are of the colour of blood. During the first eleven centuries of our Era there was a succession of Hindu dynasties; in the 12th began that of the

* Four 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 two 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 head-quarters, Adyar, cloth, Rs. 5; paper, Rs. 3-8-0. Apply to the Manager *Theosophist* or to any Theosophical book agency throughout the world.

Moslem invaders; Mohamed of Ghor, Kutab-ud-din, Altamsh, Queen Raziya, Jalal-ud-din, Ala-ud-din, Tughlak, Firoz Shah, succeeding each other and each destroying, decimating, restoring, constructing and re-peopling. War was the normal state of things, peace the occasional. In December, 1398, during the reign of Mohamed Tughlak, the hordes of Timur reached Delhi. The king fled to Gujarat, the army suffered a defeat beneath the walls, and Timur, entering the city gave it over for five days to plunder and massacre. As the "Imperial Gazetteer of India" tells us, "Dead bodies choked the streets; and when at last even the Mughal appetite for carnage was satiated, the host retired dragging with them into slavery large numbers both of men and women." In the 18th Century the Persian invader, Nadir Shah, entered the city in triumph, and re-enacted the massacre of Timur. For fifty-eight days the victor plundered rich and poor alike; "when the last farthing had been exacted, he left the city with a booty estimated at £9,000,000." (Op. cit., Vol. IV., pp. 192-3).

In the last chapter the reader was brought, with our travelling party, under the kind guidance of Dr. Hem Chandra Sen, to the foot of the Kutub Minar. This is a splendid minaret, or rather a Tower of Victory, erected in the 12th Century by Kutub-ud-din, Viceroy of the Sultan Shahab-ud-din who, on the death of his master, proclaimed himself an independent sovereign, and became the founder of the Slave dynasty. To him old Delhi owes most of its grandest ruins. The huge column in question is about two hundred and forty feet in height, forty-eight feet in diameter at the base and about nine feet at the summit. The shaft consists of five stories, enclosing a spiral staircase, and is crowned by a now broken cupola, which fell during an earthquake in 1803. At the junction of each story with the one above it there is a boldly-projecting balcony; the material is red sandstone except at the top where thirty-six feet of the tower are built of white marble. Up to this point the surface is fluted, in the lower story the flutes being alternately angular and circular; in the second, circular, and in the third, angular only. Between the stories are richly-sculptured raised belts containing inscriptions in Arabic. The most superficial observer must be struck by the exquisite grace and symmetry of this enduring monument of the Sultan Kutub. Dr. Fergusson, the most celebrated of writers on Indian and Eastern architecture, says: *

"It is probably not too much to assert that the Kutub Minar is the most beautiful example of its class known to exist anywhere. The rival that will occur at once to most people is the campanile at Florence, built by Giotto." But he adds, "beautiful though it is, it wants that poetry of design and exquisite finish of detail which marks every moulding of the Minar." There is a difference of opinion between Dr. Fergusson and Sir William Hunter, Editor of

* "History of Indian and Eastern Architecture," London, 1891, p. 506.

the "Imperial Gazetteer of India," as to the original purpose of the monument, the latter saying that it "was doubtless as a Muazzam's tower, whence the call to evening and morning prayer might be heard throughout the whole city;" while the other authority affirms that "the tower must not be looked at as if erected for the same purposes as those usually attached to mosques elsewhere. It was not designed as a place from which the mu'eddin should call the prayers, though its lower gallery may have been used for that purpose also, but as a Tower of Victory—a *Jaya Stambha*, in fact—an emblem of conquest, which the Hindus could only too easily understand and appreciate."

Around a great court in which the column stands are the ruins of a mosque, also built by the Afghan conqueror, largely of carved fragments torn from Hindu temples, but put together in the forms of what we call Saracenic architecture. Fergusson says that it "is, without exception, the most exquisite specimen of its class." Bishop Heber, who once viewed the landscape from the same spot where Mrs. Besant and the rest of us now stood, thus describes what he saw: "A very awful scene of desolation, ruins after ruins, tombs after tombs, fragments of brickwork, freestone, granite and marble, scattered everywhere over a soil naturally rocky and barren, without cultivation, except in one or two small spots, and without a single tree." But as I am neither a newspaper nor an architectural expert, I shall not dwell upon the details of the rise and fall of empires around this historical spot. Suffice it to say that the first was that of the earliest Aryan immigrants into India, at least 2000 B.C., who called their capital *Indraprastha*, which is referred to in the *Mahabharata*, and the last, that of the British Raj. The thing that most struck me was that the exquisite mosques, tombs, palaces, and towers, which met our eyes, should have been erected by conquerors whose military cruelties were inconceivably brutal. I cannot, however, leave the subject without a brief mention of the iron pillar to which the recent discoveries of Dr. J. C. Bose and others, as to the diseases of metals, lend additional interest. This column of malleable iron without alloy, which has stood in the open air, exposed to all the vicissitudes of the North Indian climate through fourteen centuries, is without rust or any sign of decomposition. From base to capital it is forty-three feet high, with a diameter at the bottom of sixteen feet and at the top of twelve feet, some twenty feet of the base being underground; the capital is three and a half feet high, sharply and clearly wrought into the Persian form, and affords a most striking proof of the fact that in that far-distant age the Hindus achieved results in metal-working which have never been paralleled in the Western countries up to a very late date. Well may Fergusson say that "it opens our eyes to an unsuspected state of affairs. It is equally startling to find that, after an exposure to wind

and rain for fourteen centuries, it is unruined, and the capital and inscription are as clear and as sharp now as when put up." One would naturally suspect that the ancients had the secret of some anticorrosive alloy, but General Cunningham, in India, and Dr. Percy, of the London School of Mines, had portions analysed and the substance was found to be pure iron without alloy. Madame Blavatsky touches upon this subject, as upon so many others, in that most useful repository, "Isis Unveiled." In Vol. I. pp. 210-11, she hints that the ancients, who had excelled in skill as metallurgists and lapidaries from an unknown antiquity, were acquainted with the workings of "that subtle power, which ancient philosophers called the 'world's soul.' In the East only and on the boundless tracts of unexplored Africa will the student of psychology find abundant food for his truth-hungering soul." The reason, she says, is obvious. Nature's finer forces can hardly be evoked in populous neighborhoods where manufactories and industrial works of various other sorts abound, poisoning the atmosphere with their chemical emanations, and the evil is increased by the outgoing auric currents of unspiritual multitudes. She tells us that "Nature is as dependent as a human being upon conditions, before she can work, and her mighty breathing, so to say, can be as easily interfered with, impeded and arrested, and the correlation of her forces destroyed in a given spot, as though she were a man. Not only climate, but also occult influences daily felt not only modify the physio-psychological nature of man, but even alter the constitution of so-called inorganic matter in a degree not fairly realized by European science. Thus the *London Medical and Surgical Journal* advises surgeons not to carry lancets to Calcutta, because it has been found by personal experience "that English steel could not bear the atmosphere of India;" so a bunch of English or American keys "will be completely covered with rust twenty-four hours after having been brought to Egypt; while objects made of native steel in those countries remain unoxidized." The fact is that we have many things to learn in regard to metallurgy, among them the secret of the tempering of tools of iron, copper and bronze to the degree of perfection possessed by the ancients. Our archaeologists are just beginning to turn over some of the oldest leaves in the world's history. On this very day of writing I have read in the periodical called *Science Siftings*, that Professor Flinders Petrie, probably the most renowned archaeologist of the day, says that "the astounding feature about the recent Egyptian discoveries is that they entirely upset all the notions about Egyptian art which have hitherto obtained. Instead of the Egyptian art we know being but the beginnings, the initial strivings of a people to express themselves, that art is now shown to be debased and to have degenerated from an infinitely superior form many generations earlier. Some of the early, almost pre-historic, drawings are beautiful and perfect in

design. The detail in the figures on some of the earliest sketches is wonderful in its fineness, beauty and accuracy. Moreover, the writing on even the earliest forms is perfect. This would show that a state of high civilization existed in Egypt some centuries before the date often assigned to the creation of the world." But exactly what Flinders Petrie is discovering now was discovered by Mariette-Bey before him, as will be seen on referring to "Isis Unveiled," I. 6. The mystery of the iron column at the Kutub Minar gives almost the irresistible conviction that its forgers of the 5th Century had the secret of so controlling the pulsations of the ether, or world-soul, within it, as to preserve it from the chemical changes which attack all steel of modern manufacture. "This ancient steel," exclaims that famous American orator, Wendell Phillips, "is the greatest triumph of metallurgy, and metallurgy is the glory of chemistry."

Of course, the walls of the topmost chamber in the Kutub Minar are covered with names and inscriptions of various sorts left by visitors; so, as there was a vacant space just over the entrance door, I wrote there the name of our Society, after which we came away and returned to the city.

That evening, Feb. 13th, Mrs. Besant lectured again at the Town Hall on the subject of "Theosophy and Science." She treated the subject more satisfactorily than ever, as she went more into details in making her scientific points. The fact is that the latest discoveries of science are really fascinating for the student of Theosophy, because every step in advance is made in the direction of the domain of ancient occult science. The latest announcement that I have seen is that someone has constructed a machine so delicate that he is able to prove the actual relationship between colour and sound, a subject which, I need scarcely remind our older members, has been often discussed by the writers of our Society. There is really but one step between the latest advance in wireless telegraphy and the phenomenon of thought-transference. We, old theosophists, are like people standing on a rocky cliff and watching the waves dashing against its foot: the waves, in our case, are the assaults of the impotent critics of the Ancient Wisdom, that living rock of philosophy which stands firm and unshaken from age to age amid the fugitive changes of dogmatic theology. A quarter of a century has not weakened the position taken up at the beginning by our Founders but, on the contrary, we have yearly become stronger and stronger as sectarian barriers have been undermined by the advancement of science.

On the morning of the 14th visitors were received and a question-meeting was conducted by Mrs. Besant; at 3-30 p.m. we left for Meerut, a short journey. Pandit Rama Prasad, M.A., President of the local Branch, and author of "Nature's Finer Forces," * with

* Among the many comical mistakes that occur in our head-quarters correspondence, one of the funniest was that recently made by an Indian gentleman in ordering a copy of this book, which he innocently wrote "Nature's Final Farce!"

some fifteen others, met us at the station and we were comfortably housed.

The next morning, after a question-meeting, I drove for several hours about the town with Babu P. C. Ghose, hunting for the house in which H.P.B. was entertained in the year 1856, or thereabouts, when on her way to Tibet; but I could not find it, as the gentleman who had been her host at that time was dead, and I could not find his son who could have served me as guide. There was a great crush at Mrs. Besant's lecture that evening on "Theosophy, Karma and Reincarnation," and a vivid interest was displayed by the audience. Later, I formed a Hindu Students' Society.

There was a question-meeting on the morning of the 16th, after which we breakfasted on Hindu food at a member's house. There we met Pandit Nundkissore, the owner of the famous copy of the Bhimagrantham about which so interesting things have been written in back numbers of this magazine. I think I have mentioned before that one of the most interesting facts about these "Indian sibylline books" is that no horoscopes can be found there of persons not born in India, so neither of us foreigners could get any information about ourselves. But how surpassingly wonderful it is that natives of India, whom the keeper of the books has never seen or heard of before, can come there, show their horoscopes, and then be referred to the volume in which they will find recorded their history and that of their families, sometimes to the extent of hundreds of minor details, and prophecies about their future. A heavy rain fell that evening but Mrs. Besant had a good audience to hear her discourse on "Death and After," which subject she handled after a new and excellent fashion.

We left for Umballa the next day in the afternoon after a conversation-meeting and the admission of numerous members. Under the energetic management of our ever-zealous friend, Rai B. K. Lahiri, and other members, the local Branch had acquired a commodious and well-ventilated meeting hall, where we held conversation-meetings and Society business was transacted. Owing to the exigencies of our tour programme we had to refuse invitations to visit the native states of Patiala and Jhind. After a short stay at this place we left for Ludhiana the next morning, the 19th, and reached there at 11-30 a.m. We were taken in procession with music, around the bazaars, under the escort of a big crowd. At 5 p.m. Mrs. Besant came before a multitude who were in such a state of excitement that they could not be reduced to silence and so, after a few moments of vain attempt to make herself heard, she was obliged to give it up. The crowds of Northern India, by reason of their racial types, especially their stature and costume, make a much more picturesque *ensemble* than those of the South. Not only was the lecturing place filled, but the adjacent buildings and the walls of the enclosures were covered. An Urdu translation

was made of the fragment of her lecture which she had given and then we came away.

A conversation-meeting and correspondence took up the next morning, but in the afternoon the lecture of the day before was repeated at the same place, but under different conditions, for this time the committee issued tickets of admission and had a sufficient number of police sepoy in attendance to preserve order, so that the speaker could be heard, and all passed off well. We moved on to Jullundur at 1 o'clock the next day, after holding a morning conversation and having our tiffin. At our destination we were taken from the station through the town in a procession with a band of musicians and a multitudinous body-guard. Mrs. Besant lectured to an audience of two thousand persons from a platform erected on the open ground, for lack of a hall large enough to hold all who wanted to hear her. A considerable number of Europeans were present, some, I must say, so ill-bred as to make us feel ashamed of our race. One particularly offensive person—a planter, I believe—had so little sense of propriety as to sit smoking into the faces of our ladies, with a huge audience of Hindus looking on. On various occasions I have seen such exhibitions of vulgarity, and once—at Dumraon—I remember a planter sitting through my lecture with a basket of soda-water in bottles, ice and a bottle of whisky, fuddling himself more and more every minute. On the evening of the Jullundur lecture it was decided that the Countess Wachtmeister should at once go to San Francisco, to attend the Annual Convention of the American Section and attempt to uncover the traps that Judge was going to spring on that occasion. What she actually did there may be learned by consulting the Official Report of that Convention issued by the American Section.

Our next objective point was Kapurthala, the capital of the Native State of that name. H.H. the Maharaja sent his carriages to meet us at the railway and we were driven thirteen miles through a flat and rather uninteresting country, and, on arrival, were put up in the richly decorated guest-house. All native princes of all grades have such buildings for the accommodation of guests, and almost invariably they are furnished with more or less taste—sometimes very bad—in the European style. Some ruling princes go so far as to have horses, elephants and an armed body-guard in attendance on the guest, and all hosts try to set before the visitor what they think is the most acceptable food, and *drink*—especially that—and, I am sorry to say, the use made of it is too often such as to impress the inhabitants of the Native State with a very poor idea of the self-restraint of the white race. The present and former Dewans of Kapurthala, Messrs. Mathura Das and Ramjus, son and father, and Sirdar Bhaktar Singh, C.I.E., the most active of the State officers, came and talked Hinduism with us. Although these men were all keen politicians, and of necessity, obliged to be ever on the

alert in their official dealings with the British Resident, yet, when they came to see us they put aside every consideration of all other things and eagerly threw themselves into the discussion of religious problems. This is the side of Hindu character too little comprehended by foreigners, yet the solid foundation on which the national character, temperament and ideals are built. Our party had an audience with the Maharaja, who speaks English and French, a rare accomplishment in India, and who is almost equally well-known in London and Paris. He took us for a drive through the town and in the evening presided at Mrs. Besant's lecture on "Ancient Aryan and Modern Civilization," in a splendid Durbar Hall, profusely decorated and a fine place for public functions. I was struck with the appearance of the officers of State, who sat before us in rich and picturesque dresses and followed the speaker's eloquent discourse with close attention. We took our audience of leave on the next day and Mrs. Besant was invited into the interior of the Palace to see the Maharanee. Just before our getting into the carriages to depart, an officer of the State presented to each of us, with the compliments of his master, a handsome Kashmir shawl. The Countess left us at Kartartur, where we took train to the famed city of Amritsar, the chief town of the Sikhs. On our arrival we were driven to the Golden Temple, that lovely architectural creation, which, with its gold-plated domes that sparkle in sunlight and moonlight, stands at the centre of a great tank, and is reached and surrounded by a pure white marble causeway with handsome forged iron railings: this visit completed, we drove to the house that Miss Müller had taken for her temporary occupancy and passed the night here. That evening Mrs. Besant lectured to a packed audience in the theatre, on "Hinduism and Theosophy."

The next morning (the 24th) we left for Lahore and arrived at 10 a.m. A large delegation received us at the station and the committee, by consent of the Maharaja of Kapurthala, lodged us in the spacious bungalow that he owns there. The Indian National Congress had held its Annual Convention at Lahore during the Christmas holidays and the huge circular pandal, or thatched shed, erected for its use, was still standing; so Mrs. Besant lectured here to an audience of five thousand people. It says much for the penetrating quality of her voice that it reached the outermost circle of hearers. In conversation with her one would never think of such a thing possible, for she speaks, usually, in a low, sweet tone, sometimes so low as to be heard with difficulty by a person somewhat afar. Her subject was "Theosophy and Modern Progress." At 9 p.m. there was a conversation-meeting at the Town Hall—a fine room, brilliantly lighted. The next morning at 8 we drove to the Arya Samaj Mandir, where Mrs. Besant distributed prizes to a girls' school, one of the useful institutions founded by the late Swami Yānand's followers. After this Mrs. Besant held a reception and

we breakfasted with Mr. Justice P. C. Chatterji, a very cultured and enlightened man, very sympathetic for our work: he is the author of some valuable monographs on the Indian history of Buddhism. At 4 p.m. Mrs. Besant gave another splendid lecture at the Congress Pandal to an audience as large as the one of the day before. Our work began at 9 the next morning and continued uninterruptedly till late at night. From 11 to 2 Mrs. B. held a durbar, after which she and I were photographed; at 4-30 we visited the house of Kar Bishunber Nath; at 5-30 she lectured on "Pantheism" to three thousand people; then went to the head-quarters of the Sanathana Dharma Sabha, the representative of the orthodox portion of the Hindu community, received a complimentary address and gave an excellent one in return, which our old associate, Pandit Gopinath, interpreted. By this time she was completely worn out by fatigue, so I took up the running, holding a meeting from 9 to 10-30 p.m. at which I took into membership three of the most influential men of Lahore, one of them Mr. Durga Prasad, President of the Arya Samaj. The next day we were travelling towards Bareilly, and all the following night.

We reached Bareilly at 7-30 a.m. and had for our host Babu Pritya Nath Banerjee, who showed us every kindness. It rained all day heavily but just before lecture time it cleared up and Mrs. Besant had a good audience in the Town Hall, where she spoke on the subject of "Theosophy and Religion." A disagreeable incident of the day was the receipt from London of letters which indicated, rather too clearly, that Mr. Judge had gained a pretty strong influence over the minds of some of our most important colleagues, among them some of Mrs. Besant's closest friends. Fortunately, however, this mood did not last when the crisis came with Judge's secession and my consequent decision that the secessionists had expelled themselves from the Society.

The next day (March 1st) visitors were received and a conversation-meeting was held. Among the callers was a young Army officer whose father was Political Resident at Jeypore in 1879, when H.P.B. and I visited it under the amusing circumstances which I have previously described, during our memorable tour, and who was good enough to give us the use of elephants to visit the deserted capital, Amberg, which stands in solitary splendor with its polished white palaces sparkling in the sun. At 5-30 p.m. she gave a lecture on "Man and His Destiny," so magnificent that in my Diary I call it "a Kohinoor among diamonds." Let the reader fancy what an intellectual banquet I enjoyed throughout this whole tour with this divinely gifted speaker.

The next day we went to Lucknow, arriving early in the morning. Messrs. G. N. Chakravarti and Piari Lal joined our party and with Babu Upendranath Basu, who had been with us throughout the major part of the Northern tour, but had not taken so active a

part in our work as to have called for notice in the present narrative, surrounded her with that sympathetic, vivifying atmosphere which her overstrained nervous system so much needed. They took her off to Piari Lal's house for breakfast and she spent the day with them. Mr. E. T. Sturdy, F. T. S., formerly of New Zealand, but now here pursuing a course of yogic exercises, passed the time with me in discussing the gravity of the situation caused by Mr. Judge's plot. We agreed that it was best that I should leave Mrs. Besant in charge of her Hindu friends, return to Adyar to prepare the papers in the Judge case and rejoin her at Poona: she meanwhile visiting Cawnpore and Nagpur. She lectured that evening in the "Baradari," or Pleasure House of the former king of Oudh, which is situated in a splendid garden called the Kaiserbagh. The building and its encircling verandahs were closely packed by the audience. Her subject was "Man, His Nature and His Powers" and it was handled most ably and eloquently. In pursuance of the agreement between Mr. Sturdy, Mrs. Besant and myself, I left for Adyar at noon on the 3rd, they two seeing me off. March being the hottest month of the hot season in Northern India, I had to go through a severe ordeal on my journey. After passing Cawnpore the heat became terrific, a hot wind rising to a gale and carrying with it fine particles of sand from the desert plain through which we were passing, blew across our track and filled the railway carriage with dust which not only penetrated into every cranny and fold of my bedding, but made my brain become so surcharged with blood that, to prevent heat apoplexy, I kept it constantly wet with water from the washroom. The consequence was that I caught cold and my voice became hoarse. This experience was continued throughout the next day, and more or less on the following one, but finally on the 6th I reached Madras at 8 a.m. and never found my home more attractive and comfortable.

H. S. OLCOTT.

THE FORCES OF NATURE, MANIFEST AND OCCULT.

THE OBJECTIVE AND SUBJECTIVE SELVES.

[Concluded from page 144.]

THEOSOPHICAL lecturers and writers have often asserted that there are at least two parts in man—the outward personality or objective self, and the inward individuality or subjective self. Occultists look upon the first as the temporary man, which is to be renewed with each earth-life; and upon the second as the real or permanent man, who continues throughout the whole cycle of incarnations as the archetype and basis of them all.

In the same way the Logos or Deity is the individual life and basic consciousness of all the worlds, continuing intact while they

come into being, run their course, and in turn perish. So the worlds are to Deity what man's bodies are to his individuality; and once more we have the greater varying as the less.

Psychologists and others, who have made a study of dreams and the varied phenomena of the human mind, find it necessary to postulate what they call the *subliminal self* or subjective consciousness, which appears to be an aspect of the occultist's Individuality. They further find, that whereas the memory which belongs to the waking personality is defective and unreliable, yet that memory which pertains to the subliminal self appears to be far more perfect—in fact it forgets nothing that the bodily or waking mind has experienced, however much that mind itself may have forgotten. That much seems to be established by observation, because it so far accounts for the facts observed; and no sort of hypothesis requires any better kind of substantiation.

But then, if we admit this conclusion of science, we virtually admit the claim put forward on behalf of occultism as to the existence and powers of the Individuality in man. And also, if we accept, even as a tentative hypothesis, the theory of Reincarnation, the unfading and relatively infallible memory of the Individuality must be the storehouse of all the knowledge and power gained in the many personalities or lives which it has made use of on earth—and who knows or is prepared to say what mighty possibilities of the display of occult powers may there lie hidden, to be put forth in varying degrees, as suitable personalities may arise for their manifestation?

When we meet with persons who show great talent and natural capacity—those who, by reason of their innate talent for music, can play any instrument "by ear" alone, and do it well; or such as can paint and draw with a degree of spirit and feeling such as a trained artist often fails to show—such persons have no knowledge how they came by those powers, or why it is that others do not possess them in equal measure with themselves. In reality it is because the Individuality has for once obtained a personality capable of expressing that much more of itself, and the stored-up faculties born of labour and experience in a former life.

In the same way there ought to be persons who are capable of showing more than ordinary powers in certain peculiar directions, and so we may look for such as will display more or less of magical ability. Yet it does not follow that they will have definite knowledge *how* they do those things, any more than we know how it is that we move our limbs when we wish to do so; or by what means it happens that we can recall the memory of past scenes and events. * We are aware that we *can* do these ordinary things, just as the abnormal persons adverted to are aware that they can perform their extraordinary feats; but as to the reason and method of it all, both may be equally

* See Draper's "Conflict of Religion and Science," pp. 132—137.

ignorant. Yet we cannot reasonably doubt that the sum-total of all experience which we call the sub-conscious Self, or the Individuality, must know far more than any of its personalities will do, seeing they can only reflect a part of its capacity—and that Individuality might be able to explain all, *if we could but reach into its larger mind with our lower one.*

But the aim and result of all occult training has this very object in view; and tends to promote this union of the mind of the personality with its source; just as religion has for its purpose the re-binding or re-union and at-onement of man with the Deity. When we meet with persons who exhibit some abnormal powers other than physical or mental in the ordinary sense, we speak of them as possessing psychic gifts or soul-powers, though they may not in any sense know more about these than the mere fact that they can exercise them. But when we meet with one who, having undergone occult training, not only does these things in an intelligent manner, but gives also a reasonable explanation and hypothesis to account for them, we have an occultist who stands in the same relation to the mere psychic, as a trained musician or artist does to one who performs only by natural talent or inherent but untrained power; for the latter has no proper knowledge, and is unable to direct his powers at will, but has generally to take whatever may come first to hand.

There are said to be certain centres of force within the human body, which correspond to the various forces in nature; * and it is stated to be by the power of the will acting through these centres that all actions are performed. Occultists define these centres, showing their relation to the forces in question; and how to render the trained will of the personality capable of consciously using these functions. But they also show how, in the case of certain psychics, the natural forces will gradually mount up in those centres, much after the same manner that electricity will accumulate in a Leyden jar; † and when that happens, these persons are obliged to release it in some way—perhaps altogether unconsciously—and then phenomenal results follow; no matter whether with a certain measure of purpose on their part or not, as circumstances may vary. On the other hand the trained Occult student will intentionally accumulate these forces in their proper centres, and can then release them in what way he thinks proper, making any desired effect or phenomenon appear.

It is well known that there are very numerous instances of both kinds upon record; and these accounts have only been discredited because they did not happen to come within the range of natural phenomena which could be dealt with and explained by the aid of already acquired scientific knowledge. There was a time, not so

* Olcott's "Old Diary Leaves," about the Chakras.

† According to an article in an early number of the *Transactions of the Scottish Lodge of the T. S.*

very long ago, when all discoveries were disbelieved if it was found that they did not square with previously known scientific principles or attainments; and the psychic and occult incidents of the present day are in much the same case—but they are not necessarily to be rejected upon that account.

When we meet with a record of some ancient eclipse of the sun or moon which is said to have happened some thousands of years ago, we do not necessarily reject it; for we know that such eclipses occur now, and therefore that they did so then. We accordingly proceed to test the record by the means which our knowledge supplies, and we accept or reject it according to the result. In this way, those who are in possession of competent knowledge have been able to establish the accuracy or otherwise of such records; even in opposition to others who, not having those special means of proof, have deemed the record incredible, for other reasons.*

In like manner we should treat the accounts we receive of occult and psychic performances and incidents; for though they may not be met and explained in a satisfactory way by every-day scientific principles, and may therefore be rejected by scientists, yet we may find they are very well explained upon Theosophical hypotheses—and we may therefore accept them for what they may seem to be worth from that point of view, pending the time when further or more exact knowledge may enable us to discriminate more critically.

PHENOMENAL MANIFESTATIONS.

We repeatedly read in old chronicles, of strange phenomena said to have been attendant upon certain very great devotees and saints; and among these are accounts of what is known as "levitation," or being lifted suddenly to a height of several inches (or feet) from the floor, and held suspended in the air for a short period. The individuals who experienced these peculiar phenomena could not tell how they came about; and therefore—granting their occurrence as stated—they may have been of the order of not-understood psychic powers already described. But if there is a power whereby the effect called *depolarisation* can be brought about, as occultists assert, and if the intensity of thought and aspiration had in these instances effected a momentary union of the will and consciousness between the personality and the Individuality, then the attraction of the body to the earth being thus for the moment overcome in some way, the whole thing may be explicable accordingly.

In the East it is said that Indian yogis and others consciously cultivate a power like this, and can accordingly practise it at will. † They are thus able to walk upon the surfaces of ponds, ‡ and

* The celebrated and much-debated Eclipse of Thales, B.C. 585, is a case in point.

† "Isis Unveiled," s.v. Levitation.

‡ See the article by 'Tautoukelta' in Stead's *Borderland*, speaking of the performances of Mr. Jacobs.

perform other incredible feats; and by another application of similar powers they can lift enormous weights, and so on.

After a similar manner, as M. Jacolliot relates, these operators will cause doors to open and shut without any seeming contact, or visible mode of applying force; and this they would seem able to do at will, without any special apparatus or other preparation, simply by aid of a knowledge of natural forces on their occult side, and the will power which those people so sedulously cultivate. To the onlookers the whole is quite inexplicable; but to those who know something of occultism it does not seem at all incredible that such things should be done.

We have heard to satiety how in the seances of the spiritists the various articles have appeared to possess a power of moving about in a manner which seems spontaneous; and Professor Crookes has long since certified to the levitation of a medium and other similar phenomena. Others have shown that, when persons present were told to lift heavy objects, they found they could do so without exerting any physical force; because the articles to be lifted seemed to have lost all weight. So one observer tells us that upon such an occasion he was asked to assist in an experiment where a piano was to be thus lifted, and he took the precaution to hold an egg between his hand and the instrument. He tells us that the piano was lifted with ease, but that the egg was not broken—for there was no occasion to use force, as the weight would have risen without any assistance from him or others, apparently.*

Professor Zöllner, the eminent physicist and astronomer, made a great number of experiments with a psychic or "medium," and he has left a detailed account of these. Among other things there occurred the exhibition of some enormous force, to him quite unknown, and which seemed capable of exertion in any and every direction. Yet the psychic whom he experimented with had apparently no occult knowledge or cultivated magic power; it being simply one of those cases where, for the time being, his personality was such as to permit of these things being done.†

The most celebrated instances of the exercise of some occult force in the present day are perhaps those to which Madame Blavatsky resorted when she was seeking to attract attention to the beginning of the Theosophical movement after her return from the East, and when she was preparing herself to be the leader of the most wide-spread organisation for the study of occult subjects in general which recent centuries have seen. She returned possessed of what were evidently powers of the occult order, which asserted themselves in such ways as the increase and decrease of the weight of natural objects; and she told how some persons made light objects become so heavy that it was impossible to lift them—while others

* "Old Diary Leaves," Vol. I.

† Zöllner's "Transcendental Physics."

which were naturally heavy became remarkably light. When asked to explain the *modus operandi* of these things, she said they could be done in two ways—first by the exercise of her own will directing certain natural forces, and secondly, by the action of certain beings whom she was in communication with, but who were unseen by the other persons present—and who presumably made use of the same forces she had described.*

No one is bound to accept any of the instances here referred to, without personal experience and observation; but nevertheless, upon occult hypotheses, they are just what ought to occur. Whether they may be thought of any value or of no value, credible witnesses and eminent men have staked their reputations upon their veracity; and if those witnesses have met with little else but insult and contumely in return, the future will amply justify their impartiality. As more becomes known about the obscure side of things we are now dealing with, the shams and imitations of such phenomena will all gradually be eliminated, the genuine instances will all be confirmed, and will themselves in that case become the proofs of the existence of what are yet to figure among the greatest powers formerly known and manifested; but which are now to be called the Occult Forces of Nature

S. STUART.

CONTROL OF THE EMOTIONS.

ALTHOUGH the average person is quite prepared to admit that it is advisable to keep ourselves under control at all times, he will not enter into the rationale of the ultimate end and aim of the control of personal feelings which is pointed to, not merely in such books as the "Voice of the Silence," but is to be found along the pathway of all the really great religious systems of the world. By all of these we have aphorisms given us showing the need of getting rid of all personal feeling, if we would ascend from our mundane atmosphere into regions which belong to impersonal life, that life where the desires prompted by the necessities of the personality do not obtain. In the Christian New Testament we read: "Whoso drinketh of this water shall thirst again, but whoso drinketh of the water which I shall give him shall never thirst more." Parallel thoughts are in all the great creeds. Most serious persons, whether religiously inclined or not, will to some extent sympathise with all effort, no matter how organised or along what lines, having for its object the conquering of what is commonly spoken of as "the lower nature." To any student of evolution, from the standpoint of our T. S. literature it will be seen that the majority of the fifth, the Aryan race, are so circumstanced by the compulsions of life as to be

* Vide Sinnett's "Incidents in the Life of Madame Blavatsky," pp. 88-91.

compelled into some degree of effort to control the lower desires. In making this statement to friends I have often met with denials of this, and am quite willing to admit that the signs of the efforts in many cases do not appear on the surface but require penetration and close observation to discover. I believe, however, that the most unpromising soil in this respect, which appears to be so covered with the rank weeds of snug self-satisfaction, as to show no signs of the flowers which grow only by the pruning hand of, shall I say, conscience, does yet produce some of these flowers.

What I want to argue for is that there is no environment of life however easy, and full of mere personal pleasures, which does not produce some harvest of effort in wrestling with the lower inclinations. The most selfish person has his moments of feeling sorry for "those other poor devils" who cannot get a share of the enjoyments which are to him the salt of life, and besides this there comes the time, often repeated, when the pleasure that held, begins to fail in its hold; and in this very ennui, which ennui is to some the only skeleton in their cupboard, I see a pull in the direction of that ultimate conviction that "all is vanity and vexation of spirit." Perhaps some of us may single out certain persons of our acquaintance and say: What in the world is so and so doing in the way of finding out that all is vanity, that the gilt and glamour of this world's pleasures are fleeting and empty? What on earth does he know about conquest of the lower nature? It will be very easy to answer this, allowing no harvest of effort, but we cannot do this if we think the problem out along the lines of racial evolution, remembering that the vast machinery of the world as it is adjusted in its general features by the Manu of our time, is moving *all* along in the one direction, forward. And really speaking of kicking against the pricks, it often seems to me that those very people often kick the hardest and get bruised the worst who are pointed at by some folks as sailing down the river of life all gaily, because they are professedly what are called people of fashion and pleasure. Those amongst us able to say with truth that they could not endure the leading of such a life, are probably so able only because they have been through the mill of experience necessary to prove the unsatisfying nature of the social amenities, and so-called prizes of the world of wealth, society and pleasure. It is merely a question of growth, the child of twelve ceases to be pleased with the little things it treasured at the age of four.

So it ought to be admitted that through our social scale things are operating more or less to get people away from those elements in their characters which they admit they feel to hamper them in some way, in other words from the play of certain of their emotions and desires. Now as to the drawing of the line between what emotion is to be given full play to, and what should be curbed, it is a continually shifting line, to be drawn just within

measurable and reachable distance ahead of each, just so far ahead as to seem entirely desirable, and an ideal acquisition, and just so nearly in front as to be fairly possible and within reach of our best efforts.

I claim at any rate that it is an actual fact in human nature that there is already implanted, in the Aryan race at least, a recognition of a limit beyond which they will not allow the claims of the personality, in the way of self-gratification, to go. I call to mind, for instance, a certain acquaintance during my life in the East who professedly sought to gratify all the sensual side of his nature, because as he described it, it appeared to him to give him the only experiences which seemed to have any edge, to give any colour to life at all. It seemed to me an enigma at the time, that this man should be the countryman of many noble minded people who would shrink from any act calculated to bring sorrow and trouble to others, and something prompted me to ask him, whether he would feel any scruples about bringing ruin to a certain family in that place, well known for the good they were doing all round them, should their ruin be necessary to secure his own fortune. He replied: "No, I could not do that; people of that kind are too scarce and it adds to my atmosphere of pleasure to reflect that people like that are continually healing the bruises of those I find it necessary to thrust aside. I don't enjoy thinking of the bruises: I have to see them sometimes, and it alleviates the disturbance in my conscience to remember that there are benevolent folks around who will perhaps put them right again." Now, callous as the character of such a man may seem, I had however succeeded in discovering that he recognised a disturbance in his conscience (first admitting the conscience also, he it remarked) resulting from crossing certain boundary lines, which he therefore would not cross in order to avoid that disturbance. Here we have a case in which desire is being held in check to some extent by pity, and a crude case in which the emotional nature is being used to rule conduct in a decidedly forward direction. And advancing by stages up the scale of the development of conscience by elevation and advancement of the emotional nature, we arrive finally at the point to which the writer of "Light on the Path" alludes, where effort is made to shut out all feeling for the personality of any kind; that point spoken of in the 'Gîtâ' where it says: "In every purpose of the senses are fixed affection and dislike; a wise man will not fall within the power of these, for they are the enemy of man." The control of the emotional and desire nature about which it is profitable for us to write and speak in our T. S. activities is a far call from the position spoken of in the Gîtâ passage. We cannot think of affection as an unqualified good, in view of this passage and passages similar to it in other great scriptures, like that in Christianity (the most emotional of the great creeds) where the Master speaks of the need for surrendering love

of parents and all to follow Christ, but we have to think of its use and appropriate place in the world to-day and doing this to admit its tremendous power. The axiom therefore that it is desirable to control the emotional nature, because there will come a time when we shall surrender all emotions entirely, has application at present without reference to the end one day to be reached. In fact any thoughtful student thinking over this subject and looking around at the powerful effects produced on all lives by the various display of the emotions must admit the necessity for allowing the full scope of these so that the conditions of the world as we find it, the general order of things, may be advanced by safe stages. The student himself may be wisely engaged in killing out certain emotional elements of his character which he will have to see have a very necessary and helpful display in another person. He will be blind if he fails to see a world around him being built up as to its units by an endless display and interaction of the emotions.

By the term emotions I wish to include all feelings we are capable of experiencing towards each other. There is a new book just out by Bhagavan Das which is worthy of careful study as showing analytically what emotions are. All virtues and all vices are brought in and are shown to form emotions according to the qualified degree in which they are applied by one person in reference to another. The reading of such a book is a good foundation for realising how thoroughly the world is under the dominion of emotional feeling. We hear this world spoken of as a bad world, by the great army of the dissatisfied, amongst which we should most of us rank ourselves, perhaps, and the world's dominion by emotional feeling will suggest a dark cloud of evil emotion; but there is more profit to us all in looking at the other side and reflecting rather upon the wonderful uplifting power of the higher grades of the emotions, of those ennobling operations of the heart of man, which result in all the catalogue of virtues we see produced every day, and which alone make life bearable for most of us. I speak of those emotions which result from purest love, compassion and pity, which cause the nature to flow out in desire to help others outside itself, and which produce the poetry, the pathos of life, and all art, and all music, and all admiration of the beautiful. I am not supposing that there are no other qualities which help to build up these essentials of a full life, but I mention love, compassion and pity, as essentially the qualities which belong to the Ego as a unit on the Buddhist plane, going out to embrace all other units as part of itself. In fact I am speaking of those qualities we recognise in ourselves which are the direct outcome of the divine part of our nature, which divine nature takes up the lower line of our evolution to enable it to glean its harvest by experience. This is the "drawing of all things unto itself" which the Christ principle will ultimately accomplish, which, in fact, it is doing all the time.

Can any of us imagine what life would be without the play of the higher emotions, and when thinking of them we have to remember that we only reach them by means of the lower. It will be well then to consider the question of the usefulness of the lower emotional nature, first of course premising that every question is to be thought out from the standpoint of its office as a useful factor in evolution. Here at the outset the services rendered to us by such an accurate and careful observer as Darwin must be remembered. It will always be of help to read what he has to say, and in his book on the emotions in animals we shall find much to think about and to help our realization of the hard work that has already been done in the lower kingdoms towards building up the foundations of emotion. To my way of thinking, it all helps to confirm the building up of the emotional nature sketched out from foundation to roof in that great book of Mrs. Besant's, "The Ancient Wisdom." We begin in the very first place by mere vibration, the foundation of all differentiation, of all motion. The One Unknown cannot be thought of as vibrating, as moving; all motion is a mere presentation of the One in limitation. From vibration then we get sensation, as very dimly in the crystals, more perceptible in the plant world, still more so in the animal. Then follows feeling, seen in the sensitive plant and some others, most active in animals, and fully in ourselves: succeeded by desire, fully active in the animals spurred on by the necessities of their environment, and equally fully active in ourselves from the same cause, and enormously added to in power by the imagination which by the power of memory, produces emotion. To my mind Darwin's line of thought about the emotions in animals does not a bit disturb our sequence in the "Ancient Wisdom." I suppose if he were questioned he would concede the possibility of the foundations say of the quality of love which an animal feels for his master, such as is drawn for us by Landseer in "The Shepherd's Chief Mourner," being found, if we could follow them, away down in the mineral kingdom. At any rate I feel him to be essentially at one with us in admitting no existence for any quality that has not been built up by slow processes going through all the ages of time, and that, so far as the ground he covers goes, he is in harmony with us as to the growth of consciousness by means of the qualities.

Along the lines of our teaching from T. S. literature we take up then all the emotions the animals are capable of, and by means of memory, enormously stimulated by the better capabilities of the human brain-organism, we develop imagination through the power of thought, a capacity made possible to us by the spark of the divine mind given mankind by the watchful servants of the Deity, when animal man became reasoning man.

Do any of us ever estimate at anything like its full value the office of the human imagination working through memory. Let us

ever keep clear the fact that memory comes to us first. It even precedes the building of the desire nature. In animals as in ourselves, it must be so. The animal desires a thing from remembrance of former pleasure or benefit from it. Therefore it follows that imagination can work feebly or fully exactly in proportion to the scope of the memory, and the memory in its turn will yield a harvest exactly in proportion to the experience. If therefore the experience as yet has been but slight, memory will have but little to recall, and imagination little to work upon, and it will only be as the ages roll by, and the experience accumulates, that more and more will be laid up in store for the imagination to work upon. Hence we arrive at the conclusion that a rich imagination means a rich harvest of experience and full store of memory, and that any exercise of imagination in a transcendent degree, as in any of the great poets, is an infallible stamp of an advanced soul, grown entirely out of its childhood and youth, and preparing to enter into all the responsibilities which belong to its coming of age. The activity of this wonderful product of human evolution is responsible for all the higher departments of human life. All the arts, including music, all the sciences, all the philosophies, are its children; without its endless exercise life would be for us all a sterile desert, entirely without any attractions for man as he now is, and reducing him to the position of a mere digesting machine. All the inexpressible pleasures are due to it, which we reap from those quiet moments in our lives when, whether alone or in company with some one friend of our heart in complete harmony with us, we give the imagination play, and all around us vibrates in response to the stimulations of the imagination by the memory. Whether it will be the lesser or the greater memory will depend on the capacity of the lesser for getting into tune with the greater. By this I mean that the pleasures of memory which our poets have written about may be a matter of the personality chiefly and gathered from a rich past in the present life, or a matter of the Ego entirely overreaching the present personality and diving into the deep of time, into the world-memory as it were—and this I call the greater memory.

As iron and its products are in Nature accountable for all the colours we see in rock and leaf and lion's fur, so imagination through memory is the salt of human life, and by the strength which comes of it we are enabled to endure the trials which are needful to build up the character. Only by its strength do the submerged, tenth of our social system endure their cruel hardships. From some dark corner of their past, with them mostly in the greater memory, they throw into a series of pictures by exercise of the imagination, the opposite condition of environment which now they are hemmed in by, or raise up an image of some ideal state which they feel must obtain somewhere though, like Stephen Blackpool, the

present may be "All a muddle" as it seems to them. I have traced all the arts, including music, to the emotions due to the imagination: especially do I feel that we owe all the music given us by the great masters to a supreme exercise of the imaginative faculty. When I listen to a great symphony of Beethoven I feel that I am listening to a chapter read from the great past, of a soul exceedingly rich in harvests of experience. I see in it the only method by which his true soul, his higher Self, the possessor of the greater memory, can speak to mine, and for the time I have no room for attention to anything else; for a brief space all else must go; this great fellow-soul, would speak to me alone and what he would say is to me entirely a serious thing, nay a holy thing, to ignore which would be as wrong as it would be impossible. Do not think I am claiming anything for those who can listen in this way to a great master of music, which I deny to others. To these others the same appeal may be made by a great poem, by a great picture, or by the grand gothic lines of some great cathedral, but it only means that in this present life at least the soul of Beethoven has no speech for them, his message to them will have to reach them at another time, at present their attention is claimed by other voices.

Poetry, painting, sculpture, architecture, all in their way are appeals to us awaking harmonious sympathetic chords in the memory, and the depth and penetration of the appeal will be in proportion as the appeal comes to us from the greater or the lesser memory of the poet or the painter, and strikes us in places touchable by the personality or the higher Self alone. I believe very little of what captivates our serious attention belongs only to the lower memory. Even in reading a book that deals with entirely modern things, and is only capable of being understood by anyone very much alive in the topics of to-day, all the pictures in which are filled with modern inventions, modern humour, purely local wit, we still call in the higher memory to draw some of the pictures which are called up, here and there. To be able to laugh with Mark Twain over the "Innocents Abroad" we must have acquaintance to some extent with the type of person who is to be met with in sight-seeing—the so-called globe-trotter; the personality must have brought something of the kind within the four square walls of its experience, to understand the humour of the relations between the various persons in that story, yet there are passages in which we are made to drop all this, and in some quieter passage, perhaps in the flash of two or three words, we are made to feel the Soul of the real Genius that is greater than Mark Twain and which speaks to us not from the nineteenth century and its whirl of gad-about, but from the deep, still science of the past, and in the language of a humanity.

It will then be asked, applying all this to the present question of the *control* of the emotions, are we to take ourselves in hand and

try to reach the goal of peace and ultimate repose in Unity with God, such as our higher devotional books direct our thoughts towards, by stifling these emotions, by stilling their operations on the higher Self? Surely this would be, if all we owe to them is true, a cutting of the ground from under our feet, a kind of spiritual suicide. Away in the great future when we are strong and our individuality is complete we shall stand upon the walls of the citadel of the Self, and without any consciousness perhaps of doing it, throw down the ladder by which we scaled those walls. At the present we have yet a good deal of that ladder to climb, and our control of emotion will be mainly of the lower kind and any check we place upon the higher and holier emotion must only be in those places where surrender to its full power hampers our lives and cripples our usefulness to others around us. Let me illustrate: Grief is a high emotion built up by the capacity for keen feeling, of the absence of some life outside our own which has endeared itself to us by the attitude it has assumed towards ourselves. In so far as it helps by regret for its absence, to intensify our appreciation of its power for helpfulness, or by sorrow that that soul has been cut off from those it loved, to deepen our sympathies with this kind of deprivation, it is all good; but in so far as we allow ourselves indulgence in selfishly dwelling on the difference it will make in our own future life-pleasure, on the taking away perhaps of what we have learnt to regard as a prop to lean upon, it is bad, as destructive of the power of self-dependence which all of us must in some way learn, and it is the business of the Self of each of us to discriminate in all this, and to drop as it feels it is able, bit by bit of that part of the emotional nature which has ceased to be necessary to its advancement through the particular part of the evolutionary path then immediately surrounding it.

Our standards of excellence and perfection in all things belonging to the esthetic side of life, must inevitably advance with our standards of morality. The moral advance from the point where the fight to the death, in the feudal lists, was regarded as a brand of the best known virtue of the times, to that where there is a shrinking from taking the life of a frog, is marked by a parallel growth in the capacity for receiving appeals from the souls of others who have similarly grown, and in language not known to the Philologists, that before each of us is placed a problem for solution as to where in which present life we are to close down our certain emotional appeal, needful yet to give full play. As time goes on and as each unit of our submerged intuition brings in with each life its tribute of purification, so from some old standard be raised and the emotions which to-day are memory, they useful and in full play will be put away and human imagination, the growing by the action of higher emotions which at are hemmed in touch the bulk. So will, I take it, the collective they feel must obumbrity grow rich and ever richer until at the later

stages of our existence upon this globe, the wealth of the world's imaginative power will be a power of inconceivable grandeur and glory. Vibrant with the mental and memorial accumulations of the great masters in all the arts we have ever practised, all the sciences, all the philosophies by which we have grown, it will indeed be a tribute worthy of the Deity by whose Love it became possible and to whom it will be our appropriate offering.

W. G. JOHN.

SIVA: HIS NAMES, SYMBOLS AND EMBLEMS.

GANGA.

[Concluded from page 162.]

“THE Pleiades, or Krittikas, are the nurses of Kârttikeya, the God of War (the Mars of the Western Pagans), who is called the Commander of the Celestial armies, or rather of the Siddhas-Siddha-sena (translated Yogis in Heaven, and Holy Sages on the Earth)—which would make Kârttikeya identical with Michael, the ‘Leader of the Celestial Hosts,’ and, like himself a Virgin Kumara. Verily he is the Guha, the ‘Mysterious One,’ as much so as are the Saptrashis and the Krittikâs, the seven Rishis and the Pleiades, for interpretation of all these combined reveal to the Adepts the greatest mysteries of Occult Nature. One point is worth mention in this question of Cross and Circle, as it bears strongly upon the elements of fire and water, which play such an important part in the circle and cross symbolism. Like Mars who is alleged by Ovid to have been born of his mother Juno alone, without the participation of a father, or like the Avatâras (Krishna for instance)—in the West as in the East—Kârttikeya is born, but in a still more miraculous manner, begotten by neither father nor mother, but out of a seed of Rudra-S’iva, which was cast into the fire (Agni) and then received by the water (Ganges). Thus he is born from fire and water—a ‘boy bright as the Sun and beautiful as the Moon.’ Hence he is called Agnibhu (son of Agni) and Gangâputra (son of Ganges).” (S. D. ii, 579-580).

RUDRA-KSHA-ROSARY.

“* * * Through the Countless Rays the Life-Ray, The One like a Thread through many beads.’ This S’loka expresses the conception—a purely Vedantic one, as already explained elsewhere—of a Life-thread,—Sâtrâtma, running through successive generations.” (S. D. i, 242-243).

“From the First Born (Primitive or First Man) the Thread between the Silent Watcher and his Shadow becomes more strong and radiant with every change * * *. For the present it will suffice to

say that the 'Watcher' and his 'Shadows,' the latter numbering as many as there are re-incarnations for the Monad, are one. The Watcher or the Divine Prototype, is at the upper rung of the Ladder of Being; the Shadow at the lower." (S. D. i., 285).

"* * * This shows that the Hebrew usage of play upon the numbers must have come to the Jews from India. As we have seen, the final series yields, besides many another combination, the figures 108 and 1008—the number of the names of Vishnu, whence the 108 grains of the Yogi's rosary—* * *." (S. D. iii., 233).

RING OR "GIRDLE."

34. "And God has put a girdle about his loins [the rings of Saturn], and the name of the girdle is Death. In Anthropogony this 'girdle' is the human body with its two lower principles. These three die, while the innermost Man is immortal." (S. D. ii., 245).

"The Ahura Mazda brings him [the fair Yima—the first 'man' who dies or disappears] a golden ring, and a poniard, the emblems of sovereignty." (S. D. ii., 644).

DEER.

"That 10 is identical, allegorically, with Isis and the Moon is shown by her being 'cow horned.' The allegory undeniably reached Greece from India, where Vâch—the 'Melodious Cow' of the Rig Veda, 'from whom mankind' was produced (Bhâgavata Purâna) is shown in the 'Aitareya Brâhmana' as pursued by her father Brahmâ, who was moved by an illicit passion, and changed her into a deer (S. D. ii., 436). "* * * Capricornus in Naphtali who is a hind, 'a hind (a deer) let loose * * *'" (S. D. i., 715). "In India and Egypt, these Dhyânis were connected with the Crocodile, and their abode is in Capricornus. But these are convertible terms in Indian Astrology, for the tenth sign of the Zodiac, "which is called Makara, is loosely translated 'Crocodile' * * * In Egypt, the Defunct, whose symbol is the pentagram, or the five pointed star, the points of which represent the limbs of a man—was shown emblematically transformed into a crocodile, Sebekh, or Sevekh (or Seventh), as Mr. Gerald Massey says, showing it to be the type of intelligence, is a dragon in reality, not a crocodile. He is the 'Dragon of Wisdom' or Manas, the human soul, mind, the Intelligent Principle called in our Esoteric Philosophy the fifth Principle." (S. D. i., 239-240).

"But very few are those who know even in India unless they are initiated, the real mystic connection which seems to exist, as we are told, between the names Makara and Kumâra. The first means some amphibious animal, flippantly called 'crocodile,' as some Orientalists think, and the second is the title of the great Patrons of Yogins according to the S'aina 'Puranas,' the sons of, and even one

with Rudra (S'iva), who is a Kumâra himself." * * * But the true Esoteric sense of the word Makara is not, in truth, 'crocodile' at all, even when it is compared with the animal depicted on the Hindu Zodiac. For it has the head and the fore-legs of an antelope and the body and tail of a fish. (S. D. ii., 609). "Suffice it to say that, as the sign of Makara is connected with the birth of the Spiritual Microcosm, and the death or dissolution of the physical Universe—its passage into the realm of the Spiritual—so the Dhyân Chohans, called in India Kumâras, are connected with both. Moreover in the exoteric religions they have become the synonyms of the Angels of Darkness, the Fallen one and Death (death of every physical thing truly; but Mara is also the unconscious quickener of the birth of the Spiritual); and yet it is one of the names of Kama, the First God in the Vedas, the Logos, from whom have sprung the Kumâras, and this connects them still more with our 'fabulous' Indian Makara, and the crocodile-headed God in Egypt." (S. D. ii., 612-613).

TIGER'S SKIN.

"This leopard-skin is a sacred appendage of the 'Mysteries'; it was used in the Eleusinian as well as in the Egyptian Mysteries; it is found sculptured on the basso-relievos of Central American ruins, covering the backs of the sacrificers; it is mentioned in the earliest speculations of the Brahmans on the meaning of their sacrificial prayers, the 'Aitareya Brahmanam.' It is used in Agnish-toma, the initiation rites of the Soma Mystery. When the neophyte is 'to be born again,' he is covered with a leopard-skin, out of which he emerges as from his mother's womb." (I. U. i., 568-569).

SNAKE.

"Moreover, the Serpent has ever been the type of consecutive or serial rejuvenation, of Immortality and Time." (S. D. i., 435). "Therefore it is found in every world-theogony, where it is largely associated with the Serpent-Symbol, the latter being everywhere, in philosophy as well as in religious symbolism, an emblem of eternity, infinitude, regeneration, and rejuvenation, as well as of wisdom." (S. D. i., 95).

"The Hymn engraved on the votive steel of a tomb from Abydos (3rd register) addresses Osiris thus:

"Salutations to thee, O Osiris, elder son of Seb; thou the greatest over the six Gods issued from the Goddess Nob [Primordial Water], thou the great favourite of thy father Ra; father of fathers, King of Duration, Master in the Eternity.....who as soon as these issued from the Mother's Bosom, gathered all the Crowns and attached the Uraeus [Serpent or naja. The Egyptian word Naja reminds one a good deal of the Indian Naga, the Serpent God. Brahmâ and S'iva and Vishnu are all crowned and connected with Nagas—a sign of their cyclic and cosmic character] on thy

head ; multiform God, whose name is unknown, and who has many names in towns and provinces. "

"Coming out from the Primordial Water crowned with the Uraens, which is the serpent-embell of Cosmic Fire, and himself the seventh over the six Primary Gods, issued from Father, Mother, Noo and Noot, the Sky, who can Osiris be but the chief Prajâpati, the chief Sefhira, the chief ameshaspend, Ormazd ! " (S. D. i., 471).

" It has been repeatedly stated that the serpent is the symbol of wisdom and of occult knowledge." (S. D. ii., 30). " The serpent has ever been the symbol of the Adept, and of his powers of immortality and divine knowledge." (S. D. ii., 381). " Furthermore, the ' War in Heaven ' is shown in one of its significations, to have referred to those terrible struggles in store for the candidate for Adeptship—struggles between himself and his (by Magic) personified human passions, when the enlightened Inner Man had to either slay them or fail. In the former case he became the ' Dragon—Slayer,' as having happily overcome all the temptations, and a ' Son of the Serpent ' and a Serpent himself, having cast off his old skin and being born in a new body, becoming a Son of Wisdom and Immortality in Eternity." (S. D. ii., 397).

TUFT OF HAIR.

"The Nazars—or set apart—as we see in the Jewish scriptures, had to cut their hair which they wore long, and which ' no razor touched ' at any other time, and sacrifice it on the altar of initiation." (I. U. ii., 90).

MOON.

" * * * For such Fathers as Origen or Clemens Alexandrinus, the Moon was Jehovah's living symbol ; the Giver of Life and the Giver of Death, the Disposer of Being—in our World." (S. D. i., 415).

" One of the most occult chapters in the " Book of the Dead " is that entitled ' The transformation into the God giving Light to the Path of Darkness,' wherein ' Woman-Light of the Shadow ' serves Thot in his retreat in the Moon. Thot-Hermes is said to hide therein, because he is the representative of the Secret Wisdom." (S. D. i., 433).

" Now Eustathius declares that IO means the Moon, in the dialect of the Argians ; it was also one of the names of the Moon in Egypt." (S. D. ii., 485-486). " Soma is the Moon astronomically ; but in mystical phraseology it is also the name of the sacred beverage drunk by the Brahmans and the Initiates during their mysteries and sacrificial rites." " * * * But the real property of the true Soma was (and is) to make a ' new man ' of the Initiate, after he is ' re-born,' namely, once that he begins to live in his Astral Body ; for, his spiritual nature overcoming the physical, he would soon snap it off and part even from that etherealized form. The partaker of Soma

finds himself both linked to his external body, and yet away from it in his spiritual form. Freed from the former, he soars for the time being in the ethereal higher regions, becoming virtually ' as one of the Gods,' and yet preserving in his physical brain the memory of what he sees and learns. Plainly speaking, Soma is the fruit of the tree of knowledge forbidden by the jealous Elohim to Adam and Eve or Yah-ne, ' lest man should become one of us.' (S. D. ii., 524). " ' The devotee must approach as much as possible the form of a perfect circle,' prescribes the Sacred Book. Numa tried to spread the same custom among the people, Pieriens tells his readers ; and Pliny says : ' During our worship, we roll up, so to say, our body in a ring-totum corpus circumagimur.' The Goddess Basht or Pasht, was represented with the head of a cat. This animal was held sacred in Egypt for several reasons. It was a symbol of the Moon, the eye of Osiris, or the ' Sun ' during night. The cat was also sacred to Sokhit. One of the mystic reasons was because of its body being rolled up in a circle when asleep. The posture is prescribed for occult and magnetic purposes, in order to regulate, in a certain way, the regulation of the vital fluid with which the cat is pre-eminently endowed." (S. D. ii., 533).

PADMA OR LOTUS.

" With the Hindus the lotus is the emblem of the productive power of nature through the agency of fire and water (spirit and matter) * * * Whenever the mystic water-lily (lotus) is employed it signifies the emanation of the objective from the concealed, or subjective—the eternal thought of the ever-invisible Deity passing from the abstract into the concrete or visible form. * * * The sprig of water-lilies, Bhôdisât, and later of Gabriel, typifying fire and water, or the idea of creation and generation, is worked into the earliest dogma of the baptismal sacrament." (I. U. i., 92-93).

" One of the symbolical figures for the Dual Creative Power in Nature (matter and force on the material plane) is ' Padma,' the water-lily of India. The Lotus is the product of heat (fire) and water (vapour or ether) ; fire standing in every philosophical and religious system, even in Christianity, as a representation of the Spirit of Deity, the active, male, generative principle ; and ether, or the soul of matter, the light of the fire, for the passive, female principle, from which every thing in this Universe emanated. Hence ether or water is the Mother, and fire is the Father." " The root of the Lotus sunk in the mud represents material life, the stalk passing up through the water typifies existence in the astral world, and the flower floating on the water and opening to the sky is emblematical of spiritual being." (S. D. i., 87-88).

THREE EYES.

" Alone, the One Form of Existence (a) stretched boundless, infinite, causeless, in dreamless sleep (b) ; and Life pulsating

unconscious in Universal Space, throughout that All-Presence, which is sensed in the opened eye of Daugma. In India it is called the 'Eye of S'iva,' but beyond the Great Range it is known in Esoteric phraseology as 'Daugma's Opened Eye.' Daugma means a purified soul, one who has become a Jivanmukta, the highest Adept, or rather a Mahâtma so called. His 'opened Eye' is the inner spiritual eye of the seer; and the faculty which manifests through it is not clairvoyance as ordinarily understood, *i.e.*, the power of seeing at a distance, but rather the faculty of spiritual intuition through which direct and certain knowledge is obtainable. This faculty is intimately connected with the 'third eye,' which mythological tradition ascribes to certain races of men." (S. D. i., 77).

"So is Brahma's fifth head said to be lost, burnt to ashes by S'ivas 'central eye'; S'iva being also Panchânana 'Five-faced.' Thus the number is preserved and secrecy maintained on the true Esoteric meaning." (S. D. ii., 611).

"The Maruts represent (a) the passions that storm and rage within every candidate's breast, when preparing for an ascetic life * * *." "At the same time Marut in occult parlance is one of the names given to those egos of great Adepts who have passed away and are known also as Nirmana kayas; of those egos for whom—since they are beyond illusion—there is no Devachan, who, having either voluntarily renounced Nirvâna for the good of mankind, or who not yet having reached it, remain invisible on earth. Therefore are the Maruts shown, firstly as the sons of S'iva-Rudra, the Patron Yogi, whose third-eye (mystically) must be acquired by the ascetic before he becomes an Adept * * *." (S. D. ii., 650-651).

"Padmapâni-Avalokiteshvara is called esoterically Bodhisattva (or Dhyan Chohan) Chenresi Vanchug, 'the powerful and all seeing.' * * * In order to guide the Tibetans and Lamas in holiness and preserve the great Arhats in the world, this heavenly Being is credited with manifesting himself from age to age in human form. * * * The Dhyan Chohan is represented with four arms, another allusion to the four Races. For while two are folded, the third hand holds a lotus—Padmapâni, the 'Lotus-bearer,' the flower symbolising generation—and the fourth holds a serpent, emblem of the Wisdom in his power. On his neck is a rosary and on his head the sign of water —matter, deluge—while on his brow rests the third eye, S'iva's eye, that of spiritual insight. His name is 'Protector' (of Thibet), 'Saviour of Humanity.'" (S. D. ii., 188-189).

"They (Fourth Atlantean Race) fall into sin and beget children and monsters. The first germs of anthropomorphism and sexual religion. They lose their 'third eye.'" (S. D. ii., 237).

"These were four-armed human creatures in those early days of the male-females [hermaphrodites]; with one head yet three eyes. They could see before them and behind them, *i.e.*, the Third

Eye was at the back of the head]. A kalpa later [after the separation of the sexes] men having fallen into matter, their spiritual vision became dim; and co-ordinately the Third Eye commenced to lose its power. . . . When the Fourth [Race] arrived at its middle age, the Inner Vision had to be awakened and acquired by artificial stimuli, the process of which was known to the old Sages. [The inner vision could henceforth be acquired only through training and initiation, save in the cases of 'natural and born magicians'—sensitives and mediums, as they are called now] . . . The Third Eye, likewise, getting gradually petrified [ossified] soon disappeared. The double-faced became the one-faced, and the eye was drawn deep into the head and is now buried under the hair. During the activity of the Inner Man [during trances and spiritual visions] the eye swells and expands. The Arhat sees and feels it and regulates his action accordingly. . . . The undefiled Lanoo [Disciple, Chela] need fear no danger; he who keeps himself not in purity [who is not chaste] will receive no help from the 'Deva-Eye.' The allegorical expression of the Hindu mystics who speak of the 'Eye of S'iva,' the Tri-lochana, or 'three-eyed,' thus receives its justification and *raison d'être*; the transference of the Pineal Gland (once that Third Eye) to the forehead, being an exoteric license. "This throws also a light on the mystery, incomprehensible to some, of the connection between abnormal or spiritual seership and the physiological purity of the Seer. The question is often asked: Why should celibacy and chastity be a *sine qua non* condition of regular Chelaship, or the development of psychic and occult powers? The answer is contained in the commentary. When we learn that the Third Eye was once a physiological organ, and that later on, owing to the gradual disappearance of spirituality and increase of materiality, the spiritual nature being extinguished by the physical, it became an atrophied organ, as little understood now by physiologists as is the spleen—when we learn this, the connection becomes clear. During human life the greatest impediment in the way of spiritual development, and especially to the acquirement of Yoga powers, is the activity of our physiological senses. Sexual action also being closely connected, by inter-action with the spinal cord and the grey matter of the brain, it is useless to give any longer explanation." (S. D. ii., 308-309).

"Now what students of Occultism ought to know is that the Third-Eye is indissolubly connected with Karma. The tenet is so mysterious that very few have heard of it. The 'Eye of S'iva' did not become entirely atrophied before the close of the Fourth Race. When spirituality and all the divine powers and attributes of the Deva-Man of the Third Race had been made the handmaidens of the newly awakened physiological and psychic passions of the physical man, instead of the reverse, the Eye lost its powers." (S. D. ii., 316).

"The possession of a physical Third Eye, we are told, was enjoyed by the men of the Third Root-Race down to nearly the middle-period of the third sub-race of the Fourth Root-Race, when the consolidation and perfection of the human frame caused it to disappear from the outward anatomy of man. Psychically and spiritually, however, its mental and visual perception lasted till nearly the end of the Fourth Race, when its functions, owing to the materiality and depraved condition of mankind, died out altogether. This was prior to the submersion of the bulk of the Atlantean Continent." (S. D. ii., 320).

"Thus the Giants perished—the Magicians and the Sorcerers, adds the fancy of popular tradition. But 'all holy saved,' and alone the 'unholy' were 'destroyed.' This was due, however, as much to the prevision of the 'holy' ones, who had not lost the use of their Third Eye, as to Karma and Natural Law." (S. D. ii., 365).

"When there is no darkness, no day, nor night, no being nor non-being (there is) Siva even alone; That is the indestructible, That is to be worshipped by Sâvitri, from That came forth the ancient wisdom. Not above nor below nor in the midst can He be comprehended. Nor is there any similitude for Him whose name is infinite glory. Not with the sight is established His form, none may by the eye behold Him; they who know Him by the heart and by the mind, dwelling in the heart, become immortal." (Svetâs'-vataropanishad iv., 18-20).

"* * * it is enough that at last the evolution of all lives leads into that unimaginable splendour, known only to Is'vara Himself, who pours out His life that we may know it also. And Mahâdeva shall return to It with all the Centres that his life has brought into existence, with all the new lives and joys that His imprisonment in His universe has made. That is enough for us to give us the hope—hope, do I say? it is too feeble a word—the joy inexpressible and the certainty which are founded on the very Life of God; for is He not the Truth, the Foundation of the Universe? And when we enter into SAT we shall know the future as we see the past, for we shall be not only immortal but Eternal." (Evolution of Life and Form," p. 114-115, by Annie Besant).

N. M. DESAI.

THE GOSPEL OF WISDOM.*

THE word Gospel is usually associated with one particular form of faith only, with one particular story of never-failing interest; so you may perhaps think its use in Theosophical teaching somewhat strange. I think if you will remember the real meaning of the word you will realize that it should not be so monopolized, for after all, the gospel is simply the "good spell," or the good news. Theosophy also has its good news to bring you; not the good news of salvation, indeed, but the still greater good news that there is nothing to be "saved" from except your own error and ignorance, that there is no Divine wrath from which you must escape, but that the whole world is moving on in one mighty and glorious order towards an end greater than the mind of man can conceive. This is not a poetic dream, not a mere flight of the imagination, but a certainty which can be seen and known, which can be examined scientifically by those who will take the trouble to prepare themselves for such an investigation. That is one piece of the good news or the gospel which Theosophy has to bring you.

The translation of our name, Theosophy, is Divine Wisdom, and in the truest sense this divine wisdom has its gospel to bring to you and to every one. Those of us who have been studying this wonderful philosophy for many years know very well how truly it has been a gospel to us, for it has changed the whole of our lives, it has taught us how to live and how to die, it has taught us to understand what is the mighty scheme of which humanity forms only a small part. The whole world is changed for us because of that knowledge and that wider comprehension. That there is sin, sorrow and suffering in the world we all know only too well; it seems so sordid, so piteous, so universal, that many of those whose hearts are filled with love and pity and desire to serve feel despair rising within them when they look around and see the condition of the world as it is to-day. If we had no key to the meaning of it all it would indeed seem that matters are hopeless and that there is nothing to be done, but when once we have the key we begin to understand, and the whole thing takes a different aspect. The great Masters whose hearts are full of love and pity, and who so much desire to serve this orphan humanity, give us a veritable gospel, the good news from on high; for They say to us, "Rise above all this, look down upon it from above, and then you will understand it; do not look up from beneath at the under side of life, but rise above it to the higher planes of thought and consciousness and look down and understand; and then indeed you will see that there is good news, good news for all."

* A lecture given at Steinway Hall, Chicago, Sept. 28th, 1902.

Have you ever seen the great whirlpool of Niagara? Just imagine the condition of some tiny insect swept down amidst the straws and fragments in that seething torrent! Just think how it boils and foams and surges round, and think how that tiny insect would regard it all. To him that world of strife and stress would naturally seem all that there was and all that there could be, and as the great whirlpool surged backwards and forwards he would sometimes feel himself being irresistibly carried up out of his natural course, against the downward current. Yet if you stood on the banks of that magnificent gorge, and looked down on that wonderful whirlpool of water below, you would see that all the time a mighty current was carrying the whole mass in one direction, and that although there might be whirlpools where part of the water seemed to be running backwards for the time, in reality the whirlpools and the straws and the insect were all being swept steadily onwards all the while by that mighty torrent. Just like that is the view which the man who rises to a higher plane gets of the situation—of the strife and the sorrow and the trouble of this world. He sees what seems to you to be evil, and how it is pressing upwards against the great current of evolution; and yet he sees that the onward sweep of the Divine law of evolution through the world is like the mighty torrent, and that in comparison to that all these little backward currents of strife and stress are like the tiny whirlpool on the surface of the vast river, and that even though they seem to be flowing backwards, they are really being swept forwards all the time. But to see that, you need the higher sight, you need to stand above the whirlpool of the lower world, you must get beyond the ignorance of that mind which is never steady. These things need the wisdom which comes from the Divine, and that is why it is that the Divine Wisdom of Theosophy brings you the good news that all is well; not only that all *will* be well in some far-distant future, but that even now at this moment, in the midst of all the strife, the mighty current is flowing still, and so all is well because all is moving on in perfect order and with perfect certainty.

The sin and the sorrow and the suffering exist; I am not suggesting to you that these things are an illusion, though I know that that theory has been held by many. True, if you look down from the plane of the spirit you will see how small all of this is in comparison with the greater life; yet on the physical plane it *is* true, and while it lasts it *is* suffering and it *is* sorrow; and the man who sees most clearly what is the great truth that lies behind all this, is also the man whose sympathy is the strongest, whose understanding of his weaker brother is the clearest and the fullest and the most pitying and the most forgiving. Indeed, as a French writer has said:—"Tout comprendre, c'est tout pardonner"—to understand all is to pardon all. The man who understands is the one who sympathizes the most fully; he realizes what a mighty gospel this wisdom has

brought to him, and what it will bring to these poor sufferers also when they can rise to its comprehension. There is no department of our life in which this good news does not aid us, no moment of our existence at which it does not teach us something. You yourself may mould your own life when once you understand the laws under which you are living. Even if it were for our own advantage alone, it would be necessary for us that we should grasp this law; but when once we see the mighty scheme of the Logos, when once the reality and the truth of it all is borne in upon our vision, then we forget ourselves and our petty interests, our sorrows and our sufferings. We rise above all thought of ourselves altogether, for we see the great, glorious, all-pervading, all-comprehending, all-satisfying and sustaining life, and it fascinates us with the Divinity and the power of it all. When once we have seen that, we think no more of ourselves for ever, for our thought has risen to a higher level, and all our strength is poured out in the service of our fellow-men.

We must see for ourselves, we must have the Divine Wisdom of Theosophy within us, that gospel must enter into our hearts; and then indeed we shall become preachers of that gospel, whether we will or not. For when we ourselves know this thing, even though we may never speak one word to other men, yet our very lives will show forth the gospel in which we believe, for the joy and the glory of it all will shine through us, and our life will be perfect happiness to ourselves, and a centre of sunlight and blessing to others.

Remember that you have lived before, and that in those past lives there was much that was evil as well as (we hope) much that was good. Because in that past you set causes in motion you must in the present bear their results, for cause and effect are only the positive and negative poles of the same thing, two sides of the same thing, and therefore part of one another. The effect not only follows from the cause, it is in truth a part of the cause itself, and so if sorrow or suffering comes to you, you know that this is a destiny which you yourself have made. See what a difference this makes in your attitude towards it. You still suffer, but yet you know that this is a debt which you must pay, and therefore you resolve to clear off that account and to make no more such mistakes. You know that your life is in your own hands, that you are no more a slave to circumstances, but a free man, happy and joyous in the certainty of the Divine scheme. The sorrows of others affect you still, but yet along with your deep sympathy for them you feel within yourself the joy and the power that comes from the certainty that you can help, that you are no longer crushed in the presence of these great problems of life. When you see your fellowmen you have something new to say to them, you can explain matters to them now, you can clear up their

difficulties, you can share your own gospel of wisdom with them. For them, as for you, knowledge will remove difficulties and will show them that every pain that comes to us is not only the payment of a long-past debt, but is also a great opportunity for us now. Out of the evil of long ago we may make a present good, because we can take these trials and troubles and sufferings, and by the very way in which we receive them we may make them stepping-stones to the higher life, and in bearing them we may develop many of the qualities that go to make up the divine man of the future—a future still far distant, but yet within our sight the moment we begin to understand.

Let me repeat that when we speak of this great scheme we are not trusting to blind faith of any sort, nor are we calling upon you to accept anything as a matter of faith either. We are stating to you definitely the results of enquiry, which many of us know to be true through personal investigation. You may think:—"How can any man know what the Divine scheme is, how can any man enter into the counsels of God and know what He wills?" True, between that stupendous Divine life and any consciousness of ours there is a distance that cannot be measured, yet we ourselves are sparks of that very same Divine flame. Far, far away, incalculably below that mighty Intelligence, is the highest intelligence of ours, and yet on every step of the ladder between us and Him stand men—men like ourselves, though so enormously higher than we—up to the great Masters, and on beyond even Them, impossible as it may seem to our finite minds. These stand at every stage of the way, so that we see that those who are now at the very feet of God were once men such as we, and that we who are now looking up from below, from the very foot of the glorious staircase, shall also one day stand where these stand. These things we see, and to see them needs no great study and no abnormal development. Much of what we tell you in Theosophy is based upon what is seen with higher faculties than those of the physical body, and thus it depends for you upon the investigation of a few trained men who have developed within themselves that higher sight. Truly those who have the power to see on higher planes will at once agree with this statement that I have made, that they can see this mighty stream in motion—not that they can see Him, the God who stands behind it all, but that at every point of their investigations they see the signs in all directions, of His action, of His force, so that the conviction is driven into their minds that the Force exists, and that a mighty Intelligence is indeed at the back of all manifestation.

The evidence of the trained investigators is overwhelming as to this mighty certainty, this gospel of the Wisdom. But truly, we scarcely need even that testimony. For even from the physical plane one may see the different stages of man; one may see that there are teachers, there are developed men who rise towards the

great Initiates, and beyond them the Christs and the Buddhas, and then still higher and higher yet, beyond our ken. Even though you have not yet the clairvoyant faculty, you will see that there must rise, that there does rise, a hierarchy of still more developed beings. You know that there is an evolution, for you see it step by step as it rises through the lower kingdoms up to man, and you can see that the man we know, the man of common, every-day life, cannot be the end of that evolution. You know from history that there have been greater and obviously far more developed men; and it is not only in the past, but to-day also, that they exist. Shall they in turn be the end? No, there are higher and greater Ones still; and so by simple reasoning you see that this wonderful ladder of which I spoke must exist. For those who can see a little further the testimony is overwhelming that the higher links of this great chain exist, for They can be seen and known and loved. So we put before our fellowmen, without hesitation, this glorious gospel, showing them and assuring them what it has done for us, and hoping that for them, as for us, this grand philosophy may prove a way of salvation, not from some imaginary demon outside of them, but from the ignorance within. For that is the only obstacle that comes to man, the limit with which he has surrounded himself; but that is a terrible shell, and until he breaks his way through it, until he begins to understand, truly he suffers much. Yet the very thickness of that shell is of the man's own making, absolutely, and as soon as he knows that, he sets himself intelligently to break it away, and to prevent the building of any more walls round the self. He has the whole thing in his own hands, under his own control. There is the grandest of futures stretching before him, an evolution of incalculable magnitude, whose glory has no end, which extends far beyond the sight of even the highest clairvoyant. Truly that is good news indeed, that is a veritable gospel—not a mere interpretation of something which may bear some other meaning, not a mere supposition, but a perfect divine certainty, something which will bear examination, which you may take up and investigate for yourselves. The further you look into Theosophy the more certain you will become that this statement is true, that we are in reality part of this vast, ordered scheme.

There are so many ways in which this good news affects us, so very many other directions upon which I cannot touch now, in which our lives are revolutionized by understanding these things: vast indeed is the change which Theosophy brings into the life of the man who grasps it and lives it. Remember, I do not say that such a change comes to a man because he joins the Society, or because he reads two or three Theosophical books; but I do say that the man who, understanding this great teaching, tries to live the life which it prescribes, will find that what I have written is true. It is just as sure now as it was in days of old that they who do the will

of the Father that is in heaven, they shall know of the doctrine whether it be true. It still is true that the man who would know the truth must live the life. It is not merely by looking upon Theosophy from the outside that its gospel may be known; the man must obey that gospel, and then it will become a part of him, then it will shed its glory upon him, and upon those about him. Then he will realize that it is his duty to be happy, and he will not be carried away by any trouble or sorrow that may come to him, because he knows that his feet stand firm.

Much theosophical work may thus be done unconsciously, besides your active outer work, and it will increase as your power and your knowledge increase. You are filled with joy and peace because of your study and your reading, and unconsciously you spread round you these vibrations of joy, of happiness and confidence. There are thousands upon thousands all round you who are hungering to understand the life of which they find themselves a part. You may help them, you who know; you may share with them your gospel of wisdom; and be well assured that as you share it, it will become far more to you than ever it was before. Realize the thing for yourself first, for that is a necessity, but remember that only as you pass it on to others can it bear its true and highest fruit. If you know these things, know them not for your own sake, but for the sake of these others about you. That is why the higher light has come to you, and if you have found within yourself the power to respond to it and to assimilate it, then this has come to you in order that you may be of use—not that you may treasure up the light for yourself, but that through you as centres the sunlight may shine out over all this wide world—so that you yourselves may be suns in a minor way, reflecting the glory of the great Divine Sun. Thus by your reflection you may bring the light of life from Him to play on your own level in a way that without you it could not have done. You know how a mirror may reflect the sunlight into a dark corner where the direct rays cannot enter; just so there are many men who by their own ignorance and their own selfishness have shut themselves out for the time being, from the power to appreciate the splendid light from on high. There is the glorious sunlight always pouring itself down, but yet a man may shut himself up in his own house, away from that holy radiance; but you who receive it, you who live in it, you may reflect it into corners which the direct rays cannot reach, and so you may bring that glory and that joy into homes that without your help must have remained unwarmed and unilluminated.

There is very truly a gospel in all this, teaching us never to forget that though the outer side of life may seem so dull and heavy, there is yet always the Divine fire glowing within; remember that

* The soul of things is sweet, the heart of being is celestial rest;
Stronger than woe is will; that which is good doth pass to better, best.

So this celestial bliss, that lies beyond the sorrow and the suffering,

shall become for you the ever present reality, until you learn to look through the misery and see its cause—and not only to see the cause but, far beyond that, the exhaustion of that evil through this temporary suffering, and the glory that is to come, the magnificent qualities which all this is developing in the man. So this gospel will become a living reality to you. So, although you sympathize ever more and more deeply, you will find that you have within you the power to help, to comfort and to save, because you know, because you have this gospel in your hearts, and so you can communicate its light to others. So you will say to them once more, in the words of the greatest of Indian teachers:—"Do not complain, and cry and pray, but open your eyes and see; the light is all about you, if you would only remove the bandage from your eyes and look; it is always with you, so wonderful, so glorious, so far beyond anything that man has ever dreamt of or prayed for, and it is forever and forever."

C. W. LEADBEATER.

WHY SHOULD A VEDA'NTIN JOIN THE T. S. ?

(Continued from page 177.)

36. Avidyā or ignorance brings about Karma thus: The Jīvātman first confounds the body (matter) with itself, and then confounds the attributes of the body (such as birth, death, etc.) with those belonging to itself. This ignorance produces desire, hatred, anger, etc., and by their influence Jīva becomes subject to certain actions (the cause of Karma, good or bad). These Karmas create other Karmas through habit (Vāsanā) and ignorance. Again, through taste or desire (ruchi) the Jīva becomes connected with other matter of various kinds. The result of this connection with matter is ignorance, and this ignorance produces Karma. Thus Karma works without any definite beginning, just as a wheel does, in these five essentials, *vis.*, 1. Avidyā (ignorance); 2. Karma; 3. Vāsanā (habit); 4. Ruchi (desire); and 5. Prakriti sambandha (connection with matter). It is in this sense that Karma, and the connection of the Jīva with matter (the Kāraṇa Sārira) are said to be *pravādhāndī*, without beginning, like the current of a river, and these do not come at any intermediate period, but exist in a latent condition even in Pralaya with Jīvātman. When the next cycle of evolution sets in, they again become active and produce results as before.¹²¹

37. Is'vara cannot prevent Jīvātman from producing bad Karma. Is'vara is not the individual cause, but the general cause of everything and is therefore, from the individual standpoint, perfectly neutral. Every Jīva is, on the other hand, individualised and hence subject to the results of its own actions.¹²²

38. The effect of bad Karma is suffering in Naraka, and misery in this world. Naraka is a state in a certain locality in which the Jīvātman feels pain as punishment for or effect of bad Karma. It is governed by Yama. When it suffers Naraka, the Jīvātman has its peculiar kind

of body (Nāraka S'arira or Yātanādeha) evolved from the Sūkshma S'arira after its separation from the gross body. ¹²³⁻¹²⁵

39. The result of good Karma is the enjoyment in Svarga; and happiness in this world. Svarga is a happy state in certain localities (U'rdhvalokas) where the Jivātman enjoys happiness without sorrow, clothed in a kind of body evolved out of Sūkshma S'arira after its separation from the S'thula S'rira. ¹²⁶⁻¹²⁷

40. The U'rdhvalokas are: 1. Bhuvārloka which extends from the earth to the Sun; 2. Svarloka which extends from the Sun to the Pole-star; 3. Maharloka; 4. Janoloka; 5. Tapoloka; 6. Satyaloka. The last four extend from the Pole-star to the limits of this Brahmānda (Macrocosm); generally these lokas are called Svarga Lokas or Punyalokas. ¹²⁸

41. The Jivātman remains in Svarga or Naraka as the case may be, as long as the Karma which brought him into those conditions continues. ¹²⁹

42. Pitriloka, Vishnuloka, and S'ivaloka are certain parts of the U'rdhvalokas. There are many Brahmāndas besides this one. Each contains the fourteen lokas—Svarga, Naraka, Sun, Moon, etc., as in this Brahmānda. For each Brahmānda there is a Brahmā or Hiranyagarbha. Each is ordered in a manner similar to this Brahmānda. Each Brahmānda will be resolved into its final elements at the end of the life-time of its Brahmā. Many Brahmās have lived and many more are to come. Karma works in a similar manner in other Brahmāndas. All Brahmāndas are not subject to Pralaya at one and the same time. Each has its own Pralaya at a different time from that of the others. For instance, at this moment, one Brahmānda may be in Pralaya, another just commencing its evolution, and so on. Each is encompassed by seven environments consisting of the five elements in their uncombined condition together with Mahat and Ahaukāra. Hence each Brahmānda is distinct from every other. Just as one egg is distinct from another. There is one I'svara (Parabrahman) that pervades and controls all these Brahmāndas. All these Brahmāndas have been produced from one Nature (Mūlaprakriti). Nature is infinite, evolution takes place in many parts of it and many Brahmāndas come into existence in their due order of evolution. In those parts of Nature where there is no evolution, nothing takes place, and there is only blank space. ¹³⁰⁻¹³²

43. After Svarga or Naraka has been experienced by Jivātman, it leaves the body in which it experienced Svarga or Naraka and takes on a material body corresponding with the preponderance of its Karmic attraction. This process is repeated until it finally attains Moksha, and thus escapes rebirth. Good Karma does not result in the enjoyment of all the U'rdhvalokas indefinitely. The enjoyment is experienced in one particular loka according to the nature and degree of the good Karma. ¹³³⁻¹⁴⁰

44. The deities, such as Hiranyagarbha (Brahmā), Rudra, Indra, Agni, etc., dwell in the U'rdhvalokas. Each of them has his own special function; e.g., Hiranyagarbha attends to the duties of creation through the Prajāpatis. Each of the principal deities lives in a special loka of his own where he has minor deities under him. They do not perform their duties independently of Parabrahman. They are all sub-

ordinate to Parabrahman. These deities do not live for ever. At the end of Mahākalpa (the life-time of Hiranyagarbha) all the deities abandon their bodies and attain Moksha with Hiranyagarbha. Those who are entitled to take their places in the following Mahākalpa, are Jivas who possess such a degree of good Karma as to enable them to attain the position of Indra and other deities. ¹⁴¹⁻¹⁴⁵

45. There are two kinds of Moksha: 1. Kaivalya, and 2. Brahmānanda. Kaivalya is the enjoyment by Jiva, in its real condition, of supreme bliss; Brahmānanda is enjoyment of supreme bliss by Jiva as Parabrahman; i.e., enjoyment of supreme bliss as Parabrahman enjoys it. This is also called Sāyujya. ¹⁴⁶

46. Sāyujya is not the laya or absolute unity of the Jiva and Parabrahman. It is already said that Jiva does not become absolutely united with Parabrahman, Sāyujya means enjoyment of Brahmānanda equally along with Parabrahman as described in the Scriptures. This includes Śālokya and Sārūpya. Śālokya means living in one and the same plane. Sārūpya means having body or shape similar to that of I'svara which is formed out of Suddha Sattva. ¹⁴⁷⁻¹⁴⁹

47. After attaining Moksha, Jiva does not become bound. It is already stated that Moksha is everlasting. Those who have already attained Moksha are never again subject to the qualities of matter or to Karma. But if they choose, for the sake of doing good to the world, they may incarnate on earth. After such an incarnation they return to Moksha, and even during these incarnations they are not subject to matter or Karma. ¹⁵⁰

48. Moksha is a state enjoyed in a particular place called Paramapada (Vaikuntha Loka) which is not material, being made of Suddha Sattva. It is above all material worlds. Both kinds of Moksha, Kaivalya and Brahmānanda, are enjoyed in Vaikunthaloka, but in different parts of it. ¹⁵¹

49. The essentials of Moksha are, the entire separation of Jiva from all connection with matter, and complete destruction of Karma whether good or bad. The word Moksha literally means release from bondage. The essentials are obtainable before the entrance of Jiva into Paramapada beyond the limits of the material universe. ¹⁵²⁻¹⁵³

50. There is no difference even between the enjoyment of Parabrahman and that of Muktas. All Jivas can attain Moksha if qualified to do so. ¹⁵⁴⁻¹⁵⁵

51. There is a way to Paramapada from this world. It is called Archirādi gati or Devayāna in the Scriptures. When the death of a person attaining Moksha takes place, the Jiva goes with Sūkshma S'arira from the heart of the body to the Brahmārāndhra in the crown of the head, traversing the Sushumna. Jiva breaks through Brahmārāndhra and goes to the region of the Sun (Suryamandala) through the Solar rays. Then it goes through a dark spot in the Sun, to Paramapada. The Jiva is directed on the way to Paramapada by the supreme wisdom acquired by Yoga. The Jiva thus proceeds to Paramapada by the aid of Athivāhikas (bearers in transit) known by the names of Archis, Ahas, Pūrvapaksha, Uttarāyana, Sāmvatsara, Aditya, Chandra Vaidyuta, Varuna, Indra, Prajāpatis, and lastly, chiefly with the aid of Amānava (an incarnation of Vishnu). The Archis, etc., here mentioned,

are certain pure souls and not the ordinary night, day, month, year, Sun, etc. 166-167

52. The means of attaining Moksha are four, *viz.* Karmayoga, Jñānayoga, Bhaktiyoga, and Prapatti. Karmayoga means the performance of duties (moral and religious) without any self-interest in the result, after obtaining Tattvajñāna (true knowledge of the three realities, Chit, Achit, and Is'vara) through the Scriptures, and always keeping in view the Supreme Spirit, that is to say contemplating it in the various kinds of Karma (Japa, Homa, Yajna, Dāna, Tapās, etc.). Jñānayoga is the concentration described in the Yoga Sāstras with the eight angas. True perception of Jivātman results from these two, Karmayoga and Jñānayoga, or it may result from either separately, and these two become the causes of Moksha (both Kaivalya and Brahmanānda). Bhaktiyoga is that which is also called Upāsana. It is the contemplation of Parabrahman with its various attributes and qualities, without any interruption whatever, throughout one's whole life, at the same time discharging one's duties to the best of one's ability. This Bhakti Yoga may be practised by the aid of Jñānayoga with all its principles. Bhaktiyoga also results in Moksha (both Kaivalya and Brahmanānda). In Bhaktiyoga, we are to contemplate upon Parabrahman as "I am Parabrahman," *i.e.*, my soul is Parabrahman, or, I (the Jiva) am an attribute or S'arira of Parabrahman which contains many other attributes and qualities. There are many kinds of Bhaktiyoga described in the Vedānta, such as Dahara Vidyā, Antarāditya Vidyā, Prāna Vidyā, Purusha Vidyā, Madhuvidyā, etc. (thirty-two). So far as the contemplation of Parabrahman is concerned there are no differences among these Vidyās. Differences arise only concerning the contemplation of attributes and qualities of Parabrahman. 168-169

53. Prapatti: Leaving off all other means of Moksha above mentioned and contemplating only, (1) one's own inability to practise any of the three other kinds, and (2) Is'vara with all its attributes and qualities as the sole redeemer, without doing anything contrary to its will and keeping faith in it, as the saviour, till death. The qualities to be contemplated in this are: knowledge, power, strength, wealth, Virya, Tejas, A'nanda, Daya, Vātsalya, Saulabhya, Saus'ilya, and others described in the Scriptures, with Achit, Chit, and the universe as the S'arira. Also the divine body which it has taken upon itself by its own will, with Lakshmi (goddess of wealth) who always remains with Is'vara. 169-170

54. These four means of Moksha are not equally applicable to all. Only persons of great mental development and who possess Jñāna (spiritual knowledge) are fit to practise the first three, *viz.*, Karmayoga, Jñānayoga and Bhaktiyoga. Those who have attained neither mental development nor spiritual knowledge, and who are incapable of practising the other three means of Moksha may have recourse to Prapatti. This may be practised by any one, without distinction of caste or creed, even if he be a Chandāla, either by himself or by a qualified Achārya for him. 167

55. The qualifications demanded of one who would practise these means of obtaining Moksha are: 1. True knowledge of Achit, Chit, and Is'vara, obtained from a qualified Achārya. 2. Love towards this Achārya. 3. Faith in the Scriptures. 4. Desire for Moksha. 5. Vairāgya, or

the destruction of all worldly desires and affections. 6. Attention to duty. 7. Study of Scriptures or spiritual literature in any language; renunciation of evil associations and self-interest of any kind. These means are capable of completing and destroying the three kinds of Karma, that are good and bad. 168-169

56. The three kinds of Karma are: 1. Sanchita, the Karma which has not begun to produce any effect, owing to the operation of other Karma; 2. Prārabdha, the Karma which has already begun to produce results; and 3. Agāmi, the Karma which will operate in future, through future actions, after practice of these means has been begun. Sanchita Karma will be destroyed by these means, Prārabdha Karma produces its results and then ceases, and Agāmi Karma will be prevented by these means from producing any effect at all. 170

57. Whether a person who practises these means in a certain incarnation will obtain Moksha at the end of the same incarnation depends on the nature of his Prārabdha Karma which leads the man from incarnation to incarnation. A person obtains Moksha when Prārabdha has ceased to operate, whether this takes place at the end of one or many incarnations. But one who has recourse to Prapatti and completes all Karma by the end of that incarnation thence alone obtains Moksha. When one is qualified to attain Moksha, Sanchita ceases entirely, Agāmi becomes inoperative, and Prārabdha, with its results ceases to exist. Thus Karma, the cause of connection with matter, is destroyed by these four means. 171

58. These means cannot be applied to the contemplation of Hiranyagarbha, Mahādeva, and other gods and goddesses such as S'akti, etc., for the purpose of attaining Moksha, because these deities are not the Supreme Being, Paramātman (Lord of Souls) or Is'vara (Lord). They are only Jivas possessed of certain powers acquired by good Karma, and subordinate to Brahman in every respect. They have not got those attributes and qualities which are essential in what is to be contemplated for the sake of Moksha. They are subject to Karma and Matter, hence they are unable to bring about the complete destruction of a person's Karma, or effect the complete separation of Jiva from matter and thus give supreme bliss to Jivātmas who are in the same bondage as themselves. Therefore the only Supreme Deity, the one reality, the cause of the universe, the centre of all attributes and qualities, always remaining with Lakshmi, all-pervading, omniscient, omnipresent, omnipotent, called by many names, such as Vishnu, Vāsudeva, Nārāyana, is the only Deity through whom Moksha can be attained, and He is the one Redeemer of all souls. 172

APPENDIX.*

(a) "Is'vara is impersonal, but it may be considered personal when it takes a body upon itself and of its own free will, and does something good to the world. Such a body is made of Suddhasattva." 79

(b) "Prakriti means matter in a certain state in which neither of the qualities Sattva, Rajas and Tamas predominate over the others. Mahat does not here mean intellect, as in Sāṅkhya, but the term intellect is used here, as it is used generally, for Mahat. It means the immediate

* This contains extracts from the Appendix attached to the English Visishtadvaita Catechism.

manifestation of matter in which the three qualities are not in the same proportion. It is three-fold, Sāttvika-Mahat, Rājasa-Mahat, and Tāmasa-Mahat; these produce respectively the three kinds of Ahankāras (Sāttvika, Rājasa and Tāmasa Ahankāras). Again Mahat is not Adhyavasāya or Buddhi, as in Sāṅkhya, where it is a manifestation of knowledge, but in this system Mahat is a manifestation of matter, and knowledge is an attribute of Jivātman. Ahankāra is not here used to signify egoism as in the Sāṅkhya system, but is used here for want of a better word. It is not Antahkarana or Abhimāna, as in the other philosophy, but is a manifestation of Mahat, and is the cause of the subtle elements and the senses. Manas in this philosophy is not the same as in the Sāṅkhya system, but it is the sixth sense (Antarindriya) by means of which every kind of knowledge is produced in the Ātman. Moreover it is considered as atomic (Anu) situated in the centre of the heart where also the five senses are situated and their functions (vrittis) are carried from the heart to the organs of sense through their nerves."¹⁰⁰

(c) Suddhasattva being ethereal like Akāśa, cannot be seen by the eye."¹⁰²

(d) "The Jivātman (ego) is of an intellectual nature, and is at the same time the centre of intellect or knowledge. Its seat is in the heart, Jivātman being finite in atomic form, but its attribute (knowledge) is infinite and of various kinds such as perception, inference, etc.; it proceeds to various objects, near or distant, without any limitation as to time and space, as does the light from the Sun. This knowledge is eternal and real but its manifestations (perception, inference, etc.) require some other aid. Therefore it is only its manifestations (or Avasthas) that are not eternal, but knowledge itself is eternal. All mental faculties such as judgment, doubt, desire, fear, etc., are manifestations (avasthas) of it."¹⁰³

(e) "Chit (or Pratyak) means that which possesses knowledge. It signifies both Isvara and Jivātman; but Isvara's knowledge being eternal and infinite, and not requiring any aid for development, and Jivā's knowledge being limited, owing to bandha (bondage), the term Chit is used generally to signify only Jivātman. Although the form of Jivātman is atomic (Anu), in Moksha its knowledge becomes infinite."¹⁰³

(f) "The material universe is said to be unlimited on all sides below, but is limited above by the region of Suddhasattva—which is limited below by the material universe, but is unlimited on all other sides. This Suddhasattva is the substance of Vaikuntha, and of the bodies of Mukta and Isvara. Nature or matter and Suddhasattva being considered as one substance (namely, matter) it is said that matter is universal and infinite. Some of the Visishtādvaitins are of opinion that Suddhasattva, being substance, is a kind of matter having only Sattva quality unmixed with Rajas and Tamas."¹⁰⁴

(g) "Karma Yoga and Jñāna Yoga are described in Bhagavadgītā (from 2nd to 6th Chapter). Karma yoga is ordained by the Mantras and Brāhmanas of the Vedas, and by Dharmasāstras (Smritis)."¹⁵⁰⁻¹⁶⁰

(h) "Bhagavadgītā (Chapters 7 to 12), as well as the 3rd Chapter of Brahma Sūtras and the Sāṅdilya Sūtras describe Bhakti Yoga, as Bhakti Yoga requires Karma Yoga for the destruction of bad Karma and purification of mind."¹⁶¹

(i) Karma Yoga requires seven Sādhana (practices). They are :
1. Purification of mind for concentration, by taking only pure food (and

not being bad in quality) as described in the Bhagavadgītā and other Yoga Sāstras. 2. Giving up of all desires. 3. Uninterrupted practice in the contemplation of one object. 4. Doing one's duties as described in the Vedas, as far as possible. 5. Truth-seeking, Mercy, Charity, etc. 6. Not caring for miseries under any condition. 7. Being always satisfied with one's own condition in life."¹⁶¹

(j) "Upāsana is of two kinds, viz. : Pratikopāsana and Apratikopāsana. The former is contemplation, as described in the Upanishad, of Pranava and certain other things different from Parabrahman, and includes Madhuvidyā, Udgithavidyā, etc. This produces good results other than Moksha, but afterwards produces Moksha through those results. The latter (Apratikopāsana) is the direct contemplation of Parabrahman, and produces Moksha or other good results, according to the wishes of the person that practises. This includes Dahara-Vidyā, Sadvidyā, Nyāsavidyā, etc."¹⁶³

(k) The term Bhakti has also another significance, such as to cull flowers, and adore the images with them, to make bhajanas, singing hymns to Isvara, reciting prayers addressed to Vishnu, etc. These are only the outward expressions of one's devotion to Isvara; and although they are called devotion, still they do not properly come under the head of Bhakti Yoga."¹⁶³

(l) "Prapatti is not definitely mentioned in the Śrī Bhāṣya and other works of Śrī Rāmānuja, but his followers generally approve of this. It is described very minutely in Pancharātrāgama, and other sacred writings (Rahasyas) of the Śrīvaishnavas. As all the modern Śrīvaishnavas entirely depend upon this, it is mentioned here."¹⁶⁵

THE VISIṢṬĀDVAITA OF ŚRĪKANTHACHARYA.

This system is known by the name of Śaiva Visishtādvaita as opposed to the Vaishnava Visishtādvaita. The only difference between the two is that the former acknowledges the supremacy of Śiva (Mahādeva) over the other deities, and the latter that of Vishnu (Nārāyaṇa). The former was founded by Śrīkanthasivāchārya who wrote a commentary on it called Sivārkamanidīpikā by Appaya Dikshita. The followers of this system hold that the gross and subtle Chit and Achit are pervaded by Śiva who is the only reality and source of everything. Paśu, the animal soul, Pāśa, the noose that binds the soul, and Pati, the Lord Śiva, who alone can release the Jiva from bondage, are the principles that should be known. On knowing Śiva who is inseparably connected with Chit and Achit, one becomes a muni or silently meditating sage, and at death he is enabled to obtain SA'YUJYA union with Śiva.

THE ADVAITA OF ŚĀṆKARA'CHĀRYA.

Having in the first part of this paper dealt with the Dvaita and the two kinds of Visishtādvaita, I shall now place before you the teaching of Śāṅkarāchārya. In doing so I shall not make any statements of my own. I shall simply quote the very words of an eminent oriental scholar of high repute. Prof. Thibaut, in his able introduction to his translation of the "Vedānta Sūtras with Śāṅkara's comment" writes thus (Vide pp. xxiv-xxvii) :

"What in S'ankara's opinion the Upanishads teach is shortly as follows:—Whatever is, is in reality one; there truly exists only one universal being called Brahman or Paramâtman, the highest Self. This being is of an absolutely homogeneous nature; it is pure 'Being,' or, which comes to the same, pure intelligence or thought (Chaitanya, Jñāna). Intelligence or thought is not to be predicated of Brahman as its attribute, but constitutes its substance; Brahman is not a thinking being, but *thought* itself. It is absolutely destitute of qualities; whatever qualities or attributes are conceivable, can only be denied of it. But, if nothing exists but only one absolutely simple being, whence the appearance of the world by which we see ourselves surrounded, and in which we ourselves exist as individual beings? Brahman, the answer runs, is associated with a certain power called Mâyā or avidyā, to which the appearance of this entire world is due. This power cannot be called 'being' (Sat), for 'being' is only Brahman; nor can it be called 'non-being' (asat) in the strict sense, for it at any rate produces the appearance of this world. It is in fact a principle of illusion; the undefinable cause owing to which there seems to exist a material world comprehending distinct individual existences. Being associated with this principle of illusion, Brahman is enabled to project the appearance of the world, in the same way as a magician is enabled by his incomprehensible magical power to produce illusory appearances of animate and inanimate beings. Mâyā thus constitutes the upādāna, the material cause of the world; or—if we wish to call attention to the circumstance that Mâyā belongs to Brahman as a S'akti—we may say that the material cause of the world is Brahman in so far as it is associated with Mâyā. In this latter quality Brahman is properly called Is'vara, the Lord."

"Mâyā, under the guidance of the Lord, modifies itself by a progressive evolution into all the individual existences (bheda), distinguished by special names and forms, of which the world consists; from it there spring in due succession the different material elements and the whole bodily apparatus belonging to sentient beings. In all those apparently individual forms of existence the one indivisible Brahman is present, but, owing to the particular adjuncts into which Mâyā has specialised itself, it appears to be broken up—it is broken up, as it were, into a multiplicity of intellectual or sentient principles, the so called jīvas (individual or personal souls). What is real in each jīva is only the universal Brahman itself; the whole aggregate of individualising bodily organs and mental functions, which in our ordinary experience separate and distinguish one jīva from another, is the offspring of Mâyā and as such unreal."

"The phenomenal world or world of ordinary experience (vyavahāra) thus consists of a number of individual souls engaged in specific cognitions, volitions, and so on, and of the external material objects with which these cognitions and volitions are concerned. Neither the specific cognitions nor their objects are real in the true sense of the word, for both are altogether due to Mâyā. But at the same time we have to reject the idealistic doctrine of certain Buddhist schools according to which nothing whatever truly exists, but certain trains of cognitional acts or ideas to which no external objects correspond; for, after

nal things, although not real in the strict sense of the word, enjoy at any rate as much reality as the specific cognitional acts whose objects they are."

"The non-enlightened soul is unable to look through and beyond Mâyā, which, like a veil, hides from it its true nature. Instead of recognising itself to be Brahman, it blindly identifies itself with its adjuncts (upādhis), the fictitious offspring of Mâyā, and thus looks for its true Self in the body, the sense organs, and the internal organ (manas), i.e., the organ of specific cognition. The soul, which in reality is pure intelligence, non-active, infinite, thus becomes limited in extent as it were, limited in knowledge and power, an agent and enjoyer. Through its actions it burdens itself with merit and demerit, the consequences of which it has to bear or enjoy in series of future embodied existences; the Lord—as a retributor and dispenser—allotting to each soul that form of embodiment to which it is entitled by its previous actions. At the end of each of the great world-periods called kalpas, the Lord retracts the whole world, i.e., the whole material world is dissolved and merged into non-distinct Mâyā, while the individual souls, free for the time from actual connection with Upādhis, lie in deep slumber as it were. But as the consequences of their former deeds are not yet exhausted, they have again to enter on embodied existence as soon as the Lord sends forth a new material world, and the old round of birth, action, death, begins anew, to last to all eternity as it has lasted from all eternity."

"The means of escaping from this endless Samsāra, the way out of which can never be found by the non-enlightened soul, are furnished by the Veda. The Karmakānda indeed, whose purport it is to enjoin certain actions, cannot lead to final release; for even the most meritorious works necessarily lead to new forms of embodied existence. And in the Jñānakānda of the Veda also two different parts have to be distinguished, *viz.*, firstly, those chapters and passages which treat of Brahman in so far as related to the world, and hence characterised by various attributes, i.e., of Is'vara or the lower Brahman; and, secondly, those texts which set forth the nature of the highest Brahman transcending all qualities, and the fundamental identity of the individual soul with that highest Brahman. Devout meditation on Brahman as suggested by passages of the former kind does not directly lead to final emancipation; the pious worshipper passes, on his death, into the world of the lower Brahman only, where he continues to exist as a distinct individual soul—although in the enjoyment of great power and knowledge—until at last he reaches the highest knowledge, and, through it, final release. That student of the Veda, on the other hand, whose soul has been enlightened by the texts embodying the higher knowledge of Brahman, whom passages such as the great saying, 'That art thou,' have taught that there is no difference between his true Self and the highest Self, obtains at the moment of death immediate final release, i.e., he withdraws altogether from the influence of Mâyā, and asserts himself in his true nature, which is nothing else but the absolute highest Brahman." This is S'ankara's Advaita.

Let us see if we can learn something more than this from Prof. Tillett. Turning to page xxx. of his Introduction we find the following:

"The chief points in which the two systems (S'ankara's and Rāmānuja's).....agree on the one hand and diverge on the other may be shortly stated as follows:—Both systems teach Advaita, *i.e.*, non-duality or Monism. There exist not several fundamentally distinct principles, such as the prakṛiti and the puruṣa of the Sāṅkhyas, but there exists only one all-embracing being. While, however, the Advaita taught by S'ankara is a rigorous, absolute one, Rāmānuja's doctrine has to be characterised as Vis'ishta Advaita, *i.e.*, qualified non-duality, non-duality with a difference. According to S'ankara, whatever is, is Brahman, and Brahman itself is absolutely homogeneous, so that all difference and plurality must be illusory. According to Rāmānuja also, whatever is, is Brahman. But Brahman is not of a homogeneous nature, but contains within itself elements of plurality owing to which it truly manifests itself in a diversified world. The world with its variety of material forms of existence and individual souls is not unreal Māyā, but a real part of Brahman's nature, the body investing the universal Self. The Brahman of S'ankara is in itself impersonal, a homogeneous mass of objectless thought, transcending all attributes; personal God it becomes only through its association with the unreal principle of Māyā, so that—strictly speaking—S'ankara's personal God, his Is'vara, is himself something unreal. Rāmānuja's Brahman on the other hand, is essentially a personal God, the all-powerful and all-wise ruler of a real world permeated and animated by his spirit. There is thus no room for the distinction between a param nirgunam and an aparam sagunam; between Brahman and Is'vara. S'ankara's individual soul is Brahman in so far as limited by the unreal upādhis due to Māyā. The individual soul of Rāmānuja, on the other hand, is really individual; it has indeed sprung from Brahman and is never outside Brahman, but nevertheless it enjoys a separate personal existence and will remain a personality, for ever. The release from Samsāra means, according to S'ankara, the absolute merging of the individual soul in Brahman, due to the dismissal of the erroneous notion that the soul is distinct from Brahman; according to Rāmānuja it only means the soul's passing from the troubles of earthly life into a kind of heaven or paradise where it will remain for ever in undisturbed personal bliss. As Rāmānuja does not distinguish a higher and lower Brahman, the distinction of a higher and lower knowledge is likewise not valid for him; the teaching of the Upanishad is not two-fold but essentially one, and leads the enlightened devotee to one result only."

A footnote in this connection says thus: "The only 'sectarian' feature of the S'ri Bhāṣhya is, that it identifies Brahman with Vishnu or Nārāyaṇa; but this in no way affects the interpretations put on the Sūtras and Upanishads. Nārāyaṇa is in fact nothing but another name of Brahman."

Having thus in a summary way set forth the four well-known systems of Vedānta, let us now turn our attention to the remaining one, which is mostly concerned with the esoteric aspect of A'tma Vidyā.

But before dealing with it I should like to place before you a few extracts taken from Vol. III. of the "Secret Doctrine." A practical Vedāntin is expected to be familiar with the teachings contained in these extracts. They are of great use to us all. To me, at any rate,

they appear to be very important and suggestive as they chiefly pertain to A'tma Vidyā. They are necessary for comparative study.

G. KRISHNA S'A'STRI'.

A PILGRIM'S PRAYER AND SOLILOQUY.

FOOTSORE and travel-stained I lay my head on the lowest step of the sanctuary and pray:—

Oh Lord! Grant my prayer that I may love as You love. Your love is not confined to one individual or a group; it extends over all, within the ken of our consciousness, and aye without it, to the uttermost limits of this boundless Universe. It flows out towards all; not *one* is excluded from its benign influence. From the least vehicle enshrining consciousness to the highest, every one feels it and is benefited by it. Lord! may my love be such.

Your love is given 'to *all equally*', irrespective of every external consideration. Man and woman, Brahmana or Chandala, rich and poor, Emperor and slave, beauty and deformity, make no difference to You. They may love You or they may hate You; they may know You or they may ignore Your very existence. They may worship You or they may persecute and deny You. It makes no difference: nay, as a mother's strongest love is given to her weakest and most despised, so Your love is sent most to those that *want* it. Truly, You come down for the sinner, not for the saint. Those that deny Your existence and appear to be furthest from You, are better cared for, it seems. Oh Lord! Grant me to love likewise.

I find this most difficult, nay impossible. I love those who love me; I am indifferent to those who do not touch my sphere of life; I hate those who in any way harm or hate me. My love flows out more towards those that give me pleasure; may be they please my senses or my heart, or my fancy. I *cannot*, even though calm reasoning tells me I *should*, love those that offend in any way my sense of beauty, or idea of right and wrong, or wound my self-love. I am blind to the faults of those whom I love; I cannot love or forgive or even forget those that wrong me. I cannot return good for evil; nay, I know not what is good and what is evil, ultimately. Why is this? Why can I not love as You do? It must be because You are absolutely perfect, and infinite, therefore transient effects have no part in Your being; that the sensations of pleasure and pain proceeding from external objects are transient effects produced by transient causes, and that these sets of vibrations called pleasure and pain, affect but the vehicles that enclose the Dweller, but touch him not. Again, these vibrations would be found to proceed, if analysed, from ignorance, from the identification of the Ego with the instruments he uses to gather experience on the various planes, from taking upon himself the functions of the actor and enjoyer, that really belongs to them.

What does the Lord love? Is it the physical body? No. Is it the mental faculties? No. He loves not the personality—that bundle of impermanences; it is not He. He loves the Ray in each—His Ray; for He realises Himself as One with all the Rays that radiate from Him to dwell in the manifold limitations of form. Hence the externals of pain and pleasure do not affect Him, do not change His love. May I love likewise.

The Lord loves all. How? What form does it take? What are its results? The purest and the holiest love would be found to have as its goal this and this alone—to bring to the object of its love all happiness and to ward off from it all pain. Happiness—the highest, eternal, unaffected by time and substance: not the physical happiness of beauty of form or the pleasures of sensory life; not the happiness centred in the conscious possession of unrivalled intellectual powers—for all these are fleeting and die with the vehicles of consciousness—but the bliss ineffable that is spoken of in the Upanishads as beyond speech and thought.

Now take it in another aspect. All pain should be avoided. Well, what is the source of pain. Reduced to the ultimates, it is ignorance of the real nature of things. We mistake the fleeting for the eternal, the limited for the infinite, and when the results are not as we would have them, there arises pain. All sorrow proceeds from ignorance—*avidyā*—and when that is removed, all sorrow ceases, and as the Sun's rays shine and gladden when the obscuring clouds are dispersed, so the Eternal Truth shines and gladdens us. It is Knowledge and Bliss. So the love of the Lord ever seeks to give to those He loves the highest bliss and to ward off from them even the least shadow of pain. And how could this end be brought about better than by removing the veil of *Avidyā* from the hearts of those He loves, thus enabling them to realise themselves as the Soul of Knowledge and Bliss? All other forms of love fall short of this in their nature and their results. This is the manifestation of His love; this is His work—His only work; for this He comes among us, for this He remains among us and for this He sacrifices himself, limits His infiniteness, conditioning the Unconditioned. This is the great Sacrifice mentioned in the *Purusha Sukta*.

If I pray to the Lord to enable me to love all as He does, it is the same as praying that I may be enabled to share His work—to help all to realise their Divine nature, and put away Ignorance and sorrow from themselves. Can we do this—this tremendous work, the dream of some and the source of ridicule to many? Yes, we can; every one of us, even the least. For there is not one of us so insignificant, so powerless, so ignorant, that he cannot find another whom he can help, instruct or comfort. We have only to look around us to feel this to be true.

If I want to love all as the Lord does, I must do His work. True, but how am I to set about it? How am I to enable others to

realise their Divine nature? By utilising all that is given me towards that end. One man can influence another by his conduct, by his life. This is a silent and unconscious Teacher—the force of example. Let my life be such as befits a servant of the Lord, as befits one who hopes to become like Him some day. If I were really aware of the fact that my life does really influence for weal or for woe more around me than I know, I would always keep a strict watch over my acts, words and thoughts.

I would say to all, always manage to take advantage of everything in your talk with others that might give you an opportunity to remove a misconception, correct a fault or impart an information that might benefit others permanently. Never open your lips save to benefit others. And the better to effect this, store your mind with knowledge, cultivate the power of calm and clear reasoning, perfect yourself in expressing what you want others to understand, so that they may see and feel it as you do; nay, study carefully the life around you, the various grades of egos so placed by their Karmic evolution, and train yourself to feel with them, and think with them, that you may, in speaking to them, appear as if their better and nobler selves were guiding them.

Through personal conduct you can affect only those around you; through speech, a larger circle. But if you are gifted with the power of writing, you can reach many whom you cannot see or talk to. Bring your knowledge and study to bear fruit in placing before others that which you know they thirst for, that which will make their lives purer, more useful and happier.

But the greatest force you can wield in accomplishing your work is the power of thought. Here neither Time, nor Space nor Matter can limit you. You can do your work better unhampered by the heavy, massive vehicles of consciousness; you can speak, mind to mind and soul to soul. You can assist those that are in this plane and those that have passed out of it and on to others. This is the way to work for humanity, to serve the Lord, to love all as the Lord loves. And ever bear in mind that the more you do, the more work is given you; the more you do, the greater your powers for work become, and the more you work for others, the more effectually you advance yourself. For you sink or rise with all, dwarf-like or godlike, bound or free.

Oh Lord of Love! May I, by loving all as You do, prepare myself to be Your servant, an humble labourer in Your vineyard.

PILGRIM.

CELEBRATION OF THE 27TH ANNIVERSARY OF THE T. S.

THE mornings of the 26th and 27th Dec. were occupied in the transaction of the business of the Indian Section; on the first day the General Secretary's report and those of the Provincial Secretaries being read, and on the next the question of the registration of the Section as a corporate body and the election of officers for the ensuing year were disposed of. A strong point having been made, in all the Secretarial reports, of the necessity for a travelling fund to pay the expenses of branch visitations by travelling Inspectors, Col. Olcott at once took in hand the opening of a subscription. He headed it with a gift of Rs. 100 from the P. N. Jog Bequest money and, in a short time, amid much enthusiasm, had the sum of Rs. 100 more than the amount required, subscribed. He then made some allusion to the work that was being done among the poor Pariahs of Southern India and the remarkable success in the way of an exceptionally high average of passes in our four schools at the Government Examinations of this year and the last. He invited any persons present, who felt so disposed, to give him money towards the work; a subscription was at once started and in a short time about Rs. 600 had been subscribed, nearly half of it being paid at once in cash.* The Convention adjourned *sine die* at noon on the 27th, and at 4-30 p.m. the anniversary was publicly celebrated in the large hall of the Central Hindu College. A great crowd was present and the remarks of the several speakers were warmly applauded.

The President-Founder, as usual, opened with a summary report of the condition of the Society and the extent of the work during the last twelve months. He said that he should call to the platform, according to established custom, a number of persons representing different countries of the world and different parts of India, who would testify to the spread of our movement and its present condition so far as it had come under their observation. He began with Mr. James Scott, Professor of History in the Central Hindu College, who had quite recently transferred his residence from Sydney, Australia and who gave a glowing picture of the development of the movement in those colonies since 1889, when the President-Founder first visited them and Theosophy was first preached, until now, when there were 13 branches of the Society at work. Mr. B. Keightly, General Secretary of the British Section, being called upon, specified three highly important points which indicate the powerful influence that the Society has already exerted upon the scientific thought of the age, *viz.*, Professor J. J. Thomson's new definition of the nature of electricity which entirely corroborates that

of H. P. B. in the "Secret Doctrine;" secondly, the admission by Prof. James, of Harvard, in his recent Edinburgh lectures on the Psychology of Religion that the fundamental unity of concepts in the world's great faiths rests in their mystical phenomena, *i.e.*, the "miracles" of their saints, and that these phenomena come within the range of natural law and can be scientifically studied; and thirdly, the testimony of one of the highest living authorities, in an article contributed by him to one of our popular periodicals, that the Theosophical Society has been one of the greatest agencies for vitalising the Western faiths with its contributions to current literature from the great ocean of Oriental teachings. Miss Albers, now working in Calcutta, spoke some eloquent words on behalf of the United States; Mr. Fred. Brooks spoke for France and Belgium; Mr. K. Narayanasamy Iyer, for Southern India; Babu Noor Muhammad for Islâm; Mr. Vinadalal, of Bombay, made, for the Parsees, an excellent speech that was applauded to the echo, Dr. Balkissen Kaul showed the vast field for Theosophical work that was being opened out in the Punjab, the gray-haired and majestic-looking Swami Abhayananda—a member of the Golden Gate T. S. of San Francisco, now working with the Vaishnavas of Bengal and Behar—aroused enthusiasm by her testimony about the very great Theosophical activity in America, and the proceedings were brought to a close by one of those powerful addresses which Mrs. Besant always gives at these public celebrations of our anniversaries. Her leading idea was that our Society has practically proved the fact of the existence of the tie of brotherhood which unites men together regardless of race, colour and creed. On this platform, on this occasion, said she, we have seen the meeting presided over by a Buddhist, addressed by a Mussalman, a Zoroastrian, a Christian and Hindus of different sects, in identical strains of peace and brotherly love; she thought that in this significant fact could be found the promise of that glorious future when men would see the peoples of the whole world, of whatsoever religious groups they might be, all dealing with each other in this same spirit of tolerance and amity.

At the conclusion of her remarks the meeting dissolved, with long continued applause, cheers for Colonel Olcott and showering of flowers upon Mrs. Besant and himself.

* The donor's names will appear in next month's *Theosophist* Supplement.

Theosophy in all Lands.

EUROPE.

LONDON, 27th November, 1902.

There are no striking novelties to record in the field of Theosophic activity but all Lodges and meetings are in full swing. At Headquarters every day of the week witnesses some form of meeting, or study class, and the various rooms are being fully utilised.

The news of the sad loss which our Dutch Colleagues have suffered in the sudden death of Mme. Meulemann comes as a painful shock. She will be greatly missed by her fellow workers to whom she was so greatly endeared and our warm sympathy goes out to them in their loss. The cheery presence of Mme. Meulemann will be much missed at our Annual Conventions. For herself one feels sure the change is but of one sphere of work for another, and she passed as she had ever wished, quietly away in her sleep with no premonitory symptoms or previous time of physical suffering—an end which many a Theosophist may well desire.

One or two of the November Magazines contain articles of special interest to theosophists. The *Contemporary Review*, for example, has an excellent article by Mr. E. Wake Cook, which deals specially with that phase of modern thought known as Christian Science, but incidentally he puts forward views on the Theosophical movement, which are admirably in accord with the broader views held among members of the T. S. The writer thinks that Theosophy, Christian Science and Spiritualism together make one big influence towards what he calls the "Newer Dispensation," and these three movements linked with modern physical science are together making for a world-wide religion of the future. Naturally he deprecates strife and unfriendliness between them for he says such strife is fratricidal and self-destructive and mutual co-operation should prevail.

Harper's Magazine for November contains an article by Carl Snyder, on the "Newest Conceptions of Life," which conception appears to be that life is simply a series of fermentations. But it is significantly added that what these ferments are, or rather how they are put together, no one can say! Under certain conditions it is stated that the destructive action of a ferment is reversible, *i.e.*, an additional ferment may be added to one which has already broken up a compound, with the result of re-building the substance. From this it is deduced that in time we may discover the method of reversing the life-process, since growing old is said to be merely a series of destructive fermentations, and so arrest the approach of senile decay. How the new science reminds the student of the old alchemy! Yet Mr. Carl Snyder would doubtless be very wroth if his researches were classed with those of the philosophers who laboured to discover the Elixir of Life! It is further somewhat entertaining to find that Mr. Snyder thinks the discoveries of recent years "give earnest of the day when the action

of ferment being as well known as the working of rennet in the making of cheese now, the action of cellular ferments may be reversed at will. The fabric they have reared would go down piece by piece, the separate parts shrink, coalesce, decrease, until, perhaps, naught remained save a formless clot of jelly-like stuff—the jelly of life." Imagine being dissolved to the condition of our far-off, jelly-like progenitors of the quasi-solid planetary conditions! Oddly enough a recent novel deals with a not dissimilar experience which befel an eminent scientist and his son and friends through rash experiments with a kind of diminishing gas, by which they were decreased to the size of microbes and met with marvelous experiences in a suburban back garden. It would seem that the imagination of the novelist barely outstrips the imagination of the scientist in the strangeness of its flight. But another point of real interest is indicated in the article when we are told that Bredig and some other German chemists have been able very closely to imitate some of the ferment actions by means of solutions of very finely divided metals such as platinum and gold; and then it is further shown that these platinum and gold solutions can be "poisoned, chloroformed or killed, as if they were alive." This of course is in line with the results achieved by Prof. Bose of Calcutta, which are familiar to all readers of this journal, and simply adds one more brick to the edifice of proof which is being daily built to testify to the truth of the old philosophy which taught that LIFE IS ONE, though its manifestations are many.

To-day's copy of the *Daily Mail* contains a little sketch of a weekly scene at Brindisi when the out-going Indian Mail is shipped on Sunday nights. In a graphic fashion one is made to realise the immensity of the correspondence between the heart of the Empire and that vast limb of it whose mail pours in through Bombay. One thousand two hundred and seventy bags of mail matter for Bombay, the newspaper correspondent saw poured into the hold of the *Osiris*, and from them he draws the moral of the close-linked interests of England and India; a moral which, from a very different view-point (though the Brindisi one must also be very familiar to her), Mrs. Besant has been bringing before so many audiences, in England during the past months. Her lecture on "Theosophy and Imperialism" has created much interest, sometimes in unexpected quarters; in other quarters the word Imperialism causes fright, while in some directions Theosophy would appear to play the bogey. Nevertheless a steady, if small, stream of thought persistently discharged into the pool of English political ideas may gradually clarify the mud and help to develop a true Imperialistic Policy, and, as one paper remarks, "Mrs. Besant's ideal is a beautiful and lofty one."

A. B. C.

Reviews.

THE ARYAN PRAYER-BOOK.*

We have much pleasure in acknowledging the receipt of a copy of this booklet for review. A perusal of the prefatory note will indicate briefly the primary object of its compilation. The Aryan conception of the Most High, has successfully stood even the most crucial test applied by the best English and German Savants, of the stamp of S. W. Jones and Schopenhauer. The former eulogises the conception as one of the best, if not the best and the admiration of the latter for the noble thoughts imbedded in the Upanishads is universally known. The book consists of two parts; part first, containing well known and soul inspiring extracts from the Vedas, the Upanishads and the Bhagavadgītā; part second contains extracts from the Rāmāyana, Mahābhārata and the Srimad-bhāgavata with a lucid translation in English. The book might well find a place in meetings of Indian Theosophical Societies, and the Vedāntic classes that are held in America, Europe and Asia. There is no question of its suitability as a Prayer-book in all Hindu Students' homes and colleges, but we doubt its utility for beginners. To the Hindu public in general this will be a suitable hand-book for recitation or the reading of sacred literature which is generally done after bathing and before breakfast. To the official who can spare but a short time for daily prayer or any religious function, this compendium is admirably suited.

THE PRETENDED CONFLICT BETWEEN SCIENCE AND RELIGION.

Our beloved friend Mr. Alejandro Sorondo, of Buenos Aires, whose shoulders have borne the burden of the early struggles of our movement in South America, and who combines with scholarship a high character and fervent zeal, has just sent us a tastefully printed copy of the lecture which he delivered at the La Plata Public Library, on the 14th September last. Its title is:—"Causas del Pretendido Antagonismo entre la Ciencia y la Religion." From reports in the local papers we learn that a crowded audience listened to this admirable exposition of the vexed question under discussion. On reading the pamphlet one can readily understand the enthusiasm with which it was received by the audience.

AN ESSAY, ON EVOLUTION OF CHARACTER.†

BY SARAH CORBETT.

What Mrs. Corbett says is always worth listening to and the same may be said of her writings; she is clear, sententious, and master of her subject. This essay, of course, treats the subject from the theosoph-

* Compiled by M. B. Srinivasaiengar, M.A., Head Master, (High School, Chikballapur; formerly Translator, Mysore State.

† Theosophical Publishing Society, 1902. Price 2s. net.

AN INTRODUCTORY TEXT BOOK OF LOGIC.*

BY SYDNEY H. MELLONE, M.A., D.S.

We gladly welcome the publication of this neat little text-book on Logic which, even in an age in which there is a tendency to multiply text-books for facilitating the passing of University Examinations, is invaluable to the beginner and instructive to the advanced philosopher. This is the first successful attempt at tracing the history of Logic to its very fountain-head, the Great Greek philosopher, Aristotle. The illustrations given are very practical and the style is simple and clear. The get-up of the book is excellent.

H. H. A.

ESSAYS ON INDO-ARYAN MYTHOLOGY.†

We acknowledge with thanks the receipt of the two volumes of these Essays by Mr. Nārāyana Aiyengar of Bangalore. The author, a self-constituted disciple of Prof. Max Müller, has devoted his life to the study of Indo-Aryan Mythology on the lines suggested by his European Guru. He has also some original thoughts of his own. Credit is, no doubt, due to the author for the success he has achieved in his researches.

G. K.

SANA'TANA DHARMA CATECHISM.

The Telugu translation of this catechism is issued under the authority of the Telugu Translation Committee of the Indian Section of the T.S. It is priced one anna a copy. Postage extra.

The Sindhi translation is also published and we beg to acknowledge receipt of a copy of it with thanks.

S'RIMAD GITA' PRAPURTI.

The Sanskrit Text of this valuable book, with a good commentary, is now, for the first time, being issued from Calcutta by Pandit Gauri Govinda Rāya, teacher, Navavidhāna Mandali, No. 3, Rāmānatha Muzumdar Lane. The text and commentary are said to reconcile the tenets of S'ankara with those of the Vaishnavites on the strength of Bhāgavata and Bhagavadgītā. We have received the first four parts of the book which will, it is notified, be completed in two more parts. Price to subscribers, Rs. 3, and to others Rs. 4.

G. K.

THE CALL OF THE TWENTIETH CENTURY TO AWAKENED INDIA.

This is a book of 90 pp., published by the Christian Literature Society for India. The writer, Dr. John Murdoch, an old enthusiastic missionary of 84 winters, whose motto is "*Ring out the False; ring in the*

* William Blackwood and Sons, Edinburgh and London. Price 5s.

† Part I, Caxton Press, Bangalore, Rs. 3; Part II, Addison and Co., Madras, Rs. 5.

"True," appears at least to be sincere if nothing else. We have respect for gray hairs and should, therefore, thank the old gentleman for his contribution. It is too late for any one to "ring out the false" notions of this old missionary, and to "ring in the true." We have no time to point out his evident misconceptions, wrong premises and equally wrong conclusions. We can only tell him this—"Physician! heal thyself."

G. K.

NARRATIVE OF TRUTH

is a booklet containing a brief sketch of the History of the "Sādhā-rana Dharma" movement, published by the S'ānti A's'rama of Muttra. The motto of the movement is "*Be good and do good*," and S'iva Ganachārya who is at the head of the movement is doing immense service to his country. There is ample scope for many more such movements in India.

G. K.

THE HOLY LIVES OF THE A'ZHVAR OR THE DRA'VIDA SAINTS.*

This neatly printed Crown Octavo volume of 303 pp. contains the lives of twelve Vaishnava Saints, and our brother, A. Govindāchārya, has, by this publication, rendered a real service to the Vaishnava devotees. We hope he will be soon enabled to bring out also for their benefit the lives of the remaining Saints.

It must be admitted by all, that it is not the status in society, but it is the Divine Wisdom and Spiritual illumination that mark the Saints. As a rule he who had this distinguishing mark was sooner or later recognised as a Saint by the Indian Society apart from caste, creed or color. The same is the case of the Indian Society of to-day. This Divine Wisdom and Illumination are not the copyright of any one particular person, caste or society. Notwithstanding, Indian society has its own tests to find out if one is a real Saint, and until it is satisfied that he is such, he is left unrecognised. The author has furnished his book with a lengthy introduction of 77 pages containing useful information, and we are obliged to remark in this connection that a theosophist should be very careful in his criticisms of other religions, while trying to bring out the bright side of a particular cult. Mr. Govindāchārya, while treating of the life of Tiruppāni Azhvar, who was a Panchama, incidentally refers, in his foot-note on page 137, to the efforts of Col. H. S. Olcott, P. T. S., for educating the Panchamas.

G. K.

THE DIVINE WISDOM OF THE DRA'VIDA SAINTS †

is another fine Demy Octavo volume of 255 pp., published by brother A. Govindāchārya, with an introduction covering 23 pp. He has divided the book into 183 topics described in the "Synopsis of Contents." Each small topic, with its appropriate heading, may be said to be complete in itself, and is very instructive and interesting. We recommend the book to all devotees who cannot dispense with a personal God—especially to those who are devoted to Vishnu.

* By A. Govindāchārya, Veda-griham, Mysore, Price Re. 1-8-0.
† Price Rs. 2.

S'RI KRISHNA CHAITANYA, HIS LIFE AND TEACHINGS.*

This life in Tamil of S'ri Krishna Chaitanya, the founder and teacher of the Chaitanya sect, is a valuable addition to Tamil religious literature. It is published by V. Vijayaratna Pillai, F. T. S. The able writers of this Life—Messrs. T. Bhaktavatsalam and V. Venkatas'riniwasar—have done their work in a most satisfactory manner. A short Introduction in English from the pen of Balasubrahmanya Mudaliar, M.A., is also added to the book. The excellent "Introductory essay" in Tamil covers 93 pages. It is highly instructive and will amply repay perusal. The religious student has, indeed, much to learn from the Life of Chaitanya. The sub-title of the book, *viz.*, "Salvation for all" is undoubtedly an exaggeration. The book is dedicated to Mrs. Annie Besant Swami Abheyānanda, and all other Bhaktas of whatever age or clime, caste or creed. The frontispiece has a very fine picture of S'ri Krishna Chaitanya—the Avatar of Nadia—with six hands, and a face full of divinity.

G. K.

NOBLE LIVING. †

We find in the book before us, a choice collection of valuable extracts on moral subjects, from the world's best writers, such as Martineau, Channing, Theodore Parker, Emerson, Carlyle, Ruskin, Mason, Thomas à Kempis, Tennyson, etc. The book contains 127 short chapters forming a very complete moral code. Following is a brief extract:—

Innocence is only the raw material of character, ethical cartilage, out of which only time and action can develop bone. Innocence is no better than moral jelly which nothing short of deed repeated and reduplicated can render vertebrate. It is not necessary to underrate the office work of the Holy Spirit in renewing a man: but just as bread does not become flesh till the body has assimilated it, so it is safe to say that no spiritual nutriment becomes part and parcel of our selves till by our own reaction upon it we have made it such. Graces are no custom made. There is no more use in praying to be made honest than there is in praying to be made a mathematician. We have to do mathematical work in order to become mathematicians, and just as much we have to do honest work in order to become honest. God gives men timber, but he does not give them houses. He lets them take his timber and build their own houses. Our honesty is something we build.

MAGAZINES.

The Theosophical Review.—In the December number, Mrs. Besant in continuing "The Evolution of Consciousness," deals with 'The third Life-wave,' 'Human Development,' 'Incongruous Souls and Bodies,' and 'Clairvoyance,' all being subjects of great interest and especially so when handled by Mrs. Besant. Those who admire Michael Wood's stories will be sure to read "The Piper of Elfame," contributed by him to this issue. "A Ghost Theory," by 'Rhabdos' is scientifically plausible and may be commended to the notice of materialists. "The Mayo

* Can be had of the Manager, Theosophist Office, Adyar. Price, stiff bound Rs. 2; calico bound, Rs. 2-8-0.

† Compiled by Seshagiri Row: printed by G. A. Natesan and Co., Madras Price Re. 1-4-0.

of Man-Soul" is an instructive little allegory. "Readings and Re-readings," by A. J. O., tell us something about how "Zanoni" was written. G. Dyne's "Finer States of Matter" is a thoughtful, suggestive, and scientific article, which materialists would also do well to read with care.

Miss Hardcastle contributes some interesting and well-told "Stories from the Traditions of Islâm," and Mrs. Corbett writes a brief paper on "Causality." The main text closes with a short article by Mr. Mead, on "The lost 'Canon of proportion' Rediscovered," in which he quotes an important extract from *The Athenæum* for November 15th culled from a report of a paper on "The Natural Basis of Form in Greek Art"—referring to the Parthenon—read by Mr. Jay Hambridge, at a meeting of the Hellenic Society. The opening portion of the extract is as follows:—

The investigation of the symmetrical forms found in Nature, both organic and inorganic, led to the discovery that (allowing for modifications of growth) a certain principle of proportion is rigidly persistent, throughout. The examination of the proportions of crystals, and of the proportions and outlines of living forms, such as the flower of the grape, diatoms, radiolaria, butterflies (these being but a few instances out of a very large number), shows that the proportions and curves involved in these forms may be analysed by (1) a primary series of circles which stand to each other in a binary relation (1 : 2 : 4 : 8, etc.) combined with (2) a secondary series of circles derived by using as radii the sides of the triangles, squares, pentagons or hexagons inscribed in the circles of the primary series." This law of proportion applies not only to all forms in Nature, but to the "curves of the Parthenon, down to the minutest detail."

Theosophia (Amsterdam) for November contains translations from the writings of H. P. Blavatsky, Annie Besant, A. P. Sinnett, C. W. Leadbeater, and Michael Wood, also a poem, "The Saviours Goal," by J. Bouborg Wilson. This number went to press before the passing over of Madame Meulemann, whose absence will be so sorely felt by the members of the Netherlands Section.

Bulletin Théosophique. Dr. Pascal contributes to the Oct.-Nov. issue of his official organ an interesting description of the new head-quarters at Paris, from which it appears that 300 auditors, were comfortably seated in the hall at Mrs. Besant's lecture. By a system of movable partitions, rooms can be provided for reading, the library, and Branch meetings as well as an office for the General Secretary. For all this the Section has assumed an outlay of more than 10,000 fcs., of which a part has been covered by donations, but a considerable sum has still to be cleared off. Dr. Pascal makes an earnest and convincing appeal for help and will be glad to have even the smallest gifts. The programme is given of the lectures arranged for the next three months, on subjects which are extremely interesting.

Revista Teosofica. Our Cuban contemporary is also nearly filled with translations, among which is that of the learned article contributed by Mr. L. Revel, to the *Lotus Bleu*, on "The Mechanism of Thought, from the view-points of Science, Philosophy and Theosophy."

Sophia. The October number of our welcome contemporary gives translations from Mrs. Besant, Mr. Mead, and an original article by

Señor F. C. de Monterz, on "A Buddhist Poet," and one on "The Unknown Philosophers," by Pedro Gonzalez-Blanco, and a continuation of Madame Blavatsky's "Caves and Jungles." The November number is wholly occupied with translations from Mrs. Besant, Mr. Mead and Madame Blavatsky.

Revue Théosophique. The *Revue* for October gives the fifth lecture of Dr. Pascal's course on "The Law of Sacrifice," and the remainder of the number is devoted to translations.

Der Vâhan. Mr. Bresch opens his November number with an account of the Convention at Berlin on the 18th of October last, for the formation of the German Section of our Society. That profound scholar, Dr. Rudolph Steiner, was elected General Secretary, as our readers are already aware, from Dr. Steiner's own report to the President-Founder. Some report is given to the questions and answers at the conversazione held by Mrs. Besant whose presence did so much to make the convention a great success. Extracts are given from the contents of the *Theosophist* and *Theosophical Review*, and among the other contents of this interesting number are, translations of the questions and answers in the English *Vâhan*.

Theosofia. Besides translations our Italian contemporary contains an article on "Matter and Form," by Signor Buonamichi, and one on "The Veiled language of Medieval Writers," by Signor Fortini del Giglio.

Prabuddha Bhârata for November contains among other useful papers a very interesting article entitled "The Christian Missions," from the pen of a Christian whose views on the subject are perfectly correct.

The Arya for November, is as usual full of readable matter. "The Western method of studying Sanskrit," by P. T. S., and the "Vedânta and its Teachings," by S. B. I., are two articles that may be read with profit by all orientalists and religionists.

The Dawn for November. Among other interesting articles contained in this number, "Is matter alive? Some of the latest researches of Prof. J. C. Bose," and "The Scheme of Salvation under the Nyâya System of Philosophy," by the Editor, are especially noteworthy.

Acknowledged with thanks:—*The Vâhan*, *The Review of Reviews*, *Light*, *The Arena*, *Phrenological Journal*, *Mind*, *Modern Astrology*, *Banner of Light*, *Harbinger of Light*, *Lotus Lodge Journal*, *Brahmavâdin*, *Theosophy in Australasia*, *New Zealand Theosophical Magazine*, *The Indian Journal of Education*, *The Indian Review*, *Central Hindu College Magazine*, *The Prasnottara*, *Teosofisk Tidskrift*, *Theosofisch Maandblad*, *The Vanguard*, *The Forum*, *Our Dumb Animals*: also a Marathi poem on "Swami Vivekananda" (which we are unable to read); and a pamphlet—"Tales of Mariada Raman," containing 21 amusing folklore stories.

CUTTINGS AND COMMENTS.

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

The name of Buddhism. At the meeting of 30th June last, of the Société d' Ethnographie, at Paris, a communication from M. Ed. Nepveu was read, in which he deplores the confusion resulting from the indiscriminate use of the name "Buddhism" for all sections of the professors of the Arya Dharma. He urges that "it should be applied only to the Indian Buddhism and Neo Buddhism," while "to the ceremonies of all sorts with which the grand doctrine of Sakya Muni has been overlaid in Tibet, China, Indo-China and Japan, should be given the appellation of "Lamaism."

Vedānta Philosophy in America. We clip the following brief description of Vedānta from a recent article in the *Indian Mirror*, which speaks of the spread of the Vedānta system of philosophy in America, through the efforts of Swami Vivekananda and his co-workers, also of the Vedānta Societies which have been established in New-York City and San Francisco:—

Vedānta, is the name of the most ancient system of philosophy in India. The word itself means literally "end of all wisdom," and the philosophy to which it is applied explains what the end of wisdom is and how it can be attained. Having survived through the ages, it has not only given an unshakable foundation to the religion of the Hindus, but has also permeated Western thought, furnishing the chief source from which such men as Ralph Waldo Emerson have drawn their inspiration.

Vedānta teaches the truths taught by Christ and other incarnations of God, brings light to dispel the darkness of ignorance, and makes clear the real spirit of Christ's religion. It declares that revelation is the disclosure of the Divine Spirit in the individual soul, being ever from within and not from without; and that for the soul there is neither caste nor creed nor sex. Going beyond toleration and brotherhood, it teaches that each soul is potentially Divine and that we are all children of Immortal Bliss. It likewise shows the way to the realization of the truth, "I and my Father are one." The religion of Vedānta is not built around any personality, neither does it depend upon any particular book, but embraces all the Scriptures of the world. It accepts every phase of religious thought, and teaches active co-operation with all the various sects and creeds of special religions, which are but partial expressions of one underlying Universal Religion. Vedānta harmonizes with the ultimate conclusions of modern science, and gives to religion a scientific and philosophic basis. It also points out the evil effect of popular superstition and describes the way to mental and spiritual freedom.

The Theosophical Convention. The *Indian Mirror* writes:—Once again the Theosophical Convention has met at the holy city of Benares, the headquarters of the Indian Section. Once more the members and brothers have met together not to formulate schemes or remedies for the political amelioration of the land, not to devise plans or measures

for the social betterment of the country, but to hear from one another, what individual exertions and supplementary endeavours have been done towards the grand cause of Theosophy, to listen to the words of encouragement and advice as well as the twelve months' experiences of its President-Founder, to be inspired and illumined with the lofty sentiments and spiritual truths uttered by Mrs. Annie Besant, to treasure up lessons for correction of the past and guidance of the future. The Annual Report brings us the cheering news that even the distant Polar regions have taken kindly to Theosophy. So there does not seem to exist any part of the inhabited globe, which has not, by this time, more or less, been brought into the fold of theosophic teachings. Every Indian heart, in whatever country it may be, and under whatever cloak it may beat, should feel pride and pleasure at this. Political conquest has not been the mission of India in any period of her history; the lust for gold and land has never been able to claim her as a victim. Her aims and aspirations have all been confined to the higher spheres of activity. Above and over mundane affairs she has sought to gain and has obtained, the brightest laurels in the higher fields of spirituality, in the loftier domains of religion. In the ancient times her learning and knowledge travelled far and wide and benefited many nations and countries. But it remained for the Theosophical Society to demonstrate to the wide and outer world the precious gems lying hidden in her lore and philosophy, to show her pre-eminence and superiority in those fields where the grosser senses cannot have their play, and to erect a lofty platform for the East and West to meet on and to exchange greetings from; a platform based, not on the frail and feeble foundations of selfishness and of interest, but on the firm, immovable rock of spiritual affection, spiritual sympathy and spiritual helpfulness. Theosophy and the Theosophical Society have now grown to be mighty institutions in the world's history and are sure to have their deserved place in the times to come.—*Madras Mail.*

Native Christians in Bengal. *The Bengalee*, in alluding to the large number of Native Christians in the Province of Bengal who came from the aboriginal tribes, says their "ruling motive is to secure immunity from the spite of malevolent spirits." Further on we read:—

They are taught by missionaries to believe that Christians are the chosen people of God and that no malevolent spirit can harm them. Then again the spirits their fathers worshipped had to be propitiated by frequent sacrifices; whereas, if they embrace Christianity, they will not be required to perform any sacrifice, as the good missionary has taught them that for the salvation of Christians one great sacrifice has been performed and they readily believe it, for they find that Christians do not reduce their live-stock to propitiate the evil spirits. Why then should they submit to these perpetual exactions of evil spirits if, by being baptised, they can get rid for ever of such troublesome customers? The Christian Missionary, in view of the above facts, seems unrivalled for the fertility of his resources, but may we ask how many, or rather how few, of these converts have been able to grasp the cardinal truths of the religion they are supposed to profess?

Was it religious hysteria?

A Berhampore correspondent of the *Indian Mirror* refers to a lecture given at that place on November 16th by Swami Abhayavandana, her subject being, "The Nature of God." The writer thus describes the subsequent proceedings:—

"As soon as the lecturer sat down, the Kholes and Kartals of the Sankirtan raised the feelings of the audience to joyous devotion. The singing of Harinam and the ecstatic dance soon united all souls present, and the greatest enthusiasm prevailed. Swami Abhayananda, as usual, joined the ring of singers and dancers, to the great delight and applause of the by-standers. The enthusiastic joy of the dancers rose to a high climax, and one of them, overpowered by his worshipping emotion, fell in a swoon; but so great was the delight and inspiration of the Bhaktas, that two of them raised up the rigid form and danced with it in their arms.

Is all this a sign of the time? Is India once more approaching the Lord of Infinite Love?"

This illustrates the exclusively emotional phase of religion, and in extreme cases, like the one above cited, the *physical* results are similar to those seen in hysteria. A little more of the calm light of reason would secure the proper balance.

A correspondent of the *Friend of Burma* tells the following strange story, well authenticated, he says, by respectable persons. It happened not long ago on the sea-shore, in the Launglon township, Tavoy district. "Not far from the Mauris Pagoda, there was a boulder quite flat, which was covered when the tide was high; its dimensions were about four feet square and two feet thick; on one side of it there was a hole resembling an open mouth. Near this boulder is a village of fishermen. Now listen to the marvellous feat accomplished by this rock. By what power it did it is unknown, and probably will never be known, but it is nevertheless a fact, says the writer, that one day it resolved to move from its ordinary place in order to go somewhere else. And how did it accomplish it? Well, it appears that it turned itself from right to left and left to right in regular motion until it reached the top of the beach, where, after a journey of about twelve feet, it struck a great mass of rock lying there. The mouth burst open and the rock was divided all its length. One-half of it walked or crawled to the left, and leaning itself upon a great round boulder, stood there in an upright position. The other half went to the right, and after having crawled about twenty-five feet met a small rivulet, but nothing daunted, jumped across it, and although stopped in its career by a mass of rocks, it worked its way to a place free from any boulders, and went on, always moving itself around. Now, from the pile of rocks it had struck in crossing the rivulet, six small rocks, weighing from thirty to forty viss, arranged themselves in a line, and followed the other rock. They went in a straight line, and at last reached a lake of pure and clear water, descended into it, and they are all now there. The journey carefully measured is said to have been one hundred and eight feet."

The inventor of this palpably convincing story is entitled to rest on his laurels, and claim his niche beside that of the late lamented Baron Munchausen. When he was about it, however, he might have made his big rock climb a tree to see if any American reporter was in sight.

"The Revival of Buddhism in India," says Rai Bahadur Jodu Nath Mojumdar, M.A., B.L., Editor *Hindu Patrika*, "is full of potentialities. We are indebted to the Western and Eastern scholars for the publication of the Buddhist texts which are throwing a flood of light upon Indian History in all its various branches; such

as Religion, Society, Philosophy, Archaeology, Medicine, etc. The Buddhistic period of Indian History is one of those periods of which we can be justly proud, and the name Dharma Asoka stands even to-day as the first Chakravartin of this vast country, who showed for the first time that India could be united under one banner, and that the word "Indian nation" was not a myth.

The formation of the Literary Section of the Maha-Bodhi Society should be hailed with delight by both Hindus and Buddhists, as it will afford a common platform to them to exchange their ideas, and thus to avoid misconceptions of each other's doctrines.

Hinduism and Buddhism will alike be benefited by the alliance. Hinduism will gain a new life by the return to her bosom, of the tender, holy and beneficent personality of Buddha, and Buddhism will be all the better by being able to invigorate herself by re-opening the inexhaustible flow of spiritual streams with which this holy Bhârat-varsha abounds.

Salutation to Lord Buddha who tried to purify the Dharma by the abolition of animal sacrifices to which the ignorant people used to have recourse through a misunderstanding of the Vedic texts."

The Depth of Sleep.

When a person slumbers so soundly that he can with difficulty be awakened we are accustomed to say he is in a "deep sleep." An attempt to measure depth of sleep, in this sense, has recently been made by Dr. Sante de Sanctis, in Rome, with the aid of a specially designed instrument which prods the sleeper with a more or less sharp point. The doctor has drawn curves showing the relative depth of sleep in different subjects, and in the same subject after being allowed to sleep for different lengths of time. It appears that there are certain times during sleep when waking becomes easier, and a practical application of this result of the experiments is suggested in the adjustment of the time of morning rising to a natural period of minimum in the depth of each sleeper's sleep.

We clip the foregoing from the *Lahore Tribune*. It would seem natural that one having a highly nervous organisation would waken much easier than a person of phlegmatic temperament, supposing each to be fully asleep. We don't see that the time-honoured method of rising in the morning on waking, and being regular about it, needs any improvement by way of mechanical appliances.

A Touching Elephant Story.

The following brief narrative which we take from the *Amrita Bazar Patrika*, shows not only a remarkable degree of intelligence, but also the strength of attachment often manifested between members of the animal kingdom:—

In the month of *Bahdra* last (corresponding to August and September of the present year), two wild elephants—one a big tusker and the other a smaller animal—appeared at Lodhasoll, in Jhargram, Midnapur district. They began to destroy the crops and orchards of the villagers, and made it altogether too lively for the latter. In time the news of their depredations reached Jhargram, and Babu Ganjan Lal Malla came to the spot to rid the villagers of the pest. He shot at the tusker and wounded the big animal in the leg. The elephant, after this, survived a month before mortification set in and cut its career short.

When the tusker was thus disabled it could not leave the neighbourhood and the smaller animal instead of getting away from the proximity of danger, bore it company, night and day, leaving it for a time daily, to

collect corn and edibles for the wounded animal or to bring water for it from a neighbouring tank. With water thus brought in its trunk the elephant would not only slake the feverish thirst of the other but even cleanse the wound. If the villagers, impelled by curiosity, ever approached the tusker, its companion would raise a terrific bellowing sound and charge at them. When the wounded leg was swollen and mortification set in, the tusker came to refuse food, and then, with almost human intelligence, discrimination and affection, its companion began to gather tender herbs, leaves and tendrils for its suffering friend. These it would put into the mouth of the latter and twining its trunk with that of the other, would raise a plaintive cry, as if heart-broken at the prospect of speedy separation and requesting its friend to partake of the delicacies brought by it. On the last day, without ever leaving its side the smaller elephant kept up fanning the wound with its trunk, while tears trickled down from its eyes. When, at last, the wounded animal died, the other left the neighbourhood, never to be seen there again.

*Co-operation
and intelli-
gence among
the lower
grades of ani-
mal life.*

We often read of surprising manifestations of intelligence among higher representatives of the animal kingdom, but who would think that a snail would manifest forethought and even co-operation? The following incident, however, illustrates the infinite diffusion of animal intelligence:—

The *Revue Scientifique* says that a raiser of edible snails in the Canton of Vaud, Switzerland, was baffled by their ingenuity. To keep his crawling live stock within bounds he ran a series of sharp metal points along the top of the fence enclosing their field, thinking that the points would prick the foot of the animal and make him draw back. However, the plan failed and the farmer soon discovered that the *escargots*, like little wanton boys, had climbed on each other's backs, in order to get over the sharp points. The method appeared to show co-operation, and the last snail was left behind after helping over the others—an instance of heroism in humble life.

*Revival of
Indian Medi-
cal Science.*

Pandit Avinash Chandra Kaviratna who has done so much for the revival of the study of the ancient system of Aryan Medical Science, has received a letter from an Indian Medical man in Government Service, from which we extract the following passages:

"For many years past I have silently watched the great revival that is going on all over India. Out of the depths of a dim forgotten past, wave after wave was being thrown forward by some strange and mysterious force, and on the crest of each, came borne along India's old religion, her philosophy, her literature, her science, and even some of her manners and customs long since dead. As one huge wave after another came rolling on, each grander and more majestic than its predecessor, my heart thrilled in expectancy, but grew weary of waiting for the one I have been straining my vision for, *viz.*, India's great system of medicine long relegated to the regions of darkness and oblivion. At last it has come and may the Ayurvedic Institute live long and help in restoring it to its proper place in the temple of India's future in all its ancient majesty and grandeur!"

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"THERE IS NO RELIGION HIGHER THAN TRUTH."

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

FIFTH SERIES, CHAPTER X.

(Year 1894.)

ONE must have been at Adyar and seen the beauties of our property to make allowance for my constant expressions of joy at returning there from distant travels. It is a place that never palls upon one; to residents as well as visitors, fresh beauties are always revealing themselves. From Lucknow to Madras is a stretch of 1,501 miles, and what that means in the hot season need not be told to one who has lived in India. But no sooner had I got settled into my home than I had a disagreeable experience. Mrs. Besant telegraphed me a request to rectify the bad impression made by an editorial notice of our tour, which appeared in the *Theosophist* for March, 1894 (p. 390). It must be confessed that the tone of it was objectionable, and all the more so because the article was written by either Mr. Edge or Mr. Old, who were in editorial charge during my absence and who had been too long connected with Mrs. Besant in the relationship of junior students to an elder to warrant the magisterial air which they assumed. They said: "Her advocacy of Hinduism, pure and simple, may be considered by some as not being in line with that which was expected of her as an exponent of Theosophy while lecturing under the auspices of the Indian Section of the Theosophical Society, and it is quite true that, however gratified the Hindus may be with the tributes paid to their traditions,

* Four 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 two 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. Apply to the Manager *Theosophist* or to any Theosophical book agency throughout the world.

literature and creed, the Mahomedans, Sufis, Parsees and Buddhists cannot feel themselves to have been as warmly included in Mrs. Besant's professions. It must be candidly confessed that her lectures are not, as reported, in harmony with the broad eclecticism of the T. S., and on that account have been a source of disappointment to many of our most earnest members. To one but recently convinced of the beauties and truth of the Hindu faith we must, perhaps, excuse much of that exclusive fervour which would be out of place on any representative theosophical platform; but that Mrs. Besant is whole-hearted in all that she undertakes is well-known, and if any doubt existed as to her belief in the form as well as the spirit of Hinduism, the following statement would put aside all doubt in the matter: Mrs. Besant, as becomes a devout Hindu, bathed daily in the sacred Ganges at Allahabad during the *Kumbha Mela*. To her English friends, indeed, it would appear as something convincing in itself to see her in Hindu female attire, shoeless, lotah in hand, proceeding to the great water-fair upon the Ganges! That the story was not true and that our young men took it over from some other publication without previous enquiry, made their offence all the greater. Nor was it true that Mrs. Besant failed to make herself agreeable to the followers of other religions besides Hinduism; while her recent discourses upon the world's great religions in which she has made a masterly presentment of the basis and spirit of each, have stamped her as, perhaps, the most eclectic religious lecturer of modern times. I contributed to the April (1894) number of our magazine an article on "Annie Besant's Indian Tour," in which I vindicated her impartiality and did justice to her splendid expositions of Theosophy as the basis of all religions, Hinduism included, and as to her right to hold and expound whatever might be her private views on her own responsibility, I remarked as follows:

"My duties as manager of the journey and chairman at all" Annabai's lectures, together with the constant demands on my attention of the current local business of the Theosophical Society, prevented my writing for my Magazine even the briefest narrative of events. My willing coadjutors, Messrs. Edge and Old, were thus compelled to gather what facts they could from current Indian papers, and it is not to be wondered at that they got in this way some very incorrect and misleading ideas as to what Annabai said and did.

"In justice to them (my editorial assistants) I must say that the papers that we happened to see on our travels were full of most palpable errors, and nobody could have gleaned from them a true idea of what her lectures really contained. As regards the question of her keeping within the constitutional limits of our Society's policy, I do not see how there can be two opinions. True, she has declared herself virtually a Hindu in religion almost from the beginning of the Indian part of her tour.

What of that? If she had chosen to declare herself a Mussalman, a Jew, a Christian, nobody could have ventured to call her to account. What could be more clear than our printed declaration that 'no person's religious opinions are asked upon his joining, nor is interference with them permitted?' And should Annie Besant be denied the liberty which is enjoyed as an acknowledged right by the humblest member? In all my fifteen years of public speaking and writing, and all of H. P. B.'s writing and private conversation, did we even try to conceal the fact of our being Buddhists; and yet have we ever failed to do all we could to help people of all other religions to find their hidden ideals and to live up to them? Neither charge can be laid against us, and I, who have listened to A. B.'s discourses from first to last, with the sole exceptions of those at Nagpur, when I was temporarily absent from her on special business, declare that she said nothing about, or in defence of her religious views that was not perfectly proper and perfectly constitutional. Her theme was ever Theosophy, and she ever declared herself a thorough-going Theosophist. While she showed that Theosophy was more fully and clearly taught, as she believed and as H. P. B. proved, in the Aryan scriptures than elsewhere, she also said that it was equally the indwelling soul of every religion the world had ever known. Those who heard her splendid lectures on "Theosophy and Religion," "Pantheism," "Theosophy and Modern Science," "The Evidences of Theosophy," "The Evolution of Man," and "Man, His Nature and Powers," will bear me out in saying that she did ample justice to all the chief religions. She took no brief from us to conceal her private views on religion, and if anything of the kind had been compulsorily accepted by her, I should not have accompanied her on the journey; I do not enjoy the company of muzzled slaves. Dr. Salzer and other colleagues in the Society have publicly protested against the T. S. having been made responsible for Mrs. Besant's Hinduism: but the fact is that, in introducing her to her audiences, it was almost my invariable custom to warn the public that, under our constitution, the Society represents no one religion, and is not in the least degree responsible for the utterances of any of its officers or members upon questions of religion, politics, social reform, or any others about which people take sides. Unfortunately, the reporters had come there only to report what A. B. might say, and with few exceptions made no mention at all of my prefatory word of caution. But the audiences heard me, and that suffices. After sending the above to the printers, I received a copy of the *Indian Mirror* for March, in which A. B.'s last lecture in Calcutta was reported. The subject was 'Theosophy and Modern Progress,' and by good luck my introductory remarks were published. I quote what follows: 'I wish again to impress upon your minds the fact that the Theosophical Society is a neutral body as regards religious opinion, that it has no

creed to enforce, and that it is not responsible for the opinions of its members. What each person—he or she—is, it does not concern itself about, nor is the Society bound to accept their opinions, etc. etc.”

My flying visit to Adyar being made for the purpose of searching through our records for documentary evidence in the case of Judge, I had a busy time of it during the five days of my stay. The result arrived at was the getting together of a large number of Judge's private letters to H. P. B. and myself in which he complains of his absolute inability to get into touch with the Masters and begs us to intervene on his behalf. Of course, this proved, beyond the shadow of a doubt, the falsity of the pretensions he had been making to his American colleagues and others, that he had been allied with those Personages for many years and was doing what he did under their instructions and with their approval. I need not go into the saddening details now, since the evidence was all summarized in my Annual Address of that year, and the original documents are still in my safe custody for any one to read who may be entitled to do so.

My work finished, I left home on the 11th (March) and at midnight on the 12th met Mrs. Besant and Messrs. Sturdy and Bhavanishankar at Dhond Junction, whence we went on to Poona together; many friends met us at the station and our veteran colleague, Judge Khandalvala, took us to his house, which is a sort of ideal home. On the evening of the 13th Mrs. Besant lectured under a *shamiana*—a canvas canopy raised on poles—on “Theosophy and Religion;” besides which, of course, her hours throughout the day were well filled up with reception of visitors and the answering of numberless questions. On the 14th, in the cool of the morning, she addressed a large gathering of students and adults in the Theatre, on “Education.” To my right, on the platform, sat the famous Ramabai, once so admired as an eloquent and learned lecturer on Vedānta, but now a Christian Missionary, whose speciality is the conversion of Indian widows under the pretext, as her chief Indian backers told me, of giving them a good non-Christian education. All India knows how indignantly her scheme was denounced by the late Mr. Justice M. G. Ranade, of the Bombay High Court, and other Hindu gentlemen whose names had been used on her prospectus, and left there until the conversion of a Hindu child-widow gave them such a shock as to make them repudiate all further connection with her Poona Widows' Home. I must say that I was painfully struck by the change in her appearance from what she was when H. P. B. and I met her fifteen years before at Bareilly. She was then a slim, graceful girl with an unworldly face, her dark eyes beaming with intelligence and her appearance almost fairy-like, when she stood before the audience pouring forth a stream of eloquent exposition and vindication of the Vedānta; able even to lecture fluently in Sanskrit as well as in Hindi and Gujarati: now she sat beside me a

stout woman with a hard, uncompromising sort of expression on her face, the air—as I think I have elsewhere expressed it—of a hard-working American lodging-house keeper.

In the course of that day we visited that renowned Indian religio-political society, the Sarvajanik Sabha, whose officers received Mrs. Besant with every token of profound respect. At their request she allowed herself to be specially photographed for them and in excellent taste replied to the Address which they presented to her. She and I were also photographed for the local Branch, and early in the evening, before nightfall, she lectured, in the open air, in the Hirabagh compound, on the subject of “Karma and Reincarnation.” In no part of India is a public speaker confronted by more highly-educated and intellectual audiences than in Poona. At 10-30 that night we left for Bombay, arriving there at 6 a.m. on the 15th.

The memorable tour of 1893-4 was now drawing to a close, but I was glad to see that our dear friend was showing but little sign of physical exhaustion; as for her mentality, that, of course, became brighter and brighter as her wonder-working brain was exercised. We were only in Bombay for the day as we were booked to be in Surat the next morning, but we were not left idle. At 9 a.m. we received Addresses from the Bombay Branch and both replied. She lectured at 5-30 p.m. in the Novelty Theatre, to a crowded house, on “The Insufficiency of Materialism.” A host of reporters were present, none of whom gave a fair idea of her discourse. In fact, that was our experience throughout India, with but very few exceptions: they seemed unable to grasp her ideas and stumbled at the simplest Sanskrit words. At 10 p.m., after dinner, we left for Surat.

Arriving there at 9 the next morning, we drove straight to the Girls' School established by our Branch, where Mrs. Besant gave out the prizes and made an Address: I also spoke and headed a subscription for the benefit of the school. We were put up in a handsome guest-house of the Borah community. A conversation-meeting was held at 2 p.m., and at 5-30 Mrs. Besant lectured in the Town Hall to a very large audience, on that most interesting and important subject, the “Evolution of Man.” We dined in Hindu fashion at the Hindu Club, and during the afternoon were, of course, photographed. The picture that was taken of me represents me as seated in a chair, looking down at a group of dear little Parsee children at my feet. It makes me laugh every time I look at it, for it reminds one of a great white-haired ogre, engaged in picking out the child he means to have cooked for his lunch!

At 4 a.m. on the 17th we left Surat for Baroda, and reached there at 7. My dear old friend, Diwan Manibhai Jasbhai and other functionaries, met us at the station. We were the guests of H. H. the Gaekwar and were lodged in one of his handsome houses. From 2 to 4 p.m. there was a conversation-meeting, then followed a visit to the Palace for a talk with the Maharajah Gaekwar which, as

usual, he made extremely interesting by the pertinence and intelligence of his interrogatories. At 5 Mrs. Besant lectured on "Theosophy and its Teachings;" at 10 we left for Bombay, many friends seeing us off and Diwan Manibhai presenting Mrs. Besant with a pair of shawls.

We arrived at, what the inhabitants are fond of calling *Urbs primus in Indis*, at 7 o'clock on Sunday morning. Our reception rooms were thronged with visitors, among them several old friends—like Prince Harisinhji* and daughters, Pandit Shamji Krishnavarma, Mr. K. R. Cama, the respected leader of the educated Parsee community, his daughter and Miss Maneckji, his sister-in-law, one of the founders of the flourishing Victoria Girls' School. Mrs. Besant's lecture was given in the Novelty Theatre to an immense audience: her subject being "Theosophy and the Religions of India." Its reception by the mixed multitude of all sects was ample proof of the baselessness of the insinuation against her sectarian impartiality to which allusion has been made above.

As the hours of her stay in India became numbered she was increasingly pestered with requests for interviews, often to answer questions of minor importance. Her good nature was such that she did her very best to gratify all, but there is a limit to all human endurance, and so some had to be refused. We went to her steamer with her luggage and arranged with the Chief Steward about facilities for her servant's cooking her Hindu food for her. In the afternoon she lectured grandly in the Novelty Theatre on "Modern Progress." At 9 p.m., after dining with our esteemed friends and colleagues, Mr. and Mrs. Gostling, she lectured on "Theosophy" in their drawing-room to an invited audience of 150 Europeans, among whom were some old acquaintances of H. P. B.'s and mine of 1879; among them some who had not withstood the ravages of time as well as myself. On the 20th (March) the local Branch held a farewell meeting and Mrs. Besant and I addressed the members. We then drove to the palatial family residence of the late Morarji Goculdas, where Mrs. Besant was garlanded and a costly *saree* of silk was placed around her shoulders; we then drove to the Docks and she embarked on the "Peninsular," attended by a throng of warm friends who expressed their sorrow at her departure. I met on board our old Simla friend, Mr. A. O. Hume, and his daughter, Mrs. Ross Scott, all three T.S. members and friends of H. P. B. At 5 p.m. the ship sailed and bore away dear Annie Besant and with her the heart of all India. So ended her first and most memorable and epoch-making visit to the land of the Aryas. I may, in closing the episode, reproduce in this connection portions of the account of her Indian tour which

* My beloved Indian son, who, alas! has just died in my presence (at 7 a.m. on the 2nd January 1903). For particulars see the obituary notice in this same number.

appeared in the *Theosophist* for April 1894 and has above been quoted from.

"As regards the southern half of the tour, something was said in my Annual Address to the Convention, and I need not enlarge. In fact, as regards the entire tour it may be said that there was a monotony of exciting arrivals at and departures from stations; of generous, even lavish hospitalities; of smotherings under flowers and sprinklings with rose-water; of loving addresses presented in tasteful caskets by Reception Committees; of chaunted Sanskrit slokas, full of Eastern compliment and hyperbole, from both orthodox and heterodox pandits; of organisations by me of Hindu religious and ethical societies among school-boys and under-graduates; of visits to sacred shrines and holy ascetics; of morning *conversazioni* when, for two hours, or even three sometimes, at a stretch, Annie Besant would answer, off-hand, the most difficult and abstruse questions in science, philosophy, symbolism and metaphysics; of grand orations daily to overpacked and sweltering audiences which found no halls big enough to hold them, and so overflowed into the surrounding compounds or streets, sometimes by hundreds and thousands, and had to be driven away by the police; of processions in palankeens, by night with torches, by day and night sometimes with bands of Hindu musicians, choirs of female singers and groups of bayaderes, making national music and dance, as though ours were a religious progress; of presents of Kashmir shawls by hosts and magnates who could afford to comply with the ancient custom of thus honouring scholars, that has come down from remotest antiquity; of rides on elephants through crowds of pilgrims; of floatings in quaint boats down sacred rivers, past holy cities like Benares, Prayâg and Muttra, to see the bathing multitudes and the waterside temples, houses, mosques, and tombs of dead potentates, sages and ascetics; of formal meetings with pandits for discussions; of receptions at private houses, where we were made acquainted with the most educated and most influential personages of the great cities: this for five months on end; a rushing up and down and across the Great Indian Peninsula, a conscientious filling of engagements and strict keeping to the advertised programme; a series of meetings and partings with beloved old colleagues and new acquaintanceships formed with the later comers. Over all, through all, and lingering with me like the strain of a sweet symphony dying in the distance, the recollection of the most splendid series of discourses I ever listened to in my life, and of intimate companionship during these sunny months with one of the purest, most high-minded, most intellectual and spiritually elevated women of our generation, or of any previous age, of whom I have read in history.

"Unlike as H. P. B. and I were in many respects, we were akin more ways than Annabai and myself can ever be. My praise of her is not tinged with blind partiality. She is religious fervour and

devotion personified, the ideal female devotee who in time evolves into the saint and martyr. With the modern Hindu practising his corrupted form of faith, she compares as Madame Guyon with her 'Spiritual Torrents,' does with the ignorant Christian peasant of Russia or Bulgaria. Her Hinduism is the lofty spiritual concept of the Bhagavadgītā; a splendid, perhaps unattainable, ideal. This may seem incredible to her old Secularist friends, yet one needs but read her Autobiography to see how true it must be. She passed out of Christianity with bleeding heart and agony of regret; she stayed Secularist because that was the normal reaction to be expected in a mind so great as hers. Yet all those years she was but in a state, one might say, of spiritual suspended animation, existing as a flower may under the stone which presses it into the ground. Like the flower burgeoning out when the pressure is removed and sunlight can be drunk in, so she burst out of the iron cage of Materialistic Atheism the moment her Karma brought her within the sphere of the Eastern Wisdom and of its transcriber, H. P. B. As the lark sings in soaring, so Annabai's heart is filled with the overwhelming joy of finding in the *Secret Doctrine* of Aryan philosophy all her intellect had ever craved, and in the Aryan religion even a greater field for devotion than she ever yearned for in the days of her youth. H. P. B. and I had none of this love of worship in our constitutions, though, I believe that, as regards the actual sentiment of religion, we were not more deficient than others. Of two paths which Sri Krishna says must be followed in the seeking after *Mukti*, that of knowledge and that of devotion, H. P. B. and I, in this incarnation at least, have trodden the former; Annabai has trodden the one, but is now by preference treading the other; and, but for her controlling impulse of self-effacement and her sense of the duty she owes to the sin-burdened and ignorant masses, she would, I think, retire to some quiet spot where she might commune with the Self and more speedily gain liberation. A more consistently religious woman I never met, nor one whose life is a more joyful self-sacrifice. My blessings attend her wherever she goes!

"If there was monotony in other things throughout the tour, there certainly was not as regards our lodging-places. At one station we would be quartered by the local committee in a palace, borrowed for the occasion from the local agent of some absentee rajah, at the next in a bug-haunted, uncleanly, mud-floored and mud-walled travellers' bungalow; perhaps one where the wood of the doors had been eaten out by white ants or become so warped as to defy the tight shutting of them. The charpoys (bed-cots) were sometimes so soiled and full of animal life that we all preferred sleeping on the floor on mats: no hardship for either A. B. or myself, or, for that matter, for our dear companion, the self-forgetting, loyal and humble-minded hard-worker for Theosophy, Countess Wachtmeister, although she usually resorted to her deck-chair, which she

carried with her against such emergencies. Several times we put up at railway stations where the journey had to be broken to take another railway line; but in India that is no great hardship. To people of our simple tastes, it was pleasanter than to have to sleep in palaces full of costliest furniture, for one could not help grieving over the human misery with which the latter contrasted, and over the *post-mortem* fate of the owner, who was slaking his soul-thirst with the salt water of such empty splendour. Yet, let me say that, whatever the temporary habitation in which our friends lodged our party, it was given up to us in love, and the sense of that made us as happy in the most gorgeous *koti* as in the most humble bungalow. Our every wish was anticipated, our every imaginary want provided for; and if the memory of Annie, her lectures, talks and sisterliness, is sweet to the members of the local branches who entertained us, so, likewise, does she carry away a heart full of fraternal affection for the Hindu, Parsi and Mussalman brothers she has left behind—but not forever.

"She and the Countess Wachtmeister landed at Colombo on the 10th November 1893, from the P. and O. Steamer, *Kaiser-i-Hind*, and were welcomed at our local Head-quarters with a triumphal arch, a hall charmingly decorated with flowers, addresses and a gathering of Sinhalese Buddhists, including our own local members and their families. The next move was to the Sanghamitta School, where Mrs. Higgins gave us warmest welcome and unstinted hospitality during our stay. Public lectures were given at Kandy, Colombo, Galle and Panadure.* We crossed to India on November 15th, visited thirteen stations before reaching Madras, and stopped at Adyar until January 7th, 1894, when we sailed for Calcutta. Up to this time Annabai had given forty-eight lectures and addresses, including those with which she favoured the Convention.

"At Calcutta she scored the greatest triumph, we were told, that any public speaker had had in the Metropolis. The Town Hall was packed to suffocation with a sitting and standing audience of 5,000, yet so complete was her command over their feelings that when she sank her voice to a half-tone of pathetic recitative, they listened in absolute silence to catch every word, until at the fitting moment their suppressed feeling found vent in torrents of applause. The description applies to each of her Calcutta addresses, and the comments of the local press and that of the whole Presidency prove the depth and permanency of the impression she made on the people—the high and the low, the educated and the uneducated. Her progress through Bengal and Behar was almost a royal one in its exhibitions of popular fervour. She could not drive through the streets or enter a lecturing hall without having to pass through crowds who had gathered just to gaze at the champion of their

* The impression they made on the Buddhist public is shown in the exclamation I heard on leaving the lecture-hall one evening: "If we can hear such Bāna-preaching as that, we need not trouble ourselves to listen to our priests."

hoary faith, the declared student of the old Aryan wisdom, and to salute her reverentially with joined palms held in front of their foreheads, as they have been taught to salute the Brahman and the true ascetic, from the earliest times to the present day. At Berhampûr there was a great gathering of Nuddea and other pandits to greet her, and in their joint address to her in Sanskrit, they ingeniously paraphrased her married name into the honorific title of "Annavasanti," which means "the Giver of Nourishment to the whole world." In this connection it may mean "the Dispenser of spiritual food;" and nothing could be more appropriate. Annapûrna is a name of Durga, the wife of Siva, and she is most fervently worshipped at Benares.

"Mrs. Besant accepted visits for discussions with or special addresses to the heterodox Brama Samajists of Calcutta, and the heterodox Arya Samajists and orthodox Sanathana Dharma Sabha of Lahore, and by the eclecticism of her sentiments abated much of their baseless prejudice against our Society, and sowed in their hearts the seeds of kindlier interest.

"Various attempts were made to 'draw' her on the burning social questions of the day in India, but she wisely, and with my entire concurrence, refused to give out the crude opinions she would alone be able to express before becoming familiar with men and parties, and the nature of their disputes. At the Arya Samaj meeting at Lahore, however, she distributed the prizes to the girls of the Samaj school, and very strongly expressed her sympathy with every attempt to restore the standard of female education which prevailed in ancient Aryavarta. This same sentiment she gave utterance to in a number of her public discourses, in fact always in her lectures on 'India, Past and Present.' Her idea was, however, that in all matters of reform the lead should be taken by the Brahmans, and naturally would be if the caste could by any means be purified and brought back to its former status as the pure spiritual and moral exemplars as well as teachers of the nation. Her hope for the revival of the Aryan standards of moral and religious ideal lay in the beginning of the work of self-redemption in individual Brahman families, here and there, and the consequent creation of new family foci into which might be drawn some of the souls of ancient sages and moral heroes who might now be seeking proper bodies in which to reincarnate themselves. This process, she admitted, must take long, very long, yet the result could never be hoped for unless a beginning was made, and the present was as auspicious an hour for that as any other in the future could be.

"One striking feature of A. B.'s tour was the daily *conversations* above referred to, and memorable for the number of 'assistants,' the wide scope and profundity of their questions, and the manner of holding the meetings. Annabai almost always sat on a mat or rug on the floor in Hindu fashion, and the visitors did likewise. It was,

it, the only practicable way, for since often an hundred or two hundred persons were present, and no such number of seats were available, the choice was between all standing huddled together at the time of the meetings, or just sitting down in the national manner, as the custom is in all gatherings of Indians unspoiled by Western influence."

Thus ends one chapter of the world's history.

H. S. OLCOTT.

THE LAW OF CAUSE AND EFFECT.*

THE subject for this evening is in reality a necessary part of that of which I was speaking to you last Sunday. I explained what we usually call man's life is simply one day in the real larger life, and that when what we call death comes to him he simply lays himself down to sleep at the conclusion of his day. You will see very readily that the benefit to be derived from this scheme of development in successive lives is contingent on the continued existence of the same great general laws. It is only because the great Law of Divine Justice is always the same, the experience gained in one incarnation is useful in the next.

So that belief in this law of cause and effect is in fact an integral part of the doctrine of reincarnation. Its influence in this life is even more far-reaching than the next physical life; it extends also into the after-death conditions, and a full comprehension of its working is of the greatest importance to us.

As to this law of divine justice, there have been various opinions at various times. Some people when they looked out into the world, and saw what was happening, have wondered whether there was a law of justice at all. I do not deny that from a purely material point of view we are sometimes unable fully to see the working of this great law. Yet I know that it exists, and that when we do not see its working the fault lies in our own blindness, and not in the action of the law. We may be quite certain that the law is there, and yet fully prepared to admit that it is not always possible for us to see the whole of its working. Although I put the law before you as a hypothesis for your consideration, it is much more than a hypothesis for those who are studying from the Theosophical standpoint. Very many of them know by the use of faculties beyond the physical that reincarnation is a very definite fact. In the same way there are very many students who know certainly that the law of cause and effect is in action. But we must realize that the law is working itself out upon other planes besides the physical, and so is not to be gauged only from one point of view. If, for instance, we were looking at the under side of some very beautiful picture, you will comprehend that, being able only to see the under-

* A lecture delivered by C. W. Leadbeater, in Chicago, U.S.A.

side, we should have a very imperfect idea of the pattern. Suppose further that the tapestry had not been finished, then still less should we be able to form a clear conception of the design. That is precisely how we stand with regard to the mighty law of Karma. We see only the under side of it from the physical plane because so much of its action belongs to higher levels. Indeed we might expect scarcely ever to be able to trace it fully from this side. Once more, as in the case of reincarnation, if you will provisionally accept this idea of divine justice, you will find that it is a more satisfactory theory of life than any other, and you may gradually come to hold it as firmly as we do.

You will observe that there are only certain hypotheses. Either everything is only blind chance, or we are ruled by caprice, or we are under a regular divine law, and our surroundings are the result of our actions, good or evil, in previous lives. You will admit that you would like to believe in a law of Divine Justice if you could. There must be a reason for that feeling that man has of always desiring justice. If God is infinitely greater than we, He must surely have this quality. We believe in Theosophy, that it is a rational necessity that this law should exist and we see in every direction instances of its working. I can explain it only to a limited extent, because it needs long and careful study. But the broad outline we ought to be able to give, and then the details can be gathered from the literature. Never think that when you have heard a lecture on a Theosophical subject you know all about it. You have only to take up some of our books to see how very much more there is to be known, for in one lecture it is not possible to give all available information even on one point.

The first great characteristic that I should like you to grasp about this Law is that it is automatic in its action, and that therefore there is no possibility of escape from it. Put aside all theories that man will be judged for his actions, and punished or rewarded for them. That inevitably suggests to us the thought of an earthly judge, who may be prejudiced or partially informed, or may be more lenient in one case and more severe in another. We prefer rather to speak of the law of cause and effect, because we hold that this is a law which brings us the result of our actions with an automatic precision. In mechanics we know that action and reaction are equal, and that no force can ever be lost, and we find that precisely the same rule obtains on these higher levels. If you put so much energy into a machine you will receive back from it so much work as a result. If you put a certain amount of energy into a word, deed or thought you will obtain from that also a certain result, for the law of the Conservation of Energy holds good upon higher planes just as it does upon this.

If you put a certain amount of force into a steam engine, you expect to get a definite proportion back in the shape of work—

not all of it, naturally because some goes in friction and some is thrown off in the form of heat, but still a fair proportion. If you do not receive back from your engine what you know you may reasonably expect, you at once look for a defect in your machine; it would never occur to you to say that the law of the Conservation of Energy is false. But when exactly the same law is working on higher planes, people who find an individual instance in which they cannot see that evil flows from evil and that good follows good, seem often to affirm wildly that no law of justice exists, instead of blaming themselves for their own short-sightedness, or tranquilly realizing that we cannot expect always to see how this law works out its results, because they are not always immediate, and the time occupied may often extend far beyond our physical purview: Often forces set in motion in one life have not time to work themselves out in that incarnation or even in the next, but they will inevitably be worked out some time. We are to-day to a large extent the product of the thoughts, surroundings and teachings of our childhood, even though the details of that life may be forgotten. Just as to-day we are bearing the results of yesterday and the day before, so precisely is it with the larger day, the incarnation. We have made ourselves what we are, and we have made our circumstances what they are. As we have sown in the past, so are we reaping now; and as we are sowing now, so infallibly shall we reap in the future.

It is especially important to emphasize the truth that this Divine Law is inexorable, because a good deal of the religious teaching of the present day distinctly includes a theory that we may escape from the consequences of our actions. In Theosophy we consider that a very dangerous doctrine, not only because it is fundamentally inaccurate, but because of the many unsound conclusions which are deduced from it. The idea suggested is that by doing wrong the man has simply incurred a debt, and that this debt may just as well be paid by some one else as by the sinner himself—or rather that the sinner cannot himself pay, and so must shuffle off his responsibility. This simile of the debt is one that we have sometimes employed in Theosophical writing, but it seems to me liable to very serious misunderstanding. A much truer analogy would be that of a man who wishes to be an athlete and is training himself for a race. In order to acquire sufficient strength and agility he must develop certain muscles, and for that purpose he needs a certain training. It would not at all serve that purpose if someone else did it for him. If we wish to become perfect men physically we must take much trouble to develop those parts of the body which we have hitherto neglected, and we must rest others which we have overworked. The physical condition of the average man is no inapt symbol of his moral condition. Many muscles are almost atrophied for want of use, while other parts of the body—the nervous system, for instance—have been seriously injured

by improper use. From the standpoint of the physical we have committed many sins against our own bodies, and we must atone for them; if we want to become perfect men physically we must go through many wearisome exercises and trials, which would not have been necessary if we had kept our bodies properly and evenly developed. Others can help us, by telling us what to do and how best to do it, but others cannot take the exercise for us. It is not like the liquidation of a debt, because in addition to bearing the result of wrong done in the past, the man must in bearing it develop strength for the future. He must develop perfect moral qualities in the same way as he would develop perfect muscles—by exercising them. He must make the necessary effort to put things right again. No one else can do it for him, but happily many may help him by advice and sympathy and affectionate encouragement. This law of cause and effect works just as do other laws of Nature, and if we can recognize that it will save us much trouble. If you put your hand into the fire and it is burnt you do not say "God punished me for putting my hand into the fire." You consider it a natural consequence of your action, and you know that anyone who understands physics could explain to you along scientific lines exactly what had happened to you, and why you suffered. He would tell you that incandescent matter is vibrating at an exceedingly rapid rate, that such a rate of vibration impinging upon the tissues of your hand had torn them apart, and so had produced the wound that we call a burn. But there is no special Divine interposition in that, though it takes place under the operation of those laws of Nature which are the expression of the Divine Will on the physical plane.

We hold that sorrow and suffering flow from sin just precisely in that way, under the direct working of natural law. It may be said, perhaps, that obviously the good man does not always reap his reward of good result, nor does the wicked man always suffer. Not always immediately; not always within our ken; but assuredly eventually and inexorably. If we could see the future, if we could even see the whole of the present, we should understand this fully. We shall see more clearly that this must be so if we define exactly what we mean by good and evil. Our religious brothers would tell us that that was good which was in accordance with God's Will, and that that was evil which was in opposition to it. The scientific man would say that that was good which helped evolution, and whatever hindered it was evil. Those two men are in reality saying exactly the same thing; for God's Will for man is evolution, and when that is clearly realized all conflict between religion and science is at once ended. Anything therefore which is against the evolution of humanity as a whole is against the Divine Will. We see at once that when a man struggles to gain anything for himself at the expense of others he is distinctly doing evil, and it is evil because it

is against the interest of the whole. Therefore the only true gain is that which is a gain for the race as a whole and the man who gains something without cost or wrong to any one is raising the whole race somewhat in the process. He is moving in the direction of evolution, while the other man is moving against it.

Take a simple illustration. Suppose that I have here a great weight suspended from the ceiling by a rope. If I exert a certain force in pushing against this weight, we know by the laws of mechanics that it pushes back against my hand with exactly the same amount of force. We find that that same law of mechanics holds good on the higher planes just as it does here. If a man exerts his strength against the Divine order, he disturbs the equilibrium of Nature, and that equilibrium infallibly readjusts itself at the expense of the man who disturbs it. The power of the current of the Divine Will is so much greater than that of any human will which may attempt to deflect it that it sweeps him inevitably on, and it is only he who suffers, not the Divine scheme. He cannot delay the current, but he may cause a little temporary disturbance and foam upon its surface. He is swept along with it in any case, but he can go on in two ways. He can intelligently observe its direction and swim with it, and by doing so he will not only progress with ease and comfort himself, but will also (which is much more important) be able to extend a helping hand to others. On the other hand he may set himself against it, through a foolish misunderstanding of his own interests. He will still be carried on in spite of his struggles but with a great deal of trouble and pain to himself, and perhaps of hindrance to others also. That is precisely what the wicked man is doing. He will be swept along more slowly and with a great deal of sorrow and suffering for himself and others, but he must evolve.

If we can grasp the grand idea that there is no possibility of final destruction, but the certainty of final success for all, because that is God's Will for them, we shall at once recognize the utter futility and madness of selfishness. There is no feeble hope that a few may be saved, but the magnificent certainty that none can by any possibility be lost. I have sometimes wondered how modern orthodoxy can speak of Christ as the Saviour of the World, and yet in the same breath assert that He does not save it, that He does not succeed in saving one in ten thousand of its inhabitants, and has to yield all the rest to the devil! Would that be considered a successful effort if we were speaking of any kind of human attempt? Such a doctrine is a blasphemy; cast it out at once from your stock of religious ideas. We bring a grander gospel and we preach a nobler creed than that; for we know that this evolution will succeed and not fail—that it will be a grand and glorious success, and that every soul in it shall eventually attain its goal.

It is only the ignorant who struggles, and even he must yield in

the end. He will struggle against the evolutionary current in one life—perhaps even in more than one—but his soul will learn its lesson, will observe the inevitable connection between cause and effect, and will strive to control its vehicles more efficiently. Let us see a little how this works. In the first lecture I mentioned the planes of nature and explained that man had bodies corresponding to them. We have to remember that this law of cause and effect is acting with regard to those planes as well as to this. If the man has strong emotions, those represent forces which are producing their effect in the astral body. If he has good mental development, that represents a force belonging to his mental body, which is inevitably producing results also.

Suppose a man finds himself what we call an emotional person, easily swayed either by feelings of affection or by annoyance. That man has an emotional nature, a readily impressible astral body which he brought over from a previous life. He need not, however, carry it on with him to another. A man who finds himself inclined to irritability, for example, may treat himself and train himself definitely with a view to the future. If he lets himself go and allows his passion to dominate him, he encourages his astral body to indulge in those violent vibrations; he sets up a habit in it which becomes every time more difficult to conquer. If on the other hand he sets himself to try to curb this anger, he gradually gets these vibrations under his control, and each time it is a little easier than before. It often happens that a man who is irritated says something which he afterwards regrets. He resolves not to do this again, but when the next provocation comes, he does not remember in time; perhaps for several more times he will pull himself up just after he has spoken the angry word. But there comes a time when he remembers in the very act of speaking, and checks himself abruptly, and then his victory is half won. Presently he stops himself just before he speaks the word, and then he has won the victory as far as the physical plane is concerned, though he has still to go on and control the feeling itself—to prevent even the vibration in the astral body. That is the way in which a man learns to break through a bad habit.

Fortunately we may set up good habits as readily as bad ones, if we will only take the trouble. We may try definitely to set up within ourselves good habits of helpfulness, unselfishness, perseverance, punctuality, and so on; and then we shall be born with these as inherent qualities upon our next return to earth. That is a little bit of character-building which any one may undertake, and the trouble it costs him will be the best investment he ever made. When we understand that the mental body and astral body are only expressions of the man, we shall realize that in learning to control them he is acquiring definite qualities and building them into the causal body, so that next time he will have those qualities as

part of his stock-in-trade, as it were, with which he recommences his business of evolution. The man sows certain thoughts and actions, and later on he reaps the results. Between the spring sowing and the autumn reaping he may have worn out one suit of clothes and put on another in the shape of a new body but he remains the same man and he reaps his harvest just the same.

We find by investigation that, broadly speaking, the man's thoughts in one life build his character for the next, and that his actions in the one life produce his surroundings in the next. A strong desire along certain lines which remains entirely unfulfilled during one life will often produce a capacity along those lines in the next. For example, I have known people who are very musical in the sense that they enjoy music intensely but yet have no faculty for producing it, no facility in performance and no opportunity for acquiring it, although they earnestly wish for it. Now that strong desire will certainly produce its results in the next incarnation. Assuredly those people will next time bring back with them the capacity for musical training, and will have the opportunity for it. They will not be born with the training already acquired, as Mozart was; he must have had that training in his previous life; but at least it will bring them back with a vehicle which will readily respond to training. Thus aspirations or desires of one life are transmuted into capacities in the next.

Just so if the man is constantly thinking some thought over and over again, he sets up a habit or tendency of thought. Whenever a man thinks strongly he creates a thought-form—that is to say he sets up a certain rate of vibration, and the energy thus generated draws round itself a vehicle of finer matter which it ensouls, and thus creates a sort of storage-battery of force. Now that thought-form hovers about the man and constantly reacts upon him. We know from telepathic experiments what is the tendency of a thought when it acts upon another person. It will work upon the corresponding matter of his mental body, and tend to set up in that its own rate of vibration, so that it provokes in the mind of the recipient a reproduction of the thought which was in the mind of the sender. That would be the action on another person; but we often forget that a man is constantly producing a very similar action on himself. Clairvoyants see every man surrounded by a cloud of his habitual thoughts, and of course these thoughts are all the while reacting upon him. To every man there come times when he is not thinking strongly, when for the moment his mental activities are in abeyance, and at all such times these ever-present thought-forms would react upon him, so that any strong thought which the man has once sent forth will always tend to reproduce itself and make him think a similar thought whenever his mind is for the moment vacant.

You can see how this might work in the case of a sensualist,

and how very likely the man would be to yield to such a returning thought because he has been in the habit of giving way to similar impressions before. The man himself sent out the idea in the first place, and perhaps has never thought of it since, but when the opportunity occurs it reacts upon him. So it may become a sort of tempting demon, like those invented by the diseased imagination of mediæval monks. Most unfortunately it may act upon others as well as upon himself, and that is the awful responsibility of yielding to evil thought. He may become the centre of moral contagion and do grievous harm to thousands of whose very existence he is ignorant.

Again if a man dwells often upon a certain thought it will presently translate itself into action. By thinking it so often he sets up a decided tendency, and if circumstances prevent him from carrying it out in action in this life he will probably do so in his next incarnation. Thus it is that we find some children born with criminal tendencies, with an apparently instinctive desire to steal or to be cruel—because they indulged in covetous or revengeful thoughts in the dim distance of the past. Happily the same law holds with regard to good thoughts. How often we long to do some good deed, but from lack of means or time or strength we are utterly unable to accomplish it. Yet the earnest desire is not without its effect, and the opportunity which is denied to us in this life, because our past was not such as to deserve it, will assuredly be ours in the future, won for us by the very energy poured out in the yearning of to-day.

Along the very same lines is conscience built up in the man. He does a wrong or foolish act, and through the inevitable action of the law he suffers for it sooner or later, and through that very suffering the soul acquires the knowledge that that action is wrong, and must not be repeated. Thus out of painful experiences the conscience in man is formed, the soul learning perhaps a different lesson in each of its lives, and so gradually developing a comprehensive and educated conscience. Usually he cannot impress upon his physical brain the detailed history of his previous mistake, nor the reason for his conclusion; but he is able to send through, very definitely, that conclusion itself, in the shape of a firm conviction that a certain action is to be avoided.

It is necessary to realize that we have all of us had many lives, not only one or two; and that since we have gradually raised ourselves to this level, those previous incarnations were all probably less advanced in many ways than our present one. We must all have been savages in the past—and probably not once, but many times. So we must have done a great many evil and undesirable things, and we must each one of us have a tolerably heavy bill to pay. So there arises the question how we are to clear off such an accumulation of evil result. In such lives as the more thoughtful among us are living now, we may reason-

ably hope that there is a preponderance of good over evil; but undoubtedly the reverse must have been the case in very many of our earlier existences, and if we had to bear in any one life the whole of the suffering due to us on the entire account, we might well find it sufficient to crush us to the earth, and prevent us from evolving at all. Since the object of the whole scheme is a man's evolution, that obviously cannot be permitted; and consequently we find that there comes into operation here a certain law of distribution or adaptation assigning to each successive life such proportion of the debt as can best be paid in it. This modification does not in the least change or reduce the results of our past deeds, but it does so apportion them as to prevent them from overwhelming us.

The Hindus give to this law of cause and effect the name of Karma, and they also apply the same term to the results which under it follow from action of any kind. They say that of this Karma there are three kinds:—

1. There is the Sanchita or "piled-up" karma—the whole mass that still remains behind the man, not yet worked out—the entire unpaid balance of the debit and credit account.

2. There is the Prârabdha or "beginning" karma—the amount apportioned to the man at the commencement of each life—his destiny for that life, as it were.

3. There is the Kriyamâna karma, that which we are now, by our actions in this present life, making for the future.

That second type, the Prârabdha karma, is the only destiny which can be said to exist for man. That is what an astrologer might foretell for us; that we have apportioned to us so much good and evil fortune—so much of the result of the good and evil actions of our past lives which will react on us in this. But we should remember always that this result of previous action can never compel us to action in the present. It may put us under conditions in which it will be difficult to avoid an act—but it can never compel us to commit it. The man of ordinary development would probably yield to the circumstances and commit the act; but he may assert his free-will, rise superior to his circumstances, and gain a victory and a step in evolution. So with a good action; no man is forced into that either, but an opportunity is given to him. If he takes it certain results will follow—not necessarily a happy or a wealthy life next time, but certainly a life of wider opportunity. That seems to be one of the things that are quite certain—that the man who has done well in this life has always the opportunity of doing still better in the next. That is nature's reward for good work—the opportunity to do more work. Of course wealth is a great opportunity, so the reward often comes in that form, but the essence of the reward is the opportunity, and not the pleasure which may be supposed to accompany the wealth.

Sometimes when men first realize the inexorability of the

Divine Law of cause and effect, they feel themselves helpless in the grasp of a destiny against which it is useless to struggle. Yet this should not be at all the result of increased knowledge. The more we know of the laws of nature, the more intelligently we can use them; and remember, it is only because they are invariable and inexorable that we are able to depend upon them and utilize them. Where would be the use of the magnificent power-works at Niagara if the law of gravitation were only occasional in its action—if water sometimes ran downhill and sometimes did not? So it is just the invariability of this law of karma which enables us to employ it in character-building. If a man finds an impure thought arising unbidden within his mind now, he knows that it is because he allowed such thoughts to play through his mind long ago; and in that very knowledge lies his hope for the future. If he keeps his thought high and pure in this life, in the next he will assuredly reap the result of his effort, and will have a mind-body incapable of responding to the vibrations of the low and impure.

Along the same line of action we can modify not only character, but circumstances, and can arrange for ourselves the certainty of plenty of opportunities to do good. If we devote ourselves earnestly now to doing all the good work within reach, we shall certainly have all the more opportunity next time.

Remember that although we can never recall the force which we have thrown into any thought or action, we can often modify its effect by sending out a new force of different type. If you strike a ball, for example, as at croquet, you set it rolling in a certain direction with a certain amount of energy. No human power can take that force out of the ball, but of course you may stop it, by opposing to it a new force of equal power in the opposite direction. Supposing that, while the ball is rolling, we strike it from one side, it will then adopt a new path, which is neither that of the original force nor that of the newly-applied one, but a diagonal between the two, the exact direction of which can be determined by means of what is called the parallelogram of forces. It is exactly the same with karma. We cannot take away one iota, one least ounce of the force which we have already sent forth; but we can always endeavour to improve matters by setting in motion a new force of opposite character. If you have sent forth an angry thought, it is true that you cannot recall that, but you may swiftly send after it another which will to a large extent neutralize its effect upon the person towards whom it was directed—a thought of affection and brotherliness, a strong loving wish for his good and his progress.

It is important not to forget that the law is acting upon all planes simultaneously—upon the astral and mental as well as upon the physical. It is only in this way that perfect justice is assured. For example, it is only when we remember this that we can at all

man may set out in some matter with the best of intentions, thinking out his plan carefully, and putting a great deal of energy and good-will into it, yet on the physical plane he may make some foolish mistake, or his plans may miscarry, and he may do much harm instead of good. The world sees only the failure and laughs at him, and he feels himself unjustly treated. But the law meets him at all points, and its adjustment is perfect. On the mental plane he has poured forth much energy for good, and upon that plane good flows back upon him in unstinted measure; upon the physical plane he has done harm, and consequently on that plane he receives the result of his mistaken action. But the action of force upon the mental plane is so much more rapid and far-reaching than on the physical that there is no comparison between the value of the results. So it is true that the intention is by far the most important thing, though absolute justice will be done on each plane.

We may see that this is so in everyday life. Law on the physical plane takes no account of intention. If you seize a red-hot bar it will burn you, whether you seized it in order to kill somebody, or in order to save a child from injury. On the physical plane the result will be precisely the same, but on the plane of intention it is very different. In the one case there could be nothing but shame and remorse, and the evil result of an outpouring of hatred and malice; in the other there would be the happy consciousness of a brave deed done, and the good which flows from a strong thought of heroic self-sacrifice.

Let us then remember that just because of its inexorability we can use this Divine Law, and that with regard to it we must never permit ourselves to feel any sense of helplessness, but only absolute serenity and perfect fearlessness; for we know that the good must triumph, and that our individual future is entirely in our own hands.

C. W. LEADBEATER.

THOUGHTS ON RELIGIOUS SYSTEMS.

IN these days of free criticism, when everyone is so much more at liberty than was formerly the case, to form their own ideas in matters religious, it is little to be wondered at that so many have attempted to take a retrospective glance at what has apparently been the general course of religious evolution. Nor need we feel much surprise that the first impression which we may thence derive is so often adverse to the idea that there is much of truth to be found in the religious systems of the world; especially if we go not very deeply into what may lie behind their present appearances.

We can scarcely help being struck with the immense diversity of beliefs, the incompatibility of tenets, and even of seemingly funda-

mental principles, and the fact that in each nation there appears to be a general conformity between the religious concepts and their attendant environment, or the national and racial characteristics. To all appearance, it is very much as though the religion of any given nation were, in some sense, the condensed expression of the character of that nation; but almost always an expression of it which refers rather to a past phase of its evolution than to its present aspect and condition. Or we may take another view of it, and say, perhaps, that the religious data and machinery of any people as viewed externally, always express a much lower grade of intelligence than its more advanced members are possessed of. And therefore, perhaps, this is the reason that such religious systems secure the adherence of the greater mass of humanity, while they are so often (if not always) opposed to any grade of intelligence or of knowledge which may in any degree transcend the strict average common to the people and time.

Hence, in reviewing the external aspect of the religious institutions and ideas (if we may so call them) which may be in vogue among the masses at any particular place and epoch, we need never expect to find overmuch in the way of true knowledge or conformity to intelligent principles, because the prevalent aspect of the religion of any given country and time will rather express the measure of its backwardness and ignorance than of its progress and knowledge; the mass of mankind does not think clearly in such matters and reason properly thereupon, and its religion ought accordingly to be unreasonableness and contradictory in the same measure.

But however confused or absurd may be the individual phases of different religious systems, there should be clearly traceable certain fundamental principles common to them all. And it is safe to say that no matter what people, country, or epoch we may be dealing with, these great fundamental data, if we can ascertain them, should provide a key which will enable us to understand, more or less, the particular variant which, proceeding from some common stock, expresses the phase of religion then prevalent.

Endeavouring to ascertain these fundamentals, we find that in every religion there is some central figure, or Deity, referred to as the primal cause or origin of all things; and from this original there branch off other and lower powers as his ministers and agents, variously known as lesser gods, archangels, angels, intermediate spirits, saints, and by a host of other names and titles; until, leaving the intangible sphere of the supermundane and invisible realms, we come by degrees down to the tangible and visible world, where all these powers are represented by various orders of priests and religious ministrants in descending ratio, down to the people at large—who may be taken to represent the general expression or out-

For of the whole.

under when we come to examine the various presentations of this

central figure and its diverse surroundings, we are too often struck with the fact that the principal deity is but a larger representation of the average man of the time and place we may be considering; that, if we could use such a type as the microcosmic image from which to project a vast figure upon the sky, as we do with a small magic-lantern picture and a large sheet, we should have a by no means inappropriate idea of the local and temporary god in question. So that, if we understand the general human type at a particular place and time, we may thence define with no little precision what sort of god will then and there be in fashion; and the history of the progress of religious ideas seems to justify this assumption more or less clearly. With the mild, contemplative, and metaphysical Hindu, the Supreme Deity is a formless Intelligence devoid of any very marked features or attributes; in which respects, it stands diametrically opposed to the fierce, revengeful, and inconstant god of the Hebrews, or the intolerant and combative Allah of the Mahomedans; as likewise to that hybrid product which the Western mind has installed under the name of Jehovah—who seems to be the Hebrew god *plus* a few European features of a past time.

As a general thing, the Deity is referred to under terms which connote might or supreme power; from which, as there can be no appeal, so we have the old rule that Might constitutes Right—which in fact is "mob rule" all the world over, and therefore a very fitting attribute for a popular god. In fine, it appears that we may safely postulate the axiom that "As are the people, so are their gods;" from the highest to the lowest—from which it has often enough been argued that these latter can have no real representatives in nature. But this, as we shall see later on, is not a necessary conclusion; since it may be shown that there is another explanation available which is at least equally tenable, if not also much more acceptable upon other grounds.

Further contemplating the various religious systems, we also find another well defined feature, namely, the presence of a power which is antagonistic to the Supreme God, and which yet, as being evil in its nature, is inferior thereto—in a word, that which has been looked upon as the power of all evil, because arrayed in opposition to the Deity. Such doubtless was the Egyptian Typhon, the Persian Ahriman, the Mahomedan Shaitan, and the Christian Devil—together with all the many descending grades therefrom, such as inferior demons, spirits, imps, and every other form down to the most insignificant. All this corresponds to the various downward grades from the Deity, but upon an opposite plane; and the successive presentations of these forms show similar features in regard to national and racial variety among their believers, as we see in the Supreme Deity and its lower grades.

In the Eastern nations, this evil power is vast, undefined, and many-sided, having features of sublimity and terror of no vulgar

kind ; but this we may not inaptly trace to the fact that the racial and national types where it was originated were on the whole inactive, or showing but little change over great periods of time. In the West, on the contrary, we find the Prince of the Power of Evil depicted in very different guises ; and inasmuch as the particular God of their theology was anthropomorphic and personal in the extreme, so we find their Devil of similar sort, and more or less fantastic in the like proportion. About the Devil of our popular religions there is nothing sublime, but too often there is much which is absurd ; and beyond the mere fact that his assumed existence in some shape or other is generally a conspicuous feature, this evil power does not present many features we need stop to examine critically. As wrong-doing is in essence a contemptible thing, it is only natural that its patron should be depicted in some contemptible form ; and as popular ideas so rarely rise to the sublime in our civilisation, so it is no more than fitting that they should in this case descend to the ridiculous.

These two leading features of so many religious systems, which appear to depend for their various aspects upon the average state of the humanity to which they belong, may be expected in like measure to vary as that humanity itself. This is much the same as saying that different ages of the world, like its different countries and races, will show different ideas of Deity. As the prevailing character of the times and places, so will be the style of gods which are appropriate thereto ; and not only may we expect to find such to be the case, but where the mass of the people are made up of several races or tribes, the one God will probably become split up into many different ones accordingly ; and this again depends largely upon local surroundings. Thus in ancient Greece, where the country presented many different features, and the people were divided into many sections, there were correspondingly numerous presentations of the Deity ; and yet as there was but one Greek nation, so all these gods had their one chief representative in the Olympian Jove. Much the same thing is to be found in the religion of Egypt, but in a different phase—for as the differences between the several parts of that country were chiefly climatic, while its main features were the same, so its numerous gods seem all to have been merely different aspects of the same Deity. But later, in the Arabian peninsula, where there is so much of sameness in the people, the country, and indeed all the conditions, such as we do not usually find elsewhere, we see that out of original tribal diversities there arose in due course the idea of the Oneness and Unity of God—"God is God—there is but one God," was the popular cry ; and as their country presented but little variety, so did their Deity ; and their ideas of Him were narrow and anthropomorphic in proportion to their experience that force of arms and the right of the strongest were the only arbiters which they respected. And yet, as their national character was freedom

from restraint, and the utmost liberty to rove where they please, whilst they were but Arabs all the same, so did they permit of the utmost latitude in their adhesion to the God-idea, so only that its main feature—that of Unity—remained unchallenged and uncontradicted.

Such appearing to be the leading features in the presentation of the god-idea evolved by the human race so far as we have considered it, and as it seems to vary with the time and the locality, so, it may be presumed, will the average God of a given epoch vary with the different sections of the people he corresponds to and represents. With the bulk of the race he will have certain definite features which will correspond to their own ; while with the minority, who are the leaders in intellectual pursuits, he will become refined into some more abstract power. With these latter he will become the embodiment of their ideas as to the hidden forces which lie behind the manifested world ; and as such, will be comprehensible to the learned, and accepted to just that extent ; but with the vulgar or unlearned this ideal God will be incomprehensible, presenting little with which they sympathise—and therefore little, if at all, believed in by them. For though that which is mysterious and unknown will in general command the respect or the fear of the multitude, yet it would appear from the study of religious movements as if such an object of respect must be merely an enlarged representation of their own feelings, likes, dislikes, prejudices, and other general features ; and if it is not these, but something quite different therefrom, it only arouses feelings of aversion and opposition. Hence we may suppose it arises that the God of the popular adoration is generally the one which is looked upon as the orthodox Deity ; while that one whose attributes are the outcome of studious thought and the observation of things not popularly known, will be heterodox in proportion as he differs from the popular idea—and his followers will be branded as heretical, just as they may depart from the general average of ignorance or want of thought in regard to such matters. So may it have come about that the popular God has always been looked upon as the fountain of all that is good to be known ; and therefore that his representative, the popular priest, has so frequently been made the arbiter as to that which it is right to study and to teach. And the priest, thus backed by the popular voice and force, has accordingly too often done his best to suppress all knowledge which, being greater than his own, and useless to him accordingly, he looks upon as an outcome of the evil power. Moreover, as it so often presents a view of the Deity which is at variance with his, he must needs deem it to be impious and blasphemous. But those who may have reached these higher ideas and this better knowledge, even if they are but a little above the average, can set correspondingly little value upon the ideas of the priest in question, and will eventually seek to escape such popu-

lar tyranny by whatever means they are able. They will likewise endeavour to perpetuate their knowledge in books or records which, as the priest does not understand them, so he will usually try to destroy them—as history has most abundantly shown. From all this we may draw the inference that what constitutes the orthodox and the pious, as well as what is to be deemed heretical and blasphemous, may be decided purely upon chronological and geographical grounds—they will merely be questions of time and place, having perhaps little or no relation to the actual truth, and therefore have so often become objects of honest contempt; after much the same manner as the popular God and his opponent the Devil have so become to those who may have escaped from all such crude notions, and thus expanded their ideas beyond the control of such limitations.

When we come to understand and follow out the concepts of Deity that may have been formed by these heretical and most unorthodox students, who usually form a sort of inner group among religionists, and for a time are nearly always obliged to keep their tenets secret for the above reasons, we find their ideas not only transcend the vulgar or commonly-accepted notion of God as being merely a man of larger growth, but that these ideas differ radically in other respects—as we might, indeed, anticipate. The view that there is but one Supreme God or Deity is still retained; but though looked upon as a being (or rather, Intelligence) necessarily above all others, and behind all manifestation, yet the indivisible unity may no longer be present. In fact, we get something which more nearly resembles the ancient Egyptian view, where the Deity consists of more than one aspect; and there are at least two parts, if not three or more. Indeed, the trinitarian view is the one which such students would appear almost universally to have adopted; and this is thought to be in strict accordance with certain metaphysical and geometrical considerations and analogies which seem almost as if by law to occur to all who investigate first principles and endeavour to deal with such abstractions. The great unity at the back of all is by the scholars retained, but those who follow them too often lose sight of it. And when the general mass become sufficiently above their former average of intelligence in such things to make partial acceptance of these views, we find that a change of a corresponding character takes place in the popular religion; and from being Monotheistic or Unitarian; it becomes first Dualistic, with a male-female or androgyne God, and ultimately Trinitarian, the Godhead consisting of a triad under various names; but taking forms more or less philosophical or fantastic, and proceeding through a similar round of changes to that already described in regard to the God-idea among different people and in different times. Thus we may perceive that the religious ideas of a race or nation, though following those of its more advanced members, must always

be in the rear of progress; and, like the tides which only arrive at flood when the moon has already passed the meridian, are therefore to be looked upon as the index of a past state of things rather than of present knowledge and research.

S. STUART.

[To be concluded.]

DORMANT LODGES OF THE T. S.

A few months since, there appeared in all the principal Theosophical Journals throughout the world a trenchant article from the pen of Mrs. Besant, entitled "A Lodge of the Theosophical Society." From the interest which it awakened it is evident that the need for such an appeal as it contains was felt in many quarters, and that a stimulus to renewed activity has been given throughout, perhaps, all sections of the Society. Mrs. Besant states that "we believe, and have good reasons for our belief—nay, some of us can say we know—that this Society was not formed by the ordinary impulse that draws men together who are interested in a common study, but that it was designed, conceived, and started by some of the super-human Men who are the Spiritual Guardians of the human race." Following the above is a statement which we most gladly adopt as a text, or peg, upon which to hang a few thoughts, to which we feel it necessary to give utterance, on the subject at the head of this paper. Mrs. Besant says:—

"To us the Society stands as the vehicle of spiritual life, poured out from the inner planes of being into the Society as into a reservoir, whence that life, that living water, is conducted all over the world by the channels that we call Lodges, or Branches, for the quenching of the thirst of men."

In looking over the Annual Report of the T. S., published as a supplement in *The Theosophist* for January 1902, we find a long list of Branches of the Indian Section, under the heading, 'Dormant.' Having no first-hand knowledge of the Indian T. S. Branches we are not in a position to account for, or explain, the peculiar circumstances which may be adduced as largely responsible for the regrettable fact disclosed by the report. That there are causes which do not apply with equal force among Europeans will suggest itself to most reflective minds—causes which we will not wait to tabulate, but which we may incidentally refer to, presently.

Further on in the report of the Australasian Section we find that out of the small number of sixteen recognised Branches, no less than four are classified as 'dormant,' and there may be others not far removed from this undesirable stage of torpidity. So noticeable is this weak condition of the Lodges, from a glance at the report, that recently the General Secretary of one of the European Sections, in sending congratulations to the newly appointed General Secretary of the Australasian Section, drew attention to it.

It is only fair in mentioning this defect that reference should be made to the more difficult conditions in a great, sparsely peopled country such as Australia, as compared with densely settled countries such as England, and the European, and some parts of the American, continent. That there may be Lodges in these latter countries which may be only a stage or two removed from the most undesirable condition designated 'dormant' is quite within the realm of probability, and it is to such we would direct our thought, and for a while most lovingly plead, that they may awake to their position and condition, and 'strengthen the things which remain and are ready to die;' that they may remember that the Master's ever vigilant eye is on them, and that He has not found their works perfect before Him, to the measure of their enlightenment, their power, and consequent responsibility.

We peoples of European extraction, and more particularly the English-speaking section, have had high and abundant honour conferred on us by those Great Masters "who are the Spiritual Guardians of the human race;" and who have, in Their Wisdom seen fit to select us as the channels through which They are conveying to the world that Bread and Water of Life, for which the spiritually hungry and thirsty are waiting. How imperatively necessary therefore is it that the channels be kept open, and free of impure accumulations; that we, the humble custodians of these truths, ceaselessly direct our thought and effort with this object in view.

We have even had, in a measure, committed to us the great Indian nation, the (from of old time) chief custodians of the Wisdom Religion. The foci of the outward activities in connection with this new Divine out-pouring of Life and spiritual knowledge has been removed from its old home in the East to us Western peoples; and shall we not prove ourselves to be men, by being true to our trust!

And this brings us to the question under consideration. What is, and how may we know, a 'dormant' Lodge of the T. S. If the reader has had the unpleasant experience of making a brief tarry where such a phenomenon was in evidence, he would doubtless hear many things about Theosophy in general, and professing Theosophists in particular, which he would feel it were better not to hear and most certainly not to repeat. He would find the members' ordinary average of life and conduct in no way above that of those around them who made no such professions of superior knowledge, etc. Most probably a tendency to a lower type of morals and of general conduct, rather than an advance, would be observable. If the observer, impressed with what he saw and heard, felt it necessary to seek out the underlying causes which had produced the undesirable torpidity which enveloped this 'dormant' society, he would obtain interviews with some representative member; going on these lines he would have to listen to a variety of suggested causes for the

decay so apparent, prominent among which would be reflections upon the actions of others—innuendoes, most probably, leaving an unpleasant impression regarding persons whose integrity he had hitherto had no occasion to question; but not a single utterance which could be taken as an indication that the speaker was conscious of his own share of responsibility for the sad condition of the Brotherhood of which he claimed to be a member.

Again, doubtless a contributing cause to the creation of these abortions is to be found in laxity of procedure, the want of due attention to order at the ordinary meetings of the Society, if any such are held, a general want of promptitude in respect to time of commencement and closing of the same, and lack of precision; dilatory habits being generally indulged in. These may be thought apparently small matters, but revealing as they do very undesirable traits in members of a T. S. Lodge, they are pretty sure indicators of a low type of general character, and a backwardness in the evolution of some of the most necessary qualities to true and steady progression.

Hence we have the 'Dormant Lodge,' which in this connection connotes stagnation, torpidity, a want of healthy circulation, and a consequent accumulation of undesirable debris choking the centres of spiritual life and activity, in those under its soporific influence; the consequent dormancy not resulting in health-giving rest, but rather in a condition of mental laziness and sloth.

The question arises, how is this undesirable condition to be obviated, or if it has unfortunately occurred, how is the downward tendency to be stemmed, or what remedial course adopted. Perhaps an illustration will best convey what I have to say, especially as it contains the additional value of having been proved in a practical way, and is thus its own evidence.

There came within the cognizance of the writer, a small circle of T. S. members who met statedly for mutual aid in the study of our theosophical text books. The circle was situated among a shifting population, so general in newly opened countries; gradually their number was lessened by removals until two only were left; but these never for a moment contemplated ceasing to attend; they continued their regular day and hour of meeting as usual. After some time had thus passed, the younger of the two students suggested that they should meet *twice* in lieu of once in each week; and this was done as opportunity offered. It will reveal the perseverance of the junior student more clearly by stating that he gained his livelihood by manual labour in a coast town situated within the 15th degree of S. Latitude; the place being the habitat of one of the unfortunate 'Dormant Lodges.' Of course this quiet persistence has ~~been~~ ^{been} rewarded, not the least being the rapid spiritual development of the younger brother, which also resulted in a growing

attachment of each to the other, and to the precious theosophical truths they studied together.

The outward issue has been no less marked, others have been gradually attracted, it can scarcely be said how, yet the facts are so, a Lodge has been formed, a small Lending Library started with promise of a useful career and a T. S. Book Depôt opened.

Small beginnings these, mere commonplace everyday occurrences it may be said, even mere trifles some may think; well, be they so, yet who can bound their issues in the to us yet unknown future? If the two brethren had weakly given up, had been faint-hearted, dilatory, or, if one of them had failed, there would have eventuated no circle, no lodge, with its young vigorous life and activities in the present Now: and Those who are ever watching over their human charge would have been necessitated to seek other channels wherein to pour forth their gracious love to us men.

And is not this little episode a type of the almost invariable way of Nature, of the mode of action of the divine Intelligences who carry out her behests, and bring into being her sublime designs. Our vast solar system began at a point; a grain of sand becomes the vehicle of a plant and so on up to the animal man.

The lesson it teaches on the matter which we have been reviewing is, that there need be no 'dormant' Lodges if there are left two really living and devoted members; and that these unseemly blots upon the fair face of our theosophical activities might be removed. If there are no dormant members, it follows that there can be no dormant Lodges.

— W. A. MAYERS.

OBJECTIONS TO MRS. ANNIE BESANT'S THEORY OF AVATĀRAS.*

IN the four lectures that Mrs. Besant delivered at the 24th Anniversary Meeting of the Theosophical Society, Adyar, Madras, in 1899, she surprised the world with her remarkable views upon Avatāras of God—which views she seems to believe have been hidden truths revealed to her by her Master (*vide* 'Avatāras,' page 4, lines 17-22).

The problem of Avatāras, which has become from time to time a subject of most interesting discussion among scholars of occultism, founders of various sects, and many pandits and western theologians, has given birth to innumerable theories as a result of controversies that naturally followed. But with all these helps I think that the grand problem has still eluded our grasp and the mystery remains yet a mystery as it once was when nobody cared to solve it. Of all the theories put forward as its solution, the one that strikes me as the most authoritative and original is, what is contained in the above lectures, inasmuch as it comes from the lips

* The MS. of this article was shown to Mrs. Besant but she did not care to discuss the question, preferring to have her views taken for what they may be worth. That is what we all ought to do.—Ed.

of that gifted lady. And her theory of Avatāras so recently delivered, ought to be an improvement upon others and therefore the most certain of all those that have been hitherto disclosed. Nevertheless, with my poor knowledge of Theosophy and limited scope of learning, I find it passing my comprehension to get a clear idea of what the learned lecturer definitely arrives at. For my part, I would be very thankful if any body (or Mrs. Besant herself) were to enlighten me with the truth that has been for years my curiosity to know, but in which I have been ever disappointed. As to the doubts and objections that arise in my mind about Mrs. Besant's views, I beg most respectfully to submit that they may be generously noticed, as I mention them, and explained with a view to enlighten many other inquirers besides myself.

The first and the leading quality of the lectures is—that they throw great doubts on our future attainments and our present duty in view of those attainments. I believe also that they may create discontent in the hearts of many pious worshippers that adore the one Supreme Deity whom they look upon as having all the attributes of sattva, rajas and tamas and the three aspects of creation, protection and destruction; but these attributes they ascribe to Him just for the sake of fostering Bhakti towards Him, so that they may love Him through His attributes as their highest ideal of aspiration in this world, which ideal may enable them to sink attachment of every other object in His love. But with all this, on the other hand, they may regard Him as the one absolute existence, the one unconditioned, unknowable though 'lovable,' Supreme Self of all beings. If anybody would kindly apprise me of the incompatibility of the above sort of worship which had been practised by all the many great Bhaktas of the past, chief among whom were Prahlada, Narada, Gauranga, Tūkaram, I would very submissively correct my belief. Thousands of authorities can be cited from various esoteric works to prove that Bhakti is possible only when the object of such Bhakti is unique and unrivalled by any other subject or being—of this or of a higher world. Further, her view seems to me also to disappoint every person thirsting after an "immortal life"—as that would seem impossible by the hypothesis with which Mrs. Besant starts.

It appears to me that the lecturer plainly lays down the doctrine of polytheism, when she says that cosmic *Is'varas* stand ranging one above the other in an infinite chain of subordination and superiority, just as the solar systems in space spread about through its unfathomable depths, attracting and supporting each other in infinite numbers, making it "impossible to conceive" of the biggest mass, as by the very reason of its enormous size it must have a bigger and heavier mass more central, to attract and support it round its orbit. Assuming that a solar system is a detached "universe in itself," and that '*Is'vara*' denotes the head of a 'universe' ('solar

system' of Mrs. Besant) she concludes that the mightiest *Is'vara* is "impossible to conceive" of, any more than the biggest solar mass. The "*mightiest Is'vara*" being proved inconceivable, she condemns our slightest attempts to know Him, much less to worship Him (*vide* 'Avatâras,' p. 36, lines 9-27). This condemnation is followed by a recommendation to worship Vishnu—the lord of our own solar system, with an advice to be content with 'Him' at present ('Avatâras,' p. 37, lines 10-15) though He be at the bottom of innumerable other *Is'varas* that stretch in hierarchies beyond Him. And now follows what is most extravagant, in my opinion—"that we have to worship every one of these *Is'varas* (one of whom is our '*Vishnu*') in their infinite order. To pass from any one to any other *Is'vara* in that order, worship for myriads of kalpas will be required. And lastly, as there is no end to *Is'varas*, so there will be no end for the worship (*vide* 'Avatâras,' p. 37, lines 5-9). Could there be really an end with such assumption? The assumption is grand, but it makes the word *Mukti* (final rest) meaningless. Knowledge or *Jñana* also would lead to 'Intelligences' higher and higher infinitely, thus killing all hopes of final liberation.

Were the above expositions, however wise or intelligent they may seem, taken for granted, they would throw unaccountable despair on our present duty, religious or moral. For, according to them, neither Bhakti nor *Jñana* would lead us to immortality. She describes *S'ri Krishna* as a being evolved in ignorance like any one of us, among minerals, plants, animals, monkeys, men, gods, etc., to *Jivanmuktas*, thence higher and higher till He reached the position of our *Vishnu* which He now enjoys; and still we find His evolutions not completed and His goal not reached, for He has yet to evolve to the places of innumerable *Is'varas* that range infinitely above Him. *S'ri Krishna* is no better than any of us except for the fact of His great seniority; and any one of us may hope to raise himself to take His place for ruling the 'Universe,' that is, 'our solar system' (*vide* 'Avatâras,' page 10, lines 1-15 and page 35, lines 16-24).

Now turn to 'Avatâras,' page 20, lines 3-13. Here it is noticed that a *Jivanmukta* is one that has not yet cast off the limitations of a separated ego. That is, he has yet the consciousness of a limited self and has not entered *Is'vara*, because *Is'vara* is said to be entered after evolving a great many stages beyond *Jivanmukta*. At any rate, it shows that a "*Jivanmukta*" is not the highest stage of existence. But "*Mukti*" literally means "liberation." Yet liberation is possible only when the "binding limitations of a separated self" are burst asunder. Therefore "*Mukti*" is analogous to "bursting of all limitations." But Mrs. Besant here plainly says, that in order that we may cast off all limitations something higher than a *Jivanmukta*'s stage is to be reached—which appears to me absurd by the very hypothesis. She may perhaps reason that a *Videhamukta*'s stage is higher than a *Jivanmukta*'s. But, is a *Videhamukta*

in any way more than a *Jivanmukta*, except that the former's '*prârabdha karmas*' or past unfructified actions, have all been consumed by their enjoyment or suffering, and his physical body also broken down? Many authorities can be quoted to show that a *Videhamukta* is not at all different from a *Jivanmukta* (*S'ri Vyâsa* says:—"*Bhogenâ tvi taré kshapayitvâtha sampatsyate*") except in the latter's having a physical body to wear away what karma hitherto remained unfructified for him; and when all that remnant is worn out by experience of its fruits through the body, the body itself will go to pieces and then he becomes a '*Videhamukta*.' In the face of all this, how can it be declared that there are existences many and innumerable beyond *Jivanmuktas*? If that be possible why should a *Jivanmukta* be called a '*Mukta*' at all? Again, if *Mukti* is "bursting of all limitations"—all those that attain *Mukti* after reaching it, ought to be of one rank and one state. But Mrs. Besant postulates ranks even among '*Is'varas*' whom she supposes as higher than '*Muktas*.' If she means '*Mukti*' is "liberation from the bonds of humanity," then does she call all *Devas* '*Muktas*'? However, I do not understand Mrs. Annie Besant's meaning for the word '*Mukti*.'

Next, turn to page 14 ('Avatâras'), lines 8-16. Here Mrs. Besant criticises *S'ri Râmânûja*'s view of *Avatâras*. The sloka under contention is from *Bhagavad Gîtâ*, Chap. IV., sloka 5. *Bahûni mé vyatitâni janmâni tavachârjuna*, etc., which means that *S'ri Krishna* had many births and that He knew all of them. *S'ri Râmânûja*, speaking of these births, says that these *S'ri Krishna* took, out of His own will and not as a result of past karma or ignorance (*Avidyâ*). Mrs. Annie Besant argues that *Râmânûja*'s view was partial. She maintains that *S'ri Krishna*, in that sloka, spoke of the many births He took to evolve his present lordship, and also those that He took after attaining that lordship. She remarks that *Râmânûja* spoke only of the latter variety of his births. But laying these controversies aside, let us see what *S'ri Krishna* himself has to say of his births, in the next sloka, No. 6, which no doubt is the continuation and explanation of sloka 5. *S'ri Krishna* says—*Ajopi sannavyayâtma*, etc., meaning, "Though my nature is unborn, and I am without destruction, though I am the Lord of all beings, I do incarnate; presiding over my own nature I am born by my *Mâyâ*." If as Mrs. Besant says—basing her authority upon sloka 5 alone—*S'ri Krishna* had births as a result of karma and enveloped in *Mâyâ*, why should He take care in his next sloka to say that his nature was unborn, etc., and what need was there for him to add that these He took presiding over his own nature by his *Mâyâ*? How is it possible that *S'ri Krishna* should mean one thing in sloka 5 and another thing in sloka 6? Again, by taking sloka 7 we can see how it harmonizes with slokas 5 and 6. Sloka 7 means—that these "many births" (*Bahûni janmâni* referred to in sloka 5) He takes when need arises, when wickedness overpowers virtue, etc. Next in sloka 8 too, we

have—"Myself I incarnate in every age to protect the good and destroy evil-doers." How does Mrs. Besant reconcile her interpretation of s'lōka 5 with the three succeeding s'lōkas? Or does she mean that in s'lōkas 6, 7 and 8 Śrī Krishna spoke of the latter variety of his births? If so, what evidence is there to show that in s'lōka 5 He meant only the former variety? Reference to a former variety indeed is not to be had in the whole of Bhagavadgītā. Therefore, it seems that Mrs. Besant has given an interpretation of her own not supported by any authority—a meaning to which she was perhaps prejudiced. She quotes an authority from 'Yoga Vāsishtha' for her interpretation of s'lōka 5, the significance and interpretation of which as given by her, I regret there is not space to discuss in this article.

Thirdly, turn to (Avatāras), page 16, lines 13-17; and next, to page 35, lines 18-24. This is one of the best examples of inconsistency and contradiction, as it appears to me. In page 16, it is stated "that the Self in us is one with the one Self-existent, and Is'vara is His mightiest manifestation that knows no second near Himself." Let us scan the meaning:—The Self-existent one is one without a second, and Is'vara is His mightiest manifestation. Therefore, there ought not to be a manifestation mightier than Is'vara. Therefore, Is'vara knows no second near Himself, *i.e.*, there is no other being equal or superior to Is'vara. But turn to 35th page—there she expounds the doctrine of polytheism—asserting that the "mightiest Is'vara" is not possible unless we conceive some other Is'vara mightier than Him.

Though Mrs. Besant reproves us (*vide* Avatāras, page 36, lines 9-27) men of this world, for our very small understanding and inability to conceive higher Is'varas, I do not understand why she advocates the worship of a subordinate, limited Is'vara, knowing him to be such. For, how could devotion or love be possible when the object of it is not the highest? Why cannot the Supreme Is'vara—whom she calls the Self-existent—be an object of our devotion? What if the Lord is inconceivable? For love or Bhakti, knowledge of God is not necessary, the latter will follow when the former becomes more and more intense. For, the end of both Bhakti and Jñāna is the same, *i.e.*, God. How can she affirm that—with the development of devotion newer and higher Gods are required? Is this not quite contrary to the Vedāntic philosophy, whether 'Dwaita' or 'Adwaita'? Her theory I suppose has resulted from that very questionable doctrine—that "the Logos is something different from Brahman, as a centre of activity or a manifestation of Brahman 'but not Brahman,' though it is supposed to be similar to Brahman, or Brahman in essence." This theory further gave Logos an individualized existence as one of many centres of energy in the bosom of Brahman. This is a view not only not supported by any of the Śāstras but is contrary to the spirit of the whole Vedānta.

According to Vedāntic dualism, Is'vara is the same as Brahman in every respect, and in Adwaita He is only an "*aspect of Brahman*." Brahman looked at from the standpoint of Jīva, becomes Is'vara; but Jīva is false self bound by nescience. Therefore Is'vara is identical with Brahman. To show that Is'vara is not different from Brahman the following authorities can be mentioned: Bri. Upa. IV., v. 5... Chhā. Upa. VII., xxiv. 1... Taitt. Ar. III., ii. 2, 7... Svc. Upa. VI., xix., etc., Bri. Upa. III., iii. 6... Bri. Upa. III., viii. 8. All these passages declare that Brahman possesses a double nature—as being an object of knowledge or nescience. If Is'vara be not different from Brahman, how can one give to Him the limitations of a solar system or systems? Can we not worship the one limitless Self-existent Is'vara, regarding Him as nothing less than Brahman?—and therefore to be our *eternal* and *highest* ideal of worship? And this is the question whose satisfactory reply I seek from Mrs. Besant. She may probably object to the above, saying that "Brahman is inconceivable—therefore Is'vara regarded as Brahman would give no idea at all." But we can identify Is'vara with Brahman just to raise our ideal to the highest point—so that we may not know *anything* higher than our ideal—so that this one ideal may serve our purpose for all eternity, whether we gain Mukti or not; meanwhile Mrs. Annie Besant recommends to us the worship of Vishnu and at the same time apprises us of the existence of higher beings than Vishnu. This plainly means that "worship of God should be associated with the idea of another God higher than Him." How can such worship be *ananya*, *i.e.*, "undivided," and lead us to Mukti?

We will now take in hand and try to make clear the significance of a few terms which have enormous influence in this connection. Let us first consider the subject of "Is'vara." He is called by various names, chief among these being Logos, God, Vishnu, Trinity. But from a free and careless use of the terms confusion is apt to arise. Some may interpret the word 'Logos' on the ground of its meaning 'builder'—that it is one of the forces that built this Universe originally. For example, the 'force of heat,' *Agni*, was one of the forces that built our Universe. Can this *Agni* be called Logos? If that be possible why should the term Logos mean 'Is'vara' exclusively? There may exist millions of Logoi in the Universe, yet Is'vara may exist One—in all these forms. If all these forces be called each an Is'vara, then the word Is'vara becomes meaningless. So the term Logos or Is'vara when properly used, ought to refer to One Supreme Spiritual Entity that sustains every force whether conceivable or inconceivable to man. The same entity we may call God, Vishnu, Trinity, etc.

Now coming to the word Vishnu, the name refers to "one who enters all things"—which at once implies that he is in the form of some subtle, essence-like substance that fills the Universe, *Sarvam*

Vishnu mayam jagat. But the essence that fills the Universe must be some underlying element common to all manifested things. That is, this 'One' essence must be common and 'the same' to all forms. Therefore it ought to be unique, one without a second. We cannot imagine or posit the existence of a substance finer than the "Essence of Spiritual Intelligence" which is supposed to fill space. The Spiritual Intelligence called "essence" by virtue of its extreme subtilty is by hypothesis the finest. Can there be more than one such substance in the Universe? Our hypothesis is against such a supposition. Therefore the "Essence of Spiritual Intelligence" is one without a second. And it has been shown that the "Essence of Spiritual Intelligence" is Vishnu (as the word implies). This very Vishnu, in the Purānas, Vedas, etc., is made to bear a name and form, and has certain functions to perform in connection with the Universe. But by thus personifying That, or by calling That by any number of names we like, the principle itself cannot be supposed to alter so much as to lose its previous worth; e.g., the Absolute does not become the conditioned. The object of giving a name and form to a nameless and formless Spirit, in all the Purānas, is to help the man of the world to develop in him the absolute and self-surrendering love towards That. The Rishis have taught us innumerable ways to salvation. Themselves endued with the knowledge of Brahman, they have, for the sake of ordinary men, introduced the worship of love, 'bhakti-yoga,' and have described Brahman with such attributes and actions as would make the hitherto untasted, unheard subject, at once sweetest and most desirable to the worldly man; so that the latter may take advantage of it, and beginning with a little knowledge just to establish his ideal, he may go on intensifying his bhakti, and with it the knowledge of the thing loved (object of bhakti). In order that devotion may be genuine, whole-hearted and absolute, the object of such devotion also ought to be the supremest, the purest and absolute. It ought not to be bound by space *aikades'ika* or limited. It is to be contemplated as "Filler of Universe," "Enterer of all things," Vishnu, etc. There is no space outside Vishnu. We live, move and have our being in Him. Therefore for a pious man who has undertaken to worship Vishnu with bhakti, all is love. His thoughts are not suffered to dwell on a "present lower Vishnu" or a "future Kalpa's Higher Vishnu;" because, the Rishis have taught him to devote himself to One principle of Spiritual Essence under a particular form, whatever it may be.

The division of Space caused by Solar Systems, is only a physical necessity for the sense-universe. It does not indicate any such divisions in the Spiritual substance "that fills Space." If we are at all disposed to interpret the spiritual meaning of the systemic hierarchies, we may grant that each world-system has a Soul—just as each living human body has a Soul, and nothing more. Not that the Soul

of one system is greater in spirituality than that of the other. One system may give birth to another by the material reproductive powers inherent in it, just as a parent may give birth to an offspring, and so every object in this Universe may produce other objects. But then will it be correct to say that the parent has a greater Soul than the child? Therefore the material hierarchy cannot explain the spiritual hierarchy.

Again, division in the Spiritual Universal Being may be proved as both unscientific and superstitious. According to the laws of Natural Philosophy, matter is uniform and the forces of Nature are but variations of one kosmic energy that remains the same for eternity. By uniformity of matter is meant, that a particle of the matter of our planet is exactly similar and equal to any particle of the biggest conceivable central Sun in space, and therefore by knowing what our earth is made of, we will know what the infinite Universe is made of, physically. And by knowing the laws, whether chemical, vital, evolutionary or psychological, of this planet, we will know that the same laws govern all the innumerable solar systems, their hierarchies of Spiritual Intelligences, their planes and sub-planes. Therefore the same I's'vara or God that fills, guides and rules over our small planet, must also fill, guide and rule over the whole Universe and there is none equal to Him. When the whole Universe is contemplated, the solar systems appear like particles of dust, and to call each such particle by the name 'Universe' (as Mrs. Besant is pleased to do), and imagine Vishnu to be the filler of such Universe, has naturally made her arrive at the unavoidable conclusion that there are innumerable Vishnus in hierarchies one over the other. But why should we call a solar system a 'Universe?' "Because" says Mrs. Besant, "a solar system is a complete whole in itself" (see Avatāras). If you can call a solar system a Universe by reason of its being a "complete whole in itself," you can also call a human body a Universe. Indeed, a microcosm is exactly similar to the macrocosm and is a complete whole in itself and our body is a microcosm (*S'iva Samhita*, Chap. II., S'loka 1.) and the solar system is another. Which is the Vishnu that fills the Universe of our body? Is that our own Soul? Then there will be no need of worship, for we are all Vishnus ourselves—but this is absurd. Therefore we cannot sanction the use of the term "Universe" as applied by Mrs. Besant to the solar system.

Every microcosm differs from the macrocosm in being a reflected image of the latter, resembling it in every way. The one Universal Being or I's'vara that pervades the macrocosm, also pervades all the microcosms that are reflected in it. He is called, *Anoranīyān, mahato mahīyān* great in the great and small in the small, but with all this, "He is One." His oneness is unimpaired. I's'vara may appear to divide Himself by reason of the limitations (*Upādhi*) that circumscribe the particular microcosm that he pervades. But if such

limitations were considered to impair His oneness, then he remains no more an I's'vara. He at once falls into the category of *Jiva*, soul, to claim attachment for his allotted organism, *dehābhimāna*, and to own the authorship of all the good and bad Karmas resulting from his material existence and enjoy or suffer in consequence. But I's'vara, being unattached to any organism or *upādhi*, is always free and undivided (division being possible only in connection with *upādhi* and attachment). Wherefore, by granting the possibility of systemic I's'varas (lords of solar systems) we only suppose the existence of so many souls—each with an organism of its own. Therefore, the systemic I's'varas of Mrs. Besant are more correctly 'souls' or *Jivas*, attached to their respective solar systems. Wherefore, the one Universal I's'vara that has no attachment to any particular organism nor is circumscribed by any *upādhi*, can alone be justly spoken of as I's'vara.

Now coming to the problem of *Avatāra*, the only means of solving the problem is to understand that the "One Universal I's'vara" when pervading a macrocosm, does so by no attachment to the latter. It is indeed possible that all-pervading Spiritual Intelligence who is beyond attachment (*abhimāna*) to karmas, should, when pervading a microcosm, appear limited and changing with it. But by nature of its non-attachment it is ever free; and should not be confounded with the 'soul' who is (the *abhimāni*) the attached claimant of the same microcosm, who is beset with false egotism (*ahankāra*) over the body whose actions he claims as his own and suffers in consequence (see *Bhagavatgita*, Chap. III., S'loka 27). "*Prakṛiteḥ kriyamāṇāni gunaiḥ karmāṇi sarvasaḥ, ahankāra vimūḍhātma kartāhamiti manyate.*" To take the excellent illustration as demonstrated in the *Gītā*, S'ri Krishna may be regarded as the Infinite Universal Intelligence pervading the microcosm of our Solar System and though interested in the welfare of Arjuna, who represents the Soul of our Solar System, is yet unattached and free, being the identical Essence that fills all systems or microcosms. This S'ri Krishna himself admits—*Nachamām tāni karmāṇi nibadhnanti dhananjaya; Udaśinavadāsinamasaktam teshu karmasu.* *Gītā*, Chap. IX., S'loka 9. In a similar manner in every microcosm, e.g., the human body, there is the soul ignorantly attached, with its corresponding I's'vara always guiding it, teaching it, coaxing it, warning it and leading it on to its spiritual goal. *S'vetāsvatara Upanishad*, IV, 6. declares: *Dvāsuparna sayujā sākhāyā samānam vriksham pariśhasvajāte; Tayorekah pippalam svādvāityanas'nannanyoabhi-chākaś'iti*—meaning:—"Two birds of fair plumage ever associated and intimate, cling to the same tree (body): of these, the one eats the tasteful fruit (pleasure and pain); untasting shines forth the other."

To explain the meaning of the above, the two birds, I's'vara and Soul, cling to the same tree—the body. The body or tree

perishes but the two birds have no destruction. The Soul is said to endure birth after birth, i.e., body after body, and so its associate though unattached and free (I's'vara) occupies every new body. That is, the latter, i.e., I's'vara, occupies bodies after bodies ever associated with the Soul. Here is the explanation of S'ri Krishna's words to Arjuna: "*Bahunimevyalīlāni janmāni tavachārjuna; Tānyaham veda sarvāni natvam vellha parantapa,* *Gītā*, Chap. IV., S'loka 5. Then follows S'ri Krishna's own explanation to the above s'loka, and He explains Himself in the 6th s'loka, as if for fear of being misunderstood—*Ajopīsan avyayātmā*, etc., the meaning of which is very significant when viewed in the light of the foregoing arguments and needs no interpretation here.

C. S. NARAIN ROW.

WHY SHOULD A VEDA'NTIN JOIN THE T. S.

(Continued from p. 239.)

[EXTRACTS FROM VOL. III. OF THE "SECRET DOCTRINE."]

[Page 510].

"The truth known to Occultists and Adepts in every age could not be given out to a promiscuous public; hence, though almost every mystery of Occult Philosophy lies half concealed in 'Isis' and the two earlier volumes of the present work, I had no right to amplify or correct the details of others. Readers may now compare these four volumes and such books as "Esoteric Buddhism," with the diagrams and explanations in these papers, and see for themselves."

"Paramātman, the Spiritual Sun, may be thought of as outside the human Auric Egg, as it is also outside the Macrocosmic or Brahmā's Egg. Why? Because, though every particle and atom are, so to speak, cemented with and soaked through by this Paramātmic essence, yet it is wrong to call it a "human" or even a "universal" Principle, for the term is very likely to give rise to naught but an erroneous idea of the philosophical and purely metaphysical concept, it is not a Principle, but the cause of every Principle, the latter term being applied by Occultists only to its shadow—the Universal Spirit that ensouls the boundless Kosmos whether within or beyond Space and Time."

[Pages 517—520].

"(1) Imagine, for illustration's sake, the one homogeneous, absolute and omnipresent Essence, above the upper step of the "stair of the seven planes of worlds," ready to start on its evolutionary journey. As its correlating reflection gradually descends, it differentiates and transforms into subjective, and finally into objective matter. Let us call it at its north pole Absolute Light; at its south pole, which to us would be the fourth or middle step, or plane, counting either way, we know it Esoterically as the One and Universal Life. Now mark the difference. Above, LIGHT; below, LIFE. The former is ever immutable, the latter mutable under the aspects of countless differentiations. According to the Occult law, all potentialities included in the higher become

differentiated reflections in the lower; and according to the same law, nothing which is differentiated can be blended with the homogeneous."

"Again, nothing can endure of that which lives and breathes and has its being in the seething waves of the world, or plane of differentiation. Thus Buddhi and Manas being both primordial rays of the One Flame, the former the vehicle, the Upādhi or Vāhana, of the one eternal Essence, the latter the vehicle of Mahat or Divine Ideation (Mahā-Buddhi in the *Purānas*), the Universal Intelligent Soul—neither of them, as such, can become extinct or be annihilated, either in essence or consciousness. But the physical personality with its Linga Śarira, and the animal Soul, with its Kāma,* can and do become so. They are born in the realm of illusion, and must vanish like a fleecy cloud from the blue and eternal sky."

"He who has read these volumes with any degree of attention, must know the origin of the human Egos, called Monads, generically, and what they were before they were forced to incarnate in the human animal. The divine beings whom Karma led to act in the drama of Manvantaric life, are entities from higher and earlier worlds and planets, whose Karma had not been exhausted when their world went into Pralaya. Such is the teaching; but whether it is so or not, the Higher Egos are—as compared to such forms of transitory, terrestrial mud as ourselves—Divine Beings, Gods, immortal throughout the Mahāmanvantara, or the 311,040,000,000,000 years during which the Age of Brahmā lasts. And as the Divine Egos, in order to re-become the One Essence, or be indrawn again into the AUM, have to purify themselves in the fire of suffering and individual experience, so also have the terrestrial Egos, the personalities, to do likewise, if they would partake of the immortality of the higher Egos. This they can achieve by crushing in themselves all that benefits only the lower personal nature of their "selves" and by aspiring to transfuse their thinking Kāmic Principle into that of the Higher Ego. We (*i.e.*, our personalities) become immortal by the mere fact of our thinking moral nature being grafted on our Divine Triune Monad, A'tma-Buddhi-Manas, the three in one and one in three (aspects). For the Monad manifested on Earth by the incarnating Ego is that which is called the Tree of Life Eternal, that can only be approached by eating the fruit of knowledge, the knowledge of Good and Evil, or of Gnosis, Divine Wisdom."

"In the Esoteric teachings this Ego is the fifth Principle in man. But the student who has read and understood the first two Papers, knows something more. He is aware that the seventh is not a human, but a universal Principle in which man participates; but so does equally every physical and subjective atom, and also every blade of grass and everything that lives or is in space, whether it be sensible of it or not. He knows moreover, that if man is more closely connected with it, and assimilates it with a hundred-fold more power, it is simply because he is endowed with the highest consciousness on this earth; that man, in short, may become a Spirit, a Deva, or a God, in his next transformation, whereas neither a stone nor a vegetable, nor an animal, can do so before they become men in their proper turn."

*Kāma Rūpa, the vehicle of the Lower Manas, is said to dwell in the physical brain, in the five physical senses and in all the sense-organs of the physical body.

"(2) Now what are the functions of Buddhi? On this plane it has none, unless it is united with Manas, the conscious Ego. Buddhi stands to the divine Root-essence in the same relation as Mūlaprakriti to Parabrahman, in the Vedānta School; or as Ālaya the Universal Soul to the One Eternal Spirit, or that which is beyond Spirit. It is its human vehicle, one remove from that Absolute, which can have no relation whatever to the finite and the conditioned."

"(3) What again is Manas and its functions? In its purely metaphysical aspect, Manas, though one remove on the downward plane from Buddhi, is still so immeasurably higher than the physical man, that it cannot enter into direct relation with the personality, except through its reflection, the lower mind. Manas is *spiritual self-consciousness* in itself, and Divine Consciousness when united with Buddhi, which is the true "producer" of that "production" (vikāra), or Self Consciousness through Mahat. Buddhi-Manas, therefore, is entirely unfit to manifest during its periodical incarnations, except through the human mind or lower Manas. Both are linked together and are inseparable, and can have as little to do with the lower Tanmātras, or rudimentary atoms, as the homogeneous with the heterogeneous. It is, therefore, the task of the lower Manas, or thinking personality, if it would blend itself with its God, the Divine Ego, to dissipate and paralyse the Tanmātras, or properties of the material form. Therefore, Manas is shown double, as the Ego and Mind of man. It is Kāma-Manas, or the lower Ego, which, deluded into a notion of independent existence, as the "producer" in its turn and the sovereign of the five Tanmātras, becomes *Ego-ism*, the selfish self, in which case it has to be considered as Mahābhūtic and finite, in the sense of its being connected with Ahankāra, the personal "I-creating" faculty. Hence

Manas has to be regarded as eternal and non-eternal; eternal in its atomic nature (paramānu rūpa), as eternal substance (dravya), finite (kārya rūpa) when linked as a duad with Kāma (animal desire or human egoistic volition), a lower production, in short,

while, therefore, the INDIVIDUAL EGO, owing to its essence and nature, is immortal throughout eternity with a form (rūpa), which prevails during the whole life cycles of the Fourth Round, its *Sosie*, or resemblance; the personal Ego, has to win its immortality."

"(4). Antahkarana is the name of that imaginary bridge, the *path* which lies between the Divine and the human Egos, for they are *Egos*, during human life, to re-become *one* Ego in Devachan or Nirvāna. This may seem difficult to understand, but in reality, with the help of a familiar, though fanciful illustration, it becomes quite simple. Let us figure to ourselves a bright lamp in the middle of a room, casting its light upon the wall. Let the lamp represent the Divine Ego, and the light thrown on the wall the lower Manas, and let the wall stand for the body. That portion of the atmosphere which transmits the ray from the lamp to the wall will then represent the Antahkarana. We must further suppose that the light thus cast is endowed with reason and intelligence, and possesses, moreover, the faculty of dissipating all the evil shadows which pass across the wall, and of attracting all brightnesses to itself, receiving their indelible impressions. Now, it is in the power of the human Ego to chase away the shadows, or sins, and multiply the

brightnesses, or good deeds, which make these impressions, and thus through Antahkarana, ensure its own permanent connection, and its final re-union, with the Divine Ego.

[Page 522.]

"..... In order not to confuse the mind of the Western student with the abstruse difficulties of Indian metaphysics, let him view the lower Manas, or Mind, as the personal Ego during the waking state, and as Antahkarana only during those moments when it aspires towards its Higher Ego, and thus becomes the medium of communication between the two. It is for this reason that it is called the "Path." Now, when a limb or organ belonging to the physical organism is left in disuse, it becomes weak and finally atrophies. So also is it with mental faculties and hence the atrophy of the lower mind-function, called Antahkarana, becomes comprehensible in both completely materialistic and depraved natures."

"According to Esoteric Philosophy however, the teaching is as follows: Seeing that the faculty and function of Antahkarana is as necessary as the medium of the ear for hearing, or that of the eye for seeing; then so long as the feeling of Ahankāra, that is, of the personal "I" or selfishness, is not entirely crushed out in a man, and the lower mind not entirely merged into and become one with the Higher Buddhi-Manas, it stands to reason that to destroy Antahkarana is like destroying a bridge over an impassable chasm; *the traveller can never reach the goal on the other shore*. And here lies the difference between the exoteric and esoteric teaching. The former makes the Vedānta state that so long as Mind (the lower) clings through Antahkarana to Spirit (Buddhi-Manas) it is impossible for it to acquire true Spiritual Wisdom, Jñāna, and that this can only be attained by seeking to come *en rapport* with the Universal Soul (Atma); that, in fact, it is by ignoring the Higher Mind altogether that one reaches Rāja Yoga. We say it is not so. No single rung of the ladder leading to knowledge can be skipped. No personality can ever reach or bring itself into communication with A'tmā, except through Buddhi-Manas; to try and become a Jivanmukta or a Mahātmā, before one has become an Adept or even a Narjol (a sinless man) is like trying to reach Ceylon from India without crossing the sea."

[Page 523.]

"It is only when we are indissolubly linked with the essence of the Divine Mind, that we have to destroy Antahkarana.

"Like as a solitary warrior pursued by an army, seeks refuge in a stronghold; to cut himself off from the enemy, he first destroys the drawbridge, and then only commences to destroy the pursuer; so must the S'rotapatti act before he slays Antahkarana.

Or as an Occult axiom has it:

The Unit becomes Three, and Three generates Four. It is for the latter [the Quaternary] to rebecome Three, and for the Divine Three to expand into the Absolute One."

[Pages 539-40.]

"The white Adept is not always at first of powerful intellect. In fact, H. P. B. had known Adepts whose intellectual powers were origin-

ally below the average. It is the Adept's purity, his equal love to all, his working with Nature, with karma, with his "Inner God," that give him his power. Intellect by itself will alone make the Black Magician. For intellect alone is accompanied with pride and selfishness: it is the intellectual *plus* the spiritual that raises man. For spirituality prevents pride and vanity."

"Metaphysics is the domain of the Higher Manas; whereas Physics is that of Kāma Manas, which does the thinking in Physical Science and on material things. Kāma Manas, like every other Principle, is of seven degrees. The Mathematician without spirituality, however great he may be, will not reach Metaphysics; . . . To a born Metaphysician the Psychic Plane will not be of much account."

TURIYA STATE.

"You should bear in mind that, in becoming Karmaless, good Karma, as well as bad, has to be got rid of, and that Nidānas, started towards the acquisition of good Karma, are as binding as those induced in the other direction. For both are Karma."

"Yogins cannot attain the Turiya state unless the Triangle is separated from the Quaternary."

"Mahat is the manifested Universal Parabrahmic mind [for one Manvantara] on the Third plane [of Kosmos]. It is the law whereby the light falls from plane to plane and differentiates. The Mānasaputras are its emanations."

[Page 541.]

"AUM consists of the two vowels and one semi-vowel, which latter must be prolonged. Just as Nature has its Fa, so each man has his: man being differentiated from Nature. The body may be compared to an instrument and the Ego to the player. You begin by producing effects on yourself; then little by little you learn to play on the Tattvas and Principles; learn first the notes, then the chords, then the melodies. Once the student is master of every chord, he may begin to be a co-worker with Nature and for others. He may then, by the experience he has gained of his own Nature, and by the knowledge of the chords, strike such as will be beneficial in another, and so will serve as a keynote for beneficial results."

"Try to have a clear representation of the geometrical triangle on every plane, the conception gradually growing more metaphysical, and ending with the subjective Triangle, A'tma-Buddhi-Manas. It is only by the knowledge of this Triangle under all forms that you can succeed, e.g., in enclosing the past and the future in the present. Remember that you have to merge the Quaternary in the Triangle. The Lower Manas is drawn upwards, with the Kāma, Prāna and Linga, leaving only the physical body behind, the lower reenforcing the higher."

"Fear and hatred are essentially one and the same. He who fears nothing will never hate, and he who hates nothing will never fear."

[Page 548.]

"... The body is not a Principle in Esoteric parlance, because the body and the linga are both on the same plane; then the Auric Egg makes it evident. The body is an Upādhi rather than a Principle. The earth and its astral light are as closely related to each other as the body and

its linga, the earth being the Upādhi. Our plane in its lowest division is the Earth, in its highest the astral. The terrestrial astral light should of course not be confounded with the Universal Astral light."

[Page 549.]

"The number 14 is the first step between seven and forty-nine. Each septenary is really a fourteen, because each of the seven has its two aspects. Thus fourteen signifies the inter-relation of two planes in its turn."

[Page 559.]

"The highest Adept begins his Samādhi on the Fourth Solar Plane, but cannot go outside the Solar System. When he begins Samādhi he is on a par with some of the Dhyan Chohans, but he transcends them as he rises to the seventh plane (Nirvāna)."

"The silent watcher is on the fourth Kosmic plane."

"Chhāya is really the Lower-Manas—the shadow of the higher mind."

[Page 560.]

"The A'tma-Buddhi-Manas in man corresponds to the three Logoi in Kosmos. They not only correspond, but each is the radiation from Kosmos to Microcosmos."

"Buddhi-Manas is the Kshetrajna. There are 7 planes of Mahat, as of all else."

[Page 562.]

"The sun we see is a reflection of the true Sun: this reflection, as an outward concrete thing, is a Kāma-Rūpa, all the suns forming the Kāma-Rūpa of Kosmos. To its own system the sun is Buddhi, as being the reflection and vehicle of the true Sun which is A'tma, invisible on this plane. All the Fohatic forces—electricity, etc.—are in this reflection."

"Esoterically the moon is the symbol of the Lower Manas; it is also the symbol of the Astral."

[Page 570.]

"Samādhi is the highest state on earth that can be reached in the body. Beyond that the Initiate must have become a Nirmānakāya."

"The flesh, the body, the human being in his material part, is, on this plane, the most difficult thing to subject. The highest Adept, put into a new body, has to struggle against it and subdue it, and finds its subjugation difficult."

[Page 572.]

"The Talas are brain-intellect states, while the lokas—or more accurately the three higher—are spiritual."

"Manas absorbs the light of Buddhi. Buddhi is Arūpa, and can absorb nothing. When the Ego takes all the light of Buddhi, it takes that of A'tma; Buddhi being the vehicle, and thus the three become one. This done, the full adept is one spiritually, but has a body."

"The student, who is not naturally psychic, should fix the fourfold consciousness in a higher plane and nail it there. Let him make a bundle of the four lower and pin them to a higher state. He should

centre on this higher, trying not to permit the body and intellect to draw him down and carry him away. Play 'ducks and drakes' with the body; eating, drinking and sleeping, but living always on the ideal."

[Page 573.]

"Thought arises before desire. The thought acts on the brain, the brain on the organ, and then desire awakes. It is not the outer stimulus that arouses the organ. Thought, therefore, must be slain ere desire can be extinguished. The student must guard his thoughts. Five minutes' thought may undo the work of five years; and though the five years' work will be run through more rapidly the second time, yet the first is lost."

[Page 576.]

"We can analyse the work of consciousness and describe it; but we cannot define consciousness unless we postulate a subject."

[Page 577.]

"There is a difference between the nature and the essence of the Astral body and the Ego. The Astral body is molecular, however etherialised it may be: the Ego is atomic, spiritual. The Atoms are spiritual, and are forever invisible on this plane; molecules form around them, they remaining as the higher invisible principles of the molecules. The eyes are the most occult of our senses: close them and you pass to the mental plane. Stop all the senses and you are entirely on another plane."

[Page 578.]

"The Lower Manas is an emanation from the Higher Manas, and is of the same nature as the Higher. This nature can make no impression on this plane, nor receive any: an Archangel, having no experience, would be senseless on this plane, and could neither give nor receive impressions. So the Lower Manas clothes itself with the essence of the Astral Light; this astral envelope shuts it out from its Parent, except through Antahkarana which is its only salvation. Break this and you become an animal."

[Page 580.]

"The higher Ego is, as it were, a globe of pure divine light, a unit from a higher plane, on which is no differentiation. Descending to a plane of differentiation it emanates a Ray, which it can only manifest through the personality which is already differentiated. A portion of this Ray, the Lower Manas, during life, may so crystallise itself and become one with Kāma that it will remain assimilated with Matter. That portion which retains its purity forms Antahkarana. The whole fate of an incarnation depends on whether Antahkarana will be able to restrain the Kāma-Manas or not. After death the higher light (Antahkarana) which bears the impressions and memory of all good and noble aspirations, assimilates itself with the Higher Ego, the bad is dissociated in space, and comes back as bad Karma awaiting the personality."

"The feeling of responsibility is the beginning of Wisdom, a proof that Ahankāra is beginning to fade out, the beginning of losing the sense of separateness."

[Pages 583-4.]

"The heart represents the HIGHER TRIAD; the liver and spleen represent the Quaternary. The Solar plexus is the brain of the stomach."

"The psycho-intellectual man is all in the head with its seven gateways; the spiritual man is in the heart."

"There are seven cavities in the brain which are quite empty during life, and it is in these that visions must be reflected if they are to remain in the memory. These centres are, in occultism, called the seven harmonies. They are filled with A'kás'a, each with its own colour, according to the state of consciousness in which you are. The sixth is the pineal gland, which is hollow and empty during life; the seventh is the whole; the fifth is the third ventricle; the fourth the pituitary body. When Manas is united to A'tma-Buddhi, or when A'tma-Buddhi is centred in Manas, it acts in the three higher cavities, radiating, sending forth a halo of light, and this is visible in the case of a very holy person."

The above extracts contain some of those esoteric teachings that were published in the last volume of the "Secret Doctrine" towards the close of the last century; and the students of Vedānta literature who have any knowledge of its esoteric side, should now break their silence and come forward to help those who only know the theories of exoteric Vedānta. I am not one of those who are bold enough to say that there is not any esoteric side to the Vedānta, and that there are no real Brāhmins and practical Vedāntins now. The fact is that India has never been without them. It is also a fact that they are undoubtedly rare, and truly has DeQuincy said: "enough if every age produce two or three critics of this esoteric class, with here and there a reader to understand them."

G. KRISHNA S'ASTRI.

[To be concluded].

A DUTCH ALBUM FOR THE P.-F.

THE heart of the President-Founder was made glad on his return from the Benares Convention, by the arrival of the autograph album which by unanimous vote of the last Convention of the Netherlands Section, T. S. was sent him as a souvenir of his 70th Birthday. It is, without exaggeration, a splendid present, intrinsically valuable for its workmanship and its artistic beauty as a specimen of the highest style of hand-bookbinding, but far more so for the currents of love and brotherhood which flow through the signatories of the officers and members of the Section, and the address—a charmingly worded document—from the Executive Committee, which is printed in two languages and in ink of pure gold in solution. The binding is in a delicate fawn-colored soft morocco, the ornamentation in designs of the mystical symbols of the Svastika, the Lotus and the Interlaced Triangles. In the centre of

the first leaf of the cover is a monogram of Colonel Olcott's initials, in that of the other leaf, one embodying those of H. P. B. Four large amethysts, cut as cones and set in cups of gold and silver, form rests upon which the volume can lie without damage to the binding. The Branches each have pages to themselves, on which the members' signatures, written on slips of equal size are pasted in spaces bordered with gilt lines. The whole is a credit to the designers and the Committee who had the present in charge. The album has been placed under glass in the Adyar Library along with the most precious MSS. in our collection. As all the colleagues of the President-Founder will be pleased to read the General Secretary's letter of transmission, it is appended to this descriptive paragraph.

W. A. ENGLISH.

AMSTELDIJK, 80, AMSTERDAM,
3rd December 1902.

To

COLONEL H. S. OLCOTT,
President, Theosophical Society, Adyar.

DEAR PRESIDENT:—

By the same Mail that takes this letter, we have sent to your address an album containing a memorial in your honour on the occasion of your 70th Birthday.

It was unanimously resolved at our last Convention in June to send you such a token of esteem on behalf of the Dutch Section, and to have such offered to you at the Annual Convention of the Society in December.

You will no doubt be pleased to hear that this album is not alone surrounded by an Aura of kindly thoughts and feelings, that it is a true gift of love from the heart, but that the whole of it was made by members of this Section.

It was a member who wrote the dedication in Dutch and also a member who did the translation in English.

A member worked hard for many a month, to make it a true work of art. One member contributed the stones, whilst another wrought their setting and still another member is making an artistic wooden case, for the album to be put in, which we hope will reach you before long.

Various members contributed the material, whilst the general expenses were borne by different members of the Dutch Section.

But above all things it will gratify you to hear that our much beloved friend and teacher, Madame Meuleman, who passed away a few days ago, took an active interest in this work of love.

On her death-bed, one of the last things she did in connection with the Theosophical movement, was the reading and discussing of the text of the memorial, and it was wholly due to her energetic

action that the album will reach you in due time. I personally had the pleasure to show her the album, although some of the details were not finished, and she was pleased with the way in which it had been got up, admiring the workmanship and general finish.

I am sure, dear President, that the knowledge of these particulars will enhance the value of this token of love and affection from the Dutch Section.

Believe me as always,

Sincerely yours,

(Signed) W. B. FRICKE,

General Secretary, Netherlands Section, T.S.

DEATHLESS.

I stood at the gate of the city immortal,
Ere the sun went down the Western way,
And besought the angel to open the portal
That I might pass with the god of day.

My soul would flee from the shades descending,
From the dismal dark and the death-cold dew;
I shrank with fear from the night portending
And prayed that I might with the sun pass through,

Then opened wide were the golden portals,
And a glorious angel, robed in light,
With one hand raised to the city immortal,
The other stretched toward the world of night,

Spoke in a voice of musical sweetness,
That thrilled to the depths of my trembling soul:
"Would'st mar the page of thy life's completeness,
And take the half, when thou hast the whole?"

"The night will pass, and a new day dawning,
The sun will climb up the Eastern skies:
The darkest shadows precede the morning;
The deepest joys from thy sorrows rise.

"And thou, O soul, for the heavens yearning
Must live through cycles of endless years;
A spark of celestial fire is burning
In thee, to illumine and dispel thy fears.

"Many times hast thou crossed this threshold
Coming and going; thou can'st not stay;
In Eternity's wheel revolves the soul
While the suns grow old and the worlds decay.

"Return to the earth, and find thy heaven
Illumed within by the sacred flame;
There shalt thou find a peace God-given,
And night to thee shall be but a name.

Entranced, I listened with awe and wonder,
Then a sudden glory blazed on my sight;
And the portals closed with a roll of thunder,
While I sank down to the world of night.

JOSEPHINE H. OLCOTT.

Metaphysical Magazine.

Reviews.

THE CLOUD UPON THE SANCTUARY.*

There is not much to add to the review notice of this famous and admirable mystical treatise which appeared in our number for December, 1896, save that an additional attraction has been added in the form of a biographical notice in the Introduction, supplied by that ripe scholar and charming writer, Mr. Arthur Edward Waite. In concluding his essay Mr. Waite says: "I should add that, so far as I can trace, Eckartshausen always remained in loyal communication with the external church in which he was originally trained, and did not therefore regard apostasy and rebellion as among the first evidences of personal illumination. Perhaps, like one of the Eastern teachers, he thought that some things could be changed from within, and essentially, without altering outward names and forms." It would have been hard for Mr. Waite to have framed a sentence more really expressive of the platform and policy of our Theosophical Society than this.

"THE POOR PARIAH."

Theosophy in Australasia has the following sympathetic notice of Col. Olcott's recent pamphlet:—

"Perhaps no word of the many adopted into our eclectic English language more strongly expresses the idea of social and physical degradation than the word 'Pariah'; and a perusal of Col. Olcott's 35-page pamphlet having the above title, will clearly show how the word comes to have such a positive and unenviable connotation. So down-trodden, yet so patient, are these poor people that for centuries they have endured the cruellest slavery—they the descendants of the Royal Kings who, previous to the time of King Asoka, were the rulers of Southern India. Their touch is supposed to defile the higher caste men, their shadow to pollute the food or water upon which it falls; they cannot live with other people, but must dwell apart in loathsome settlements; they cannot draw water from the common well; they can only

* By the Councillor von Eckartshausen, translation and notes by Isabel de Seliger. New issue, with Introduction by Arthur Edward Waite. London, Philip Welby, 6, Henrietta Street, Covent Garden, 1903. Price 2/6 nett.

escape from the penalty of debt by enslaving themselves and their families to extortionate creditors. Their ignorance is appalling, their endurance that of 'dumb driven cattle.' Over six millions of these unfortunate people live in the Madras Presidency (where Col. Olcott has his home), and the pamphlet under review describes the efforts which he and other self-sacrificing humanitarians—Dr. English, Miss Palmer, Mrs. Courtright—have been making since 1895 to improve the condition of these people. Recognising that education would have more permanent and farther reaching effects than any other method of attestation, the Panchama (Pariah) school system was started, and already the results are highly encouraging. The average percentage of passes is 5 per cent. higher than the average of the whole Presidency, and the pupils show the utmost eagerness to learn. Already four schools are at work and the Colonel intends to stop when three more are founded. Like all pioneers the Colonel leads the van, and blazes a track for the easier-going to follow. Then he drops out and the movement passes into other hands. So, doubtless, will it be with this as with other noble beginnings of things to be found on the credit side of the page in the Akashic ledger headed "H. S. Olcott."

We cannot doubt that the Pariah residents of the Madras Presidency are already reaping the benefits of the efforts made for them, and that in a generation or two these poor fellow-creatures of ours will find their social status very much bettered as a consequence of this movement which is yet only in its infancy. Money is, of course, wanted, and those who can afford a little for such a great work as this should not miss the merit of giving it. Postal money orders may be sent either to Colonel H. S. Olcott, or Mr. T. V. Charlu, Cashier, Adyar, Madras, India. The pamphlet is written in Colonel Olcott's usual attractive style, contains many interesting and instructive facts, and exhibits at times a depth of feeling which shows how strongly the writer's sympathies are with the poor down-trodden, patient, Pariah."

SHAKESPEARE'S MACBETH AND THE RUIN OF SOULS.*

The Rev. Dr. Miller is one of the strongest personalities connected with the history of Christian Missions in India. With unflagging persistence and masterful tact he has created and carried to complete success, as a literary institution, the Madras Christian College. In his old age he is applying his ripe scholarship to the critical analysis of some of Shakespeare's plays. The one before us is on "Macbeth." In no other of the majestic dramas of the peerless author can be seen more clearly worked out than in "Macbeth," two masterly thoughts; the first, that evil of any kind when it is chosen, or yielded to, or so much as admitted into the mind, "works out suffering and sorrow, not through any special intervention by the Ruler of the world but in virtue of the world's inherent constitution, and that evil does this as certainly in the case of men who upon the whole may be reckoned good as in the case of men who upon the whole are bad. The second thought is that the final issue of the suffering and sorrow which any submission to moral evil causes.

* By William Miller, C.I.E., D.D., LL.D., Principal of the Madras Christian College and Vice-Chancellor of the University of Madras. Madras, G. A. Natesan and Co. 1901. Price Rs. 1.

depends on the character of those on whom such suffering comes—on the way in which their previous history and training dispose them to receive it—on the question whether in their time of trial they recognize and resist the evil from which their suffering has sprung, or fail to recognize or cease to hate it." Dr. Miller's idea is that "Macbeth" is the engrossing theme of the tragedy, all the other personages are manifestly introduced in order that they may subserve the development of his character and history. The aim of the dramatist is to trace out, with unequalled power and minuteness, the downward plunge of the hero from the level of almost blamelessness, not to say nobility of character, to "the very lowest depths to which it is possible for human nature to descend. The tragedy lies in the utter ruin of a soul, and of a soul which had more than ordinary capacities for becoming healthy and pure and strong." He thinks that the weird sisters' "representatives of the devil's kingdom," could never have worked his moral ruin if there were not something within him with which they had a natural affinity. This is true theosophical doctrine, for the working out of which subject one need only read the books of our leading colleagues. Dr. Miller truly says that, "the subtle powers of evil assail every man in the fashion that best befits the special circumstances and time." He utterly denies the popular impression that Macbeth was a man of weak will, plastic in the hands of a demon wife. He sees her as a creature of impulse, wrapped up in her husband, devoid of selfishness, living only for him and in him. Swept away by her conjugal love, she is carried by her enthusiasm beyond the bounds of nature and at the critical moment when Macbeth wavers, spurs him on to do the deed which will put the crown of a king upon his guilty head. The work is a distinct contribution to contemporary literature.

MAN, VISIBLE AND INVISIBLE.*

This latest work from the pen of Mr. Leadbeater has come to hand too late for the extended notice it deserves in this month's issue. Suffice it to say for the moment that it is very interesting and valuable and is illustrated with a Frontispiece, 3 Diagrams and 22 full-page colored plates. The cost of printing these is so great that, although there are only some 140 pages of reading matter, a high price had to be asked for the book, but no student of the Eastern teaching about Man and his Auras can afford to be without it. Its vivid color-pictures show in a most striking way the connection between human character and man's psychic chromosphere.

COL. OLCOTT'S BUDDHIST CATECHISM, GERMAN EDITION.

We take a few extracts from Mr. Mead's kind notice in the *Theosophical Review*, of Colonel Olcott's "Buddhist Catechism" which has been so satisfactorily rendered into German by Dr. Erich Bischoff, and so well brought out by the Griebens Co. at Leipzig; no copy having until now been sent Col. Olcott from which we could write an original notice!

"This is a thirty-fifth edition of our President-Founder's useful compilation, not a reprint or a thirty-fifth thousand, but a genuine edition, for this little catechism has been translated into no less than

* By C. W. Leadbeater. London, the Theosophical Publishing Society. 1902. Price 10s. 6d. net = Rs. 8.

twenty different languages, and may be said, without the faintest risk of contradiction, to have been the busiest instrument of Buddhist propaganda for many a day in the annals of that long somnolent dharma. And this too without forgetting the great claims of that truly inspired gift to the Western world, "The Light of Asia." Colonel Olcott's Catechism has this advantage, and it is a great one, that it is duly approved by the head of the Buddhist Sangha in Ceylon, the Venerable H. Sumangala, and authorised as a text book in Buddhist schools; it therefore presumably represents the orthodox teaching of that particular circle of the Sangha; * * * It is decidedly a feather in Colonel Olcott's cap that he, a Westerner, has been able to draw up a simple statement of this great religion that meets with the cordial endorsement of the highest official of Sinhalese Buddhism and a great Pāli scholar (in the oriental sense) like Sumangala. * * *

We, for our part, regret and regret deeply, that more attention is not paid by our students to the admirable Dharma of that truly Enlightened One, and we say it advisedly that the least the learned Buddhists of Ceylon can do to repay the debt of gratitude they owe to Colonel Olcott and other members of the Theosophical Society who have worked for them, is to bestir themselves to throw some light on their own origins and doctrines."

THE DUAL IMAGE. *

BY WM. SHARPE, M.D.

In the epic before us Dr. Sharpe portrays his lofty ideal of the divine scheme of Evolution, "The Dual Image" signifying "Complemental man, male and female." The work is characterised by breadth of thought, wealth of imagery, nobility of sentiment and facility of expression, while many passages may be found which seem to glow with poetic fire. The author traces the evolution of mankind down through the ages to the present time, and conveys many truthfull lessons—mainly in allegorical form. In addition to the leading epic of 147 pages, the book contains eight short poetic selections on miscellaneous subjects, from the author's previous works.

W. A. E.

AN EASTERN EXPOSITION OF THE GOSPEL OF JESUS ACCORDING TO ST. JOHN.

BY SRI PARA'NANDA.

The writer of these comments must be credited with a considerable degree of success in his attempt to throw such light upon the text of St. John's Gospel, as is afforded by a knowledge of the teachings of Eastern religions. In dealing with the first three words of the Gospel, "In the beginning," he says: "Differentiation began when from God appeared the 'Word.' The moment the 'word' appeared it became possible to distinguish it from God. Thus the term 'beginning' is applicable not only to the state of non-differentiation, but also to that point at which differentiation occurred, and St. John uses differentiation in both these senses."

* Published by Hy. A. Copley, Canning Town, E. London.

The commentator, in his search for the essential truths of the text, seems not to have been hampered in the slightest degree by the shackles of sectarianism, which usually impede the progress of the so-called orthodox Christian. In dealing with v. 9, "That was the true light which lighteth every man that cometh into the world," he says: "we must consider the group of verses 9—12 as obviously relating to times long antecedent to the date of Jesus, in fact, to the first appearance of man on earth. St. John having taught in verse 4 that before creation began, the soul was in God, teaches in verse 9 the important truth that, upon vesting the soul with the body of man He continued to be in the soul as its Guide. In other words, God the Teacher stands associated with man from his birth, and guides him all through life in his worldly career; only, man knows not this to be so, owing to his 'darkness' (verse 5) or earthy or carnal condition." To all students who desire to gain a knowledge of the fundamental teachings of Christianity, this work will prove helpful. It is substantially bound and well printed and contains 300 pages, exclusive of the copious Index.

W. A. E.

THE GOSPEL OF THE HOLY TWELVE. *

This Gospel, according to the Preface, "is one of the most ancient and complete of early Christian fragments, preserved in one of the Monasteries of the Buddhist monks in Thibet," and translated from the Aramaic. The Editors of the work claim that it was given to them "in numerous fragments at different times, by Emanuel Swedenborg, Anna Kingsford, Edward Maitland, and a priest of a former century, giving his name as Placidus," of the Franciscan Order, through the agency of the Divine Spirit, and "not in seance rooms" but "in dreams and visions of the night." The Editors do not give their names, and say they seek "neither praise nor blame from men."

The work contains 96 chapters in which are found the events in the life of Jesus as narrated in the four Gospels of the New Testament, and interspersed among these are the numerous "fragments" and annotations above referred to, which seem to add some degree of completeness to the gospel records so long accepted by the Christian World. The Editors request that these writings "be taken on their own internal evidence of a higher teaching," and say, further: "For inspiration of the spirit no more necessarily implies infallibility, than the divine breath of life inbreathed by man necessarily implies freedom from all accidents, diseases or miseries to mortal life;" hence they invite "the courteous criticism of thoughtful students and intelligent readers of the accepted versions," etc.

There are many earnest and emphatic protests against ill-treating animals, or slaying them for food, or for sport, and the reader must concede that they are, equally with man, partakers of the one life. The following extract (see pp. 57-58), among many which might be cited, illustrates the teaching on this subject:—

"And some of his disciples came and told him of a certain Egyptian, a son of Belfal, who taught that it was lawful to torment animals if their sufferings brought any profit to men."

* Third edition, issued by the Order of At-one-ment, Pagan, Jerusalem Madras. Price 3 shillings.

2. And Jesus said unto them, verily I say unto you, they who partake of benefits which are gotten by wronging one of God's creatures, cannot be righteous; nor can they touch holy things, or teach the mysteries of the kingdom, whose hands are stained with blood, or whose mouths are defiled with flesh.

3. God giveth the grains and the fruits of the earth for food; and for righteous man truly there is no other lawful sustenance for the body.

4. The robber who breaketh into the house made by man is guilty, but they who break into the house made by God, are the greater sinners. Wherefore I say unto all who desire to be my disciples, keep your hands from bloodshed and let no flesh-meat enter into your mouths, for God is just and bountiful, who ordaineth that man shall live by the fruits and seeds of the earth alone.

5. But if any animal suffer greatly and if its life be a misery unto it, or if it be dangerous to you, release it from its life quickly and with as little pain as you can. Send it forth in love and mercy, torment it not, and God the Father-Mother will show mercy unto you as ye have shown mercy unto those given into your hands.

6. And whatsoever ye do unto the least of these my children, ye do it unto me. For I am in them and they are in me. Yea, I am in all creatures and all creatures are in me. In all their joys I rejoice, in all their afflictions I am afflicted. Wherefore I say unto you: Be ye kind one to another, and to all the creatures of God."

A few more words (see p. 53) on the same subject are also worth reproducing:—

"And some of the people said, this man careth for all creatures, are they his brothers and sisters that he should love them? And he said unto them: Verily these are your fellow creatures of the great household of God; yea, they are your brethren and sisters, having the same breath of life in the Eternal.

And whosoever careth for one of the least of these, and giveth it to eat and drink, the same doeth it unto me, and whoso willingly suffereth one of these to be in want, and defendeth it not when evilly treated, suffereth the evil as if done unto me, for, as ye have done in this life, so shall it be done unto you in the life to come."

Concerning forgiveness of sins we read on page 147:—

"Neither God nor man can remit the sins of those who repent not nor forsake their sins for all sin is remitted by repentance and amendment, and they are loosed from it who forsake it, and bound to it who continue it. Nevertheless the fruits of the sin must continue for a season, for as we sow so must we reap....."

There is considerable amplification, here and there, especially in regard to the events which took place between the resurrection and the ascension of Jesus, which will be found particularly interesting. Many passages are suggestive and illuminative—as, the following: "There is a resurrection from the body, and a resurrection in the body; a rising out of the life of the flesh, and the falling into it;" but we refrain from further quotations, as those who may be sufficiently interested can read the book for themselves.

W. A. E.

MAGAZINES.

The Theosophical Review for January opens with a paper (by 'A Russian') on "Sun and Fire-worship in Modern Russia," which acquaints us with some of the ancient "Pagan" customs and folk-lore—interesting relics of the dim past, which may still be found among the people of this great nation. In "The Talmud 100 years B.C. Story of Jesus," Mr. Mead sets forth what he has been able to gather, by persistent and energetic research, on this obscure subject, which has for so long baffled the efforts of the historian. Some strong points are brought out in the "Mystic Valuation of Literature," by A. J. O. In Miss E. Kislingbury's "Thoughts on Vicarious Suffering" we find some very remarkable incidents narrated, explanations of which, would, we judge, be quite difficult to give. In Mrs. Besant's continuation of the "Evolution of Consciousness" she traces the gradual development of simple consciousness until the unfoldment which we term self-consciousness results. As chief among the remaining articles we may notice Mrs. Corbett's very interesting paper on Professor Ladd's "Theory of Reality."

From the January number of *Modern Astrology* we learn that on the 5th December last a very successful meeting was held at 28, Albemarle St., our London head-quarters, of persons interested in the science of Astrology. A vote was taken and it was unanimously decided to form a Society for Astrological Research, devoted to the accumulation of all historical and scientific data which may serve to create a strong and sure foundation on which to rebuild this most ancient cult within the best lines of modern scientific research, and to bring together the best minds that are devoted to astrological study and practice. To test the efficacy of the rules laid down by the ancient astrologers and lay the results before the world will be a strong feature of the Society's programme. A Committee of Organization was chosen with the following well-known persons as members: Messrs. Walter G. Old, Robert King, H. S. Green, E. H. Bailey, Alan Leo, G. T. Elliot, and Mrs. Leo.

The members of our Dutch Section have united in the preparation of a Memorial number of their magazine, *Theosophia*, to commemorate the life, work and influence of that dear and blessed woman, Pietronella Catharina Meuleman-van Ginkel, about whose death I inserted a brief notice in our December number. There has been nothing like it since the similar symposium after the death of H. P. B., and in going through it one is struck by the tone of admiring respect and unbounded love which her colleagues of the Dutch Section had for her, personally and officially. Fifty-two gentlemen and ladies contribute their memorial tributes to this special number. Mr. Mead, who opens his letter with the apt quotation from Sterne: "Death opens the gate of fame and shuts the gate of envy after it," says: "It is much to have won the love and respect of so many in a short life-time, and that indubitably 'Piet' Meuleman has done not only in Holland, but also elsewhere where she has been known, and especially in England. It will never be forgotten that she was one of the foundation-stones, I doubt if any will contradict me if I say the foundation-stone, of Theosophy in Holland. That is a great privilege for any to have enjoyed. . . . This much was

ever certain and it is the principle thing, that Mme. Meuleman loved first and best of all things in this world Theosophy, loved it so deeply that it entered into every fibre of her being; she is a colleague, not of one life, but for all time." As I have said elsewhere, there was a peculiarly strong friendship between her and myself and nothing could exceed the respect and loving kindness with which she always greeted me at our Amsterdam head-quarters. To realise the blended power and sweetness of her character one has only to look at the superb picture of her which is printed with the memorial number in question.

Revue Spirite. A South American friend sends us a copy of the October number of that venerable periodical, *La Revue Spirite*, which was founded by Allan Kardec, has since been conducted by Monsieur P. G. Leymarie, and is now in its 46th year of issue. In the early days of New York we were in close friendship with M. Leymarie and he became a member of the Society, but of late we have drifted apart and this is the first number of his magazine that I have seen for several years. My attention is called to an article by Senor Felipe Senelosa, on the "Agreement between Spiritism and Science." This is a chapter out of a work of his which, to judge from the matter contained in the chapter under notice, should be extremely interesting. We hope that a copy may be sent us in order that we may give to it the critical notice which its serious import demands.

Teosofisk Tidskrift. The contents of our esteemed Scandinavian organ for November are as follows: "Evolution and Individuality," by Richard Eriksen; "An Eastern Story;" "Thoughts upon Thoughts;" "Questions and Answers from the *Vâhan*," and Travelling-letter from Berlin.

Revue Théosophique. The December number of Commandant Courmes' magazine opens with a chapter from the "Memoires de Mme. de Genlis," on that sublime character of the 18th Century, the mysterious Comte de Sainte Germain. The life of no character of modern times has been more full of mystery and romantic interest than that of this personage. Some of us, who have looked a little more behind the veil of history than others, know him to be no charlatan, impostor or adventurer, but a member of the Great Brotherhood, an agent for shaping political events so as to facilitate the working out of the Law of Karma. We also think that we have warrant for the belief that he is still working, unseen, to that same end and that in the course of time he will appear again on the scene of human events to further carry out his lofty mission. Capt. Courmes, in his editorial, reviewing current theosophical events, mentions the work done by Mrs. Besant during her recent Continental tour while on the way back to India, and states the interesting fact that the world-famous M. Loison, the ex. Père Hyacinthe, who created such a profound disturbance in the Christian churches, a quarter-century ago, by his bold criticism of certain ecclesiastical dogmas and his practical protest against monkish celibacy, by marrying the lady who has since contributed so much to his happiness, had attended an open reception and conversation-meeting of Mrs. Besant's at Geneva, and had frankly borne testimony to the pure morality of Theosophy and its clear metaphysic. The rest of the number consists of

Sophia. The December number is wholly filled with translations into the Spanish language, of lectures and articles by Mrs. Besant and Mr. Mead, and gives the usual instalment of H. P. B.'s fascinating book, "From the Caves and Jungles of Hindûstân."

The January issue of *The Central Hindu College Magazine*, which commences its third volume, comes to us improved, enlarged and illustrated, containing 24 pages of reading matter. On the cover is a picture of the Central Hindu College, as viewed from the North Front. As the subscription price remains the same, one rupee, the magazine should have an immense circulation among the youth of India.

Theosophy in Australasia (December) has for its chief articles "Separateness and Unity," "The Religion of Duty," "From Storm to Peace," and a poem on "The Higher Pantheism."

The New Zealand Theosophical Magazine completes its third year with the issue for December. The magazine is well conducted, and we heartily wish it the success it so richly deserves. Among the contents of the present number we notice "A Simple Tale for Simple Hearts," "The Origin and meaning of Evil," "A Glimpse of Heaven," "Magic and Theosophy," and a story for children—"The Awakening of Peter."

The Phrenological Journal commences its 115th Volume with the January issue. It is just the magazine for those who would like to become better acquainted with Phrenology.

The proprietors of the *Lotus Lodge Journal* intend issuing it soon in magazine form with printed pages. It deserves abundant success.

The Metaphysical Magazine is a first-class periodical, ably edited, and filled with choice reading matter from the best minds of the age.

Mind is another of our American monthlies—especially valuable and interesting, and always welcome on our table.

Acknowledged with thanks:—*The Vâhan*, *Light*, *The Review of Reviews*, *The Arena*, *Banner of Light*, *Harbinger of Light*, *The Indian Journal of Education*, *The Indian Review*, *Theosophisch Maandblad*, *The Vanguard*, *The Maha-Bodhi*, *Upanishad Artha Dipika*, VI. (*Man-dukya Upanishad*), *The Dawn*, *Health*, *The Brahmavâdin*.

Received from Miss A. C. Albers 100 copies of her excellent pamphlet, "Life of Buddha for Children," to be kept on sale, and the proceeds credited to the Panchama Education Fund. Price 4 annas each.

CUTTINGS AND COMMENTS.

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

Our thanks are due to the *Indian Messenger*—the organ of the Brahmo Samaj—for the following kind notice of our recent T. S. Convention at Benares:—

Our readers know that the Theosophical Society holds its annual meeting, called the Annual Convention, during the Christmas week. The last meeting was held at Benares on the 25th, 26th, and 27th December. We are glad to learn that the past year was one of continued prosperity to the Society. The President-Founder, Colonel Olcott, in his annual report says that fifty-eight new branches have been established during the year, bringing the total number of branches to 714. An ever increasing activity and prosperity are shown in the report of the Indian Section. At the sectional head-quarters at Benares, extensive building operations have been carried on for the Section and the Hindu College, which is said to have entered upon a full tide of prosperity and usefulness. Considerable extension of building is being executed at Adyar, Madras, the head-quarters of the Society. We rejoice at the prosperity of the Society. On perusing the report it seems to us that whatever success the Theosophical Society has attained is mostly due to the continuous services of Colonel Olcott, Mrs. Besant, and a few other devoted men and women. The sacrifice which these men and women have made are worthy of imitation. The great advantage of the Society is unity of direction under the able guidance of Colonel Olcott, who has considerable organising capacity, while Mrs. Besant is the Society's mouth-piece. But behind them there are a band of devoted men and women whose sacrifices are perhaps even greater. Some of the teachers of the Hindu College give their services to the Society without any remuneration. Two English members of the Society, Messrs M. U. Moore and George Arundale, both Honours men of Cambridge University, one in mathematics, the other in philosophy, will soon join the teaching staff of the College, giving their services without any salary. From the financial report we learn that the Society has benefited during the past year by a gift of Fcs. 18,000 (about Rs. 10,000) from a European member, who refuses permission to give out his name, and a bequest of Rs. 16,000 by the late Mr. P. N. Jog of Amraoti. Total receipts of the Society during the year were over Rs. 56,000 and total expenditure about 39,500. That is a very satisfactory result indeed; and we must draw the attention of the members of the Brahmo Samaj to the example thus set by the members of the Theosophical Society.

The Editor of *The Hindu*, in commenting on the state of affairs in China says:—

What a Chinese Missionary says.

Christian Missionaries in China have been responsible for much of the troubles in the Far East. They are themselves mischief-makers, and the converts they make are encouraged to follow their example. It appears that owing to the recent troubles the Chinese officials are anxious to conciliate the foreigners; and the European Missionary is shown all sorts of consideration. The officials fear the displeasure of the Emperor if they cause offence to the foreigners. Acting under this fear, they disregard the rights and interests of the people, and yield too much to the influence of the Missionaries. It is even stated that a letter from a Missionary turns the scale of justice in a Court of law. The result of all this naturally is that while the officials are subservient to the

Missionaries, the masses of the people have become exasperated and increasingly hostile. In China the people count for something, and the officials therefore cannot long do things just as they like. The more prudent of the Missionaries themselves perceive the unwisdom of bringing Christianity into contempt and hatred by using it for unlawful and unrighteous purposes. In the course of a speech at a recent meeting of the Missionary Association at Hankow the Rev. W. H. Watson emphatically said that "the strongest motive that was drawing the Chinese into the Christian Church to-day was the fact that the Missionary put them above the law." Mr. Watson proceeded: "they were presuming on their position as Christians to injure their neighbours; they were contriving by means of it to escape injuries themselves. They get out of difficulties they would never get out of except for the Church; they escape from exactions because they are Christians and do exactly whatever they please, since they have the Missionary and the Consul to back them up. The Church will never be a success in China under such circumstances; it will never even be a native institution at all." This testimony from a Missionary points to a very serious state of things, a grave scandal. The converts are of course willing to take advantage of the situation, but the Missionaries themselves appear to be somewhat nervous about the consequences to the religion of Christ.

..

Mr. Harold Begbie writes as follows in an article *The Coming Unity* in *East and West*:—

'Evidence is accumulating,' says a writer in one of our reviews, 'to show that the human brain is something like an electrical machine, that the whole body may become a powerful battery, and that we have latent forces which will yet enable us to do the works which Christ did, and, as He said, even greater works. As we send our messages across miles and miles of ether by means of wireless telegraphy, so we shall one day transmit our thoughts without the employment of the organs of sense. And with the development of this power we shall find—as it has been proved by experiment—that to exert the highest force upon matter it is necessary to live spiritually and 'unto God.' It will prove this discovery—the union of Religion and Science; Faith will disappear with all its tragedy of broken hearts, its litanies of human suffering; and Knowledge of God will be the heritage of every son of man. And in that realisation of the spiritual world how great a part must infallibly fall to the lot of India!

Therefore, I say, let India possess her soul, and, deepening her own spiritual life, await this new revelation in her own beautiful spirit of calm and complacency. Let all the silly chatter about India's antipathy to England, and England's antipathy to India, pass away with the folly of the old knowledge. East and West shall meet—they are drawing nearer every day—and neither the spirituality of the one nor the fierce materialism of the other will be found at that hour to be antagonistic to each other. By different roads we are travelling through time to eternity; and, when we least thought it, perhaps these divergent ways were inclining gradually to this coming convergence where God has appointed a meeting with mankind. Till that knowledge is made clear we must strive patiently to understand each other better; and let us both remember that for the best people in India to gain a knowledge of the worst side of English life, or for the best people in England to gain a knowledge of the worst side of Indian life, is not to help East and West to understand each other. It is the highest spirits, the loftiest souls, the noblest minds among both peoples, who must fuse the natures of

the two countries in one great spiritual movement to God. Nor does it need any very violent effort of exegesis to perceive that both the Christ and the Buddha worked to this consummation.

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We clip the following from one of our exchanges :—

Chemical test for Truth. Professor Gates, one of the American Government scientists, claims to have discovered that every mood and thought of the human brain has a relatively corresponding colour in the chromatic scale, and believes that he has devised an apparatus to demonstrate it. In the experimental apparatus a person breathes through a glass tube into a jar containing a chemical solution which, it is asserted, changes according to the varying emotions. The invention, if successful, will be of great value in the treatment of mental diseases and also to criminologists. Truth and falsity having corresponding colours, criminals could be tested to discover whether their statements were trustworthy.

The above, if true, opens up a wide field of enquiry, but it would need a very critical mind to discriminate rightly between the permanent and the merely transitory mental states of the subject who was being tested.

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Early marriage and the Social Conference. It is a very hopeful omen that some Indian ladies are beginning to take part in discussing the social evils which exist in Hindu Society at the present day. At the recent Indian National Social Conference, Ramasabhai Mahipatram, B.A., after seconding the resolution on the abolition of early marriage, made some excellent remarks from which we select a portion. After touching upon the fact that the words spoken, the oaths repeated and the promises given, are not uttered by the bride and bridegroom, but merely by the priest, she said :

"Parents and guardians are certainly interested in the marriage of their children and are justly entitled to guide them. But they ought to guide those who can walk and not to drag those who cannot even stand up without tottering. Is it fair to children that their mental formation should not be allowed to reach its proper growth and that they should be called upon to perform duties after taking away from them the opportunities of acquiring the culture, the education, the efficiency necessary for the performance of those duties? Speaking for my own sex, I ask, is it not sad, is it not cruel, that innocent girlhood with all its hopefulness should so suddenly be overclouded by grave womanhood? A retired Anglo-Indian once observed that in India, girlhood like twilight, is short, and the remark is too true."

We wish this reform unbounded success.

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The Viceroy at Buddha Gya. During his recent visit to Buddha Gya, says the *Indian Mirror*, the Viceroy inspected the famous temple, the cynosure of Buddhist eyes throughout the world, and a telegram states that he minutely inspected the architecture, in which he seemed much interested, and went over the Burmese rest-house, where twenty Japanese, Chinese, Tibetan, Burmese, Sinhalese, Chittagong and

Bengali Buddhists were present. He saw the Japanese image of Buddha. The Buddhists garlanded the Viceroy, who inspected the Buddhist rest-house, now under construction by the Maha Bodhi Society. It may be added that some of the Shan chiefs from across Burmah who were guests at the Delhi Durbar, have given ten thousand rupees for the building of a Buddhistic shrine at Buddha Gya. If words and actions have any value H. E. Lord Curzon is the most ardent and reverential student of Indian History since the British Raj began to rule the destinies of the country. In his public speeches and official documents he invariably uses the best phrases to express his thoughts and in the particular field of research in question, his words always ring true. For instance, during his recent visit to Buddha Gya his speech was golden.

Referring to the rule of Asoka, His Excellency said that the great ruler of olden times, in the height of his power, never saw such a sight as that from which the Viceroy was fresh, nor was he ever acclaimed by nations and peoples, so numerous and so vast as those that had celebrated the Coronation of the first Emperor of all India. But in one respect, His Excellency continued, a positive identity might be traced across the gulf of more than 2,000 years, for it had been the pride of Asoka's administration, just as it was the inspiration of the English Government, that it had been characterised by liberality, toleration, justice and humanity, and that it had memorials which were enduring, not because they were inscribed on rocks and stones, but because they recorded the principles that would live as long as the world would live." His Excellency then said, that he was engaged in a brief study of the interesting relics that rendered the locality one of such widespread renown throughout the world, that he would do with a willing hand and a warm heart all that could be done to foster the sentiments of piety and devotion with which millions of human beings regarded those sites, and that he was never so immersed in the present as to forget the unpayable debt to the past. His Excellency, in conclusion, thanked the people of Gya for the admirable decoration of the Hall, and of the route travelled by him, and for the address and the beautiful casket presented to him, and for the friendly welcome given him.

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Missionaries and Hindu converts. In the course of some very pertinent remarks concerning the work of the Christian Missionary among Hindus. *The Amrita Bazar Patrika*, says :—

It would be more useful to their purpose if the missionaries would spend their energy and resources in strengthening the belief of born Christians, instead of adding to the number young men of alien faiths whose knowledge of religion is almost at zero. But it is the look-out of the missionaries and we need not presume to dictate to them their religious duties. What strikes us as strange and unaccountable is that Hindu parents, knowing that their boys might be weaned from them at any moment, should persist in sending them to missionary institutions for the paltry consideration of the cheapness of education. They will not open their eyes to the danger of the situation till the very last moment, and when the news is suddenly flashed on them that their children are no longer Hindus, they wring their hands and cry in despair. When it is too late there is no use of beckoning to their convert sons from railway station platforms, and presenting impotent petitions to local Magistrates. If young boys are left to take care of themselves without any control, parents are to blame if they go wrong and cause grief to their relatives. Almost every conversion is more or less directly traceable to the absence of any healthy

moral training in our homes and not to any machinations on the part of missionaries.

A curious case of auto-suggestion. The *Zeit* publishes the following remarkable story of a wonder that occurred at Moscow. A merchant's widow demanded the payment of a debt of £2,500, which her husband had lent his partner. The partner came to see the widow, and assured her that he had already repaid the money during her husband's life-time. The widow refused to believe him, whereupon the partner knelt in front of a picture of the Virgin Mary hanging in the room, and swore a solemn oath that he had repaid the money to her husband. Scarcely had he uttered the oath when his right arm, which he had stretched up towards heaven became paralysed. Several weeks have elapsed since this occurrence, but the perjurer's right arm hangs helpless at his side, and the doctors say that he has lost the use of it permanently.

Magical fate of two little children. By one of those singular coincidences which so often rivet attention, the news of the killing of two little girls, one a babe of three months only, one at Boston, Mass, the other at Madras, came under our notice almost simultaneously. The one at Madras is thus described in the *Mail*.

Killed by a falling cocoanut.—During the festival of St. Lazarus, at the Mylapore Church, people congregate largely, and occupy the topes in the vicinity. Yesterday morning an infant of three months was laid by its mother, to sleep under a cocoanut palm. A man climbed the palm, ostensibly to draw toddy, when a cocoanut became dislodged and fell on the infant, killing it.

The Boston tragedy is even more distressing. The sweet little daughter of Harrison D. Barrett, Esq., President of the National Spiritualists' Alliance, whose almost angelic face and form are reproduced in the *Banner of Light* from two photographs, met her death in the following manner:

"On Friday afternoon, Dec. 10th, she was left sitting in her carriage on Washington St. Brookline, by her now heart broken nurse, while executing an errand in an adjacent store, when a gust of wind rolled the carriage to the curb, precipitating the child to the street, where a frightened horse stepped upon her little head fracturing the skull."

This little child seemed to have brought over a memory of a previous life. It is said that "she talked frequently of her 'other mama,' her 'other papa,' only on the last fatal day referring in her conversation with Mrs. Barrett to that 'other mama,' and she seemed all day in a dream-like state as if some premonition overshadowed her childish consciousness that the hour drew near when she should return to her dear memories of the past." Her father in writing of his sad loss says: "Our Xilia, feeling the need of further knowledge to be gained on earth, honoured us by selecting us to be her caretakers while she dwelt in the form," and again: "My own life has been sanctified by her presence, and her mother's soul has been exalted into the golden glory of God's tenderest love, because of her close association with this angel from His Kingdom of Light."

The tender sympathy of a wide circle of friends goes out to the bereaved parents.

The "Indian Mirror's" opinion of the "Theosophist."

The Editor of *The Indian Mirror* publishes a very sympathetic notice of our magazine, and says, in closing:

"The *Theosophist* was started in 1879, and has during the 24 years of its existence been most successfully conducted. Its circulation is international, and throughout the entire English-speaking world, it is the foremost organ of making the reading public acquainted with Theosophy and its teachings."

A strong contrast of ideals. The *Madras Mail* has the following item which is doubtless very interesting to a certain class of readers:—

"At a recent beef-eating tournament in New York, Charles Obram defeated Patrick Divver, the former champion, by devouring 7 lbs. of steak at a short sitting. Divver, says the *Mail's* correspondent, was not in good condition. At the former contest he consumed 14 lbs. At the present time the American gourmandising championships in other edibles are held by the following:—Oysters: Frederick Mackey, of Kansas City, who devoured 100 in nine minutes. Pies: Samuel Jackson Suffern, of New Jersey, who ate 14 mince-pies in 19 minutes. Apples: Charles Haring Westwood, of New Jersey, who consumed a barrel in one week. Apricots: Fink, of New York, who ate 90 in seven minutes. Eggs: Franz Frederick, of Williamsburg, who ate 50 in one hour."

In the fifth chapter of the Bhavagad Gîtâ, Sri Krishna instructs Arjuna concerning the higher path, as follows:—

"He whose self is unattached to external contacts finds joy in the Self; and he, having the self harmonised with Brahman by Yoga, enjoys happiness exempt from decay."

The delights that are contact-born, they are verily wombs of pain for they have beginning and ending, O Kaunteya; not in them may rejoice the spiritually-wise."

"He who is happy within, who rejoices within, and who is illuminated within, he, a Yogi, goeth to the Nirvâna of Brahman, is of the nature of Brahman."

The Rishis obtain the Nirvâna of Brahman, their sins destroyed, their duality removed, their selves controlled, intent upon the welfare of all beings."

How wide the difference between these ideals; the vast space includes all grades of human evolution.

The Anniversary of the Lahore Arya Samaj.

The following description of the recent celebration of the Lahore Arya Samaj, taken from the *Lucknow Advocate*, presents a thoroughly characteristic picture of Indian religious life:—

The Anniversary of the Lahore Arya Samaj is becoming an annual institution, an institution of which every educated Indian has reason to feel proud. That religious, educational and social reformers should be in a position to attract thousands of men from all parts of Upper India at one place to celebrate the birth-day of an organisation established for their good is what we are not habituated to witness. We have our Congresses, our Conferences and Sabhas, but none approaches in enthusiasm, grandeur and brilliancy, the Arya Samaj demonstration. To the *Nagar kirtan* procession of singing parties—that passed through the crowded streets of Lahore—thousands of non-Arya Samajists were

attracted. The spectacle of graduates and under-graduates, with torches in their hands, singing soul-stirring songs, full of pathos, must be cheering to drooping spirits. The principal figure of attraction was no doubt the founder of the Gurukul, Lala Munshi Ram, whose very figure, clad in a common red-colored shirt, bare-headed, and lecturing on the duties, not of asceticism—the life he has now adopted after sacrificing a good practice at the Jalandhar Bar—but those of a *grihastha* or house holder, brought tears from the eyes of the people. With the flow of tears the purse-strings were opened and a sum of Rs. 7,000 was collected for Vedaprachar and Gurukul, so that a deputation might go from town to town to collect money for the Haridwar institution. A similar reception awaited the College party, for, after the soul-stirring speech of Lala Lajpat Rai on the needs of the Dyanand College, Rs. 10,000 were collected on the spot; a gentleman was so moved that he surrendered his life-policy for Rs. 10,000; Lala Mehar Chaud, a graduate, took a vow of asceticism and poverty for the rest of his life and promised to devote himself to the interests of the College. This is highly edifying and is very encouraging in these days of dampness of the spirit. Let what be the differences between the leaders of one section and those of the other of the Lahore Samaj, they deserve the good wishes of all earnest well-wishers of the country for furnishing them with an institution which is so elevating and invigorating.



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"THERE IS NO RELIGION HIGHER THAN TRUTH."

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

FIFTH SERIES, CHAPTER XI.

(Year 1894.)

THE Judge affair was now approaching a crisis and something had to be done to relieve the strain and clear up the situation. On the 6th of February of the year under review, while we were at Allahabad, Mrs. Besant, as the result of the understanding at which we and our leading colleagues had arrived, handed me a formal demand that the accusations against Judge "with reference to certain letters and in the alleged writings of the Mahatmas," should be dealt with by a committee as provided by Art. VI., Secs. 2, 3 and 4, of the then existing Rules: these provided for a trial of the President and Vice-President in the case of serious charges against their character having been made. A copy of Mrs. Besant's demand for an investigation was at once sent to Mr. Judge without the expression of any opinion as to the validity or otherwise of the accusations. No specific charges having then been filed, this was merely a preliminary measure. From a motive of delicacy no question was asked him as to his guilt or innocence but in the exercise of my discretion I gave Mr. Judge the option of resigning his office or submitting the case to investigation. The implication being, of course, that if *guilty* he would wish to quietly retire, or if *innocent*, to be brought before the

* Four 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 two 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. Apply to the *Manager Theosophist* or to any Theosophical book agency throughout the world.

committee, and thus set at rest, once and for all, the injurious rumours afloat. I naturally expected to get from the accused a letter of explanation, but instead of that he cabled a denial of his guilt and thus forced me to convene the committee and formally try the charges. Actuated by the feeling of an old friendship I wished to spare him the shame of publicity, but, by a strange error of judgment, and miscalculating the extent to which his strong personal influence on some of my most prominent colleagues would carry them in his interests, he, like the gambler, risked all upon the throw of the dice, and so brought his karmic punishment upon his own head.* My first step was to issue an Executive Notice on the 27th of April, ordering a Judicial Committee to meet at London on the 27th of June; my next, to serve official notices, with copies of detailed charges and specifications, then drafted by Mrs. Besant as Accuser, and to make my arrangements to leave India in time for the meeting of the Committee. The foregoing facts with some necessary comments were embodied in the Executive Notice referred to and I added the following cautionary paragraph:

"To correct misapprehensions the undersigned has to state that in the opinion of eminent counsel (members of the Society) the trial of the charges against Mr. Judge does not involve the question of the existence or non-existence of the Mahatmas or their connection with the Society."

After Mrs. Besant's departure I remained a couple of days at Bombay, engaging my passage to London *via* Marseilles and then left for home. Reaching Madras on the 24th (March) my hands were full of official business until I had to leave. On my day of arrival a committee of two Japanese gentlemen, who were charged with the collection of data about the cotton-spinning industry, called and spent some hours with me. I think I have mentioned elsewhere how admirably organised these Japanese travelling committees are, the members invariably representing the theoretical and practical sides of the subject under inquiry. After an intercourse with the Japanese extending over the space of thirteen years, my admiration for their national policy of administration and the brilliancy of their individual capabilities in the fields of industrial development have increased with the lapse of time. I am always more than glad to give such help as I can to further their wishes to get information in India.

* The option was placed before him in the following terms:

"By virtue of the discretionary powers given me in Article 6 of the Revised Rules, I place before you the following options:

1. To retire from all offices held by you in the Theosophical Society, and leave me to make a merely general public explanation, or
2. To have a Judicial Committee convened as provided for in Art. 6, Sec. 3 of the Revised Rules, and make public the whole of the proceedings in detail.

In either alternative, you will observe, a public explanation is found necessary; in the one case general; in the other, to be full and covering all the details."

On the 26th Dharmapala visited me on his way from America to Calcutta, *via* Japan, China, Siam and Ceylon. With him were a young Japanese student named Shakyu and two priests. They stopped over night with me and left the next day on the ss. "Mahora." On the 30th I wrote for the *Theosophist* an obituary notice of one of the most charming men I have ever met, the Rt. Rev. Paul Bigandet, Bishop of Ava and Vicar Apostolic, who died at about that time at the age of eighty-two, carrying with him the love and reverence of Christian and Buddhist alike. My personal acquaintance with him began during a visit to Rangoon in 1885; my second visit to him was in 1890. The impression which he made upon me is described in an obituary notice; although I have mentioned the thing elsewhere, yet I think it best, in this connection, to quote what I then wrote:

"His first greeting to me was enough to win a younger man's heart; blending as it did the polished courtesy of the high-born gentleman with the self-respect of a conscientious priest. Our talk opened with some appreciative remarks of his about my 'Buddhist Catechism,' which he said he knew by heart and which gave a very full idea of Southern Buddhism. He was anxious that I should enlarge it in the department of Buddhist doctrine. In return I urged him to write another work on Buddhism, as his 'Legend of Gaudama' was out of print, and I felt sure the whole reading public would eagerly welcome another Buddhistic treatise written in the same loving spirit of tolerance. The good Bishop shook his head, pressed my hand kindly, and said, 'No, it cannot be done. My work is finished, and I must only think of the future life.' In vain I reiterated my importunity, even offering to myself pay the salary of a short-hand writer, who should write from dictation and live with him until it was finished. His answer was the same:—'Too late; some younger man—why not yourself—must do it: I am tired.' I kissed his hand on leaving; but he laid it on my head in blessing, and folding me in his paternal embrace, bade me farewell. Shall not we, who are not of his church, rather believe that he has passed into the Great Light which encompasseth all the petty barriers called human creeds, and shines through them all, but is limited by none?"

The disabilities and miseries of the poor Pariahs had long been tugging at my heart-strings and on the 10th of May of the year in question, I inspected a piece of ground in the village of Urur, quite near our head-quarters, where I had definitely determined to open a school for them at my own expense. A committee of Pariahs called on me the following day and we agreed upon conditions that should govern the system of instruction that I thought it best to give them. I told the committee that I would not consent to attempting to carry the pupils beyond the elementary stage of education, my

desire being to give them such better chance of getting on in life as even a partially educated man has over the illiterate: it was made clear in the discussion that even the acquired ability to read, write and cipher would be a more distinct gain than the setting aside of a small fund in the Savings Bank, for with their literary acquisitions and the mental training they must go through, they could soon earn enough more than they could without the education, to create the Savings Bank funds themselves. The Committee were won over to my view, a suitable man of their community was nominated to me for Manager, and I promised to start the school as soon as possible.

The editing and publishing of a book of Mrs. Besant's first Convention lectures in India, and an unusually heavy correspondence, occupied my time pretty fully throughout April and May; besides which I presided at the third anniversary of White Lotus Day and wrote several chapters of *Old Diary Leaves* in advance, to leave with Mr. Edge, who was put in charge of Head-quarters during my absence. By the 14th of May everything had been got in order and I left for Tuticorin and Colombo to begin my voyage to Europe. But, before reaching the latter port I had to pass through the most disagreeable experience of my life in the way of sea travel. The ship rolled full 40° and dashed everything about that was not fastened. I was flung from side to side in my cabin with my luggage and finally was obliged to take refuge on the deck. The Indian coolies going over to work on Ceylon plantations, some hundreds of them, were all lumped together like a tin of worms for bait. However, we reached Colombo the next morning at 8 o'clock and Dr. English, then connected with Mrs. Higgins' Musæus School for Buddhist Girls, came off to see me and in the afternoon I landed and went to the old Sangamitta School building in the Maradana Ward, where I was accommodated with bed and board. At that time there was an acute quarrel between Mrs. Higgins and the Womens' Educational Society, some of whose members were making her life a burden by interfering with her system of management. This was quite contrary to the understanding and agreement come to when I inducted her into the post of Lady Superintendent of Sangamitta School, on her arrival from America. The fact is that the Sinhalese women had never before been united in public work and the friction between them and Mrs. H. had, as I have previously stated, led to her organising a school of her own, while the backers of the Sinhalese women were disposed to run an opposition Buddhist girls' school and have open war between the two. My task on this occasion was to try to devise a basis of settlement of the quarrel and my time during the next few days was pretty well occupied with these details. The business was finally arranged on the 23rd, Mrs. Higgins to keep her boarders and continue her new school and the Sangamitta School to be kept up for day scholars. This happy conclusion being arrived

at, I bade good-bye to all friends and that night slept aboard the "Peshawar."

We sailed at 8 a.m. on the 24th of May and the voyage was uneventful throughout; there being a monotony of fine weather with interludes of torture by heat in the Red Sea and the usual interesting breaks of the journey by calls at Aden, Suez and Port Said. On the 11th of June we reached Marseilles where I was greeted by my good friends Dr. and Mme. Pascal, who took me to see the venerable scholar and mystic, Baron Spedalieri. We passed a couple of hours with him in agreeable and improving conversation and at 6.45 p.m. I left for Paris by the "Rapide" train. I had a wretched night, what with crowding of the compartment, dust, etc., but my troubles were over at 9 a.m. the next morning when I got to Paris. Commandant D. A. Courmes welcomed me at the station and escorted me to the Hotel d'Angleterre where I found Mrs. Besant and Miss Müller installed, and met M. and Mme. Arnould and other French members of the Society. With Miss Müller I called that afternoon on Lady Caithness, Duchesse de Pomar, F. T. S., at whose palace one could see Theosophy set in a gilt frame. One could hardly fail to contrast its environment here of marble steps and thick Eastern carpets, and gilt furniture and priceless girandoles and regal luxury in general, with the impression it had made on me in so many homes of the poor in different countries: the frame was different but the Theosophy the same. The next morning I called on the great sinologist, De Rosny, of the Sorbonne, who showed a real enthusiasm for me as though we had been colleagues for years. He implored me to stop over at least one day to meet the company of savants whom he would collect together at the rooms of the Société d'Ethnographie; but I had, regretfully, to refuse as I could not spare the time. At 3 p.m. I presided at Mrs. Besant's lecture (in French) at Lady Caithness' palace, where the gilded chairs were all filled by a brilliant company of society people, who were, or pretended to be, interested in knowing what this Theosophy was all about. At 9 that evening Mrs. Besant, Miss Müller and I left for London.

The night transit between Paris and London is almost always disagreeable, especially if the weather in the Channel is bad. After a wearisome, sleepless night, we reached London at 6 a.m. on the 14th and went with Miss Müller to her house in Portland Place. Mrs. Elin White, of Seattle, now Mrs. Salzer, of Calcutta, who was stopping with Miss Müller, proved to be a charming acquaintance and we entered into a friendship which has survived to the present time. That evening I accompanied the ladies to a meeting of the Blavatsky Lodge at which I presided and was kindly welcomed—an agreeable surprise, for there had been so strong a pro-Judge feeling among the leaders of that Lodge that I could not help being sensible of the lack of cordiality which had been shown me for some time past. I mention this because of the sudden and radical change

which followed on the development of Mr. Judge's tactics before the abortive Judicial Committee.

Of late years London has outvied Paris in the production of spectacular pieces at "Olympia" and "Earl's Court;" the high-water mark of "La Belle aux Bois" and "Le Roi Carotte" of the Parisian record having been reached and passed under the direction of the two Kiralfys. In company with Mrs. White and, subsequently, with Mrs. Cooper-Oakley and other ladies, I had the delight of seeing the spectacular production of "Constantinople," and can never forget the transcendently fine effect of combinations of colour and movement on the vast stage where a thousand artists appeared at one and the same time. In comparison with it, I am quite sure that the most gorgeous eastern pageant would appear tame.

One delight of this visit to London was the chance afforded for visiting my ever dear friend, C. C. Massey, with whom I spent some delightful hours on the 17th. On the 20th I left for Berlin *via* Harwich and the Hook of Holland. At the station, on arrival, I found my old friend, Dr. Hübbe-Schleiden, who met me with a most affectionate welcome and took me to his house in Steglitz, a suburb of the German Capital. There, with Dr. Göring, a great enthusiast for education and an ardent friend of Dr. Hübbe-Schleiden's, I sat up until 1 a.m. talking about things of mutual interest. The object of my visit to Germany was to reconstruct the old Society which was founded in 1884, at Elberfeld by Dr. Hübbe-Schleiden, the late Mme. Gebhard and others, under the name of the Deutsche Theosophische Vereinigung. For hundreds of years there has been in Germany, a vast body of intellectual power of the higher order, enough to supply the world with working mental force, and it is only a question of how to get at it so as to turn it into the channel of theosophical work, first within the limits of that country and then extending it to others. My friends at Berlin made me see that our theosophical movement would have had a far better chance of speedy expansion but for the reaction in public opinion from the extreme enthusiasm for mysticism which characterised the 17th and 18th Centuries: things had then been carried to such farcical extremes that reaction was inevitable, so we must wait with patience until the turning-point is again passed and the pendulum swings towards spiritual ideals once more. At present Germany is a great industrial workshop, and German brain-power is being strained to enable the nation to gain first place in the savage competition that exists between the manufacturers of different nationalities. Much of the scientific research of the day is enlisted in the interest of commerce, as one can see in the announcement of important industrial discoveries from time to time. This is not to say that the pursuit of knowledge for its own sake and the unflagging devotion of gifted men to its acquirement is any less than before, but the trend of thought is more along the line of physics

than on the higher level where Theosophy is to be studied. During the days, and for that matter, the nights, of my Berlin visit, discussions on the situation and its outlook went on constantly between us all, resulting finally in a meeting in Berlin on the evening of the 29th June, at which forty persons were present, and in the forming of the new Deutsche Theosophische Gesellschaft, with Dr. Hugo Göring as President and Herr Benedict Hubo as Secretary. This business disposed of, I left on July 4th for London, *via* Hook of Holland, and reached my destination the same evening, becoming Miss Müller's guest at 17 Avenue Road, the house adjoining our European head-quarters, which she had taken over from Miss Cooper and kept for a time in order to accommodate the overflow from the other house.

H. S. OLcott.

MR. LEADBEATER'S AMERICAN LECTURES.

MAN AND HIS BODIES.*

YOU will see from the list that we have in this course of lectures, a considerable variety of subjects before us—reincarnation, clairvoyance, telepathy and mind-cure among others. What I wish to offer you is our theosophical explanation of those subjects, for we have in Theosophy a great philosophy which attempts to account for all that we see about us. We are perfectly well aware that there are many subjects, and many points in connection with almost any of the deeper subjects, which lie far beyond man's comprehension at the stage to which his intellect is at present evolved; but still we have in Theosophy an immense body of knowledge, a system which seems to us by far the most rational system to account for the world as we find it, to show how it came to be what it is, and how man came to be what he is, and also to give us a clear prevision of what he will be in the future, to show what this great scheme intends for him and for the system to which he belongs. If all this be so, Theosophy must have some reasonable answer to offer to the various questions which arise in every thinking mind, and have some solution to suggest for the great problems of life. It is not to be expected that it shall be able to explain everything in detail, but it ought to have a rational hypothesis to put forward with regard to all carefully observed facts. We ought to have a coherent scheme; we believe that we have, and therefore we wish to put before you the point of view which it gives us with regard to the various subjects in our programme.

Our subject for to-night, that of "Man and his Bodies," is one the comprehension of which is necessary before any of our later theosophical explanations can be understood. I shall try to make it as simple as possible, and to divest it of technical terms as far as I can.

Lecture delivered by C. W. Leadbeater, October 5th, 1902, at Steinway Hall, Chicago.

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* Lecture delivered by C. W. Leadbeater, October 31st, 1902, at Steinway Hall, Chicago.

Broadly speaking, our theory of this world, and of the solar system of which it forms a part, is that there is much more in them than there is usually supposed to be—that they extend much farther than is commonly thought, not outward, but inward. Let me explain this. The earth is considered as a physical body, and we know that it contains matter in certain conditions, solid, liquid and gaseous; and, in addition to these, science recognizes something which it calls ether, which interpenetrates other matter and extends far beyond it. We go a great deal farther than this, and hold that many far finer subdivisions of matter exist, which may be observed and examined by the occult student. When I speak to you of clairvoyance I hope to explain what the powers are by means of which such observations can be made; but for the moment I must simply postulate those powers without explaining them. I must simply say that man has within him undeveloped senses by means of which he is able to appreciate matter much more finely subdivided than that which our ordinary senses enable us to grasp; but I cannot make clear to you the nature of those finer senses until I have described the higher bodies of man. It is one of the difficulties of the theosophical lecturer that the whole of this system is so closely interrelated, and it all dovetails together so beautifully, that it is frequently impossible to explain fully any one part of it without touching upon nearly all the rest, and no one can ever tell how strong is the evidence for any one part of it until he thoroughly knows the whole of it.

We find, then, that besides the matter which we can see about us, and besides the matter which we do not see, but of whose presence science assures us (the various gases and the ether, for example) there exist many other still finer kinds of matter, which can only be seen by means of these finer senses. We put this before you as a hypothesis, for your consideration and examination, but it is only fair to tell you that to us it is much more than a hypothesis—that to many of us it is a certainty based upon our own individual observations. We have worked for many years at these studies. I myself have been a member of the Theosophical Society for about twenty years, and when a man has devoted practically his whole time for twenty years to a single subject, he begins to know something about it, and to have its broad principles very clearly and definitely in his mind. It is therefore quite true that with regard to many of these subjects which will seem to you new and strange, I am in a somewhat different position, for to me all these things are matters of course—in many cases matters of daily experience. Many of us know from our own experiments that the broad outlines of this Theosophical System are true, but we do not ask you to believe this because we do, but only to accept our testimony as you would any other evidence, and take it into account. We are not seeking for converts, we are not trying to induce people to

believe what we say; we are simply putting before them a system of study, in the hope that they may be sufficiently interested to take it up and follow it further for themselves. There is an immense literature upon these subjects, so that any one who will may readily study further, and in that way can make up his mind as to the truth of the teaching. If after reading, he decides that he prefers other hypotheses, there is no harm done; he has simply learnt something of the tenets of a body of men with whom as yet he does not find himself able to agree. We have sufficient faith in our facts to believe that he *will* agree with us one day, that as he learns more in future lives, he will in time come round to our point of view.

So I say that as far as we are concerned, we *know* that these finer kinds of matter exist, and that there are whole worlds composed of them, which we call the higher planes of Nature. Remember that I am still speaking of the same matter which you all know; we recognize only one matter, though it may be in different conditions. We find that this ether of which science speaks is not a substance differing from all other substances, but rather a condition of matter; just as you may have hydrogen in its normal gaseous condition, or under sufficient pressure and with the proper temperature you may have it liquefied, or even solidified, so we find that its condition may be changed in the opposite direction, and we may have it in a finer state, which we call the etheric. So that for us ether is not a separate substance, but a condition of *any* kind of substance, so that in that etheric condition we might have gold or silver, lithium or platinum, or any of the so-called elements. We do not apply the name of elements to these seventy substances, because we find that they are all capable of further subdivision. That is an idea which meets with some support in the scientific world; as long ago as 1887 Sir William Crookes propounded this theory before the Royal Institution of London, suggesting that all known elements might very well be variations of one, that they might all be reduced to an original substance, to which he gave the name of protyle. The truth, as seen by occult students, goes a little further even than that, for instead of finding at the back of everything a homogeneous substance, we find that there is such a thing as a physical atom. A chemist speaks of atoms of any of his elements, but really those may all be further subdivided, broken up into the true atoms, of which they are simply different arrangements. For example, in what the chemist calls an atom of hydrogen there are really eighteen of the ultimate physical atoms, and in the other chemical atoms there are differing numbers, agreeing very nearly (but not exactly) in their proportions with the respective specific gravities of the elements.

These ultimate physical atoms are found to be all alike, and to pervade all space of which we know anything. They are inconceivably minute. You may acquire some idea of what they must be if you try to imagine the picture suggested by an eminent scientist

of London, who said:—"Suppose we were able to magnify a drop of water to the size of the earth, that is to say, to magnify it till it was eight thousand miles in diameter, the atoms of which it is composed, when magnified in that proportion, would certainly be smaller than a cricket ball, and certainly larger than a small shot." He could not tell us more closely than that; but just think of what that implies—of the countless millions upon millions which must go to make up that drop of water! Those atoms are far beyond the reach of the most powerful microscope ever made, or ever likely to be made; but they can nevertheless be observed by means of the developed senses of man. Occult science approaches its problems from a different point of view; instead of developing and improving its instruments, as modern science has been so wonderfully successful in doing, it goes to work to develop the observer. It develops within the man other and finer faculties by means of which he is able to perceive these exceedingly minute objects, and thus it penetrates further into the heart of Nature than any instrument can ever do. Do not imagine that there is anything supernatural or uncanny about these higher faculties; they are simply straightforward developments of powers which man already possesses, and will come to every one in due course, though some people have taken special trouble to develop them now in advance of the rest.

There are, then, ultimate physical atoms which can be observed and examined. When we reach that stage, is there any further possibility, can our observation take us any further still? We find that it can. The word atom is derived from the Greek *atomos*, meaning that which cannot be cut, or further subdivided. But that term is not strictly applicable, for these physical atoms can be divided; but when they are, the result is no longer physical matter in the ordinary sense of the word. Physical matter always expands by heat and contracts by cold; but when we break up the atom we have a type of matter which is totally unaffected by any heat or cold that we can produce. It seems probable that solar temperatures would affect even this finely subdivided matter, but certainly none of ours do. But this higher matter is exceedingly interesting, and we find that there is a whole world composed of it existing all round us, interpenetrating all matter that we know—lying all about us, in the atmosphere, within our own bodies, within all solid objects. Just as science tells us that ether interpenetrates all objects, ourselves included, so does this still finer matter interpenetrate the ether in turn.

There are several stages of this subdivision of matter, and we speak of these stages as the planes of Nature, by which we mean simply divisions of matter according to its degree of density. All the matter which you know we should describe as that of the physical plane, including even the ether. Beyond that we come to another class—the same matter still, remember, only more finely

subdivided, and we call this astral matter. This is a name which was given to it by the mediæval alchemists, who were well aware of its existence. Modern science has no name for it yet, but it probably soon will have, for its researches are drawing nearer and nearer to this finer matter every day. We may carry on this process of subdividing and refining to another stage, and find another condition of matter higher still; and to that we have given the name of mental matter, because it is found that what is called the mind of man is composed of this type of matter. That sounds a startling statement, no doubt, but nevertheless it is a true one, based on definite experiment on scientific lines.

Still more of these subdivisions rise one above another, but for the moment I need not trouble you with more than these three—the physical, the astral and the mental. Do not be deceived by the use of that word "above." Do not think for a moment of our investigation as passing away from earth. To rise higher in this investigation means simply to withdraw more and more into the self, so as to be able to sense finer and finer stages of matter, but all these stages are existing about us here and now and all the time, simply interpenetrating one another, just as the air or gas in aerated water interpenetrates the liquid. Just so, in and amongst all physical particles exist astral particles, and among the astral particles exist the mental in turn.

Now, with that idea in view, let us turn to the constitution of man. The ordinary man thinks of himself as consisting of a body certainly, and possibly a soul, though he usually speaks of himself as possessing this latter, and being responsible for saving it as though it were some kind of pet animal which he kept or something attached to him and floating above him like a captive balloon. Now we should say that he is entirely wrong in supposing that he *has* a soul, but he would be quite right were he to say that he *is* a soul. The ordinary statement is a comical inversion of the fact; for the truth is that man is a soul, and has a body, which is simply one of the vestments that he puts on. You all know that this is so, if you think of it. I am quite aware of the theory that nothing exists but matter, and that all the thoughts and aspirations of man are nothing but chemical reactions among the constituent particles of the grey matter of his brain, but as there are thousands of facts for which this theory does not account, I think we may dismiss it in favour of a more rational one.

There are hundreds of cases on record in which a man has gone away from his physical body in trance or under the influence of anaesthetics or even in ordinary sleep; and it is found that under such circumstances, when he is far away from his physical brain with its grey matter and its chemical action, he can still think and observe and remember just as when he has his physical vehicle in

use. It is therefore very evident that man is not the body, since he can exist apart from it; the body is only an instrument which he uses for his own purposes. What those purposes are we will consider next week when I have to speak of reincarnation. Some may ask whether we have any definite proof outside our own observations as to this crucial fact that man can live without his body. Certainly there is a great deal of proof for any one who cares to take the trouble to look for it. Read the proceedings of the Society for Psychical Research, and you will see what it has done in this line—how a committee of scientific men has again and again been satisfied with regard to the appearance of the double at a distance from where his physical body was at the time. It is quite definitely known to all investigators that a man may under certain circumstances travel away from his body, see what is taking place at a distance, and then return and reanimate his body, and tell where he has been and what he has seen and done. In some of my own books you will find a number of instances collected; but you will find plenty outside of regular theosophical literature also. Look at Mr. Stead's "Real Ghost Stories," or Mr. Robert Dale Owen's "Footfalls on the Boundary of the Unseen World," or his "Debatable Land;" you will find many examples, with the fullest possible authentication. The ordinary materialistic theory does not explain these occurrences at all, and because it cannot explain them, it usually denies them, and declares that they do not happen—which is disingenuous, for very little examination proves conclusively that they happen constantly.

Since these things happen, how do they happen? Their explanation is intimately connected with our subject, for the first step towards a comprehension of them is to realize that man is a soul, and has not one body only, but several. This is not a new idea—at least, it cannot be new to any religious man, for St. Paul speaks of two of them in I. Cor., xv.—a natural body and spiritual body. Now what does he mean by that? I am afraid many good people read these things and attach no particular meaning to them. They read, for example, of a soul and a spirit in St. Paul's writings, and because we in these days are so ignorant of psychology as to confuse these terms, they imagine that St. Paul was equally ignorant, and was employing them as synonyms. He uses two entirely distinct Greek words, *pneuma*, spirit, and *psyche*, soul, and he attaches precisely the same meaning to each of them as any other educated gentleman of his period did. If you want to grasp the exact shades of that meaning, you must not trust to the blank ignorance of the modern religious enthusiast, but study the contemporaneous philosophy. So when St. Paul speaks of a natural body and a spiritual body he does not mean the same thing, but two entirely different things, just as with the soul and the spirit. Most people would probably admit that, but they think vaguely that this

spiritual body is something of which we know nothing—some vehicle assumed by man after his death. That is not so; there is no necessity to assume that, and it is wholly unnatural. Truly the man has another body besides the physical, but he has it now and all the time. Every one of us possesses a spiritual body as well as a natural body; or, to put it more accurately, each man is a spirit encased in a soul, and, being thus individualized, he possesses various vehicles, the natural or physical body, and two others, which St. Paul puts together under the name of a spiritual body, though in our study we usually separate them, and call them respectively the astral body and the mental body.

Our theory of man and of his origin is that he is essentially a spirit, a spark of the Divine Fire. That spark is individualized, marked off as it were, from the great ocean of the Godhead, by something which we may call a soul—or rather, when it is so individualized, we call it a soul. That which separates him we usually call the causal body, but we may leave that aside for the present, and deal only with his lower vehicles, for that causal body is unchanging, except that it gradually evolves, whereas the mental, astral and physical are taken afresh for each incarnation.

Why should he take upon himself these various bodies? it may be asked. Because this is the method of evolution appointed for him—that he shall gain experience through learning to respond to impacts from without. He takes on these lower bodies in order that he may be able to receive and respond to vibrations of stronger, coarser type than any which could be found on his own higher plane. For some students, this whole subject is most easily comprehended by considering it along this line of vibrations.

Think of it thus: every impression which reaches us from without, no matter what it is, comes to us as a vibration. We see by means of the waves in the ether, we hear by means of waves in the air. What then is conveyed to us by the vibrations of that finer type of matter of which I have been speaking, and how are we able to receive them? The answer is simple, but far-reaching. By their means we are able to perceive the higher part of our world, which is usually hidden from us, and we may learn to appreciate them by means of the finer matter which exists in us—through the senses of these finer bodies, in fact.

Here I am entering a domain untouched as yet by ordinary science, but I am saying nothing which is in any way contradictory to that science. You may put this aside as unproven, but you cannot say that it is unreasonable or unscientific. Science recognizes vast numbers of possible vibrations, and knows that out of all these our physical senses can respond to only a very few. Yet through those few we have learnt all that we know so far, and it is obvious that if we can learn to use more of these waves from without, we shall receive more information. Now that is precisely what a clairvoyant

does—he receives information about a world which we ordinarily do not see; and he receives it by means of vibrations which impinge upon his higher vehicles. So a clairvoyant is a man who has learnt to focus his consciousness in his higher bodies at will. That at least is what a thoroughly trained clairvoyant could do, but there are many bearing that name whose knowledge and power are very limited. There is very much more than this to be said about clairvoyance, but I hope to deal with that subject later in my series of lectures.

Science also quite recognizes how partial our vision is, and how a slight alteration in our power to respond to these waves from without would change for us the whole appearance of the world. Once Sir William Crookes gave a very good example of that. He explained how if, instead of seeing by rays of light, we saw by electrical rays, the whole of our surroundings would seem totally different. One point was that in that case the air about us would seem perfectly opaque, because air is not a conductor of electrical vibrations, while a wire or an iron bar would be a hole through which we could see, because these substances are good conductors for our rays! No wonder, therefore, that when we learn to see by an entirely new set of waves in astral matter, we should find quite a different world opening to our gaze. One change would be that we should find ourselves then able to see astral matter in other men—to look at their astral bodies instead of their physical vehicles only. I have just written a book upon this very subject of the higher bodies of man, which will be illustrated with coloured pictures, drawn for me by one who himself was able to see these bodies, and as soon as that is published you will be able to form some idea as to how these things appear to the sight of the clairvoyant; and I think you will find it a very interesting study.

The astral body is especially the vehicle of passion, emotion and desire in man, so that when a sudden wave of some great emotion sweeps over a man, it shows itself by exceedingly violent vibrations of the astral matter. Suppose that with astral sight you were watching a man, and that man should unfortunately lose his temper. Instead of seeing the physical expression of annoyance, you would see a very remarkable change in his astral body. The whole vehicle would be pulsating with a violent vibration, and since colour is only a certain rate of vibration, this sudden change would involve also a change in the colour of the astral body as well. When we speak of the surging of passion, we are nearer the truth than we think, for that is exactly the appearance produced. As the man cools down, his astral body will resume its usual colour and appearance, yet a slight permanent trace is perceptible to the trained eye. The same thing is true of all other emotions, good or bad. If a man feels a great rush of devotional emotion, or of intense affection, each of these will at once manifest itself by its appropriate change

in the astral body, and each would leave its slight permanent trace upon the man's character.

When we come to deal with that other vehicle of still finer matter which we call the mental body, we find that that also vibrates, but in response to quite a different set of impressions. No emotion under any circumstances ought to affect it in the least, for this is not the home of the passions or emotions, but of thought. It is not a new idea to speak of vibration in connection with thought. All experiments in telepathy and thought-transference depend upon this fact that every thought creates a vibration, and that this can be conveyed along a line of mental particles, and will excite a similar vibration in the mental body of another man. There may still be those who do not believe in telepathy, for it is hard to find the limits of human obstinacy; but this is a matter upon which any one may so easily convince himself that unbelief simply means indifference to the question. A man may remain ignorant if he will, but when he has wilfully chosen that position he has no right to deny the knowledge of those who have taken more trouble than he has.

Here, then, are two of the bodies of man—the astral body, which is the vehicle of his sensations, passions and emotions; and the mental body, which is the medium of his thought. But each of these has its possibilities of development, for at each level there are various types of matter. A man may have a comparatively gross astral body, which answers very readily to low, undesirable vibrations, and by carefully working at it and learning to control it, he may gradually change its composition very considerably, until it becomes capable of responding to waves of emotion of a much better type. In the mental body he may have a very fine type of mental matter, or a somewhat grosser mental matter; and upon that it will depend whether good and high thoughts come naturally and easily to him or the reverse. But this also is in his own power, for he can alter it if he will. And it is not only during his earth-life that this will make a great difference to him and to his evolution, but also in the life after death. I shall not speak of that now, because we shall have to devote one or two lectures to the subject later on, but at least I may say this much. When the man puts off his physical body he still retains these others, the astral and the mental, and upon their condition depends much of his happiness in the new world (which yet is part of the old one) in which he finds himself. Remember that these are matters, not of mere belief, but of experiment, for many of us. Here, then, is our theory, the result of our experiments, and in explaining it to you, I am giving you the benefit of my twenty years' work and study—slow, toilsome, difficult work of many kinds, involving no little self-control and self-training. I think that all my fellow students who have borne the burden and heat of that very long day of twenty years will agree that it has been hard and slow work, but still a steady progress

and development in many ways, and out of it all has emerged for all of us a certainty that nothing can shake, that makes us know where we stand. Out of it has come a firm and definite adhesion to this glorious Theosophy, which has done so much for us, which we find to account for so many things which would otherwise be insoluble mysteries, which stands by us in times of trouble and difficulty, and explains so clearly and reasonably why the trouble and the difficulty come, and what they are going to do for us. It is the most intensely practical theory all the way through, and we wish for nothing in Theosophy that is not practical and reasonable. Humbly following in the footsteps of the mighty Indian teacher of 2500 years ago, we would say to you what he said to the people of the village of Kâlâma when they came and asked him what, amid all the varied doctrines of the world, they ought to believe :—

" Do not believe in a thing said merely because it is said ; nor in traditions because they have been handed down from antiquity ; nor in rumours, as such ; nor in writings by sages, merely because sages wrote them ; nor in fancies that you may suspect to have been inspired in you by a deva (that is, in presumed spiritual inspiration) ; nor in inferences drawn from some haphazard assumption you may have made ; nor because of what seems an analogical necessity ; nor on the mere authority of your own teachers or masters. For this I have taught you, not to believe merely because you have heard ; but when you believed of your own consciousness, then to act accordingly and abundantly." (Kâlâma Sutta of the Anguttara Nikâya).

That is a very fine attitude for the teacher of any religion to take, and that is precisely the attitude we wish to take in Theosophy. We are not seeking for converts in the ordinary sense of that word. We are in no way under the delusion from which so many estimable orthodox people suffer, that unless you all believe as we do, you will have a very unpleasant and sulphurous time hereafter. We know perfectly well that every one of you will attain the final goal of humanity, whether you now believe what we tell you, or whether you do not. The progress of every man is absolutely certain ; but he may make his road easy or he may make it difficult. If he goes on in ignorance, and seeks selfish ends in that ignorance, he is likely to find it very hard and painful ; if he learns the truth about life and death, about God and man, and the relation between them, he will understand how to travel so as to make the path easy for himself, and also (which is much more important) so as to be able to lend a helping hand to his fellow-travellers who know less than he does. This is what you may do, and what we hope you will do. We have found this philosophy useful to us, we have found that it helps us in difficulties, that it makes life easier to bear, and death easier to face, and so we wish to share our gospel with you. We

ask no blind faith from you ; we simply put this philosophy before you and ask you to study it, and we believe that if you do so you will find what we have found, rest and peace and help, and the power to be of use in the world.

C. W. LEADBEATER.

THE AUTHORITY OF A PURA'NA ON THE EXISTENCE OF MAHÂTMAS.

IN his article on " Esoteric Buddhism " (*vide* pp. 774-775, of the *Nineteenth Century*, May 1893), the late Professor Max Müller says :—" As no Buddhist teachers could be found either in Bombay or in Calcutta, some imaginary beings had to be created by Madame Blavatsky and located safely in Tibet, as yet the most inaccessible country in the world."

" The most ordinary terms are misspelt and misinterpreted, Mahâtma for instance is a well known Sanskrit name applied to men who have retired from the world and who, by means of long ascetic discipline, have subdued the passions of the flesh and gained a reputation for sanctity and knowledge. That these men are able to perform most startling feats, and to suffer the most terrible tortures is perfectly true. Some of them, though not many, are distinguished as scholars also ; so much so that Mahâtma—literally great-souled—has become an honorary title. I have myself had the honor of being addressed by that name in many letters written in Sanskrit and sent to me, not indeed through the air but through the regular Post Office, from Benares to Oxford. That some of these so-called Mahâtmas are impostors is but too well known to all who live in India. I am quite ready therefore to believe that Madame Blavatsky and her friends were taken in by persons who pretended to be Mahâtmas, though it has never been explained in what language even they could have communicated their Esoteric Buddhism to their European pupils. Madame Blavatsky herself was, according to her own showing, quite unable to gauge their knowledge or test their honesty, and she naturally shared the fate of Ctesias, of Lieutenant Wilford, and of M. Jocoliot."

But the para. in Sanskrit quoted below expressly declares of the existence of certain Mahâtmas, altogether different from the type described by the learned Professor, who are not imaginary beings, and though living in their mortal body, have by true devotion to Hari the Lord, burnt up all selfishness, are above the wheel of Karma, the ordinary lot of man, and in their boundless love see Him everywhere and in all things, are invested with the Eight Siddhis or psychic powers, to support the world and help the onward progress of the present race of Kaliyuga men, the most sinful part of the

humanity of the four yugas taken together, and quench the fire of its collective sin by pouring in the nectar-like shower of Saddharma, or teaching man the true path of duty in its fullest sense. With due deference we ask the Pandits of India, and the Sanskrit scholars of other countries, to say whether the passage quoted below is capable of any other meaning. There is no metaphysical subtilty in it and the style is as simple as that of the Rāmāyana of Vālmiki. No one even of the present great scholars can claim universal knowledge in the vast range of Sanskrit Literature.

The Mahātmās spoken of by Madame Blavatsky approach this type: and a theosophist will be glad to learn of the express mention of them in an ancient Purana, treating of the instruction by the Lord to Brahmā, how he is to begin the work of Creation and how certain Mahātmās, his co-workers, will support the world and help the progress in the Kaliyuga. The context in which the subject is spoken of is the most appropriate one. The manuscript copy I possess purports to have been written in the Tamil year Angirasa and must be either twenty-eight or eighty-eight years old. But from its appearance it must be of the latter age and taken as written about the year 1812, before either Professor Max Müller or Madame Blavatsky was born, when not even twenty years were over after the English began to rule over this part of the country. Whether the original was composed thousands of years ago as we Hindus conclude, or some centuries after the Christian Era as others may suppose, is immaterial for the present inquiry. We are led to the irresistible conclusion that centuries ago the existence of this particular class of Mahātmās was expressly mentioned in a Sanskrit Purana, "Haribakthi Sudhodaya, or the rise of the Nectar of Devotion to Hari" (Chapter V.)

1. Hari teaches the infant Brahmā how to create the Universe, Brahmā had only to stand as an onlooker and guide the course to which the souls are led by their own Karma. Those with four parts of Punya (good deeds) were to be born in the Krita-yuga, those with three parts of Punya and one part of sin, in the Treta-yuga, and those with two parts of Punya, and two parts of sin, in the Dwāpara-yuga, and those with one part of Punya and three parts of sin, in the Kali-yuga. In the fourth part of Kali-yuga even the fourth part of Punya shall disappear and men shall destroy each other and the world shall also be purified by the incarnation of Kalki. Then Krita-yuga is to be brought on once more. One thousand such rounds of yugas form a day for Brahmā, called a Kalpa. In this theatre of Brahmānda the jivas (human souls) act by their own Karma, like puppets by wire, and the Creator is only a cause in name. Men wander in this wheel of Karma like cattle in a cow-shed tethered by the rope of desire and tied up with the smaller cords of words and names. Possessed by the three demons, covetousness, hatred and pride, men do many sinful acts, forgetting the evil result;

they experience in Swarga the fruit of what they do on earth. Brahmā, proposing to obey the command of the Lord, represented the impossibility to keep up the world in the Kali-yuga, in the first three parts of which only one part of Punya was to prevail, as the three parts of sin would soon efface entirely all Punya. The world could not exist without Punya, as the fire of sin blown by the violent wind of Kali would consume at once what is left dry by the disappearance of all Punya. Fire, applied to a heap of cotton, consumes it immediately.

सदा मद्रत चित्तानां पश्यतां मन्मयं जगत् ।

वश्येन्द्रियाणां क्षमिणां भक्तानामस्मिन्नसर्वदे ॥ 67 ॥

तस्मात्कलमलोद्विक्तात् पापान्माभैः प्रजापते ।

केशिन्महात्मभिर्जाते स्तावल्लोको धरिष्यते ॥ 68 ॥

With a smiling countenance the Lord replied :—"If sin be left unchecked it would consume the world instantly. Only to save it from destruction I incarnate myself in several ways in every Yuga, to bring on purification of the world. Sacred rivers, the Bodhi tree, cows, Brahmins and my devotees are my five-fold body. Worshiped, meditated upon, seen, touched or praised, they cleanse all the sins of mankind. They are my own Self. Kali of sinful nature, fearing these virtuous souls, does not boldly enter on his work, his evil power becoming blunted in their presence. As when water is poured on, fire can only burn slowly and cannot reduce the fuel to ashes, so in the presence of these sacred forms of mine, Kali, though growing, is resisted and disabled from consuming at once. Until I desire to put an end to the world it will be preserved by these protectors who have originated from my essence. Among these, sacred Mahatmas, my devotees, stand prominent and you will learn they are myself. In this world, some of my devotees are showering down the nectar of Sadāchāra (good Dharma) to quench the fire of sin, as clouds do the conflagration in a jungle. This earth by itself does not support the mountains and the oceans, but all of them are supported by the powers of my devotees. Learn thou that the wheel of karma, said to be impassable even by the Devas and the Asuras, is crossed over by mortals, my devotees. How can action bind those who do it without attachment but of love to me and take refuge in me? They are delivered from bondage; the karma accumulated in endless past lives will be consumed in a moment like a heap of cotton by the fire of devotion. All the Siddhis (psychic powers) granted by me wait like slaves on my devotees who can by themselves create or destroy the world as they choose.

I give all without reserve to my devotees who with mind and senses subdued and in endurance always live in me, and see all the world as made of me. Therefore fear not the sin intensified by the

evil Kali. The world is supported by certain Mahâtmas up to the appointed end."

[ED. NOTE.—For want of space we have given the Sanskrit text of only the last paragraph.]

V. RAMA S'ASTRI.

THOUGHTS ON RELIGIOUS SYSTEMS.

[Concluded from p. 283.]

IN accordance with these views, we see that the Indian civilisation, being apparently the oldest, was also seemingly the first of those races now extant to develop the trinitarian principle; and among the Hindu people we see it as Brahmâ, Vishnu, and Siva—the Creator, Preserver, and Destroyer, who together form three aspects of the One. In Egypt it assumed the form of Osiris, Isis, and Horus—the Father, Mother, and Child; of which we have another version in the Christian triad of the Father, Son, and Holy Ghost. After these the number of different ways in which the same principle is carried out among the various religions are many; but behind them all there is no doubt the same metaphysical principle, no matter how expressed.

At this point we may leave the further consideration of the Godhead or Deity for the present; because with it and its subsidiary divisions we practically arrive at the end of all that has been believed and taught in the various religions of the exoteric type as to the nature of the Supreme; and indeed their adherents have too frequently looked upon it as little less than blasphemous to seek further knowledge thereupon—which, so far as the mass of the people and priesthood were concerned, has usually been deemed impossible to attain. They seem to have been content to believe (or to suppose) that this Being, however described, was the originator of the whole manifest universe; and as their Deity had been at first One, next became Two, and ultimately Threë, so they have anciently held that the physical world was expressed by the number Four; because the creation was seemingly made up of the four primary elements, Fire, Air, Earth and Water, and therefore that the sum of all attainable knowledge in this direction might be expressed by adding together 1, 2, 3 and 4, which make 10 in all, or the traditional number of completion and fulfilment.

Perhaps with the exception of the religion of Mahomed—and even it has its esoteric side—the above cursory examination may fairly express the general principles and their usual aspects, which we may gather from the review of the religious systems of the world as they must appear from their extant history. It is so simple in itself that any one who takes the trouble to make

it will see that it is not devoid of a large measure of truth; and that from such elementary principles are derivable the complex developments of the numerous religious systems which have at various times ruled such large portions of the world. Moreover, the same course of differentiation applies more or less to the subdivision of these religions; because every new departure in first principles has become itself, in due course, the starting point for fresh developments—and thus we may reach all the various sects in each religion, and the number of different aspects of it will increase in corresponding ratio until they and their differences become indistinguishably minute. And not only so, but also more or less contradictory; and in due time they will neutralise each other accordingly. Thus each great religious system gradually becomes extinct; only in turn to be succeeded, after a more or less period, perhaps, of blank inaction in such matters, by some greater wave of a new system; based upon the same principles and perhaps following much the same course; but it may be upon a higher plane as regards intelligence.

But there is one other feature in this religious panorama of the ages which must not be overlooked—it is that movement which takes place when the extreme degree of disintegration and differentiation into small sects begins to be reached; and which tends towards reunion as a defence against that gradual extinction which is unavoidably seen to be the legitimate outcome of all such divisions. We see, in fact, that there sets in a movement to bring about a coalition of different churches—such as that by which certain sects agree to sink some of their differences, and to act in concert, if not in entire agreement. Such a step appears to be that agitation now in progress to bring about a union of some sort between the churches of England and of Rome on the one hand, and the similar movement in a less degree among the Baptists, Methodists, or by whatever other names the sectaries may elect to distinguish their disagreeing principles. When such steps begin to be taken, we may safely look upon them as signs that the widest possible divergence has been reached; and not only so, but that their utter inutility on the one hand, and their disastrous tendencies on the other, begin to be recognised even by that degree of intelligence which concerns itself with the foolishness of religious observances in ritual, and the discords and animosities thence arising. From such a point there begins a reign of wider toleration in matters religious, and thence a correspondingly less degree of importance becomes attached to those minute distinctions of belief which, as they are gradually seen to lead to nothing but disaster, are in the same measure perceived to be devoid of truth and of value.

Here again, however, the course of external religious development runs *pari passu* with national and racial evolution; because as peoples may be supposed to have arisen from some one original

family in each isolated country, and thence branched out into clans, tribes and parties which are separated by feuds and differences of no actual importance, so these have gradually to give way in face of any common danger which needs the whole strength to resist—and in due sequence there follows a gradual breaking down of these barriers, and a tendency to sink such discords in face of the evolution of national ideals. Once again, therefore, the religious career follows that of the racial and national; but as before seen, it is always that of its past phases rather than of its present position which is depicted; since the nation does away with its internecine differences long before it begins to sink those of its religion—for as the course of the latter is but a reflection of the civic progress, so it follows much the same rules as the return of an echo, which must always be later than the sound which causes it. And as the nation only sinks its own internal differences because of external pressure arising from danger, so may it also well have been in the case of religion; the analogy becoming always more complete as we extend the field of our observations.

From what has thus far been said, it will appear that the same sort of exoteric religious evolution takes place, whether we consider isolated groups of mankind of a relatively small number, or larger masses; from which there once again emerges the old rule that the less is as the greater. And though national religious systems, like national characteristics, may differ, yet, being all human, their history proceeds along parallel lines. As the nation or the race, so is its religion; and as the average man, so is the nation, and so is its God. Likewise as in all lesser matters, so with the people and their religions; given time enough, and when all the varieties have arisen and run their course, the reverse action takes place by degrees, until ultimately there must ensue a return to first principles and to original truth.

Let us then endeavour to arrive at the motive force which lies at the back of all these temporary manifestations. We have seen that all peoples, all races, all nations, invariably set up for themselves some ideal Deity; some more or less imaginary God, whom they invest with such attributes as their own character and circumstances dictate. And we have, in some measure, traced the differences which arise in this ideal; and how there comes the concept of an opposing force, with the division of the Godhead and departure from the idea of indivisible unity. All the subsequent steps we have seen appear to be much the same everywhere at all times; and for these things, since the manifestations are similar, there should be similar causes.

In the everlasting and universal consciousness of man, which is one with that of the universe, there remains always present the latent memory of its source. From the very lowest planes of nature—from the mineral, inert and seemingly dead matter, up to the

highest and the most developed of human kind, we find there is but ONE constant factor, differing only in its degree; and to which all the rest may be traceable.

In the beginning of the present great cycle of our evolution—after many another such had taken place, in degrees as different as the various developments of man, which are so largely the reflections of them—in that beginning the Universal Consciousness or Intelligence began to enter upon the manifest or active stage, as opposed to its unmanifest or inert period, or that which corresponds to sleep with us. From that state of relative subjectivity it began to take on the objective phase; and therewith its two co-ordinates, which we call Force and Matter, hitherto sunk into a state (so to speak) of corresponding subjectivity, began to act and to take form, and thus to differentiate. And as these two factors in nature only begin to act thus as a consequence of the awakening Consciousness which is their cause of action, so it is from this one single Element that all external nature arises. And the action once started—the Consciousness once having awakened to its active phase—so by consequence it must go through all the enormous cycle of sequentially differing actions and their corresponding forms. Thus will it continue to do, until the utmost limit which it prescribes unto itself shall have been reached; and when that ensues there must come a reverse action of equal extent, when all that has been done shall be gradually reabsorbed and assimilated to act as the groundwork for new forms of activity in new cycles. It is thus similar to the mankind of to-day; who awaken from sleep, go through the measure of their work, and go back again with the measure of their results, that they may rest and then once again start on a career based upon the work of the preceding time.

But that particular form or portion of this Universal Consciousness which exhibits itself in humanity, and which endeavours to express the sequence of its own evolution or course of action under the guise of a religious system, can only do so in the measure in which it has provided itself with tools for such a purpose—that is, it can only give outward expression to that which lies latent within itself, through the medium of the particular degree of intelligence to which its instrument, the brain, may be capable of giving expression, at any particular point of its development. And as, at first, we only take things in a general way—dealing only with such generalities as light and dark, hot and cold, and so on—and as it is not until later that we begin to make subtle distinctions and to seek further refinements, so in the first instance the human brain gets no further in its attempts to depict the history of conscious evolution, than such general ideas. Hence the Intelligence, which is inwardly aware that *itself* is in some way the root and basis of all external things, and at the same time is a thing intangible to the senses, can only express this under the aspect of some Almighty Be-

ing, remote from the world, and therefore incognisable, but yet the Creator of all else. And this shadowy ideal—the formless Absolute which lies behind all else—this the brain-mind of man, who perceived that his own race is somehow the apex of all the known world, proceeds to invest with the same attributes which he himself possesses; but in a measure vast and undefined in proportion to the assumed status of that Being to whom he attributes them. But such an anthropomorphic God is not the work of any solitary human mind; for as representing the survival of many such, he will be an average result; and this will accordingly be a reflex of all those minds which have been concerned in its evolution—therefore neither above nor below the average intelligence of that race or nation to whom it properly appertains; except in so far as (being essentially conservative) it expresses rather the sum of past results than the average of immediate and present attainment.

There is a simple optical experiment which not unsuitably illustrates the way in which mankind builds up for itself the ideal of its God. We have all of us seen those little pictures which, printed in brilliant colours, are to be gazed upon for a brief interval in a bright light, until their characters are impressed upon the retina of the eye; and then, when the eye is removed from the small picture and turned into a dark corner, a magnified picture is seen. If, instead of the dark corner, we look towards the blue sky, a fainter image is seen; but it is of enormous proportions, and yet resembles the original in its form. Let us now suppose the small picture to be that of a man, as expressing the most developed of common forms, and endued with the peculiarities proper to the time and place; and further, let the light by which it is looked at, and which impresses the image upon the retina, represent the consciousness which impresses the brain with the God-idea. Then the illimitable unknown distance will be the blue sky, and the humanised God will be the image of a man projected thereon—resembling the little picture, but vastly greater in degree, and at the same time but an intangible shadow, having no reference to the reality.

As the Consciousness gradually perfects its human instrument and the brain belonging thereto, so it begins to further impress that brain with a modified and amplified concept of its artificial representation of the Deity—that is, it begins to impress thereon a more correct idea as to what attends upon the manifestation of consciousness. But the brain-mind, translating this according to its experience, puts a materialised and therefore largely false construction thereupon. The consciousness seeks to impress the idea of force and matter as distinguished from itself in the initial stages of creation or the production of forms; but the brain-mind, seeing that matter is inert and appears to possess the opposite character to intelligence or what has been called Spirit, invests it with the quality of enmity thereto, and consequently it becomes looked upon as an

evil thing. As such, it represents a power opposed to the Deity; and thence elaborates all the forms already alluded to under this head.

And then further, in the course of ages, there is another concept to be formed; this time as to the evil power—for its subsequent developments seem to be after-thoughts of our race, as all more elaborate forms are in connection with other things. Thus it may have come about that the orthodox Devil, like the orthodox God, is always a type of the past idea; but as he must always be considered inferior to the Deity, so is his life that much the shorter; and therefore he will the sooner disappear; and the leading minds in every nation will first give up their personal Devil, as they afterwards give up their personal God. But the inertia of the mass always takes longer to overcome than does that of its separate units; and hence the mass of the people whose manifestation of intelligence must always be as much below that of the minority as the bases of mountains are below their summits, will always cling to both God and Devil long after the others have abandoned such temporary creations of the fancy, and sought truer ideals.

For such reasons it appears to be that the Personal Devil idea continues to exist long after more abstract views as to the Godhead have become current; such as that which has substituted for the one God notion, the view that the same Deity is of three co-equal parts. For the internal All-Consciousness, in seeking to impress the brain-mind with the idea of a single intelligent principle which exhibits itself in force and matter as its vehicles, and imperceptible otherwise, has become translated into tortuous misrepresentations about a three-in-one Deity of a nature altogether unthinkable; and instead of looking upon man in general as a part of the All, and inseparable from it, has on the contrary made of him only a creature which has no more in common with the Deity than Dutch dolls have with man—namely, nothing but a certain superficial resemblance.

Since, however, the scheme of the evolution of Consciousness implies the existence of all grades of intelligence from the lowest up to the highest, or from the atom up to man and further—and thence again in descending order—so the exoteric or popular world-religions, after their fashion, must not inappropriately represent the fact; because they grant the existence of beings of all orders, from the lowest animals and insects up to their God himself. In so far as this is done, the brain-mind of the masses has caught a true reflex of the facts, however fantastically it may have presented them in any individual case. But the same analogy is to be seen all through nature, from meteoric stones up to worlds, and from worlds up to suns, *vice versa*.

Therefore, because of all this, and for many other reasons, theosophists deem that there lies a great mass of truth behind the outward phases of the various religious systems of the world: and no

matter in what guises they may present themselves, they are certainly deserving of that candid and impartial examination which may seem best calculated to eliminate from them all that is of real value, and after that, what may remain can safely be left to time to consign it to oblivion—much as we use our clothes while they suit us and are of value to us, leaving them afterwards to that decay and forgetfulness which, whether we like it or not, is equally unavoidable. So will it probably be with all the religious systems of the world—in them nothing is stable and sound except that which really lies behind in the way of natural truth, and which for the most part they are so little prone to recognise. And that instinctive sense of the worthlessness of ceremonial worship which we see giving rise to so many disputes, and thence to sect after sect, and which ever seeks to do away with the pomp and trappings of the churches, is but the external evidence of the fact that these things are only passing shows, whose purpose has long since been served. They have symbolised many things, just as the stone idol symbolises to the savage his unknown God; but, like the idol, they have come to be venerated in place of that which they represented—the spirit has been lost in the material form. Yet, sad to relate in this day, there is no need to go back to the savage and his stone or wooden idol to find evidence as to the existence of this absurdity—since there are still people who are ready to uphold, and to contend for, the most ridiculous ritualistic practices—who to-day talk about the necessity of the “eastward position,” of candles upon altars where they are of no use, and who will make serious disturbances because of trifling alterations in clerical vestments! These are the people who have driven out from among them all those who set no value upon such things; and who, taking the trouble to think and to meditate, have become imbued with far other ideas; who, having by such aids enabled their own internal consciousness to develop, in whatsoever slight degree, those powers which lie latent in all of us, have thus become aware of things which otherwise cannot be known.

It is towards this further and better insight that the human mind in gross is now tending—for, in the progress of the ages and the closing in of the cycles, those thoughts are now becoming much more general which before were so often held in secret, and carried on in a concealment which was none of their seeking, but in reality was enforced as a necessity by the general ignorance which sought, as a rule, to punish all that it did not comprehend. Nor is this new phase of things in any degree artificial; for it is as inevitable as were those which preceded it, seeing that it has its appointed place and time. Even this, too, is in some measure seen by the adherents of religious systems as at present constituted—for these most of them look forward to some kind of cyclic change, variously called by such names as the ‘Millennium,’ the ‘Second Advent,’ the

‘End of the World,’ and other similar misleading titles. All this, like the fictions of a personal God and Devil, and a material heaven and hell, covers a truth of some kind, however it may differ from popular concepts. Nay, so much is this the case, that their calculated dates for these things are not always so fictitious as the absence of the expected results would seem to indicate; for, in the silent but irresistible progress of psychological changes, the dates which mark the points for new departures are not so conspicuously to be distinguished as to become matters of immediate public note; but nevertheless, like the lines into which astronomers divide the sphere, and by which geographers map out the earth, they are not by any means the less real because it is necessary to adopt special means in order to find them.

As it is at present, the impulse towards the study of the great Aryan and other religions, and the task of research into their mysteries and their meanings, has gone out through all the earth; and nations the most remote both in position and character, are equally engaged in the mystic search after that immemorial Truth which has prompted and upheld the originators of the various world-religions, however it may have been defaced or obscured by the later developments of these systems. In fact it would seem that the time has begun to dawn when humanity, tired at length of its isolated pursuit of perishable things, has begun to seek a more united action towards the attainment of imperishable knowledge. And thus it seems not improbable that there may, in the progress of such changes, come many a desperate struggle with the “old order” which, in spite of the evolutionary law, “changeth” not if it can anyhow avoid the change, yet all this will be only necessary steps in the progress towards the so-much-desired end; which though it may seem to delay, yet can by no means prevent it. Long and long has the spring whence flows the Inscrutable Knowledge appeared to have been banked up at its source by obstructive hands, to the end that it might not refresh the arid plains below; but with the lapse of time the pressure has become too great for such puny barriers; and now they must be swept away with the rubbish accumulated during past ages, so that they may give place to better things that arise from our ‘Thoughts upon Religious Systems.’

S. STUART.

WHY SHOULD A VEDA'NTIN JOIN THE T. S.

[Concluded from page 302.]

IN order to give you a few points of esoteric Vedānta, taken from certain Samskrita publications that have not attracted any public attention, as well as from certain unpublished MSS. which are little known, and in which esoteric truths lie half concealed, I shall now bring to your notice.

THE ANUBHAVA'DVAITA OF APPAYADIKSHITA'CHA'RYA.

This experiential monism which, for purposes of practical realisation, recognises "Multiplicity in Unity" (or as the Vedāntin would put it—*Svagatabheda*), is said to be based upon the teachings of the Ancient Rishis contained in the 108 Upanishads, and the Tattvasārāyana which contains their connected disquisitions. This Tattvasārāyana is the occult philosophy taught by that Teacher of teachers—Dakshināmūrti—to Brahmā, and handed down to us by Vasishtha through an unbroken line of teachers and disciples.

Rāmānujāchārya claims to have based his system on the "Bodhāyana-vritti," which is not now available to us, whereas Appayadikshitāchārya claims to have founded his system on "Dakshināmūrti Vritti," which is now available to us with an excellent comment called Adhikarana-Kanchuka, by the great Appayadikshita, the author of "Siddhāntales'a Sangraha."

In his invaluable esoteric commentary in Tamil on the "Rāma Gītā" (ch. xii., verse 7.), Appayadikshitāchārya states the following with reference to the description of Śrī Rāma's Kosmic form which is unlike the (Cosmic) Universal form shown by him in his subsequent incarnation to Arjuna who was not so much advanced as Hanūmān in spirituality :—

"The Mahānārāyanopanishad teaches that Nārāyana has four aspects. They are :—No. 1. Andapāripālakanārāyana who is the Lord of Vaikuntha ; No. 2. Pādanārāyana, the Kāraṇa Mūrti ; No. 3. Vibhūti Nārāyana the Supreme Kāraṇa Mūrti ; and No. 4. A'dinārāyana who is the Vis'varūpin under reference. Of these four, each preceding one is the effect of each succeeding one which is its cause. Māyā too is four-fold when considered from the stand-point of the gross, subtle, causal and Turiya states. As the effects of the Māyā of each succeeding one are said to be real to each preceding one, i.e., the effects of the Māyā of the second aspect of Nārāyana being real to the first, and those of the third being real to those of the second, and so on, the Māyā of A'dinārāyana, the Vis'varūpin under reference, who is, as it were, the great grandfather of the Lord of Vaikuntha, will be real even to the Varishtha Yogins, possessed of the knowledge of the *Akhandachidākāśavarūpa* which is the Pāramārthika Svarūpa of A'dinārāyana, until they give up their bodies."

I have, in this and the subsequent renderings, purposely retained the Samskrita words for fear of degrading their sense by using inappropriate English words in the absence of appropriate ones.

Let the Vaishnava Vis'ishtādvaitins take a hint from the above quotation, and see for themselves if the opinion expressed by Prof. Thibaut in his foot-note above referred to, will be tenable on the face of such teachings found in some of the 108 Upanishads.

Let the Śaiva Vis'ishtādvaitins, too, carefully read the 2nd, 3rd, and 4th chapters of the Sūrya Gītā and see if they should, on the face of such teachings, be content with the knowledge that they now possess.

I take another quotation from the Bālabodhini of Appayadikshitāchārya.

"In the Varāhopanishad it is stated thus :—He who understands the 96 Tattvas and he who comprehends the Divine Self which transcends them, and which is described as the undivided and full One called existence, Intelligence, Bliss, etc., is liberated from the bonds of matter."

"Again it is said in the 2nd Chapter of the same Upanishad, that by pleasing the Lord of the Universe, by fully discharging the duties pertaining to his order of life, whatever it may be, the aspirant will be in possession of the necessary qualifications, *viz.*, discrimination, etc. These qualifications (as understood by the Advaitin and the Anubhavādvaitin) are : (1) the knowledge that Nirguna Brahman alone is Eternal and True, and that Is'vara who is Saguna Brahman, and all else below him, are non-eternal and illusory ; (2) the entire indifference to the enjoyments of this and all other worlds ; (3) the mastery over the powers of organs, complete self-control and perfect faith in the science of Self and the teacher who imparts that knowledge ; and (4) the desire to attain Kaivalya as opposed to the four kinds of salvation such as Sālokya, etc."

But with the Dvaitin and the two Vis'ishtādvaitins, these aims and qualifications are of a limited nature. They want to attain the Saguna Brahman. The follower of Madhvāchārya is satisfied with *Sālokya* ; that of Rāmānujāchārya with *Sārūpya* ; and that of Śrīkanthāchārya with *Sāyujya*.

Though the Advaitin and the Anubhavādvaitin have one and the same ideal before them, yet they differ in their methods of accomplishing it. Between the qualified monism of Śrīkanthāchārya who aims at Sāyujya, and the rigorous absolute monism of Sankarāchārya who aims at Kaivalya, there are several steps that are ignored by both parties. Appayadikshitāchārya tells the student that Sankarāchārya has taken a big jump from Sāyujya to Kaivalya ; that any student following him blindly will only have a serious fall, and that he should therefore find out the steps leading him gradually to such a summit. In other words, the Anubhavādvaita supplies the missing links between the teachings of any two of the A'chāryas referred to in this paper. All these A'chāryas are right and if one would understand them aright in the light of the 108 Upanishads, he would find that each A'chārya has helped him a little in his upward

march. Vedântins call him alone an A'chârya who has commented upon the Prasthânatraya.

If I am allowed to compare these Vedânta systems with the various departments of a modern Indian Educational Institution, I would do so by comparing the Dvaita system with the Middle School, the Vis'ishtâdvaita with the High School, and the Advaita with the College departments. Then I would consider S'ankarâchârya as a professor who lectures to the different classes of the College department, as well as to those students who prepare for special degrees. His commentaries on the Vedânta Sûtras which only deal with the theory of Vedânta, should be compared to the lectures delivered by him to the students who prepare for such special degrees. His esoteric writings are to be sought for, not in his Prasthânatraya, but in his minor works. He does not reject Yoga in practice as he does in theory in his commentary on the Vedânta Sûtras. Refer to his Aparokshânubhûti and other works, and you will find S'ankara referring to some of the 108 Upanishads which teach the practical side. Refer to some of his mystic works and you will find that he gives out the esoteric teachings here and there. So much of the esoteric teachings as could be committed to writing, will not be found, treated in a systematic way, in any of his works, in the same manner as you see the synthesis of all the ancient teachings in those five colossal volumes of H. P. B.

But on a careful perusal of the voluminous works of Appayadikshitâchârya you will find the synthesis of Mimâmsa, Sâmkhya, Yoga and all Vedântic systems, and most of the esoteric teachings found in the 108 Upanishads. I would therefore compare his system with an educational institution having all the departments of education, and where all the systems are compulsory subjects of study; and I would further compare the Anubhavâdvaitin with a student who has taken a regular and complete theoretical and practical course in such an institution, and obtained the highest degree.

The Dvaita system is based upon the Arambha Vâda (the theory of atomic agglomeration) the Vis'ishtâdvaita, on the Parinâma Vâda (the theory of evolution or emanation), and the Advaita, on the Vivarta vâda (the theory of illusion); whereas the Anubhavâdvaita is based on all these vâdas, they being given their appropriate places. The Dvaitins and the Vis'ishtâdvaitins overlook the fact that they have respectively the high school and college departments to pass through, and the Advaitins likewise overlook the fact that they have left many stages behind them untrodden, and that they have only the intellectual, and not the spiritual realisation of the Advaita doctrine. They therefore become lip-philosophers without any benefit to themselves or others.

None else than the *true* Theosophist can convince the Dvaitin, the Vis'ishtâdvaitin and the Advaitin that such, in fact, is their real position. The Anubhavâdvaitin could convince them, but there are

many difficulties in his way. He will not, in the first place, be heard, because those who rise above dogmatism and petty prejudices are very few. Only exceptional minds can get over personal considerations as well as preconceived notions. Honest enquiry and patient study too are wanting in many. In these circumstances the best that can be done is, for the Vedântins to join the T. S. and make a patient comparative study of the "Secret Doctrine" and other invaluable theosophical books in the light of the 108 Upanishads and the Tattvasârâyana handed down to us by the Rishis, and the Anubhûtimîmâmsa and 146 other works (see page 76 of the Bâlabodhini for their names) that the late Appayadikshitâchârya has given to the world. The 108 Upanishads are classified under three heads according as they refer to Brahman, Vishnu and S'iva in their Kârya as well as Kârana aspects. The first ten Upanishads treat only of the theory of Vedânta. The rest of the 108 Upanishads deal with the practical side of it. They have also their respective keys without which they will never give up their secrets to the ordinary reader. The two kinds of Vis'ishtâdvaitins will cease to quarrel with the Advaitins if they study these Upanishads after unlocking them with the help of the teachings diffused over the pages of Tattvasârâyana and other numerous works based upon it. The Advaitins too will find much in them to study.

Our brothers who work with unselfish motives for the spread of theosophic knowledge can better succeed in India by enlisting the sympathy of the orthodox Vedântins if they approach them with the knowledge gained from the Sanskrit works previously mentioned, in addition to what they have learnt from theosophical books. Then only they will be able to convince them of the value of theosophic teachings by giving them parallel quotations from the 108 Upanishads and other works referred to by me. Such parallel quotations are not to be found in the current Samskrita books. You all know that for the Vedântins, the highest authorities are the Upanishads. To them, Purânas and Agamas are only of secondary importance. It is only by research and comparative study that the Hindu will deserve his ancient name and heritage. The theosophical vocabulary will be unintelligible to the orthodox Vedântins and other Hindus who can undoubtedly be convinced if you teach Theosophy to them in their own language, using their own technicalities.

Our brothers should rely upon original Samskrita texts and interpret them in a most reasonable way and not in a manner that would suit their fancies and hazy notions. Some of our brothers think that Vedânta is distinct from Brahma Vidyâ or Râja Vidyâ as they term it, on what authority we do not know. Samskrita Pandits who have read Vedânta with any degree of attention would only laugh at such fanciful definitions, explanations, and theories. Our brothers should not make a jumble of Vedânta and Theosophy if they do not understand either of them well. When they cannot advance argu-

ments on Sâstraic lines they, in their unbounded zeal, have recourse to the last argument, *vis.*, abuse. They then say that Pandits are perhaps intellectual people, but they are not spiritual enough to understand BRAHMA VIDYĀ—a big name indeed! This is simply begging the question. Well-wishers of Theosophy should not give up argumentation on Sâstraic lines. If they do so they are sure to weaken the cause of Theosophy. All Achâryas depended upon Sâstras for their authorities, but, alas! our modern Achâryas seem to have no hard-and-fast rules regarding their discussions. This fact proves their ignorance. Pioneers of Theosophy ought to remedy this defect if they do not like to bring Theosophy to the level of a fanciful creed.

Some Hindu theosophists who are university graduates, of position, and who are credited with Samskrita knowledge have told me that what is found in the theosophical books is not found in the Samskrita works, and that, therefore, Theosophy alone will do for them. Hence they look upon the works of the Rishis as useless stuff. To the orthodox Hindu who does not know English, theosophical study is meaningless because for every statement made by the theosophist, parallel quotations are not always given him from his own scriptures. In order to steer clear of these difficulties it is highly necessary that the Vedântins should join the T. S., give up their pre-conceived notions, make a patient comparative study and then help others and thereby be helped themselves. Is this a hopeless task? No, because on page 417, of Vol. III., of the "Secret Doctrine" we find the following:—

"The fabled report found in Chinese records that Nâgârjuna considered his doctrine to be in opposition to that of Gautama Buddha, until he discovered from the Nâgas that it was previously the doctrine that had been secretly taught by Sâkyamuni himself, is an allegory, and is based upon the reconciliation between the old Brahmanical secret schools in the Himâlayas and Gautama's Esoteric teachings, both parties having at first objected to the rival schools of the other. The former, the parent of all others, had been established beyond the Himâlayas for ages before the appearance of Sâkyamuni. Gautama was a pupil of this; and it was with them, those Indian sages, that he had learned the truths of the Sungata, the emptiness and impermanence of every terrestrial, evanescent thing, and the mysteries of Prajnâ Pâramitâ, or "knowledge across the River," which fully lands the "Perfect One" in the regions of the One Reality. But his Arhats were not himself. Some of them were ambitious, and they modified certain teachings after the great councils, and it is on account of these "heretics" that the Mother-school at first refused to allow them to blend their schools, when persecution began driving away the esoteric brotherhood from India. But when finally most of them submitted to the guidance and control of the chief As'rams, then the Yogâchâra of A'ryasanga was merged into the oldest Lodge. For it is there from time immemorial that has lain concealed the final hope and light of the world, the salvation of mankind. Many are the names of that school and land, the name of the latter being now regarded

ed by the Orientalists as the mythic name of a fabulous country. It is from this mysterious land, nevertheless, that the Hindu expects his Kalki Avatâra, the Buddhist his Maitreya, the Parsi his Sosiosh, and the Jew his Messiah, and so would the Christian expect thence his Christ if he only knew of it."

Refer again to pages 228 and 229 of Vol. I. of the same work and you find there a description of the Mahâ-Guru who is also the Guru of Gurus of the Hindus. We also find certain hints on the mystery of "Buddha" and "S'ankarâcharya" who is called the "Adept of Adepts," on pages 376, 377 and 385 of Vol. III. of the "Secret Doctrine."

From these and other passages we infer that the Ancient Wisdom is one and the same for all times and nations, and that the Ancient Scriptures of all the nations of old must contain similar teachings. I beg to be excused for touching a little on personal matters for the sake of an illustration, and I hope you will not misunderstand me. I have been a diligent student of Theosophy for the last 20 years or more, and I have all along been making a comparative study of it with Vedânta.

When I was a blind admirer of the Advaita doctrine, I brought out in my "Bhârati" series of Sanskrit-Malayalam publications several important works of the Advaita System, during a period of seven years, at a great cost. Subsequently my attention having been drawn to the Anubhavâdvaita literature, I began to study it carefully and publish some of its minor works in the same series. I have carefully studied this literature in MSS. for the last ten years or more, and my honest conviction, if it is worth anything to you, is that the teachings of Appayadikshîtâchârya are more in accord with the theosophical teachings than those of any other existing Vedânta system.

The Anubhavâdvaita is more esoteric than exoteric. I find in it, the 7 planes of matter and spirit; the yoga of 15 limbs; the 6 higher Samâdhis; the 128 mâttras of Pranava; the respective merits of Jivanmukti, Videhamukti and Sadehamukti; the doctrine of the Logoi, of the birth and evolution of souls, and the highest Sâmkhya and Yoga teachings. Numbers one to thirty-two and their multiples play a prominent part in it. The theosophic idea of Jivanmukti; the doctrine of the necessity of unselfish karma for spiritual progress, in all its details; of highly evolved souls, of the dual aspect of Manas; and several other teachings, not very clearly stated in most of the Sanskrit works as well as in the other systems of Vedânta, are found very clearly propounded in the Anubhavâdvaita literature.

I shall take a few more important points from it, and present them to you as specimens.

While commenting on Sūtra 16, pāda 4, Adhyāya III., of his *Anubhūti Mīmāṃsa*, Appayadīkshītāchārya quotes the following from one of the 108 Upanishads :

"Parāś'akti first emanated from the Existent-Intelligent-Blissful One. This in its inseparable dual aspect is called Sapratyogika (*i. e.*, Nirguna Brahman). [For purposes of reference I will call this No. I.]. Thence emanated Prakriti, a part of this Parāś'akti; and the Brahman reflected in this Prakriti, is known as Purusha, who is inseparably united to that Prakriti [I will call this Prakriti-Purusha No. II.]. Thence emanated avidyā, a part of Prakriti, and the Purusha reflected therein is called Jīva [I will call this No. III.]. Thence emanated two kinds of Māyā—the one, a part of Prakriti; and the other, a part of Avidyā; and the two purushas reflected therein are the two Iś'varas—the one Svayambhu or self-created [I will call this No. IV.]; and the other, A'dhikārika a highly evolved and perfected Jīva who becomes a functionary in future cycles [I will call this No. V.]."

Of these five, No. I. corresponds to the first great Logos, No. II. to the second great Logos, and No. IV. to the third great Logos. No. III. is one of those countless sparks that come out of No. II. Each of those sparks is called a Jīva which corresponds to the Divine Monad. No. V. is said to be one of those Jīvas who become highly evolved and perfected in the course of many cycles, through knowledge and Karma. From this you can understand that the Anubhāvadvaita, unlike the Advaita and the Viśiṣṭādvaita, teaches the doctrine of the Logoi and the birth and evolution of souls.

To the Dvaitin and the Viśiṣṭādvaitin, Brahman is Saguna; to the Advaitin it is both Saguna and Nirguna, and to the Anubhāvadvaitin it is Saguna, Nirguna, and Nirgunātīta. Saguna is that aspect of Brahman in which the Kāryagunas (differentiated vibrations of Sattva, Rajas and Tamas) play their part; Nirguna is that aspect wherein there are no gunas, but only the Kāraṇa gunas (*i. e.*, Sat Chit and A'nanda); and Nirgunātīta is that aspect which transcends the said Kārya and Kāraṇa gunas; and which is our unknowable and unknown. This is clearly stated in Chapter XI. of the "Rāma Gīta," and those who have any doubts may refer to it.

The Sāṅkhya S'āstra is satisfied with 24 categories, but the Yoga has one more, *viz.*, Iś'vara. The Sāṅkhya which is satisfied with its Pradhāna as the highest principle, and the Yoga which is satisfied with its Iś'vara as the highest principle, are both rejected by the Advaita S'āstra which is satisfied with its Nirguna Brahman.

The Anubhāvadvaitin accepts the 24 categories of the Sāṅkhya, and the 25th of the Yoga and has two more categories besides (See Jivachintāmani for further particulars). He applies the term "Kṛ. VALA-SĀṆKHYA," or mere Sāṅkhya, to the Advaitin who works for the intellectual realisation of his (Anubhāvadvaitin's) Nirgunātīta

which is the Advaita-Nirguna-Brahman [Sāṅkhya here means Vichāra or Jñānā]; then he applies the term "SĀṆKHYA-YOGIN" to himself, as he works for the intellectual and spiritual realisation of his Nirguna (or the middle) Brahman; and the term "KEVALA-YOGIN" he applies to the ordinary Yogin who works merely for the spiritual realisation of the Saguna Brahman. The Dvaitins and the Viśiṣṭādvaitins are dismissed by him as persons who work for the four kinds of salvation (Sālokya, etc.) pertaining to the Saguna. One has, therefore, to study carefully what *Kevala-Sāṅkhya* is, what *Sāṅkhya-Yoga* is, and what *Kevala-Yoga* is, before he can thoroughly understand the Anubhāvadvaita system. The two works that can be safely recommended for such study are the "Bālabodhini" (which is intended for a child-like or Bāla Jñāni), and the Yoga-Sāra, an exhaustive work on the higher systems of Ātma-Yoga, both by Appayadīkshītāchārya. The former is written in Sanskrit and Tamil, and is now published. The latter is still unpublished.

The Advaitin's Nirguna-Brahman includes, in fact, the Nirguna and the Nirgunātīta of the Anubhāvadvaitin. They are, in other words, the two aspects of the Advaitin's Nirguna-Brahman. Manas is said to be dual in its nature—the pure and the impure; or the arupa and the sarupa. That Nirguna aspect which can be realised by the pure Manas is called the Nirguna of the Anubhāvadvaitin. That which is incomprehensible even to the pure Manas is by him termed the Nirgunātīta.

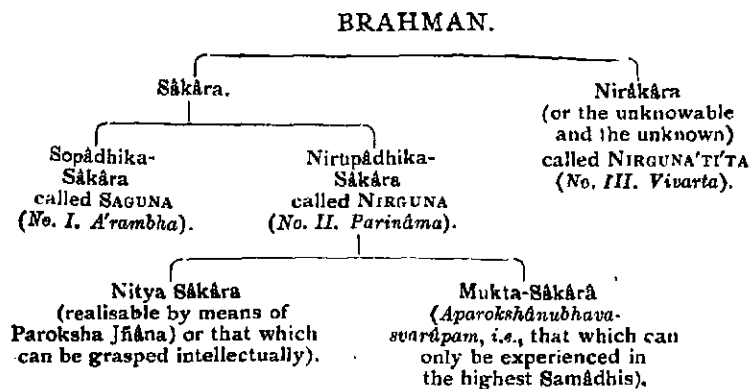
According to the teachings of the Mahānāyanopanishad, Brahman is said to have three aspects or is said to be triune or triple in its nature.

"The FIRST or the SAGUNA aspect of Brahman includes (1), the Iśa who is the cause of origin, etc. of the Jagat; and (2), Jīva who is the cause of the origin, etc. of the Samsāra. This Saguna is said to rest in the first or the *Avidyā* pādā of the Nirguna Brahman which is said to have 4 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 *Turiyā* pādās. The THIRD or the NIRGUNA-TĪTA aspect of Brahman which, in the Śruti, is said to transcend the three pādās of the Nirguna aspect, is even above the aforesaid four pādās. This Nirgunātīta is said to be the unknowable and the unknown. S'ankarāchārya speaks of this aspect as the one which can be known by negations."

Again the Mahānāyanopanishad 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—is Saguna, and the Second—Nirupādhika—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 Jñānā (*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 unknowable and the un-

The above can be better understood with the help of the following diagram :—



Nitya-Sākāra is Prakriti-Purusha and Mukta-Sākāra is Chidrūpa Brahman. Both these Sākāras—two phases of the Nirupādhika Sākāra or Nirguna Brahman—represent the aspects of the one and the same Brahman, the former term being used in discussing the theory of spiritual evolution or emanation, and the latter for describing the process of spiritual involution.

The former pertains to theory but the latter to practice. From Sopādhika Sākāra proceeds the material evolution.

We can find corresponding ideas in the theosophical teachings which are similarly based on the ANCIENT WISDOM of the Rishis. In the Vedāntasāra of Sadānanda Swami translated by W. Ward and published in the "Compendium of Rajah Yoga Philosophy" brought out by Tookaram Tatya in 1888, occurs the following passage on page 85 :—

"Those learned men who wrote the comments on the Vedānta before the time of S'ankarāchārya, taught that in seeking emancipation, it was improper to renounce religious ceremonies, but that the desire of reward ought to be forsaken; that works should be performed to obtain divine wisdom, which being acquired would lead to emancipation..... Formerly this was the doctrine of the Vedānta, but S'ankarāchārya in a comment on the Bhagavadgītā has, by many proofs, shown that this is an error; that works are wholly excluded, and that knowledge alone, realising everything as Brahman, procures liberation."

This is one of the chief points of difference between the Advaita of S'ankarāchārya and the Anubhavādvaita of Appayadikshītāchārya. The latter has established beyond a shadow of doubt, on the strength of the 108 Upanishads and the Tattvasārāyana, that both Sākhya (knowledge) and Yoga (meditation) are indispensably necessary for Kaivalya. The four-fold path of Karma, Jñāna, Bhakti and Yoga are all equally important to the aspirant for the attainment either of Saguna Brahman, or of Nirguna Brahman, whichever he aims at. They (Karma, etc.) are to be closely adhered to until Kramamukti or Jīvanmukti, as the case may be, is attained. For

the realisation of the Nirguna (*i.e.*, Satchidānanda) Brahman, for example, the aspirant must (1) diligently perform the obligatory and occasional duties pertaining to the order of life to which he belongs as well as the Samādhi-Karma, (2) always strive to acquire the different degrees of knowledge, or Jñāna of the Nirguna Pratyagātman as well as of the Akhanda Satchidānanda Brahman, (3) always have the highest Bhakti for or supreme devotion to his Nirguna Pratyagātman and that middle Brahman, and (4) diligently and regularly practise Nididhyāsana or Nirguna-ātma-dhyāna-Yoga. The scope of this paper does not permit me to go any further into the details of this and other points placed before you. Those who want to know more about them are recommended to read Chapters X. and XI. of "Rāma Gītā," and also the last four Chapters of "Sūrya Gītā."

The Advaitins hold that the knowledge of Nirguna Brahman alone is enough. This can be true only when the last stage of Nirvāsana Samādhi is reached. The intellectual realisation or Paroksha Jñāna is only useful for realising the Nityasākāra Brahman in the above diagram.

Another point of difference between the Anubhavādvaitin on the one side, and the Advaitin and the Viśishtādvaitin on the other side, is that the former holds that the Jīvas have origin, etc., while the latter two systems deny it. The former relies on the oldest interpretations of the Vedānta Sūtras and asserts that Veda-Vyāsa has referred in his second aphorism to the "birth, etc., of the Jīvas," and not "of the world." This view is supported by the theosophical teachings also. The arguments establishing this and other views of the Anubhavādvaitin, are to be found in the *Adhikaranakanchuka* of the celebrated Appayadikshītendra, the author of 104 works; and in the unpublished works of his worthy descendant—Appayadikshītāchārya—the latest exponent of the oldest Vedānta doctrine called Anubhavādvaita, which is entirely based upon Tattvasārāyana, the occult philosophy, taught by the Divine Teacher, Dakṣiṇāmūrti.

By placing these and the following facts before you I am only doing my duty as a theosophist. Those who have the spirit of impartial enquiry and the desire for comparative study might well profit by these items of information. If any one were to misunderstand me, through ignorance and dogmatism, I would only pity him.

Long before the advent of the modern theosophical movement, it would appear that Mahādeva, out of compassion for suffering humanity, had arranged to give the cream of Theosophy in Sanskrit through the medium of a highly moral and spiritual Brāhmaṇa of Southern India—that most modest, bold and self-sacrificing Appayadikshītāchārya—who spent 45 years of his life in meditations, in teaching a number of disciples, and in writing invaluable treatises.

on the oldest and most misunderstood system of spiritual science. This old-fashioned Brâhmana and highly evolved soul whose Sârma was Subrahmanya, who, in his humble second A'srama, was known severally as Appaya Sîva, Appaya Sîvâchârya, Appayâchârya, Appayadîkshita, and Appayadîkshitâcharya; and who was called Akhandaikarâsânanda in his fourth A'srama, was born in the month of A'vani 1011 M. E. (August-September 1835) as the son of a rich Brâhmana landlord, a native of Pattamadai in Tinnevely District of the Madras Presidency, Southern India. He voluntarily gave up all claims to his patrimony and chose to lead the typical Brâhmana life of poverty from his age of discretion. He had his full illumination in his 24th year, and Kosmic consciousness dawned upon him in his 28th year. He lived an unostentatious life and died on the *Vyâsapaurnimâ* day, Ani 1876 M. E. (June-July 1901), exactly thirty days after the death of his loving, dutiful and cultured wife, and fifteen days after he had become a Sanyâsin, leaving behind him a worthy son, a number of faithful disciples, and 150 valuable MSS. on Vedânta Philosophy.

Ten or fifteen years after his great works were written, was established the present Theosophical Society, as though it were to prove his writings. If the tree is to be judged by its fruits, then may the merits of Appayadîkshitâcharya be judged by the writings he has left behind him. The following are the most important MSS. of this great but least known author of the last century:—

- | | |
|-----------|--|
| 1 to 10 | "The commentaries on the 10 Upanishads." |
| 11 to 32 | Do 32 do |
| 33 to 108 | Do 108 do |
| 109 | "Brahmamîmânsâ Bhâshya." |
| 110 | "Anubhûtiminnâmsâ Bhâshya." |
| 111 | "Bhagavadgîtâ Bhâshya." |
| 112 | "Harîhara Brahmasâmarasya." |
| 113 | "Shodas'amâlikâ." |
| 114 | "Shodas'amanjarî." |
| 115 | "Samâdhiratna Manjûshâ." |
| 116 | "Brahma Gôlam." |
| 117 | "Yogadarpanam." |
| 118 | "Vedânta Vyavahâramâlâ " 32 decisions. |
| 119 | "Vedânta Yuddha prakarâṇa " 9 battles. |
| 120 | "Commentary on the 11th Book of S'rimadbhâgavata." |
| 121 | "Panchadas'ângayoga." |
| 122 | "Muktikâmadhenu." |
| 123 | "Vedânta Guru S'ishya Samvâda." |
| 124 | "Kaivalya Sâdhana." |
| 125 | "Bhâshya Dipikâ." |
| 126 | "Pârâs'arya Vyâkhyâ." |
| 127 | "Dakshinâmûrtiyashtakam Svyâkhyam." |

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|------------|--|-------------------------|
| 128 | "Pancharahasyam" | "Ashtâkshara Rahasyam." |
| 129 | | "Shadakshara Rahasyam." |
| 130 | | "Pranava Rahasyam." |
| 131 | | "Mahâvâkya Rahasyam." |
| 132 | | "Gâyatrî Rahasyam." |
| 133 | "Brahmatattva bodha." | |
| 134 | "Pakshasangraha." | |
| 135 | "Yogasâra." | |
| 136 | "Jyotirvichâra." | |
| 137 to 150 | Important works in Tamil and minor works in Samskrita. | |

Besides these he has recorded many of his stray thoughts on the Science of Self, some of which are now in the possession of his disciples who had the rare good Karma to receive his oral instructions.

Although many of his works have not attained any celebrity whatever, and although some of his MSS. may never be published on account of their esoteric character, yet it is some consolation to his faithful disciples that many of his teachings are proclaimed to the world and scientifically demonstrated by the Theosophical Society. If the Vedântins join the T. S. which can, by degrees, guide them to the Central Truth, and if they also make a careful study of the important T. S. publications,* then will they be prepared to understand the Anubhavadvâita doctrine. They will then give up their prejudices and learn more than they know at present.

I have, therefore, to conclude this paper by saying that a Vedântin should join the T. S. for his own sake as well as for the sake of others.

G. KRISHNA S'A'STRI.

THE BHRAMARA-KÎTA-NYA'YA.†

THE SIMILE OF THE WASP AND THE WORMS.

IN all religious literature, analogy, metaphor, simile, comparison and parable play a prominent part. The Vedas, the Upanishads, the treatises of acharyas, the sayings of Jesus the Christ and the teachings of the Buddha and the Koran, etc., abound in them. The reason for the universality of this form of instruction is that the sages did not give out regular treatises but spoke to their disciples, and in order to impress upon their minds the sublime truths of religious philosophy, employed illustrations, metaphors, parables, similes and analogies. These illustrations were not intended to be arguments. This mode of instruction was peculiar to ancient times. The dis-

* Also "The Metaphysical Basis of Esoteric Buddhism," by an F. T. S. (London edition of 1884).

† Abstract of a discourse by Mr. P. Narayana Aiyer before the Madras branch T. S. in 1902.

ciples had not to con by rote whatever is taught them—but they were asked to meditate upon the teachings, to realise them and to make them part and parcel of their intellectual or spiritual equipment. The conversation between Bhṛigu and Vāruṇi in the Taittiriya Upanishad, and the conversation between Uddālaka and S'vetaketu in the Chhândogya Upanishad may be taken as examples of the mode of instruction pursued in the olden days. As our revered sister Mrs. Besant has said in the "Evolution of life and form." The system of education in olden days, in the East especially, aimed at evolution of the faculties more than mere storing of the brain with bits of knowledge.

Flashes of thought, pointed ideas, are given out to pupils as subjects for contemplation—and the pupils inform their preceptors of the results of such contemplation. In this way the pupil is taken step by step from one idea to another till he fully realises for himself the whole instruction.

One of such similes is the subject of this discourse. You have heard the phrase "Bhramara-Kîta Nyâya" frequently used by our Pandits. I shall content myself with merely explaining the simile and its applications. I will not say in how many ways this simile is distorted and misinterpreted by some of our Pandits. The phrase is Samskrita; bhramara is a species of wasp that builds its nest in the corners of walls, doors, etc.; kîta means a worm; nyâya means simile, analogy or illustration. The phrase therefore means the analogy or the illustration of the wasp and worm.

The phenomenon implied in the simile is called the metamorphosis of insects in Entomology. It means a succession of changes from larva to pupa and from pupa to imago, which an egg of an insect undergoes in its growth or development. An insect lays its egg either upon a plant whose substance forms the food of the future worm, into the skin of an animal or another insect wherefrom the future worm gets its nourishment, or in a nest prepared by the mother insect which provides also in the nest some nourishment in the shape of some animalcule for the future worm.

The silk-worm is the best type of this phenomenon of metamorphosis. After impregnation the female insect lays its eggs upon some nourishing leaf and the egg is hatched by the sun's heat into a worm which voraciously eats the leaf. Then it seeks an undisturbed corner for building its cocoon. It throws off first the long hairs and inside forms the beautiful soft cocoon and then throws off the mask, and becomes a chrysalis, a shell-like thing, from which bursts the imago, the perfected insect. It is called imago because the insect having passed through its larva, pupa, and chrysalis stages, "and having, as it were, cast off its mask or disguise, has become a true representation or image of its species." We shall take now the various applications of the simile to the subjects of philosophy.

(1) Take the simile in its application to the evolution of the universe. There are three theories about the origin of the universe, according to the Hindu religious books.

(a) *Aramba Vada*—the atomic agglomeration.

(b) *Parinama Vada*—evolution, i.e., the effect existed before, as real though in an invisible subtle form, and was rendered manifest through the activity of a cause.

(c) *Vivarta Vada* (Illusion or Mâyâ).

The simile of the butterfly and worm is generally used to illustrate the 2nd theory, i.e., *Parinama Vada*.

"But this excellent *Parinama Vada* which mainly draws its illustrations from such examples as the beetle * and the worm, the curd and the milk, the pot and the earth, etc., is certainly most acceptable to him." ("Rama Gitâ," Chapter III., V. 25). The butterfly represents the perfected evolution; this effect is already in the cause.

(2) Sometimes this simile is used to explain the identity of *Jivâtman* and *Paramâtman*. In that application, the winged insect or butterfly lays its egg which passes through several stages as above described and finally emerges as a winged insect, i.e., from I's'vara an egg, *Jivâtman* is produced which is masked in its several stages, and finally his true nature, the winged butterfly, i.e., I's'vara is brought out.

"The emancipated soul is that illuminated person who throws off his former accidents (Upadhis) and qualities (Gunas) and becomes one with the true, living, happy Being (Lord or I's'vara), in the same way as the worm becomes a bee (winged insect). (Stanza 49. "Atma Bodha," by Śrī Sankarâchârya.)

The quotation hereunder from the Mahâbhârata-Sânta Parva explains itself.

"As the silk-worm spinning its cocoon, shuts itself in on every side in every way by means of its self-made threads, even so, the soul—though in reality it transcends all attributes—invests itself on every side with attributes and thus deprives itself of freedom."

There is a passage from Śrī Sankarâchârya's work, *Viveka-chûdamani*, which is a puzzle. "The man devoted to the Real, becomes the Real by reason of that exclusive devotion, in the same way as the worm thinking constantly of the humble bee becomes itself the bee"† (Verse 361).

The conclusion made by Śrī Sankara, regarding the soul becoming Brahman, is true and consistent with his system of philosophy; but the illustrative simile is not within the experience of modern scientists. Perhaps the simile might have been used by the

* The English word "wasp" seems to be more appropriate here than "bee," beetle or butterfly for the Sanskrit word Bhṛinga, Bhramara or Ali.

† The word wasp would be more appropriate here.

Archârya—as it was the traditional belief. He wanted to pointedly illustrate his grand truth by the simile then near at hand and believed in by his auditors. This phenomenon in the insect world is not known to modern entomologists. But it is well known that imagination or mental action plays a part in producing physical changes such as the shapes and colourings of insects, colour change in lizards, stripes in tigers and spots in leopards—all being explained as due to the influence of the environment in which they live. But nowhere has it been found that one insect is transformed into a totally different insect, as assumed in this simile.

I came across the following passage in a newspaper which gives another application of this simile. "All sorrows in this world are relative. What is one man's poison is another man's food, is true in this—even in the different stages of evolution of the same man. The chrysalis breaks, the winged insect emerges. In the former state, it is subjected to pain, but see the glorious butterfly. It does not feel the previous throes and miseries which occurred when the breaking up of the shell took place. So is the case with man. The sufferings experienced while being born are no longer felt by a child after birth; so the pangs of death are not felt by the *monad* when it goes to the astral plane and thence to Devaloka or the Devachanic plane.

I would draw your attention to the symbolical figure imprinted upon the volumes of Herbert Spencer's works. It is not without meaning: Crystals at the base, grub or worm, pupa or chrysalis, imago or winged insect, upon a branching tree, *i.e.*, the tree of Evolution. The great evolutionist has stumbled upon the tree of life—the *Aswattha* tree of which Sri Krishnâ speaks, in the Bhagavad Gitâ.

P. NARAYANA IYER.

THE WAIL OF THE PARIAH.

For more than twenty years there has been lying within my reach the book of Jacolliot entitled "Le Pariah dans L'Humanité," published at Paris in 1876, and forming one of his long series of books on India. Until now I have never happened to look into it, but, on taking it up one day recently, I found in it the mournful lament of the Pariah, which I now put into English for the benefit of such of my friends as have been interested in reading the little pamphlet which I recently published on "The Poor Pariah." It is ascribed to Tiruvalluvar, who is said to have been of such saintly character as to have been worshipped by the Brahmins, and even carried on the shoulders of one of them into the *Garbha Grahm* of a temple, within even the outermost precincts of which people of his caste are not allowed to penetrate. Moreover, his image is now worshipped in Sivite temples. The poet says:

"What matters it that Surya pursues his eternal round through the celestial spaces, that he radiates in hastening waves his beams which the eye cannot bear to look upon...Heaven and earth, see what we are!

"What matters it that the young wife receives a precious germ from the tenderness of the husband, what matters love and fecundity! Heaven and earth, see what we are!

"What matters the three great Gods who create, preserve and transform the universe, it is not for us that they shine with so much glory! Heaven and earth, see what we are!

"It is not for us that the smoke of the sacrifice mounts towards the ether, that the flowers cover the ground, that the fruits hang from the trees, that the water of the sacred Ganges flows! Heaven and earth, see what we are!

"It is not for us that the animals give their increase and the bees their honey. It is not for us that the damsels grind in the resonant mortar the sacred plant from which they distil the divine juice of the Soma! Heaven and earth, see what we are!

"It is not for us that Agni has created the fire and that Indra, of the immortal essence, has created prayer! Heaven and earth, see what we are!

"Charm of the eyes, treasure of the celestial regions, Indra, thou whom all men venerate, we cannot implore thee, our appeals would pollute thine ears! Heaven and earth, see what we are!

"In vain have I braved death in trying to surprise the mantrams which evoke the gods, in vain that in the most hidden places of the forest I have poured the sacred libations which make them propitious; the gods have fled at my approach...Heaven and earth, see what we are!

"Where are the springs of pure water at which we can quench our thirst; the water which leaks from the horse-ponds into the tracks of the cattle is our sole drink... Heaven and earth, see what we are!

"Where are the fields which yield for us rice and the smaller grains? There is not in all the world a stalk of sorghum, a leaf of grass, a petal of the rose which belongs to us... Heaven and earth see what we are!

"The wild beasts have their dens, the serpents their nests among the white ants, the bird is free in the air—each tree-branch can shelter its nest and its songs. Agni rules the universe, Vayu, the atmosphere, Aditya, the sky, Chandramas, the starry spaces, Vidyut the clouds, the man of the four castes is born and dies in the house of his father where can the son of the Pariah open his eyes? Where is the friendly ground that will receive his corpse? Heaven and earth, see what we are!

"When the shadow mounts from the valleys to the top of the sacred woods, when the padial brings back the herd of elephants.

when the Sudra, singing, leaves the rice-fields, the curry-stone sounds under the hand of the young girls who prepare the evening meal and throw the scraps of food which remain to the dogs; where can the Pariah eat? Heaven and earth, see what we are!

"When the women have traced at the threshold of their houses the consecrated signs which drive away the evil spirits, when everyone else sleeps, where can the Pariah find repose? Heaven and earth, see what we are!"

"When the mourners cry in the house, when the funeral bier is covered with flowers, the dead man's soul is satisfied, the liquid balm will flow over the burning-pyre; he who has the hope of being accompanied by sacred prayers can await with joy the heavenly awakening. . . But where can the poor Pariah lie down to die? Where has he the hope of being reborn? Heaven and earth, see what we are!"

Jaccoliot says: "We have often heard this sad and despairing lament on the Coromandel Coast, in the jungles of Travancore, or the forests of the Malabar country. Sometimes it was a young girl who sang these stanzas in a monotonous and plaintive tone, while weaving baskets at the edge of a swamp, sometimes it was a poor child driving a lean goat to desert pastures, or an old man, abandoned to die, who thus cast out into the silence the story of their miseries."

Our author makes another quotation from the utterances of Tiruvalluvar which reads as follows, and which, for dramatic force and intense pathos will compare with anything which I have read

"He who suffers, who prays and who loves, is a man.

The Pariah suffers, prays and loves. . . The Pariah is a man.

All those whom the sun warms with his rays, all those who tear up the earth with the ploughshare, are men.

The Pariah enjoys the sun and nourishes himself with the fruits of the earth. . . The Pariah is a man.

All those to whom reason says: this is good, and that is bad are men.

The Pariah knows good and evil. . . The Pariah is a man.

All those who venerate the ancestors, respect their father, protect their wives and children, are men.

The Pariah sacrifices to the manes, respects his father, protects his wife and his children. . . The Pariah is a man.

Woe to those who have forbidden to the Pariahs the ground, the sun, the water, rice and fire. Woe to those who have cursed them. Woe to those who have forced them to shelter the old age of the parent and the cradle of the infant in the caverns of wild beasts. Woe to those who have flung the Pariah into the caste of the yellow-footed vultures and foul jackals, for the Pariahs are men."

I find the work of M. Jaccoliot so interesting that I shall probably make further reference to it hereafter.

H. S. O.

THEORY OF AVATA'RAS.

THE question of "Avatâras" which has been discussed by Brother C. S. Narain Row in the *Theosophist* for February 1903 is an important one. Until Mrs. Annie Besant restricted the term to a Vishnu of the Solar System, the question was a settled one long ago. The Upanishads had pronounced their decision in clear terms. I shall cite a few important sentences which come to my mind, and leave to Mr. Narain Row their exposition.

(A) (1) '*Tad Vishnoh paramam padam*' is an oft-repeated chorus of the Vedas. For instance see A'rune'ya Up. V; Mukti. Up. II. 77; Kath. Up. III., 9; Maitri. VI., 26. The meaning of this expression is: "That is Vishnu's *Highest State*." This means the Cosmic or All-pervading Vishnu; not the Solar-Systemic Logos.

(2) 'This Vishnu is no other than the Immutable Exalted Lord,' says Mahâ-Nârayan-Opanishad XI. 1.: *Aksharam paramam prabhūm*.

(3) "*Idam Vishnurvichakramē tredhā nidadhē padam*" [Nârâyana Up.]: This (infinite) cosmos, Vishnu measured, in three paces. This means that Vishnu is the All-pervader, not the mere Solar-Systemic Logos, as the latter doth not constitute enough even for one pace of this Vishnu. Also see Taitti. I. 1. 1.; Mahâna: 20-14.

(4) "*Ajāyamāno bahudhā vijāyatē*" [Purusha-Sûkta]. It is this *birthless* (Vishnu) who condescends to become incarnate in many ways. Also see Mahân. Up. II. 1.: "*sa vijāyamānah Sa janishyamānah*."

(5) "*Sa n s'reyān bhavati jāyamānah*. [Taitti. Brah. III. Ashtaka, VI. Pras'na, I. Anuvaka, III. Panchâsat.]. By becoming incarnate (thus), his glory increaseth.

(6) "*Sa ekâki na ramate*" [Brih. Up. I. 4. 3]. He doth not desire to be alone; and therefore he saith to himself:

(7) '*Bahu Syâm*' [Chh. Up. VI. 2. 3], I shall become many.

(8) '*Tam Is'varânām paramam Mahes'varam*' [S'vêt. Up. VI. 7.]: This (Vishnu), who is the great Lord (*Is'vara* above all other Lords (*Is'varas*); and therefore,

(9) '*Na tat samaschâbhyadhikascha dris'yate*' [Svet. Up. VI. 8] = To him (Vishnu), there is neither equal nor superior.

(B) (1) "Bhagavad Gîtâ," IV. 5. 6. 7 and 8. are quite clear on the subject of the Avatâras, meaning not the evolved and limited logoi of Solar systems but the evolvent, self-existent, infinite, Spiritual Essence—the Vishnu that pervades all.

(2) Śrī Krishna further says in the Gītā. IX. 10. 11.—which is a warning to those who may misunderstand him as the limited systemic Logos.—“*Mayā dhyakshena prakṛitīḥ śūyate sa charā charam*” (10) = By me the Paramount Lord all this matrix evolves into movables and immovables (not a mere infinitesimal solar system, therefore) “*Avajānanti Mām mūḍhā mānushīm tanum āśritam, parambhāvam ajānanto Mama bhūta-Mahesvaram*” (11). This is a clinching answer against all further doubts as to the mystery of Incarnations. This means: “Not understanding Me as the Superior Lord (*Mahesvaram*, therefore not the *limited* Logos); (not understanding Me as) the Lord Paramount above *all being*; (not understanding Me as) Him who has (from motives of mercy and benefaction) taken on the guise of a human being, they disgrace (or dishonor) Me!”

It would thus be a reproach to the Universal Vishnu to limit Him to a Logos.

(C) (1) The Xth Chapter of the Gītā, speaks of a manifestation of the Lord in His Infinite Cosmic Form, to Arjuna, and is a tangible protest against supposing any kind of limitation to the All-pervading Vishnu (Krishna = Nārāyaṇa), either of space, time or circumstance.

(2) Probably the expression: “*A'dityānām Aham Vishnuḥ*” [X. 21]: “*I am Vishnu among the suns*,” has been misunderstood, into meaning a solar-systemic Vishnu; but here Vishnu is one of the 12 names of the 12 suns, one sun for each of the 12 months of the year. And such a possible misapprehension is immediately rebutted by the following:—

(a) “*Paśy-ādityān.....adṛiṣṭa-pūrvāni, etc.*” [XI. 6]; i.e., “See the *many* suns, etc., and not before seen by thee (Arjuna).” This clearly means *many solar systems seen and not seen*, included in the Cosmic Vishnu; hence not a single solar-systemic Logos. And in the very next verse [XI. 7] is found the term:—“*Jagat kritṣnam*,” meaning the Cosmos in its *totality*. Therefore Vishnu is not to be limited to an insignificant point in space—a solar-family.

(b) Arjuna exclaims (among many other expressions in the XIth Chapter, connoting and denoting the Lord as the *Infinite* Vishnu): “*Sarvam sam-āpnoshi tatōsi Sarvaḥ*” (XI. 40), meaning, “Inasmuch as those perfectly (*sam*, i.e., according to the Law of *pari-samāpya vṛtti*) pervadeth all, thou art (named) THE ALL.

(D) Śrī Rāmānuja has no two ideas on the subject of the Avatāras, as if he entertained any *varieties* such as those referred to in page 14 of the “Avatāras.” In his very preface to his commentaries on Gītā, he explicitly says:—

“But He, being the vast Ocean of infinite Mercy and Condescension, Love and Bounty, willed to assume (*material*) forms similar to those of His creatures without abandoning His own *essential*,

divine (immaterial) nature, and repeatedly made descents (among them as Incarnations” [p. 8-9. Eng. translation.]

(E) Vedāntāchārya (or Desikar) who followed Rāmānuja, has further cleared doubts on this question. This is minutely discussed in my Introduction No. 2, called “Incarnations and other Holy mysteries,” in the “Lives of the A'zhvārs or The Drāvida Saints.”

(F) The subject of the Incarnations is dwelt on in numerous places as well, in my new work on “The Divine Wisdom of the Drāvida Saints,” for example, Topic 91, p. 105:—“God's specific presence in Forms,” and the elaborate foot-notes thereunder.

(G) Much misunderstanding can be avoided and future discussion can be limited within clear bounds, if the five *hypostatic manifestations* of God are clearly understood. This is called the *Paratnādi Panchaka*, of which a brief note is given under page 9 of my Translation of Bhagavad Gītā commentaries, and amplified in my other books mentioned in (E) and (F).

(H) A masterly handling of the scheme of impervasion is to be found in Śrī Yogi Pārthasārathi Aiyangar's “Rationale of Image Worship,” which I have just published. Also consult “Tattva Traya, I'svara-prakarana,” by this Yogi (obtainable at Srinivasa Varadāchārī & Co., Madras).

A. GOVINDA'CHĀRYA.

“LIGHT ON THE PATH.”

FROM NOTES ON STUDIES.

[Continued from Nov. “Theosophist,” p. 116.]

“Desire power ardently.”

THIS rule is difficult to reconcile with the one that says “Kill out Ambition” and yet it all depends on the use we make of power and the reason we desire it. If the ambition of the personal self desires power in order to promote its own interests, then the motive is unworthy of us and we sink rather than rise, in spiritual unfoldment, and new chains are forged to hold us down to material things. The power to be ardently desired is that which will enable us to effectually help others and in time to be part of that stone wall which holds back the awful karma of the world—the power to function on any plane and to be able to supply the needs of the embodied and disembodied souls who throng the great spaces of nature. We hear much about the Invisible Helpers and the power they possess over the elements of fire, earth, air and water, neither of which form any obstruction in going from place to place, thus they are able to cope with every emergency whether it be in the midst of shipwrecks, tornadoes, conflagrations or earthquakes—wherever humanity is in distress or imminent danger there the Helpers are to be found.

And yet this is only one of the manifold ways in which power may be turned to real and lasting account.

"Desire peace fervently."

Happy is the man who has peace of mind—who is at peace with himself and all the world, and yet how many enjoy this enviable condition? Jesus said in His Beatitudes: "Blessed are the peacemakers for they shall be called the children of God." To be a peacemaker one must have already attained peace in order to create an atmosphere that will affect others. One must have a calm, steadfast center that cannot be swayed or upset by passing vibrations, so that those with whom he comes in contact are rested, soothed and refreshed. In a word, such a person is indeed a blessing, whether in public or private life, a tower of strength to the weak, and an example to restless, uneasy souls who lack training in self-control.

"Desire possessions above all."

Jesus said to a certain young man, "If thou wilt be perfect, go and sell what thou hast and give to the poor and thou shalt have treasure in Heaven"—thus having nothing, but possessing all things. In the life of every disciple there comes a time when he ceases to regard his earthly possessions as his to use only for personal comfort. He will regard them rather as loaned to him and the use he makes of them will show in how far he has eradicated selfishness, in how far the true meaning of discipleship has reached his inner consciousness. Let us beware of the fate of the unprofitable steward of the parable (Matthew XXV.), lest what we have shall be taken from us and be given to him who has an abundance. The law is, to "work while it is yet day," and there is no day like the present if we would be up and doing the Master's service.

"But those possessions must belong to the pure soul only, and be possessed therefore by all pure souls equally, and thus be the especial property of the whole only when united."

These are the possessions that "Moth and rust do not corrupt, or thieves break through and steal," and when once obtained no one can take from us—they are our eternal heritage. However much we may give of these possessions to others our store is not diminished thereby, in fact they are increased according to the measure we give. The purer the soul the more power is enjoyed in the dispensing of possessions which belong equally to all spiritually evolved beings, because on their plane unity is the chief attribute and the idea of separation is not considered.

"Hunger for such possessions as can be held by the pure soul, that you may accumulate wealth for that united Spirit of life which is your only true self."

There is nothing really worth having that is not gained by a corresponding sacrifice—in other words, possessions will not come

to us without paying for them. Great spiritual growth is promoted by suffering mentally and physically—by self-denial and absolute faith in the unswerving justice of the Supreme Power. We cannot accept with our hands full, but must lay down something to grasp more; if we would have the highest and best good, then we must give up that which we think the most of—and so the law of sacrifice goes on, that possessions may be gained, and in thus giving and receiving, all thought of pain is forgotten, because the nearer we come to the fulfilment of perfection the less we think of personal gain or loss.

RE'SUME.

All man's desires should be pure and disinterested, but of course this cannot be expected all at once, as such virtues are flowers of slow growth if allowed to take the natural course of evolution. In the case of the disciple the growth is more rapid because he seeks every means of stimulating and enriching the soil and carefully removes every impediment; he lets in the spiritual sunshine, the dew and moisture of human sympathy and love and kindly acts; but best of all, he keeps not the bud and flower of his watchful care for his own enjoyment, but offers it with generous heart to the poorest, most despised of his kind.

"The peace you shall desire is that sacred peace which nothing can disturb, and in which the soul grows as does the holy flower upon the still lagoons."

The idea of peace, with the vast majority, is to remain undisturbed in the midst of comfort, safe from the elements and protected from all that is unpleasant, annoying or troublesome. A person may be surrounded by all these desirable conditions and yet not have peace. There is one part of us that never ceases to generate vexation and that is the conscience which cares neither for time nor place; if it has aught to say, its voice can be heard above any sound ever created and like Banquo's ghost "it will not down." If we would have genuine peace we must begin within ourselves and extend our work outward and then the lamp of peace we have lit in our own hearts will shine in all directions bearing light to others.

"And that power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men."

Those men who wield the greatest amount of power are those who care least about it so far as their own gratification is concerned. It is one thing to desire power for ourselves and quite another to desire it for the benefit of others; so much depends upon motive in this world we cannot be too careful how we weigh and consider it. The man of power does not think of his distinction and does not care to figure before an admiring public—he seeks neither fame nor praise but prefers silence and solitude where he can plan and work out his schemes of benevolent intention.

"Seek out the way."

Such is the diversified nature and temperament of mankind, that each seeks the way in a manner peculiarly his own, but Krishna says: "However men approach me, even so do I accept them, for the path men take from every side is mine, O Partha," so that disciples need not wait for any given directions from which to start, but may begin right where they are. Another Master said, "I am the way;" is not that equal to the Brahmin mantram, "I am that?" Can one take the statement literally?

It is a well-known fact that few people learn by another's experience—they must have the experience for themselves before they can profit by it. Many men find the path but each man finds it for himself because it is through himself and his own inner mechanism that the way is made clear to him. The way may be pointed out to him, and he may be told every turn in the road, but still he experiments and makes side investigations with all the curiosity and waywardness of a child. But even a baby soul must grow and thrive to manhood and when once his feet are set on the path he becomes an accepted disciple and no longer wastes his time in idle and useless research. His Master is his guide.

"Seek the way by Retreating within."

About the first indication that we are ready to seek the way is the growing distaste for outer sensation, for pleasures of the senses, for the ordinary social round of duties, and the time and attention is gradually turned to the cultivation of the inner man because it seems to give more lasting and satisfying results. Then it is that man realizes his higher possibilities and casts about for the means of developing that which he feels is within him but cannot be expressed. He instinctively retreats more and more within and his happiness and wonder increase at the marvelous prospects that open before him. His confidence in the wisdom of his choice is assured when told he is on the right road and he proceeds to get himself ready by self-imposed discipline for the direct teaching which comes to all when they are ready for it.

"Seek the way by advancing boldly without."

One result of inner study and investigation is to give a person confidence in his own ability and a desire to demonstrate his own powers. The development that goes on within is bound to react outward to the physical body which naturally tests its own strength in actively engaging in work suggested by the inner man. The man who is sure of himself is not wanting in courage; hindrances and obstacles only make him more eager to gain his point and he advances steadily and persistently to the goal toward which he aims.

RESUME.

Much has been said and written about the "Path of Peace," which disciples are supposed to find. Probably about the first

qualification a disciple would desire is peace, as he finds much to contend with that is difficult enough in itself without discord or want of harmony added to his burden. He is willing to work, to sacrifice, to show his earnestness and sincerity in acts as well as speech if he can only get started in the right way. Here his dawning intuition serves to help in selecting proper methods and to bring him into contact with those who will assist in training mind and body. The Great Ones direct their representatives in seeking those who are ready to begin this training and also open the channels of communication.

"Seek it not by any one road."

There are probably as many roads as there are people and each one is a little different from another, but these may be roughly grouped into a comparatively few, yet the perfectly rounded development will require the general experience of all. This cannot be acquired in one incarnation even after definite training has begun, because the bodies and environment of the disciple are not adapted to such diversified instruction. It will take many incarnations with widely different experiences and widely different views of the Path ere the man can stand forth in human as well as divine perfection. It is plainly to be seen one road will not do, as it would mean a one-sided and therefore imperfect development.

"To each temperament there is one road which seems the most desirable."

The temperament of a man probably changes somewhat with each incarnation during which he will see life and its conditions from a different point of view and estimate it according to his temperament,—at least his thoughts, words and acts will be colored by it. While to each temperament will be found one way of leading the higher life that is easier and more desirable than another, still it may not always be best to follow the easiest way—perhaps a more difficult one will present itself—a supreme test of the disciple's sincerity, and then he faces a serious question whether he will resolutely proceed along the shorter path of intelligent selection or the longer and less arduous one of natural progression.

"But the way is not found by devotion alone, by religious contemplation alone, by ardent progress, by self-sacrificing labor, by studious observation of life."

All these methods are to be combined before the way is fully covered and the disciple finds himself at the end of his pilgrimage. The religious experience will not develop sympathy and interest with those who are studious or self-sacrificing, nor will intellectual service bring one in touch with those who are filled with devotion; consequently there would be no unity of thought, no real brotherhood, none of the close understanding that should exist.

between those who are striving toward the same goal. In order to feel that nearness and be able to enter into the spirit and substance of these methods a person must try each of them for himself, and for one incarnation at least have worked along certain lines with the utmost intentness as though that portion of development were all that would be necessary.

"None alone can take the disciple more than one step onward."

In studying arithmetic one must learn to add as well as subtract, to multiply as well as divide, or else the knowledge of mathematics is decidedly incomplete. In like manner knowledge of the Path must be obtained in all its different phases—each action should be examined and understood before passing on to another. They are as the links of a chain which will not reach its limit if any one be missing; some may seem inferior to others, some devoid of polish, others too fine for the weight they bear, yet all must be in place to make the full length of a human evolution. Each is tempered to meet its requirements and lasts until the Lords of Karma turn the life current into a new form.

"All steps are necessary to make up the ladder."

If we take rungs of a ladder as a simile of evolution then we find that in order to make a complete and perfect finish, every rung has to be in its place. Should a rung be missing, evolution is indefinitely retarded, the soul waits and becomes inactive, almost stunted, because it has no means of exercising its latent faculties. On the other hand, if through some extraordinary circumstances the gap is over-leaped the subsequent efforts are not so strong and well directed as they would otherwise have been and in some future period that part of evolution will have to be returned to—the loss must be made good or the ladder cannot be relied upon because its standard is gauged by its weakest portion.

RESUME.

"Heaven is not reached at a single bound,
But we build the ladder on which we rise
From the lowly earth to the vaulted skies,
And we mount to its summit round by round."

"The vices of men become steps in the ladder, one by one, as they are surmounted."

It is through contact with and experience in vice that one learns the danger and destructive power concealed by its attractive glamour. It teaches a lesson which cannot be learned in any other way and it also inspires sympathy and consideration for those who have fallen and who have not yet had strength to rise to their feet. We cannot know the depths of misery and degradation, the great unhappiness resulting from vice, if we have not ourselves in some incarnation passed through this supreme test and had the courage

to fight our way out of it. A man may be virtuous from never having been tempted or coming within reach of vice, which is creditable, but not so much to his credit as to the man who has faced wickedness and resisted it, or having embraced it has resolutely thrown it from him.

"The virtues of man are steps indeed necessary—not by any means to be dispensed with."

The virtues of the disciple are the crown jewels of his divine manhood. One by one they are won through fair and honorable battle with the lower self and mark the course of his onward journey up the steep and rugged heights. None but himself and his Master will know what they have cost him, none can guess from his calm and serene exterior the bitter struggle and marvelous endurance that have carried him safely through the series of tests that were brought in his way by karmic law. Each virtue was a step in the right direction, but it had to be supported by other virtues equally necessary to his development. It is the aggregate of virtues which form character and it is by the character that the individual is judged by those Great Ones who guide the disciple after he has entered on the Path. The quality and quantity of the virtues indicate when he is ready for promotion and added power, for greater responsibilities and higher states of consciousness.

*"Yet though they create a fair atmosphere and a happy future,
they are useless if they stand alone."*

The growth of each virtue is the wearing out or burning out of old karma because each virtue supplants a vice; at least when a virtue has established itself its opposite characteristic finds no room. The virtues must, therefore, either make good karma or cease to produce karma at all, and then we know our Path is nearly ended, the terminus is at hand. The building of character and the work of the disciple after the character has begun to change, is closely allied and presents the anomaly of lumber, house and builder—as one centre of activity with three different aspects. The man is the traveller on the Path, the creator of the Path, and the Path itself, and these are dependent on each other as the virtues are dependent to bring about such conditions.

"The whole nature of man must be used wisely by the one who desires to enter the way."

In launching upon any new undertaking in life in which he is deeply interested, a man will naturally make use of all his resources; all his faculties and energies will be brought to bear upon the object of his interest and in this he uses all the wisdom and discretion of which he is capable. Then with how much greater care will the disciple enter upon the duties that lead to the Path. His conduct and thoughts will be rigidly examined and a systematic course of

purity in all things will be the essential accompaniment of his constant training—in fact, this will stand paramount to everything else in his existence, the ordinary happenings will be secondary considerations only.

"Each man is to himself absolutely the way, the truth, and the life."

All great teachers have pointed out this same absolute and un-failing law which man must sooner or later come to understand is a literal fact. We cannot find the Path, much less reach the Goal through another man's experience or by vicarious atonement; we have to seek out the way and travel its length by ourselves, the only help we receive is earned through our own endeavour. It would be a dishonorable and unworthy thought to wish this could be otherwise, because look which way we will we see men paying for everything they get, even to the smaller details of life, and no great advantage or benefit comes unless a proportionate sacrifice has been made for it.

RESUME.

Vice and virtue are great factors in the evolution of man. The influence of each plays upon the personality, moulding and changing and building in new material, but always to the advantage of the immortal ego. The growth of the soul is not measured by time but by the final result; hence if for an incarnation the onward progress is retarded by an overabundance of vice, it may in the long run be what the man most needed, since his self-indulgence will bring painful consequences, teaching him a lesson which could not be learned in any other way. Where kind measures will not avail, harsh ones are resorted to, even by the Lords of Karma.

GERTRUDE B. GREWE.

[To be continued.]

RAMA'NUJA AND THEOSOPHY.

THE word "Om" is the most sacred word and signifies the Deity—(1) Who gives light to the Universe: (2) Who is the embodiment of knowledge: (3) In whom is contained space and whatever exists in space: (4) By whom the sun and other luminaries are created and sustained: (5) Who is Almighty to make, sustain and destroy the Universe: (6) Who is all glorious: (7) Whose knowledge is truth: (8) Who never dies: (9) Who understands everything most correctly and is omniscient.

The existence of Paramatma is a fundamental truth; and the sense of a Deity is innate and perfectly natural to man—"Lawgivers and statesmen and above all, moralists and philosophers," says Sir James Mackintosh, "may plainly discover in all useful and beautiful variety of governments and institutions and under all the far-

tastic multitudes of usages and rites which have prevailed among men, the same fundamental comprehensive truths and the same master principles which are the guardians of human society, recognized and revered, with few slight exceptions, by every nation on earth."

So, we find that Theism, Deism, Monotheism and Polytheism as well as Hinduism, Buddhism, Jainism, Christianity, Mahomedanism, Zoroastrianism and every other known religions, do all recognise the prime fact that there is a great principle which we call Paramâtma however much those systems may conflict with each other in their conception of that Principle, with reference to its Unity, Personality, Attributes and Moral Perfections. Even the great Materialist finds in matter "the promise and potency of all terrestrial life," and the Spiritualist discovers in spirit, the source of all energy and of matter as well. As for the agnostic, he says that he does not know what others mean by God, but he does not declare that there is no God. To be thoroughly able to say that there is a God one has only to look around on any definite space and point to the vestiges that are given of His Power and His Presence there. But to be able to say that there is no God, we must explore the whole expanse of Infinity and ascertain by observation that such vestiges are to be found nowhere; and what ages and what lights are requisite for the attainment of this knowledge? This intelligence involves the very attribute of Divinity while a God is denied, for unless man is Omnipresent and Omniscient he cannot know but there may be in some place, manifestations of a Deity, by which even he would be overpowered. Thus unless man knows all things, that is, unless he himself is a Deity, he cannot know that God, whose existence he denies, does not exist.

Thus we may safely hold that the existence of one great Author of the Universe, by whatever name called and with whatever attributes endowed, has been recognized by mankind with more or less variations and qualifications. But a belief to this limited extent is hardly sufficient for all our purposes. We should have a clear knowledge, that is, as clear knowledge as it is possible for human beings to attain of the character and attributes of the Deity, His relations to the Material Universe and to man, in particular; also as to the nature of our soul, its immateriality and immortality, its functions, transmigrations and final goal; and lastly, as to the ways and means for approaching that goal in all spiritual purity and faith. And yet it is unfortunate that on these very points there has been an extreme diversity of views among mankind. It is utterly impossible that all these diverse systems can be true in every respect; and it is absolutely necessary that we should know the truth. Moreover as God is one, religion must necessarily be one likewise. Conflicting views in regard to this all-important subject tend not only to prejudice the spiritual advantage which mankind are nat-

urally desirous of acquiring, but also to interfere with their worldly comforts by dividing them into so many factions and engendering a hostile spirit towards each other. It would be a happy event if all the several forms of religion could coalesce into one common faith, adopting one form of worship and following one common end.

"VEDA."

Theosophy in all Lands.

LONDON, *January 29th, 1903.*

January finds the various activities of our Section resumed in full vigour. The work of filling up a quarter's Lecture Syllabus does not grow any easier when so many of our workers are scattered over the ends of the earth, but sundry other forms of activity are springing up and the Head-quarters rooms seem every day to be the theatre for meetings of various kinds.

On Saturday, January 17th, was held the quarterly gathering of London federated branches, when the chair was filled by the Vice-President of the T. S. (Mr. Sinnett) and a discussion on suggestion, how far its use is justifiable, was very ably inaugurated by Mr. Philip Tovey, and although not provocative of many speeches the evening was pleasantly spent. At the previous council meeting Mr. Tovey, who represents the Croydon Lodge, was unanimously elected Federation Secretary in place of Miss Arundale who is leaving us to take up work in Benares. We personally lament the departure of Miss Arundale and her nephew, Mr. Geo. Arundale, but congratulate our Indian brothers on having secured the staunch help of these members. A recent run round the Lodges in the North records pleasant impressions of steady work being pursued by various branches in the several centres of population with which they are associated. In Edinburgh encouraging meetings are being held and it is satisfactory to see the steady growth of our movement among the educated and thoughtful in a city which has always been associated with education and culture. The energy of our Harrogate friends is expending itself in a new and very desirable attempt to promote greater unity and sympathy between the many sections of the Christian Church. To this end they are arranging a series of Monday evening lectures, to be given, in their own delightful Theosophical Hall, by representatives of some of the Christian bodies. Each speaker will endeavour to show what his own particular branch of Christianity stands for and the lectures are to be "expository and not controversial; affirmative, and not negative." The Church of England, Congregationalism, Wesleyan Methodism, Society of Friends, Unitarian and Salvation Army are already arranged for in the programme and the local press has given considerable prominence to the movement, which seems to promise very well. It is to be hoped that other Lodges will be stimulated to an endeavour on similar lines. The series is to conclude with a lecture by the President of the Lodge, showing the relation of Theosophy to the Churches.

Mr. Leadbeater's new book with its many coloured illustrations of

man's "invisible" bodies is attracting much interest. It is an entirely new departure in the field of theosophical literature and has involved a large amount of work and care in reproduction. We hear it is being issued in Dutch, French and Spanish as well as an American edition.

A. B. C.

Reviews.

HYPNOTISM AND THE DOCTORS.*

My old friend and former colleague at Adyar, Richard Harte, is embodying his ripe experience in the study of mesmerism, hypnotism and the other branches of psychical science in a work in three volumes, of which two have been published and the third is in the press. I doubt if any man is better qualified than he to compile the literature of this vast subject into a synthetical presentation of the history of the movement from the time of Mesmer down to the present day. His intimate acquaintance with the French language opens out to him a most important field and gives him access to the opinions and teachings of the leading authorities and their reports of their experimental researches. Mr. Harte has unwittingly appropriated a great body of historical facts which I had, myself, got together with a view to writing a work on the identical subject. He has, however, made such excellent use of it that I yield it up to him without a murmur; I refer to the history of Mesmer and his various vicissitudes, from the time of his quitting Paris for the comparative obscurity of village life, down to the time of his death. Nothing is more sure than that one cannot understand hypnotism and justly weigh the theories and claims of the rival schools of hypnotists, without having made oneself the master of the history and fruits of mesmerism and mesmeric experimentation. Our modern hypnotists are not inclined to do justice to Mesmer, De Puysegur, Deleuze and the other pioneers in this Science; moreover, the history of mesmerism is scattered through many different books, some of which have long been out of print and almost inaccessible. Mr. Harte has gathered them all together for us in his work and this makes it invaluable as a work of reference for the conscientious student. The doctrines and practices of Mesmer are clearly presented and Mesmer's theory of disease, as well as those of Puysegur, and his contemporaries and successors, Baron Dupotet, Lafontaine, Braid, Fahnestock, Sunderland, Elliotson, Esdaile, Cahagnet, J. R. Buchanan, J. B. Dods, Gregory, Colquhoun, Ashburner, Townshend, Lee, Teste and others, are fairly stated. Briefly speaking they range themselves within the boundaries of the old, old schools of the physiologist and psychologist, those who ascribe manifestations of intelligence to cerebral function and the others who regard the brain as the organ through which a separate entity, the *âme*, manifests itself. Of the two volumes printed, the first dwells on Mesmer and De Puysegur, the second brings down the narrative to the

* By Richard Harte. London, L. N. Fowler & Co.: New York, Fowler & Wells Co. 1902. Vol. I. Price 5s. net. Vol. II. Price not stated.

time of Charcot. The subjects embraced in this volume are, The Second Commission (of the French Academy); Dupotet and Lafontaine; The English School; Braid's Hypnotism; Statuolism; Pathetism; and Electro-Biology. The work is printed on very heavy calendered paper—far too much so for comfortable reading by lamp-light—and the printing is a credit to the Publishers. The third volume is to contain accounts of the Electro-Biology of 1840, the "Braidisme" of Durand de Gros and the Hypnotism of the three schools of Charcot, Liébeault and the Eclectics.

Our thanks are due to Major J. W. Powell, Director of the American Bureau of Ethnology, Smithsonian Institution, Washington, D.C., for Bulletin No. 26, which is a handsome volume of "Kathlamet Texts," recorded and translated by Franz Boas. The texts show a very backward state of development among these uncivilized tribes of North American Indians who speak the language herein recorded.

MAGAZINES.

February *Theosophical Review* opens with an admirable article by Miss C. E. Woods, on "The Eternal Problem," that fruitful topic relating to the origin and nature of evil. In "the Talmud Mary Stories" Mr. Mead presents what he has been able to glean from one of the most valuable reservoirs of ancient Jewish lore concerning the nativity of Jesus, but which is, of necessity, meagre and indefinite. Mrs. Margaret S. Duncan writes on "The 'Great Refusal' of the Pre-Raphaelite movement," and Michael Wood takes us into the country and while dropping stray bits of philosophy in conversation with the youth whom he meets, almost makes us smell the flowers and fragrant grasses by his beautiful word-pictures of forest and field. A Russian gives us a brief summary of J. N. deRosny's weird story of "Les Xipéhuz." Mrs. Besant continues her "Evolution of Consciousness"—treating of the 'Waking Consciousness' and the 'Super-physical consciousness.' A. McDonall's translation of Alberto Sormani's posthumous romance of "Jesus and Mary" is a lovely and exceptionally interesting creation of fancy, and Mrs. Ames conveys a valuable lesson in her "Christmas Thoughts."

Theosophy in Australasia (January) has, among other matter, a useful paper on "The Astral Body," by F. C. R., and one on "Ideal Life," by J. F. B.

The New Zealand Theosophical Magazine has the first portion of an interesting article on "Chance or Accident," by S. Studd. Among the other papers are "Notes on Atlantis" by Marian Judson; "Passions," by N. C. Biswas; and the first part of an article on "Karma," by Philalethes. "How the World of Thought is Growing," by Bharata, contains valuable, up-to-date items.

The Lotus Journal is the name of the new, printed magazine which has evolved from the type-written *Lotus Lodge Journal* that has been doing such excellent work during the past year. The new series commences with the March issue, and will be conducted on theosophical lines for children and young people. The first number will contain a portrait of

Mrs. Annie Besant; Part I. of a series of papers on "Life after Death," by C. W. Leadbeater; "Mrs. Annie Besant; a sketch," by A. B. C.; "The Coward and the Ghost," by Michael Wood; "Lotus Lodge Reading Class Questions;" "Science Notes;" "Outlines of Theosophy for Younger Readers, Part I.," and other matter. We wish the magazine abundant success. It may be ordered from the Theosophical Publishing Society, 3, Langham Place, London, W., or from the "Lotus Journal," 7, Lanhill Road, Elgin Avenue, London, W.

Cherâg (Lamp). We have much pleasure in acknowledging for the Adyar Library, the receipt of Vols. II. and III. of this Gujarati monthly magazine conducted by brother N. F. Bilimoria of Bombay. The 2nd Vol. contains some important subjects directly related to our Society. A conference was, we are told, held in Bombay and continued for some time, to give religious education to Parsi children. During the sittings, some of the old antagonists attacked our Society on the plea of its trying to spread a new religion. They said also something to the effect that there should be lessons introduced in the textbooks to the effect that no children shall in future join our Society. Both the young high priests of the Parsis were marionetted by some wire-pullers to preach against re-incarnation, one of whom, the son of the priest, who was our sympathiser, severely criticised those Parsis who believed in re-incarnation. Mr. Bilimoria had to fight against all such conceptions and to defend the Society as much as he could, single handed, in the pages of the *Cherâg* (*Vide* pages 317, 353, 385, Vol. II.). Although the cloud has dispersed, he is, we are informed, considered by some as an outcaste and by some others as an eccentric man!

We are glad to know that the *Cherâg* is drawing sympathisers gradually, though it is now being worked under some difficulties owing to our brother's serious and prolonged illness which is said to have affected the *Gleaner* too.

The *Cherâg* is not a paying concern. Mr. Bilimoria is an earnest worker and he has the interest of our Society always at heart. We understand that he is conducting the *Cherâg* and the *Gleaner* on a sick bed and in partial starvation.

By an oversight we omitted to include this Polyglot monthly and the Gujarati publication called "Zarathosti Râhber" (Zoroastrian Guide) in the list of books and magazines published during last year (*Vide* pages 13—15 of the General Report of the Twenty-seventh Anniversary and Convention of our Society). We hope to see the mistake rectified in the next year's report.

Indian progress. This new-born contemporary in the field of Indian Journalism has wisely chosen the golden mean in matters social, religious and ethical. We have not been favoured with the first number of this bi-monthly of twelve pages (foolscap size). Its annual subscription is Rs. 3 and the get-up is such that it leaves nothing to be desired. The second issue, which is now before us, contains among others, interesting articles on "Progress;" "the Vedântic and the Christian conception of God;" "Swami Vivekananda Memorial—an Appeal;" "Mr. J. D. Rees on 'Domestic life in India,'" and "Swami

Ram is a high priest of Brahmin Mahatmas." Those who want to subscribe for this paper may address the Manager, Indian Progress, Esplanade, Madras. We wish this contemporary a long and useful career.

Theosophia (January) opens with an editorial on the "New Year," which is followed by translations from the writings of H. P. Blavatsky, Annie Besant, C. W. Leadbeater, A. P. Sinnett and Michael Wood.

Acknowledged with thanks:—*The Vahan, Light, Review of Reviews, Lotus Lodge Journal, Harbinger of Light, Banner of Light, Mind, Phrenological Journal, Teosofisk Tidskrift, Der Vahan, Teosofia, Theosophischer Wegweiser, Revista Teosofica, Theosophisch Muandblad, Health, Indian Review, Our Home Rights, The Light of Truth, The Arena, The Light of Reason, Neue Metaphysische Rundschau.* Pamphlets: No. 5, on "Buddhism and Science," by Dr. R. Ernest, from the *Buddhasasana Samagama*, of Rangoon; and from John Murdoch, L.L.D., a pamphlet containing valuable educational and other suggestions, and a letter to the Viceroy, Lord Curzon.

CUTTINGS AND COMMENTS.

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

Theosophy and Imperialism. The *Hindu* writes very approbatively about Mrs. Besant's lecture on "Theosophy and Imperialism," saying that she has struck the keynote as to the relations of the Government with the people of India. The writer concludes with the sage advice that his readers "will do well to get a copy from Adyar of this great lecture of the gifted and good woman; and they will find a solace in it."

American friends of the Pariahs. Mr. Wm. Johnson, President of the Golden Chain of Minneapolis, Minnesota, U. S. A., writes as follows while enclosing a draft for the Panchama Education Fund:

"The members of our Golden Chain decided to do without Christmas presents this year, and send their money to the Pariah children to help feed them."

The ready sympathy and cheerful sacrifice shown by this little band of child helpers on the opposite side of the globe is quite touching.

Cremation in Madras. Col. Olcott has addressed the following letter to the Editor of the *Madras Mail*, and it appeared in the issue of that journal for February 21st:—

Sir,—I read in the *Indian Mirror*, of Calcutta, that "Madras is following in the footsteps of Calcutta, and is organising a Society for popularising cremation among the Europeans and Eurasians." If this be so, I should be glad to be brought into correspondence with the promoters of the project, as a crematorium in Madras is a real necessity. In 1876 I cremated the first body in America, that of the

late Baron De Palm, a Bavarian member of my Society, then residing in the United States. The event caused a great sensation. The Press of America, Great Britain and the Continent were represented, the Secretaries of the Health Boards of several large cities attended officially to watch the then novel mode of sepulture, and among the orators on the occasion was the Rev. Dr. Hayes, President of the Presbyterian Theological Seminary, at the town where the cremation occurred, who unhesitatingly averred that this mode of disposing of our dead was in no degree repugnant to the spirit of Christianity. Since then, cremation has taken lasting hold on public sympathy, and at San Francisco, in 1901, I saw a crematorium in full operation, and a columbarium which for magnificence of interior decoration would vie with the most beautiful temples of Greece and Rome. The Secretary of the Cremation Society told me that they now burn about 60 bodies per month, and that the thing is becoming more and more popular. I should be glad, as said above, to unite with other residents of Madras to introduce this reform.

A drunken India. The *Indian Messenger*, alarmed at the disastrous increase in the drinking habit in Bengal, says:—

"It is time that the danger signal should be hoisted. The latest Excise report discloses a most dangerous state of things. It is stated that the last year showed the largest revenue on record in Bengal from drink and drugs. But that is not all. Not only did the Excise receipts exceed by 3½ lakhs of rupees the largest total of any previous year, but the officials anticipate that the receipts of the year now begun will be even larger than those of the year just ending. We do not know with what feelings the Government looks upon these figures. But there should rise one cry of alarm and consternation from the people. The only thing necessary to fill the cup of our misery, if indeed it be not already full, is to add drunkenness to the huge list of evils which infest our country at present."

Terrible dangers of Vivisection. One of the worst features connected with the practice of Vivisection is that of the brutalising and demoralising effect produced upon the operators themselves. In a pamphlet entitled "The Meanest Crime Protested Against,"* we find statements by an eminent English surgeon to the effect that at the Infant's Hospital in Boston, the helpless little creatures were experimented upon by "puncturing the spinal canal." Dr. Thornton says: "There were no therapeutic indications for these operations and death quickly followed in most of the cases." The *Advocate of India* says:

"What are we to think of doctors who deliberately inoculate six leprosy girls with the virus of a loathsome disease; who inoculate merely for experimental purposes, unsuspecting fellow-creatures with the virus of yellow fever; who remove by a skilful operation, cancer from the one breast of a woman, and then graft a piece of it on the other and till then healthy breast, with the result, gratifying doubtless to the surgeon, if not to the patient, that the graft developed into a tumour which presented every cancerous characteristic."

Such outrageous barbarism, which is beginning, to be practised upon human beings, in the name of Science, is the natural sequel of Vivisection.

* Just issued from the Cherag Printing Press, Bombay, for Mr. Labankar.

Dr. J. H. Thornton says, in an article reprinted from the December issue of *East and West* :—

"I regard the great increase of Vivisection during the last twenty or thirty years as a very serious danger to the community, as it must lead, and has, indeed, already led, to cruel and unjustifiable experiments on living human beings. Human vivisection is no novelty, having been practised largely in former times. The Greek and Alexandrian physicians are known to have employed it extensively, using slaves for this purpose, and in the Middle Ages criminals were vivisected by certain Italian experimenters in Pisa and elsewhere. Only a few years ago an attempt was made in the Legislature of the State of Ohio, in America, to pass a measure legalising the vivisection of capitally sentenced criminals. It is noteworthy that the passage of this law was urgently demanded on the exact ground on which we oppose the vivisection of animals, that is, on the ground that experiments on animals are misleading, or at best useless, and that if we desire any really useful knowledge we must vivisection men and women, and not animals. The bill was powerfully supported, and was very nearly carried. This incident reveals an unexpected danger impending over society owing to its tolerance of vivisection—the danger that, sooner or later, human beings may be subjected to vivisection under legal sanction. If that atrocity were once allowed, it would soon set at naught all limitations. The supply of capitally sentenced criminals would be utterly insufficient to meet the demand for living human "subjects" and accordingly paupers, lunatics and hospital patients would be extensively utilised. In a short time, no poor and friendless person would be safe, and at length all classes would find themselves exposed to this terrible danger."

* *

Who shall deny the fact of the wide spread of our movement when it is made, by a Bengali writer, in the following amusing article, to enter into the question of hair-dressing!

"Mr. S. S. Bose writes as follows to the *Indian Daily News* :—"I read in the papers that at the Centenary Ball some fair ladies dressed their hair in a vague kind of way without any distinctive appearance. It afflicts one to think that at so brilliant a throng ladies should have been conspicuous by insufficient hair-dressing. His Excellency, our illustrious Viceroy, favours orientalism, and it is now the order of the day—in Durbars, processions, exhibitions and all that. I therefore beg to state that if *Memsahabs* dress their hair in the Bengali fashion they would look more smart at the ball, the theatre, the ticcagharri, the tram-car, and on the foot-path.

Hair-dressing among Bengali ladies is extremely exquisite, and how many hearts do they not lash into madness or dash to pieces! The undoubted superior skill of the Bengali lady's-maids keeps our attention on a perpetual *qui vive*, and if they are once employed by the *Memsahabs*, British lady's-maids will die of pure inanition one after the other. In India it is no loose sort of work as in Europe, but a fine art of the highest order, combining in itself the delicate touch of the painter, the exquisite modelling of the sculptor, and the sublime eloquence of the poet. Hindu Rajahs of old made hair-dressing a masterly art, and many dressed their Ranis' hair with their own hands the fact being mentioned in the *Raghuvansam*. Since then hair-dressing has been conducted on a gigantic scale by Bengali ladies, and I once saw a *Manual of Hair Dressing* in Bengali, by Miss Praneshwari Bhattacharji.

There are innumerable methods. The hair is first combed out and divided off in three portions, which are interwoven together with false hair, if necessary. The pig-tail thus formed is wrapped round with the finest black silk ribbon or gold riband. Then commences the tug-of-war: the lady's-maid pulling at it with her main and might and the fair one groaning under the operation. When the blessed thing is stretched to its entire length it is formed into a majestic knot called the *khoppa*

and it is of so complicated a character that the most astute politician could not tell where the pig-tail commences or where it ends! Upon the *khoppa* are stuck roses, golden butterflies, pearl grasshoppers, platinum cockroaches, and the whole concern is perfumed with *attar of khus-khus*, causing the husband to forget the cherry lips and bestow a lavish amount of kisses on the *khoppa*! The lady occasionally sticks the hair-pins with the points upward, as she knows her lover will impress his lips on the *khoppa* at the time of a stolen kiss. The lover's lips are thus lacerated and he remains satisfied in feeling the *khoppa* with his hand in a sentimental manner, or contemplating it silently as a jackal does a crab! *khoppas* are named "The ace of hearts," "Passed B.A. *khoppa*," "Napoleon *khoppa*," "Gonj *khoppa*," etc., which last is worn only by the vulgar herd of womankind. The lady who wears a gorgeous *khoppa* lies on her face all the night long, lest the precious reptile should be uncoiled. A good *khoppa* is styled *Bhatar khulano khoppa* (the enslaver of the husband). On the illumination night many Bengali ladies wore little flags on their *khoppas*. One of them put a little good gold candlestick on her *khoppa* and lighted a perfumed candlette to celebrate His Majesty's Coronation! On asking a girl of 14 that night what the name of her *khoppa* was, I heard her murmur the magic words "Cu-Cu-Cu-Curzon *Khoppa*!" Others named their *khoppa* "H. H. the Nizam," "The Duke of Connaught," "Edward VII," "Kitchener *khoppa*," and so on. Surely *Memsahabs* should rub the face of humiliation before the transcendental majesty of a Bengali lady's *khoppa*!

Bengali girls say "the better the *khoppa* the greater the love from the husband." I know a dear fat lady lower down in Bengal who, to enslave her husband, chains a pet cuckoo to her *khoppa*, the bloody lady-killer singing all the while on its happy perch. We Indians always appreciate British commodities, and if this delicate Indian manufacture is henceforth patronised by the *Memsahabs* to commemorate the Coronation, the Indian economic problem will be readily solved, and Messrs. Dutt, Digby and Company will pour oil on the troubled waters of controversy. I agree, however, that moustaches were best got rid of on the part of the gentlemen at the Ball and make bold to prophesy that at the zenith of civilisation the head will be considered a regular microbe-land; and even ladies will wear their hair in the porcupine or blacking-brush style, that is, as short as we gentlemen wear it now; and long hair will only belong to the bison, the yalk (*sic*) and the Theosophist.

* *

Mr. A. W. Maurais of New Zealand writes us as follows :—
Missionary Work in India.

SIR,—I enclose, herewith, a cutting from the *Otago Daily Times* of December 17th, wherein Rev. A. North gives his opinions and experiences *re* the Christianising of India. There are many remarkable statements in the excerpt, among which may be quoted the statement of the *Madras Times* that at the present rate of conversion "the whole of India will become Christian soon after the middle of next century." Then we have an organ of the Brahmo Samaj gloating over the adoption of the "moral code" of Christians by the better classes of the Hindu population in Bombay and Bengal; and rejoicing over the fact that "the officials chosen from the educated Indian community are about as free from the current religious practices (Hindu) as the English themselves." Mr. North says that "popular Hinduism, as distinct from the Hinduism of individuals, was a positive factor making for the demoralisation of the people." To which one acquainted with the "slums" of the great cities of Europe and America might reply that "popular Christianity, as distinct from the Christianity of individuals, had already accomplished the demoralisation of the people."

In the same paper, on the 22nd December, appeared reports of a meeting held to invite support for the Mukti Mission, and of a farewell service by the Rev. James Lyall, a Scotch American Revivalist, who directed the attention of his hearers to "the limitless possibilities for service which the foreign mission field offered to men and women who were fully surrendered to God." Harrowing details, not reported by the *Times*, were given from the Mukti Mission platform as to the condition of child-widows in India.

Now, Sir, as you are doubtless aware, enormous sums are annually obtained from the English-speaking peoples for the spreading of the Gospel in India and China, and, in the latter country at any rate, the story of Noah's ark is generally supported by the presence in a neighbouring river of a more modern specimen of naval architecture—a gunboat, to wit. The Christianity forced upon the people of these countries is the bald, arid, unphilosophical Christianity of the Nonconformist for the most part. Indeed, from the original doctrines, so far as they are recoverable, it would appear that strong points of resemblance are to be found between Hinduism, Buddhism and Christianity on all such vital points as Reincarnation, Karma and the work of the three Logoi; so that unless the Christianity preached were false its identity with the popular faiths of the East would render it superfluous.

Under all these circumstances should not an organised attempt be made to teach the Westerns that India and China are not so much to spare of religion and morality (in manuscript *any rate*),—so much to spare, indeed, that the missionary *but* presents his flock with their own teachings, garbled *twisted* out of shape by almost inconceivable ignorance and *misconception*, and should not the educated Hindus help to present to the English speaking world such an epitome of their *int.* as would render it available to the "ordinary person" (as Mr. *Winnett* would say) If this were done the great flood of wealth *wasted on* missionary effort abroad might water the parched earth and the *filthy* channels the deserts of poverty, crime, and ignorance that *disfigure* our Western Civilisation.

ERRATUM.

We wrote in last month's Cuttings and Comments, of the "Tragic fate of two little children," but the printers made it "Magical fate, etc. The former adjective is decidedly preferable.



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"THERE IS NO RELIGION HIGHER THAN TRUTH."

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

FIFTH SERIES, CHAPTER XII.

(Year 1894.)

AMONG the intellectual and scholarly men who have, since the beginning, belonged to the Society, a noted personage was the late Mr. C. Carter Blake, a zoölogist and, I believe, a pupil and colleague of the late Prof. Owen. In the course of his investigations of spiritualistic phenomena he became intimately acquainted with my dear friend, Miss Emily Kislingbury, at that time Secretary of the British National Association of Spiritualists and, by her intellectual and moral endowments, fully qualified for the post. What she sought in Spiritualism was not mere phenomena but such proof of the existence of the soul as would form an impregnable basis for religious belief. The superficial studies of her colleagues and their quenchless thirst for mere mediumistic wonders did not give her what she sought, so, as I have reported in one of my earlier chapters she came to New York to see the mysterious author of "Isis Unveiled" and was our guest at the New York "Lamasery" for several weeks. On her return to London her broadened conviction

* Four 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 two 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. Apply to the Manager *Theosophist* or to any Theosophical book agency throughout the world.

of spiritual philosophy brought her more closely under the influence of Dr. Blake, and he, being a member of the Society of Jesus and acting under the orders of Father Galwey, brought him upon the scene and the two together persuaded Miss Kislingbury that the truest ideal of Theosophy existed in Roman Catholic dogma! Finally convinced of the truth of this assertion, she, being a woman of supreme moral courage and transparent honesty, resigned her Secretaryship and was received into the bosom of the Church. But meanwhile the first Branch of our Society, the "British Theosophical Society," had, as above reported, been formed, and perhaps my readers will remember that Dr. Carter Blake showed the cloven foot at the original meeting for organisation (June 27, 1878), trying to persuade our friends to postpone the organisation because, as he alleged, we belonged to the school of black magic. For this I expelled him and he remained for years an outsider, but was finally re-admitted at the request of H. P. B., as a repentant friend. This by way of preface to the fact that on the 4th of July, of the year we are now reviewing, I called on him and found him in a deplorable state, physically speaking. At that time I did not know the grave fact that Judge had written him a letter in the K. H. script, but by a marvellous temporary forgetfulness of the part he was playing, had signed it with his own name instead of with the initials "K. H." If I had had that document in my possession, the fate of Mr. Judge would have been instantly settled as regards his connection with the Society. On the evening of the same day Mrs. Besant gave a splendid lecture at the Blavatsky Lodge, on "Symbolism, Idols and Ideals," the quality of which may easily be inferred.

On the following day the General Council met to begin the discussion of the merits of the case against Mr. Judge. There being at the time only three Sections in existence, the Council consisted of myself, Messrs. Keightley and Mead, representing the Indian and European Sections, and Mr. Judge, who, of course, did not vote: Mr. Keightley was appointed Secretary. An adjourned meeting was held on the 7th, when the President read a letter from Mr. Judge, stating that he had never been elected Vice-President of the T. S., was therefore not Vice-President, and consequently not amenable to trial by the "Judicial Committee" which, under the then existing Rules, was provided for in case the President or Vice-President of the Society should be found guilty of official misfeasance or malfeasance. Other points were raised by him which are so important as bearing upon the constitution and neutrality of the Society that I cannot permit myself to gloss them over with a mere summary notice; they will stand out for all time in our Society history as landmarks not to be for a moment lost sight of, so I will just reproduce here the official Report of the Council meeting, and that of its equal, the meeting of the Judicial Committee, into which it is embodied. The documents

were issued by me in an Executive Notice, dated at London 21st July 1894 [*Theosophist*, September, 1894], as follows:

MINUTES OF A JUDICIAL COMMITTEE OF THE THEOSOPHICAL SOCIETY,

HELD AT 19, AVENUE ROAD, LONDON, ON JULY 10TH, 1894:

To enquire into certain charges against the Vice-President.

PRESENT:—Colonel Olcott, President-Founder, in the chair; the General Secretaries of the Indian and European Sections (Mr. B. Keightley and Mr. G. R. S. Mead); delegates of the Indian Section (Mr. A. P. Sinnett and Mr. Sturdy); delegates of the European Section (Mr. H. Burrows and Mr. Kingsland); delegates of the American Section (Dr. Buck and Dr. Archibald Keightley); special delegates of Mr. Judge (Mr. Oliver Firth and Mr. E. T. Hargrove).

Mrs. Besant and Mr. Judge were also present.

A letter was read by the Chairman from the General Secretary of the American Section, stating that the Executive Committee of that Section claims that one of the delegates of that Section should have an additional vote on the Committee, in view of the fact that the General Secretary himself would not vote, or that an extra delegate be appointed.

Resolved: that a substitute be admitted to sit on the Committee in the place of the General Secretary.

Mr. James M. Pryse was nominated by the other American delegates and took his seat.

The Chairman then declared the Committee to be duly constituted and read the following address:

ADDRESS OF THE PRESIDENT-FOUNDER.

GENTLEMEN AND BROTHERS,

We have met together to-day as a Judicial Committee, under the provisions of Section 3 of Article VI. of the Revised Rules, to consider and dispose of certain charges of misconduct, preferred by Mrs. Besant against the Vice-President of the Society, and dated March 24th, 1894.

Section 2 of Article VI. says that "the President may be deprived of office at any time, for *cause shown*, by a three-fourths vote of Judicial Committee hereinafter provided for [in Section 3], before which he shall be given full opportunity to disprove any charges brought against him"; Section 3 provides that the Judicial Committee shall be composed of (a) members of the General Council *ex-officio*, (b) two additional members nominated by each Section of the Society, and (c) two members chosen by the accused. Under the present organization of the Society, this Committee will, therefore, comprise the President-Founder, the General Secretaries of the Indian and European Sections, two additional delegates each from the Indian, European and American Sections, and two nominees of Mr. Judge; eleven in all—the accused, of course, being debarred from sitting as a judge, either as General Secretary of the American Section or as Vice-President.

Section 4 of Article VI. declares that the same procedure shall apply, ~~mutatis mutandis~~, to the cases of the Vice-President and President; thus making the former, as well as the latter, amenable to the jurisdiction of

the Judicial Committee for offences charged against him. Under this clause, the Vice-President is now arraigned.

In compliance with the revised Rules, copies of the charges brought by the accuser have been duly supplied to the accused, and the members of the General Council, and the Sections and the accused have nominated their delegates respectively. I also suspended the Vice-President from office pending the disposal of the charges by this Committee.

Upon receipt of a preliminary letter from myself, of date February 7th, 1894, from Agra, India, Mr. Judge, erroneously taking it to be the first step in the *official enquiry* into the charges, from my omission to mark the letter "Private," naturally misconceived it to be a breach of the Constitution, and vehemently protested in a public circular addressed to "the members of the Theosophical Society," and of which 5,000 copies were distributed to them, to all parts of the world. The name of the accuser not being mentioned, the wrong impression prevailed that I was the author of the charges, and at the same time intended to sit as Chairman of the tribunal that was to investigate them. I regret this circumstance as having caused bad feeling throughout the Society against its Chief Executive, who has been the personal friend of the accused for many years, has ever appreciated as they deserved, his eminent services and unflagging devotion to the Society and the whole movement, and whose constant motive has been to be brotherly and act justly to all his colleagues, of every race, religion and sex.

Three very important protests have been made by the accused and submitted to me, to wit :

1. That he was never legally Vice-President of the T. S. That an election to said office of Vice-President has always been necessary, and is so yet.

That he has never been elected to the office.

That the title has been conferred on him by courtesy, and has been tacitly assumed to be legal by himself and others, in ignorance of the facts of the case.

The legitimate inference from which would be :

That not being Vice-President, *de jure*, he is not amenable to the jurisdiction of a Judicial Committee, which can only try the highest two of the Society.

2. That, even if he were Vice-President, this tribunal could only try charges which imply on his part acts of misfeasance or malfeasance as such official ; whereas the pending charges accuse him of acts which are not those of an official, but of a simple member ; hence only triable by his own Branch or Lodge (*vide* Section 3 of Article XIII.), at a special meeting called to consider the facts.

3. That the principal charge against him cannot be tried without breach of the constitutional neutrality of the Society in matters of private belief as to religious and other questions, and especially as to belief in the "existence, names, powers, functions or methods of 'Mahâtmas' or 'Masters ;'" that to deliberate and decide, either *pro* or *con*, in this matter would be to violate the law, affirm a dogma, and "offend the religious feelings" of Fellows of the Society, who, to the number of many hundreds, hold decided opinions concerning the existence of Mahâtmas and their interest in our work.

These points will presently be considered *seriatim*.

At the recent (eighth) annual meeting of the American Section T. S. at San Francisco, in the first session of April 22nd, the following, with other resolutions, was unanimously adopted, to wit :

Resolved : that this Convention, after careful deliberation, finds that the suspension of the Vice-President is without the slightest warrant in the Constitution, and altogether transcends the discretionary power given the President by the Constitution and is therefore null and void.

I now return to Mr. Judge's protests :

That he practised deception in sending false messages, orders and letters, as if sent and written by "Masters ;" and in statements to me about a certain Rosicrucian jewel of H. P. B.'s :

That he was untruthful in various other instances enumerated.

Are these solely acts done in his private capacity ; or may they or either of them be laid against him as wrong-doing by the Vice-President ? This is a grave question, both in its present bearings and as establishing a precedent for future contingencies. We must not make a mistake in coming to a decision.

In summoning Mr. Judge before this tribunal, I was moved by the thought that the alleged evil acts might be separated into (a) strictly private acts, *viz.*, the alleged untruthfulness and deception, and (b) the alleged circulation of deceptive imitations of what are supposed to be Mahâtmic writings, with intent to deceive ; which communications, owing to his high official rank among us, carried a weight they would not have had if given out by a simple member. This seemed to me a far more heinous offence than simple falsehood or any other act of an individual, and to amount to a debasement of his office, if proven. The minutes of the General Council meeting of July 7th, which will presently be read for your information, will show you how this question was discussed by us, and what conclusion was reached. To make this document complete in itself, however, I will say that, in the Council's opinion, the point raised by Mr. Judge appeared valid, and that the charges are not cognizable by this Judicial Committee. The issue is now open to your consideration, and you must decide as to your judicial competency.

1. As to his legal status as Vice-President. At the Adyar Convention of the whole Society in December, 1888, exercising the full executive power I then held, I appointed Mr. Judge Vice-President in open Convention, the choice was approved by the Delegates assembled, and the name inserted in the published Official List of officers, since which time it has not been withdrawn. At the Convention of 1890, a new set of Rules having come into force and an election for Vice-President being in order, Mr. Bertram Keightley moved and I supported the nomination of Mr. Judge, and he was duly elected. It now appears that official notice was not sent him to this effect, but nevertheless his name was duly published in the Official List, as it had been previously. You all know that he attended the Chicago Parliament of Religions as Vice-President and my accredited representative and substitute ; his name is so printed in his Report of the Theosophical Congress, and the Official Report of the San Francisco Convention of our American Section contains the Financial Statement of the Theosophic Congress Fund, which is signed by him as Vice-President, Theosophical Society.

From the above facts it is evident that W. Q. Judge is, and since December, 1888, has continuously been, *de jure* as well as *de facto* Vice-President of the Theosophical Society. The facts having been laid before the General Council in its session of the 7th instant, my ruling has been ratified; and is now also concurred in by Mr. Judge. He is, therefore, triable by this tribunal for "cause shown."

2. The second point raised by the accused is more important. If the acts alleged were done by him at all—which remains as yet *sub judice*—and he did them as a private person, he cannot be tried by any other tribunal than the Aryan Lodge, T. S., of which he is a Fellow and President. Nothing can possibly be clearer than that. Now, what are the alleged offences?

3. Does our proposed enquiry into the alleged circulation of fictitious writings of those known to us as "Mahâtmas" carry with it a breach of the religious neutrality guaranteed us in the T. S. Constitution, and would a decision of the charge, in either way, hurt the feelings of members? The affirmative view has been taken and warmly advocated by the Convention of the American Section, by individual branches and groups of "Theosophical Workers," by the General Secretaries of the European and Indian Sections in a recently issued joint circular, by many private members of the Society, and by the accused. As I conceived it, the present issue is not at all whether Mahâtmas exist or the contrary, or whether they have or have not recognizable handwritings, and have or have not authorized Mr. Judge to put forth documents in their name. I believed, when issuing the call, that the question might be discussed without entering into investigations that would compromise our corporate neutrality. The charges as formulated and laid before me by Mrs. Besant could, in my opinion, have been tried without doing this. And I must refer to my official record to prove that I would have been the last to help in violating a Constitution of which I am, it may be said, the father, and which I have continually defended at all times and in all circumstances. On now meeting Mr. Judge in London, however, and being made acquainted with his intended line of defence, I find that by beginning the enquiry we should be placed in this dilemma, *viz.*, we should either have to deny him the common justice of listening to his statements and examining his proofs (which would be monstrous in even a common court of law, much more in a Brotherhood like ours, based on lines of ideal justice), or be plunged into the very abyss we wish to escape from. Mr. Judge's defence is that he is not guilty of the acts charged; that Mahâtmas exist, are related to our Society, and in personal connection with himself; and he avers his readiness to bring many witnesses and documentary proofs to support his statements. You will at once see whither this would lead us. The moment we entered into these questions we should violate the most vital spirit of our federal compact, its neutrality in matters of belief. Nobody, for example, knows better than myself the fact of the existence of the Masters, yet I would resign my office unhesitatingly if the Constitution were amended so as to erect such a belief into a dogma: every one in our membership is as free to disbelieve and deny their existence as I am to believe and affirm it. For the above reason, then, I declare as my opinion that this enquiry must go no farther; we may not break our own laws for any consideration whatsoever. It is furthermore my opin-

ion that such an enquiry, begun by whatsoever official body within our membership, cannot proceed if a similar line of defence be declared. If, perchance, a guilty person should at any time go scot-free in consequence of this ruling, we cannot help it; the Constitution is our palladium, and we must make it the symbol of justice or expect our Society to disintegrate.

Candour compels me to add that, despite what I thought some preliminary quibbling and unfair tactics, Mr. Judge has travelled hither from America to meet his accusers before this Committee, and announced his readiness to have the charges investigated and decided on their merits by any competent tribunal.

Having disposed of the several protests of Mr. Judge, I shall now briefly refer to the condemnatory Resolutions of the San Francisco Convention, and merely to say that there was no warrant for their hasty declaration that my suspension of the Vice-President, pending the disposal of the charges, was unconstitutional, null and void. As above noted, Section 4 of Article VI. of our Constitution provides that the same rules of procedure shall apply to the case of the Vice-President as to that of the President; and, inasmuch as my functions vest in the Vice-President, and I am suspended from office until any charges against my official character are disposed of, so, likewise, must the Vice-President be suspended from his official status until the charges against him are disposed of; reinstatement to follow acquittal or the abandonment of the prosecution.

It having been made evident to me that Mr. Judge cannot be tried on the present accusations without breaking through the lines of our Constitution, I have no right to keep him further suspended, and so I hereby cancel my notice of suspension, dated February 7th, 1894, and restore him to the rank of Vice-President.

In conclusion, Gentlemen and Brothers, it remains for me to express my regret for any inconvenience I may have caused you by the convocation of this Judicial Committee, and to cordially thank Mr. Sturdy, who has come from India, Dr. Buck, who has come from Cincinnati, and the rest of you who have come from distant points in the United Kingdom, to render this loyal service. I had no means of anticipating this present issue, since the line of defence was not within my knowledge. The meeting was worth holding for several reasons. In the first place, because we have come to the point of an official declaration that it is not lawful to affirm that belief in Mahâtmas is a dogma of the Society, or communications really, or presumably, from them, authoritative and infallible. Equally clear is it that the circulation of fictitious communications from them is not an act for which, under our rules, an officer or member can be impeached and tried. The inference then is, that testimony as to intercourse with Mahâtmas, and writings alleged to come from them, must be judged upon their intrinsic merits alone; and that the witnesses are solely responsible for their statements. Thirdly, the successorship to the Presidency is again open (*vide* Gen. Council Report of July 7th, 1894), and at my death or at any time sooner, liberty of choice may be exercised in favour of the best available member of the Society.

I now bring my remarks to a close by giving voice to the sentiment which I believe to actuate the true Theosophist, *viz.*, that the same justice should be given and the same mercy shown to every man and woman on our membership registers. There must be no distinctions of persons, no paraded self-righteousness, no seeking for revenge. We are all—as I personally believe—equally under the operation of Karma, which punishes and rewards; all equally need the loving forbearance of those who have mounted higher than ourselves in the scale of human perfectibility.

H. S. OLCOTT, P.T.S.

Mr. G. R. S. Mead reported that certain Minutes of Proceedings by the General Council of the Theosophical Society were communicated to the present Committee for its information, and they were read accordingly, as follows :

MINUTES OF THE GENERAL COUNCIL MEETING

HELD AT 19, AVENUE ROAD, LONDON, JULY 7TH, 1894.

"PRESENT: President, Colonel H. S. Olcott, Bertram Keightley, George R. S. Mead, and William Q. Judge.

"Colonel Olcott called the meeting to order, and Bertram Keightley was appointed Secretary.

"Council was informed that the meeting was called to consider certain points brought up by William Q. Judge, and other matters, to wit :

"The President read a letter from William Q. Judge stating that in his opinion he was never elected Vice-President of the T. S., and was not, therefore, Vice-President of the T. S.; whereupon the President informed the Council that at the General Convention at Adyar, in 1888, he then, exercising the prerogatives which he then held, appointed William Q. Judge as Vice-President of the T. S.; and the name was then announced in the official list of officers of that year. That subsequently, at the General Convention in 1890, the last one of such General Conventions, said nomination was unanimously confirmed by vote on motion of Bertram Keightley, supported by H. S. Olcott; hence, that although the official report of the Convention seems to be defective in that it did not record the fact, and that Mr. Judge was thereby misled, the truth is as stated. The President then declared that W. Q. Judge was and is Vice-President *de facto* and *de jure* of the Theosophical Society.

"Another point then raised by Mr. Judge was then taken into consideration, to wit: That even if Vice-President, he, Mr. Judge, was not amenable to an enquiry by the Judicial Committee into certain alleged offences with respect to the misuse of the Mahâtmâs' names and handwriting, since if guilty the offence would be one by him as a private individual, and not in his official capacity; he contended that, under our Constitution, the President and Vice-President could only be tried as such by such Committee, for official misconduct—that is misfeasances and malfeasances. An opinion of council in New York which he had taken from Mr. M. H. Phelps, F. T. S., was then read by him in support of this contention. The matter was then debated. Bertram Keightley moved and G. R. S. Mead seconded :

"That the Council, having heard the arguments on the point raised by William Q. Judge, it declares that the point is well taken; that the

acts alleged concern him as an individual; and that consequently the Judicial Committee has no jurisdiction in the premises to try him as Vice-President upon the charges as alleged.

"The President concurred. Mr. Judge did not vote. The motion was declared carried.

"On Mr. Mead's motion, it was then voted that the above record shall be laid before the Judicial Committee. Mr. Judge did not vote.

"The President then laid before the Council another question mooted by Mr. Judge, to wit: That his election as successor to the President, which was made upon the announcement of the President's resignation, became *ipso facto* annulled upon the President's resumption of his office as President. On motion, the Council declared the point well taken, and ordered the decision to be entered on the minutes. Mr. Judge did not vote.

"The President called attention to the resolution of the American Convention of 1894, declaring that his action in suspending the Vice-President, pending the settlement of the charges against him, was 'without the slightest warrant in the Constitution and altogether transcends the discretionary power given the President by the Constitution, and is therefore null and void.' Upon deliberation and consideration of Sections 3 and 4, Article VI. of the General Rules, the Council decided (Mr. Judge not voting) that the President's action was warranted under the then existing circumstances, and that the said resolutions of protest are without force.

"On motion (Mr. Judge not voting) the Council then requested the President to convene the Judicial Committee at the London Head-quarters, on Tuesday, July 10th, 1894, at 10 A.M.

"The Council then adjourned at call of President."

The following Resolutions were then adopted by the Judicial Committee :

Resolved : that the President be requested to lay before the Committee the charges against Mr. Judge referred to in his address.

The charges were laid before the Committee accordingly.

After deliberation, it was

Resolved : that although it has been ascertained that the member bringing the charges and Mr. Judge are both ready to go on with the enquiry, the Committee considers, nevertheless, that the charges are not such as relate to the conduct of the Vice-President in his official capacity, and therefore are not subject to its jurisdiction.

On the question whether the charges did or did not involve a declaration of the existence and power of the Mahâtmâs, the Committee deliberated, and it was

Resolved : that the Committee is also of opinion that a statement by them as to the truth or otherwise of at least one of the charges as formulated against Mr. Judge would involve a declaration on their part as to the existence or non-existence of the Mahâtmâs, and it would be a violation of the spirit of neutrality and the unsectarian nature and Constitution of the Society.

Four members abstained from voting on this resolution.

It was also further

Resolved: that the President's address be adopted.

Resolved: that the General Council be requested to print and circulate the Minutes of the Proceedings.

A question being raised as to whether the charges should be included in the printed report.

Mr. Burrows moved and Mr. Sturdy seconded a resolution that if the Proceedings were printed at all the charges should be included; but on being put to the vote the resolution was not carried.

The Minutes having been read and confirmed, the Committee dissolved.

H. S. OLCOTT, P. T. S.,
President of the Council.

APPENDIX.

STATEMENT BY ANNIE BESANT.

Read for the Information of Members at the Third Session of the European Convention of the T. S., July 12th, 1894.

I speak to you to-night as the representative of the T. S. in Europe, and as the matter I have to lay before you concerns the deepest interests of the Society, I pray you to lay aside all prejudice and feeling, to judge by Theosophical standards and not by the lower standards of the world, and to give your help now in one of the gravest crises in which our movement has found itself. There has been much talk of Committees and Juries of Honour. We come to you, our brothers, to tell you what is in our hearts.

I am going to put before you the exact position of affairs on the matter which has been filling our hearts all day. Mr. Judge and I have agreed to lay two statements before you, and to ask your counsel upon them.

For some years past persons inspired largely by personal hatred for Mr. Judge, and persons inspired by hatred for the Theosophical Society and for all that it represents, have circulated a mass of accusations against him, ranging from simple untruthfulness to deliberate and systematic forgery of the handwritings of Those Who to some of us are most sacred. The charges were not in a form that it was possible to meet, a general denial could not stop them, and explanation to irresponsible accusers was at once futile and undignified.

Mr. Judge's election as the future President of the Society increased the difficulties of the situation, and the charges themselves were repeated with growing definiteness and insistence, until they found expression in an article in *The Theosophist* signed by Messrs. Old and Edge. At last, the situation became so strained that it was declared by many of the most earnest members of the Indian Section that, if Mr. Judge became President with those charges hanging over him unexplained, the Indian Section would secede from the T. S. Representation to this effect was made to me, and I was asked, as well-known in the world and the T. S., and as a close friend and colleague of Mr. Judge, to intervene in the matter.

I held strongly that, whatever may be the faults of a private member, they are no concern of mine, and it is no part of my duty, as

a humble servant of the Lords of Compassion, to drag my brother's faults into public view, nor to arraign him before any tribunal. His faults and mine will find their inevitable harvest of suffering, and I am content to leave them to the Great Law, which judges unerringly and knits to every wrong its necessary sequence of pain.

But where the honour of the Society was concerned, in the person of its now second official and (as he then was thought to be) its President-elect, it was right to do what I could to put an end to the growing friction and suspicion, both for the sake of the Society and for that of Mr. Judge; and I agreed to intervene, privately, believing that many of the charges were false, dictated and circulated malevolently, that others were much exaggerated and were largely susceptible of explanation, and that what might remain of valid complaint might be put an end to without public controversy. Under the promise that nothing should be done further in the matter until my intervention had failed, I wrote to Mr. Judge. The promise of silence was broken by persons who knew some of the things complained of, and before any answer could be received by me from Mr. Judge, distorted versions of what had occurred were circulated far and wide. This placed Mr. Judge in a most unfair position, and he found my name used against him in connection with charges which he knew to be grossly exaggerated, where not entirely untrue.

Not only so, but I found that a public Committee of Enquiry was to be insisted on, and I saw that the proceedings would be directed in a spirit of animosity, and that the aim was to inflict punishment for wrongs believed to have been done, rather than to prevent future harm to the Society. I did my utmost to prevent a public Committee of Enquiry of an official character. I failed, and the Committee was decided on. And then I made what many of Mr. Judge's friends think was a mistake. I offered to take on myself the *onus* of formulating the charges against him. I am not concerned to defend myself on this, nor to trouble you with my reasons for taking so painful a decision; in this decision, for which I alone am responsible, I meant to act for the best, but it is very possible I made a mistake—for I have made many mistakes in judgment in my life, and my vision is not always clear in these matters of strife and controversy which are abhorrent to me.

In due course I formulated the charges, and drew up the written statement of evidence in support of them. They came in due course before the Judicial Committee, as you heard this morning. That Committee decided that they alleged private, not official, wrong-doing, and therefore could not be tried by a Committee that could deal only with a President or Vice-President as such. I was admitted to the General Council of the T. S. when this point was argued, and I was convinced by that argument that the point was rightly taken. I so stated when asked by the General Council, and again when asked by the Judicial Committee. And this put an end to the charges so far as that Committee was concerned.

As this left the main issue undecided, and left Mr. Judge under the stigma of unproved and un rebutted charges, it was suggested by Mr. Herbert Burrows that the charges should be laid before a Committee of Honour. At the moment this was rejected by Mr. Judge, but he

wrote to me on the following day, asking me to agree with him in nominating such a Committee. I have agreed to this, but with very great reluctance, for the reason mentioned above: that I feel it no part of my duty to attack any private member of the T. S., and I think such an attack would prove a most unfortunate precedent. But as the proceedings which were commenced against Mr. Judge as an official have proved abortive, it does not seem fair that I—responsible for those proceedings, by taking part in them—should refuse him the Committee he asks for.

But there is another way, which I now take, and which, if you approve it, will put an end to this matter; and as no theosophist should desire to inflict penalty for the past—even if he thinks wrong has been done—but only to help forward right in the future, it may, I venture to hope, be accepted.

And now I must reduce these charges to their proper proportions, as they have been enormously exaggerated, and it is due to Mr. Judge that I should say publicly what from the beginning I have said privately. The President stated them very accurately in his address to the Judicial Committee: the vital charge is that Mr. Judge has issued letters and messages, in the script recognizable as that adopted by a Master with whom H. P. B. was closely connected, and that these letters and messages were neither written nor precipitated directly by the Master in whose writing they appear; as leading up to this there are subsidiary charges of deception, but these would certainly never have been made the basis of any action save for their connection with the main point.

Further, I wish it to be distinctly understood that I do not charge and have not charged Mr. Judge with forgery in the ordinary sense of the term, but with giving a misleading material form to messages received psychically from the Master in various ways, without acquainting the recipients with this fact.

I regard Mr. Judge as an Occultist, possessed of considerable knowledge and animated by a deep and unswerving devotion to the Theosophical Society. I believe that he has often received direct messages from the Masters and from Their chelas, guiding and helping him in his work. I believe that he has sometimes received messages for other people in one or other of the ways that I will mention in a moment, but not by direct writing by the Master nor by his direct precipitation; and that Mr. Judge has then believed himself to be justified in writing down in the script adopted by H. P. B. for communications from the Master, the message psychically received, and in giving it to the person for whom it was intended, leaving that person to wrongly assume that it was a direct precipitation or writing by the Master himself—that is, that it was done *through* Mr. Judge, but done *by* the Master.

Now personally I hold that this method is illegitimate and that no one should simulate a recognized writing which is regarded as authoritative when it is authentic. And by authentic I mean directly written or precipitated by the Master himself. If a message is consciously written, it should be so stated: if automatically written, it should be so stated. At least so it seems to me. It is important that

the very small part generally played by the Masters in these phenomena should be understood, so that people may not receive messages as authoritative merely on the ground of their being in a particular script. Except in the very rarest instances, the Masters do not personally write letters or directly precipitate communications. Messages may be sent by them to those with whom they can communicate by external voice, or astral vision, or psychic word, or mental impression, or in other ways. If a person gets a message which he believes to be from the Master, for communication to anyone else, he is bound in honour not to add to that message any extraneous circumstances which will add weight to it in the recipient's eyes. I believe that Mr. Judge wrote with his own hand, consciously or automatically, I do not know, in the script adopted as that of the Master, messages which he received from the Master or from Chelas; and I know that, in my own case, I believed that the messages he gave me in the well-known script were messages directly precipitated or directly written by the Master. When I publicly said that I have received since H. P. Blavatsky's death, letters in the writing H. P. Blavatsky had been accused of forging, I referred to letters given to me by Mr. Judge, and as they were in the well-known script, I never dreamt of challenging their source. I know now that they were not written or precipitated by the Master, and that they were done by Mr. Judge, but I also believe that the gist of these messages was psychically received, and that Mr. Judge's error lay in giving them to me in a script written by himself and not saying that he had done so. I feel bound to refer to these letters thus explicitly, because having been myself mistaken, I in turn misled the public.

It should be generally understood inside and outside the Theosophical Society, that letters and messages may be written or may be precipitated in any script, without thereby gaining any valid authority. Scripts may be produced by automatic or deliberate writing with the hand, or by precipitation, by many agencies from the White and Black Adepts down to semi-conscious Elementals, and those who afford the necessary conditions can be thus used. The source of messages can only be decided by direct spiritual knowledge or, intellectually, by the nature of their contents, and each person must use his own powers and act on his own responsibility, in accepting or rejecting them. Thus I rejected a number of letters, real precipitations, brought me by an American, not an F. T. S., as substantiating his claim to be H. P. B.'s successor. Any good medium may be used for precipitating messages by any of the varied entities in the occult world; and the outcome of these proceedings will be, I hope, to put an end to the craze for receiving letters and messages, which are more likely to be subhuman or human in their origin than superhuman, and to throw people back on the evolution of their own spiritual nature, by which alone they can be safely guided through the mazes of the superphysical world.

If you, representatives of the T. S., consider that the publication of this statement followed by that which Mr. Judge will make, would put an end to this distressing business, and by making a clear understanding, get rid at least of the mass of seething suspicions in which we have been living, and if you can accept it, I propose that this should take

the place of the Committee of Honour, putting you, our brothers, in the place of the Committee. I have made the frankest explanation I can; I know how enwrapped in difficulty are these phenomena which are connected with forces obscure in their working to most; therefore, how few are able to judge of them accurately, while those through whom they play are always unable to control them. And I trust that these explanations may put an end to some at least of the troubles of the last two years, and leave us to go on with our work for the world, each in his own way. For any pain that I have given my brother, in trying to do a most repellent task, I ask his pardon, as also for any mistakes that I may have made.

ANNIE BESANT.

[The above statements as to precipitated, written and other communications have been long ago made by both H. P. Blavatsky and Mr. Judge, in *Lucifer*, *The Path*, and elsewhere, both publicly and privately.—A.B.]

Note by Col. Olcott.—I cannot allow Mrs. Besant to take upon herself the entire responsibility for formulating the charges against Mr. Judge, since I myself requested her to do it. The tacit endorsement of the charges by persistence in a policy of silence, was an injustice to the Vice-President, since it gave him no chance to make his defence; while, at the same time, the widely-current suspicions were thereby augmented, to the injury of the Society. So, to bring the whole matter to light, I, with others, asked Mrs. Besant to assume the task of drafting and signing the charges.—H. S. O.]

STATEMENT BY MR. JUDGE.

Since March last, charges have been going round the world against me, to which the name of Annie Besant has been attached, without her consent, as she now says, that I have been guilty of forging the names and hand-writings of the Mahâtmas and of misusing the said names and hand-writings. The charge has also arisen that I suppressed the name of Annie Besant as mover in the matter from fear of the same. All this has been causing great trouble and working injury to all concerned, that is, to all our members. It is now time that this should be put an end to, once for all, if possible.

I now state as follows:—

1. I left the name of Annie Besant out of my published circular by request of my friends in the T. S. then near me, so as to save her and leave it to others to put her name to the charge. It now appears that if I had so put her name it would have run counter to her present statement.

2. I repeat my denial of the said rumoured charges of forging the said names and handwritings of the Mahâtmas or of misusing the same.

3. I admit that I have received and delivered messages from the Mahâtmas and assert their genuineness.

4. I say that I have heard and do hear from the Mahâtmas, and that I am an agent of the Mahâtmas; but I deny that I have ever sought to induce that belief in others, and this is the first time to my knowledge that I have ever made the claim now made. I am pressed into the place where I must make it. My desire and effort have been to distract attention from such an idea as related to me. But I have no desire to

make the claim, which I repudiate, that I am the only channel for communication with Masters; and it is my opinion that such communication is open to any human being who, by endeavouring to serve mankind, affords the necessary conditions.

5. Whatever messages from the Mahâtmas have been delivered by me as such—and they are extremely few—I now declare were and are genuine messages from the Mahâtmas so far as my knowledge extends; they were obtained through me, but as to how they were obtained or produced I cannot state. But I can now again say, as I have said publicly before, and as was said by H. P. Blavatsky so often that I have always thought it common knowledge among studious theosophists, that precipitation of words or messages is of no consequence and constitutes no proof of connection with Mahâtmas; it is only phenomenal and not of the slightest value.

6. So far as methods are concerned for the reception and delivery of messages from the Masters, they are many. My own methods may disagree from the views of others, and I acknowledge their right to criticize them if they choose; but I deny the right of any one to say that they know or can prove the non-genuineness of such messages to or through me unless they are able to see on that plane. I can only say that I have done my best to report—in the few instances when I have done it at all—correctly and truthfully such messages as I think I have received for transmission, and never to my knowledge have I tried therewith to deceive any person or persons whatever.

7. And I say that in 1893 the Master sent me a message in which he thanked me for all my work and exertions in the Theosophical field, and expressed satisfaction therewith, ending with sage advice to guard me against the failings and follies of my lower nature; that message Mrs. Besant unreservedly admits.

8. Lastly, and only because of absurd statements made and circulated, I willingly say that which I never denied, that I am a human being, full of error, liable to mistake, not infallible, but just the same as any other human being like to myself, or of the class of human beings like to myself, or of the class of human beings to which I belong. And I freely, fully and sincerely forgive anyone who may be thought to have injured or tried to injure me.

WILLIAM Q. JUDGE.

Having heard the above statements, the following resolution was moved by Mr. Bertram Keightley, seconded by Dr. Buck and carried *unanimously*:—

Resolved: that this meeting accepts with pleasure the adjustment arrived at by Annie Besant and William Q. Judge as a final settlement of matters pending hitherto between them as prosecutor and defendant, with the hope that it may be thus buried and forgotten, and—

Resolved: that we will join hands with them to further the cause of genuine Brotherhood in which we all believe.

The following important results have come out of the above enquiry:
(a) The absolute neutrality of the Theosophical Society in all matters of

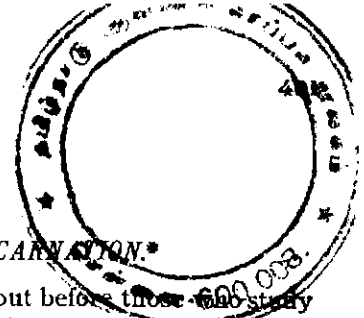
personal belief, and the perfect right of private judgment in religious, mystical and other questions have been authoritatively and permanently declared by Executive affirmation, endorsement by the General Council, and confirmation by a Judicial Committee organized under the provisions of the Society's Revised Rules, and composed of Delegates chosen by the existing three Sections as possessing their respect and confidence; (d) The authoritative and dogmatic value of statements as to the existence of Mahâtmas, their relations with and messages to private persons, or through them to third parties, the Society or the general public, is denied; all such statements, messages or teachings are to be taken at their intrinsic value and the recipients left to form and declare, if they choose, their own opinions with respect to their genuineness: the Society, as a body, maintaining its constitutional neutrality in the premises.

As to the disposal of the charges against the Vice-President, the report of the Judicial Committee gives all necessary information: the public statements of Mrs. Besant and Mr. Judge contained in the Appendix showing how the case stands. No final decision has been reached, since the defence of Mr. Judge precluded an enquiry into the facts, and it would not be constitutional for one to be made by any Committee, Council, or Branch of the Society. To undertake it would be a dangerous precedent, one which would furnish an excuse to try a member for holding to the dogmas of the sect to which he might belong. Generally speaking, the elementary principles of tolerance and brotherliness which are professed by all true Theosophists, teach us to exercise towards each other a generous charity and forgiveness for displays of those human imperfections which we all equally share."

In view of my long and intimate acquaintance with Mr. Judge, all this revision of events is most disagreeable and I write without a shade of animosity, but since 1894 over 300 new Branches have been formed by us and our thousands of new colleagues are entitled to know the essential facts about the Great Secession of Mr. Judge.

Further consideration of this matter must be postponed until next month.

H. S. OLCOTT.



THE NECESSITY FOR REINCARNATION.*

THEOSOPHY has many new ideas to put before the world—ideas which are new to many of us in the world of Western thought at any rate, though they have in reality been before the world for thousands of years. Theosophy comes before us as the truth which lies behind all the religions, and thus it has no statements to make which contradict any one of them though it may contain and does contain very many statements which are at variance with bigotry and intolerance and narrowness of doctrine.

There is perhaps no Theosophical teaching to which greater exception is taken than to this doctrine of Reincarnation. People object to it very strongly, but we who lecture upon such subjects notice that whenever an address upon Reincarnation is advertised, we are always sure of a good audience. Many of them object to the doctrine, but still they come to hear about it; why? Because it is a most fascinating doctrine, and they are drawn to discuss it in spite of themselves. The commonest objection that they make is that they have had so much sorrow and suffering in this life that they cannot possibly entertain the idea that they may have to go through it all again—which is obviously no argument at all. Others are appalled at the prospect of more lives, and regard it as a gloomy outlook; whereas in reality it is the most consoling idea possible. Others say that this is a strange and new doctrine.

Certainly it is not new; on the contrary it is one of the very oldest. You will find it taught by the Hindu sages thousands of years before Christianity, and it is an essential part of the religion of Buddhism, which has at the present moment a greater number of adherents than any other religion in the world. There is but little said of it in the later form of the Egyptian religion, though we find references which indicate that it had been known there also. If we come down to the time of Greece and Rome, we shall find reincarnation playing a very definite part in the philosophy of the period and having a great hold upon the people. If you look back to your school days you may remember a passage in the sixth book of the *Æneid*, in which Virgil tells us how Æneas visits his father Anchises in the after world, and how Anchises shows him the enormous crowd of souls of all nations and tribes who are crowding to the banks of the river Lethe on their way back into earthly bodies.

If you come down to even later days you will find that this idea of reincarnation has not been forgotten. In the system of Schopen-

* Lecture delivered by C. W. Leadbeater, October 12th, 1902, at Steinway Hall, Chicago.

hauer you will find it brought prominently forward. Also you will find that Fichte and Lessing look upon it with great respect, as the best hypothesis of life. To take the very latest instance, the great Orientalist, Max Müller, who himself did not hold this doctrine of reincarnation in earlier life, admits his belief in it in a book published after his death. He says: "I cannot help thinking that the souls towards whom we feel drawn in this life are the very souls whom we knew and loved in a former life, and that the souls who repel us here, we do not know why, are the souls that earned our disapproval, the souls from whom we kept aloof in a former life."

Even now this doctrine is held by a majority of mankind, by the teeming millions of India, China and Japan, in fact almost everywhere except in the Western world. Since such great men have spoken of it so respectfully, it is impossible for any one who thinks, to cast it aside as unworthy of consideration.

Many people seem to think that what is new to them cannot possibly be true; yet it would surely be rash to make such a statement. Think how our ancestors laughed at first at the idea of electricity, telephones and steam engines. You may remember how it was declared impossible for any vehicle to travel safely at a rate exceeding twenty miles an hour. Yet all these ideas which our fathers discredited are the common-places of our life to-day, so we should beware lest in regard to other new ideas we repeat our fathers' mistakes. For it is evident that this doctrine of reincarnation removes many difficulties and solves many problems which upon any other theory remain insolvable.

There is sometimes a misconception in the minds of some people in regard to reincarnation. It must not for a moment be confused with the old idea of the transmigration of souls—the theory that if a man exhibits during one earthly life a nature resembling that of some animal, when he next returns to physical existence he is likely to be reborn in the form of that animal. As a matter of fact that is not so. Our Theosophical theory of evolution fully recognized that man has risen through the animal kingdom, but he has long passed the stage at which it could have been possible for him to fall back into it.

His future lives, then, will be human, and they will probably be much like this one, but always just a little better, because he is steadily evolving. He is here on the earth in order that he may learn certain lessons. Does it seem probable that he can learn all those lessons in one short life of seventy or eighty years? No, it is certainly impossible. So if the man is to survive death at all, surely he is to go on learning. It may be suggested that he may progress in some other world, but why should this be so? If this world is good enough for him to live in once, why is it not good enough for him to live in a hundred times? Why should he not come back and learn all the lessons that this wonderful and beautiful

old world has to teach him? It would seem a wise and natural economy in the Divine scheme that man should continue to evolve on this earth until he has exhausted its possibilities, and no man can claim to have achieved that as yet.

Consider, too, the problems which this theory solves. Think of the terrible inequality in the world. Look round you in any great city and you will see some living in luxury and others starving, some who have all kinds of advantages in the way of higher teaching, of art, and music and philosophy to develop the moral side of their natures, and others who are living in the midst of criminality, who have practically no chance whatever of moral progress in this incarnation. Take the case of a child who is born in one of the slums of a great city, born in an atmosphere of crime, from a father who is a drunkard and a mother who is a thief. That child from the very day of its birth has never seen anything but crime and sin; he has never seen the bright side of life in the least, and he knows nothing at all of any religion. What chance of progress has he that is in any way equal to the chance that we ourselves have had? What is the advantage to that child of all our music, our art, our literature or philosophy? If you could suddenly snatch him out of those surroundings, and put him among us he would not in the least understand our life, because he has not been brought up to it. His opportunity is assuredly not in any sense equal to ours. If you go outside the pale of civilization you will still find many savage races existing in various parts of the world; what of their opportunities? It is not conceivable that those men can develop as fully as we. How is this to be accounted for?

There are three possible hypotheses—three possible theories of life. First of all there is the materialistic hypothesis that there is no scheme of life at all—that we are simply ruled by blind chance. We are born by chance and we die by chance, and when we die that is the end of us. That is not a particularly satisfactory theory—not one which we should desire to accept unless we found ourselves forced to it. But are we so forced? I think not; in fact, all the evidence tells distinctly in the opposite direction. What is the use of all the progress that we see taking place around us if it is not working towards a definite end?

The second hypothesis is that of Divine caprice—the theory that God puts one man here and another there because He chooses to do so, and, that, although their opportunities of progress are utterly unequal, their eternal destiny hereafter depends upon their success in achieving a very high level of morality. This theory makes no attempt to account for the inequalities in earth-life, and offers precisely the same heavenly reward to all of the small number who are supposed to attain it at all, quite irrespective of the amount of suffering endured here. Some modification of this theory is at present suggested by most of the Occidental

forms of religion, though I hope to show later that it is by no means the true and original teaching of Christianity.

Certainly it would seem to a thinking man that a God who has put us in a position amid respectable surroundings in which we could not easily go very far wrong, and at the same time has put another man in a position such as we have described where it is almost impossible for him to do right, can hardly be a just Deity. Indeed some of the most deeply religious of men have felt themselves sorrowfully forced to admit that either God is not all-powerful, and cannot help all the misery and sin which we see in the world about us, or else that He is not all-good, and does not care about the sufferings of His creatures. In Theosophy we hold most firmly that He is both all-loving and all-powerful, and we reconcile this belief with the facts of life around us by means of this doctrine of reincarnation. I know of no other theory through which such reconciliation is possible; and surely the only hypothesis which allows us rationally to hold the belief that God is an all-powerful and all-loving Father is at least worthy of careful examination, before we cast it contemptuously aside in order to blazon forth our conviction that He does *not* possess those qualities. Observe that there is absolutely no other alternative; either reincarnation is true, or the idea of Divine justice is nothing but a dream.

How does orthodoxy deal with so weighty a consideration as this? Usually it scarcely attempts to deal with it at all, but contents itself with vaguely suggesting that God's justice is not as man's justice. That is probably perfectly true; but at least Divine justice must be greater than ours, and not less; it must be an extension of ours, including considerations which are beyond our reach—not something falling so far short of ours as to involve atrocities which even we who are only men would never think of committing.

But what is our third hypothesis? What does the theory of reincarnation suggest to us? That the life of man is a far longer life than we have supposed; that man *is* a soul and *has* a body, and that what we have called his life is but one day in the true and greater life of that soul. This idea may seem strange to many of us in the Occident for we appear to consider the soul as merely an appanage of the body—a sort of balloon floating above him, instead of, as it really is, the man himself. Far away in India they know more about it than that; you will constantly hear the Hindu say: 'My body is hungry, my body is tired,' instead of, as we should, 'I am hungry, I am tired.' Of course that sounds strange to us, and it would be stilted and pedantic for us to use such a form of words, and yet it shows that that man whom we impudently designate a heathen, understands the human constitution, and that we ourselves do not. The parable which symbolized a single incarnation as a day in the true life is an attractive one. Man rises in the morning

and learns the lesson of his day, and when he is tired he lies down to sleep; and the next day he comes back again like a child at school, and learns another lesson. Again and again he re-visits this earth to learn more and more of these lessons, to acquire new and higher qualities, and so evolution proceeds.

Thus we realize that less evolved souls are simply children in a lower class, and that they are not to be regarded as wicked or backsliding, but only as younger brothers. Think of the child at the Kindergarten; he practically plays most of the time. They do not set him at once to the higher school-work; because at that stage he could not understand it, and such teaching would be useless and injurious to him. Just the same thing is true with regard to a soul; it could not receive the higher teaching at first. It must begin with the stronger, coarser impacts from without, which reach it in savage life; it must be stirred by those vigorous and insistent shakings before it can learn to respond to the far finer vibrations at higher levels which, in advanced civilization, will afford it such varied opportunities of rapid development. So by slow degrees and through many lives that soul will reach our own level; but it does not stop there. There have been men in the world who have stood head and shoulders above their fellows; they show us what we shall be, and they are in themselves a proof of reincarnation, for there is no conceivable single life that could evolve the savage into an Emerson, a Plato or a Shakespeare. If we accept reincarnation we can account rationally for the existence side by side in the world, of the criminal and the philosopher—but on no other hypothesis can this be done.

To understand it fully we must take along with it the other great Theosophical doctrine of Karma, the Law of Cause and Effect, and realize that if a man disturbs the equilibrium of Nature it will press back upon him with exactly the same force that he himself employed. It is under this law that he is being re-born; if he finds himself in a certain place or in certain surroundings, it is because he has so acted in a former life as to bring himself under those conditions. This great intrinsic part of the Theosophical doctrine must never be forgotten. Though the man does not bring over with him in his memory the details of his previous life, his soul does bear within it the qualities developed in that life, so that he is precisely what he has made himself, and no effort is ever lost. Thus the whole of the world is one mighty graded course of evolution. When the savage has had as many lives and as much experience as we have had, he will probably stand where we do; for thousands of years ago we stood exactly where he now is. It is simply that he is younger, and we should no more blame him for that than we blame a child of five because he is not yet ten.

Observe also how blessed is the consolation of realizing that we have all eternity before us in which to develope. Christ's command

to His disciples was:—“Be ye perfect as your father in Heaven is perfect,” but if we face the facts we must admit that we cannot possibly become perfect in one life. Only in this doctrine of many lives is there any possibility that this command can ever be obeyed. But with the infinite opportunity which reincarnation gives us, surely we also shall grow onward and upward, till we reach the level of the saints and the sages, the philosophers and the saviours of mankind. But it is only in the knowledge of the wider life that we see this to be possible—nay, not possible only but certain.

It may perhaps be asked—“How is it that these doctrines of reincarnation and perfect justice are not taught in the churches to-day?” It is because Christianity has forgotten much of its original teaching, because it is now satisfied with only part (and a very small part) of what it originally knew. “They have still the same scriptures,” you will say. Yes, but those very scriptures themselves tell you often of something more, which is now lost. What is meant by Christ’s constant references to the mysteries of the kingdom of God, by His frequent statements to His disciples that the full and true interpretation could be given only to them, and that to the others, He must speak in parables? Why does he perpetually use the technical terms connected with the well-known mystery-teaching of antiquity? What does St. Paul mean when he says “We speak wisdom among them that are perfect”—a well-known technical term for the men at a certain stage of initiation? Again and again he uses terms of the same sort; he speaks of “the wisdom of God in a mystery, the hidden wisdom which God ordained before the world began, and which none even of the princes of this world know”—a statement which could not by any possibility have been truthfully made if he had been referring merely to ordinary Christian teaching, which is openly preached before all men.

His immediate followers, the Fathers of the Church, knew perfectly well what he meant, for they all use precisely the same phraseology. Clement of Alexandria, one of the earliest and greatest of them all, tells us that “it is not lawful to reveal to profane persons the mysteries of the word.” In another place he writes that “the Greater Mysteries include the Gnosis, the scientific knowledge of God”—a very remarkable expression, which could certainly not be employed with reference to any modern ecclesiastical teaching. His pupil Origen writes of “the popular, irrational faith” which leads to what he calls somatic or physical Christianity, based upon the gospel narrative, and he contrasts this with the spiritual Christianity conferred by the Gnosis or Wisdom. There are very many similar passages, which make it absolutely certain that in the beginning, Christianity, like all other religions, had its outer, ethical system for the unlearned, and its inner philosophical teaching which was given only to those who had proved themselves worthy of it. This is not a question of opinion or senti-

ment; it is a question of fact, and the facts cannot be disputed. This inner teaching was lost to the Church when an ignorant majority voted out the great Gnostic Doctors, but it has not been lost to the world, for it still survives in Theosophy, and reincarnation is part of it.

Very few references to this doctrine now remain in the gospels, but there are one or two which are unmistakable. There is one clear, definite statement by Christ Himself which of course must settle the question once for all for any one who believes in the gospel history. When he has been speaking of John the Baptist, and enquiring what opinions were generally held about him, He terminates the conversation by the emphatic pronouncement, “If ye will receive it, this is Elias, which was for to come.” I am quite aware that the orthodox theologian thinks that Christ did not mean what He said in this case, and wishes us to believe that He was endeavouring to explain that Elijah had been a type of John the Baptist; but in reply to such a disingenuous plea, it will be sufficient to ask what would be thought of any one who, in ordinary life, tried to explain away a plain statement in so clumsy a fashion. Either Christ said this or He did not say it; if He did not say it there is a mistake in the gospel; if He did say it, reincarnation is a fact. The passage will be found in Matthew XI., 14.

Another reference occurs in the story of the man who was born blind, and was brought to the Christ to be cured. The disciples enquired, “Lord, who did sin, this man or his fathers, that he was born blind?” Beyond all question this shows that they believed it to be possible for a man to sin before he was born—that is, in a previous birth. Evidently the idea of reincarnation was not at all strange or unfamiliar to their minds, and it is noteworthy that Christ in his answer in no way rebukes them or denounces their suggestion as foolish, but accepts it quite as a matter of course. Yet on other occasions He was by no means backward in commenting vigorously upon inaccurate doctrine or practice.

Years ago an English clergyman wrote a remarkable book called “From Death to the Judgment Day,” in which he showed that reincarnation was the great secret teaching of the Christian religion, which cleared up all its difficulties and made it into a coherent and rational system. Quite lately an American Methodist minister has published a book called “Birth a New Chance,” in which he argues the same question, though along very different lines. His theory of re-birth only very partially agrees with ours, since he denies that the soul has at present any intelligent existence apart from its successive physical bodies; but it is at least interesting to find that, along such different lines of thought, men of various shades of opinion are beginning to see the necessity of this fundamental doctrine.

There are other of life’s problems, beside that great one of inequality, which seem explicable only on the hypothesis of reincar-

nation. Take, for example, the question of genius. It sometimes happens that a man is born like Mozart, who at the age of four was able not only to play difficult pieces of music, but to compose the most elaborate and beautiful pieces, violating none of the complicated laws of harmony, to learn which costs the ordinary musician so much time and pains. How does this happen? We all know the ordinary scientific answer, that his genius is hereditary, that he is reverting to some musical ancestors. Yet we have no trace of this musical ancestor. The family was musical I believe, but surely not at all musical enough to account for the development of such transcendent genius in their son. Take the case of Shakespeare; another transcendent genius. Look back at his forefathers, give him if you will the whole Anglo-Saxon nation for ancestry, and let him have the combined intelligence of the entire race; even then whence comes such an eminent tragedian? We know something of the Anglo-Saxon race, and we know that its strength did not lie in that direction; they were brave men, mighty drinkers, Cargantuan feasters, but hardly likely to produce a poet of delicate fancy and of far reaching knowledge of human nature. The whole nation presents no ancestor of Shakespeare's calibre, no one to whom he could have reverted. So there seems a certain incompleteness about the explanation by heredity alone. But if we regard Shakespeare and Mozart as souls, and understand that they have had many lives before in which to develop their genius, the matter at once becomes more comprehensible. If we may look back into other races for their intellectual ancestry, we do see other men comparable with them—men who may well have been themselves in other forms. We can imagine that Shakespeare might have been Virgil or Homer or Æschylus, that Mozart might have been a reincarnation of Orpheus; and we feel at once that we are in the presence of a more satisfactory theory.

People often seem to think that the doctrine of reincarnation contradicts that of heredity, but it is not so. It is quite true that a man inherits physical and mental characteristics from his parents; he is born into their family because he is a soul that has deserved just such a body as they can give him, or because the limitations which they impose upon him are needed in his development. If the average man were put in a family from which he would receive a perfect body it would not be a fit expression of him, and would be in no way suited to the requirements of his evolution. Theosophy in no way condemns the doctrine of heredity; in fact that doctrine is a necessary part of its scheme. With relation to this, and indeed to all this most prolific subject, Mrs. Besant's manual upon "Reincarnation" should be consulted. It deals with the question at much greater length than is possible in an evening's lecture, and treats it with an

power. The chapters on the subject in her "Ancient Wisdom" in Mr. Sinnett's "Esoteric Buddhism" and "Growth of the Soul" should also be studied by those who wish to gain a comprehensive grasp of this fundamental truth.

It may be well for me before closing, to refer briefly to one or two of the objections which have sometimes been brought against this doctrine of Reincarnation. One is that the population of the earth is stated to be increasing, and people say, "If the number of souls is constant, and the same people are returning over and over again, how can the population increase." First of all, there is no certainty that the population of the world is increasing. It is certainly doing so here, in the countries in which we take statistics, but think of the vast populations of the interior of China, of the Malay Archipelago, and of Central Africa. The population in all these places may be, and probably is, decreasing, for souls are gradually rising out of the lower races into the higher. But whether that is so or not, it makes no difference to the theory of reincarnation. We hold that the number of souls connected with this cycle of evolution is definite, but that only a very small proportion of this total is in physical incarnation. The interval between incarnations is so much longer than the incarnation itself that a very slight shortening of it would very largely increase the physical population without in the least affecting the total number.

But the grand objection which occurs to most people when they first encounter this theory is, "Why do we not remember our past births? If we have had so many wonderful and interesting experiences; if we formed part of that great Aryan immigration across the Himalayas, if we chanted Sanskrit Vedas in that prehistoric world; if we were among the multitudes who sat entranced in Indian palm-groves, listening amid all the glory of the tropical moonlight to the golden words which flowed from the mouth of the grandest of earth's preachers, Siddhartha Gautama, whom men call the Buddha; if we bowed before the orb of day or venerated the sacred fire in ancient Persia, or read the star-lore of Chaldea; if we helped to build the pyramid, or to raise the stupendous temples whose ruins tower tremendous above the land of Khem; if we had our part in the free, splendid open-air life of Greece, with all its keen delight in beauty and in liberty; if we marched in the serried ranks of Roman armies, with that magnificent reserve-force of order and discipline which made us easily the masters of the world; if, later still, we fought in armour, in the Crusades, or sang vespers in Mediæval monasteries; if all this, or any of this, be true—if we have all this priceless wealth of experience behind us, where is the memory of it all, and why do we know nothing of it now?"

succeeded in bringing through such recollection. It may be asked, how do such students know that they are not simply dreaming, or under a delusion? To them the proof is perfect, and has been many times multiplied, for again and again one has verified the discoveries of another, and they have described accurately landscapes and even statues which they have afterwards visited in physical consciousness. They themselves know very well that it is no delusion, though they would never attempt to prove this to others. For the outsider this is of course a mere assertion, but at least it is a piece of evidence to be taken into account along with other testimony.

You will find this teaching of reincarnation also given by the French school of Spiritists of Alan Kardec, and one of its members, Monsieur Gabriel Delanne, recently published an article giving many new examples of persons who remembered past births, and had proved it to his satisfaction. There is plenty of evidence if you only seek for it. In Burma, for example, it is quite a common thing for a child to remember his past life, and I have read a similar story not long ago in the newspaper with regard to a boy in America. Many people therefore do remember, but it still remains true that the majority do not. Why is that? Because in each incarnation the man takes upon himself not only a new physical body, but also new astral and mental bodies. At the present stage of our evolution our memories are centred in the mental body—we remember with the mind; and our mind cannot remember a past incarnation because it has not had one, since it is part of the new furniture which we have acquired for this present birth. But the soul, the true man, has had many births, and remembers them perfectly; and as soon as we can learn to focus our consciousness at that level, to raise it from the mind into the soul, and to remember by means of that, we shall find the whole long story of these previous lives spread before us like an unrolled scroll.

To us who hold it this belief has been valuable. It has given us hope and comfort, it has explained life to us, it has enabled us to live it better than before. We believe that it will do the same for you if you are able to accept it. I have done no more than outline it, for it needs full examination and deep study. There is far more to be said for it than I have said; there are many weighty arguments which I have not adduced. But if I have succeeded in awakening your interest, in stimulating you to read some of the literature of the subject, then my address has not failed in its object.

C. W. LEADBEATER.

FREEWILL AND NECESSITY.

THEOSOPHICAL teachings are replete with helpful thoughts on the various problems of life. As we trace any one of them through the pages of our literature and gather scattered references into a connected whole we are able to obtain a clearer outline and a more satisfactory solution than we could in most cases obtain without their help and it will be worth our while to study one of the foremost problems—that of *Freewill and Necessity*—in the light of information given by our best theosophical writers.

In dealing with this problem three lines of argument are possible, along one of which the answer must be sought:

- I. We enjoy unrestricted freewill.
- II. We are under the sway of destiny, of necessity which leaves no room for the exercise of freewill.
- III. Both freewill and necessity have their place in human evolution.

In "the Growth of the Soul," p. 123, Mr. Sinnett puts the case both for freewill and for necessity briefly and clearly as follows: "Reason out the matter how we like, each man feels within him that he has a liberty of choice between various courses of action at every step in his progress through life. Moreover, he not only feels this, but, as a reasonable being, if he has any faith in an ulterior destiny—whatever it may be—for the soul, he feels that human beings must have freewill, or the notion of any spiritual consequences befalling them as a sequel to this life is incompatible with the operation of justice as a law of Nature. If rewards and punishments are meted out to saints and sinners in accordance, not with their independent responsible acts in life, but in accordance with the way they were *compelled* to act by an overruling power which dictated every thought and movement of which they fancied themselves the authors—then, of course, such an overruling power would represent the principle of mocking malignity instead of justice and goodness."

"On the other hand, the theory of Necessity is supported by an unbroken chain of logical reasoning. In its broadest aspects we all recognise it as a matter of course. We know that if people born under conditions of extreme degradation, brought up in ignorance of all motives for right action and of all meritorious example, surrounded, as they grow up, by all possible temptation, and educated in vice and crime, take to such pursuits, like ducks to the water, their evil deeds in the main are the outcome of moral influences as powerful as the forces of the storm and tide on the floating driftwood of the sea. So with the self-denial, and actively benevolent lives of others—the persons who lead such lives must, of course, trace

their general character to the teaching and influences of their bringing up. They may *feel*—in accordance with the other view of the subject—that when they came to years of discretion, they exercised their own freewill in applying to the opportunities of existence, the principle of deliberate choice; but many of the best among them have, as a matter of intellectual conviction, declared on the whole for Necessity as the only logical theory of life."

Since neither of these two positions (No. I. and No. II.) can be entirely held or upset, a solution which *reconciles* freewill with necessity (No. III.) is the only satisfactory one and if we turn to theosophical teachings, we find the clue to it "*in the identity of the divine and human natures and in the law of Karma and Reincarnation.*"

("Some Problems of Life," p. 92.)

Absolute and Relative Freewill.

We are familiar with the conception that there is but one Eternal, Absolute Existence, of which the manifested Kosmos is the periodical phenomenal appearance, from which it springs and into which it returns, and beside which the whole Universe from its lowest to its highest manifestation has but relative reality. *Unity* is the key-note of this absolute Reality, as *duality* is the key-note of manifested existence, for manifestation means differentiation into the primal duality, making the two poles of Nature between which the Universe is woven, Spirit-Matter, Life-Form, Positive-Negative, Active-Receptive. As the one absolute Existence is the root of Spirit and Matter, it is, in another aspect, as *absolute Will*, the basis of *freewill and necessity*. Two poles of the same principle, they are never found apart. There can be no freewill without necessity, no necessity without freewill, as there is no spirit without matter, no matter without spirit. If we trace the relation between spirit and matter we find that the contrast is most marked on the lowest, the physical plane, and that it becomes fainter as we ascend from plane to plane, from gross to finer matter; however faint, it exists even on the highest plane of manifestation and disappears only with the disappearance of spirit and matter, as they merge again into the One Incomposite Existence. So also with Freewill and Necessity. The opposition is most apparent within the time and space limitations of the physical plane, but exists in varying degrees on *all* the planes of manifestation. In a conditioned Universe freewill is ever relative for absolute Will is an attribute of the One Unmanifested Reality, which is neither spirit nor matter, neither freewill nor necessity, but the root of both, as of all manifestation.

Evolution of Freewill.

"In its aspects to us this one absolute will is free. All is conditioned by that will, all must move according to that will and that will mark out the straight line of evolution, from which there may

be swerving neither to the right hand nor to the left" (Avatâras, pp. 48-49). But inasmuch as the Self in Man is one with the Universal Self, it is also one with the Absolute Will and therefore free within the Self-imposed limitations. Our *freewill* has its basis in this identity of our Self with the Universal Self, and *necessity* is its corollary due to the fundamental duality of manifested existence with its necessary limitations. The removal of these limitations is the work of evolution and the manifestation of freewill which has ever been one of the latent attributes of the Self marks one of the stages of our evolution. According to the "Ancient Wisdom," evolution is a gradual unfolding of latency into potency. "The Self in man starts its long journey of evolution as a mere germ of the Divine Life, containing within itself germinally, or in a state of latency, all the divine powers or attributes. These powers are brought into manifestation by the impacts arising from contact with the objects of the universe into which the Monad is thrown; the friction caused by these gives rise to responsive thrills from the life subjected to their stimuli and one by one the energies of the life pass from latency into activity." ("Ancient Wisdom," pp. 214-215).

Wherever there is manifestation there is life, *consciousness, will*; they can be traced in various degrees through all the lower kingdoms of Nature gradually leading up to *self-consciousness and freewill*, in the human kingdom. On the downward arc of evolution there is neither developed individualisation (self-consciousness) nor individual freewill, their place is taken by the One Divine Will which surely and steadily pushes all things along the appointed line of evolution. The lowest point of immersion of spirit into matter—in the mineral kingdom—corresponds with the nadir point of consciousness and will, and as under the same impulse of the One Will the Monad learns during the ascending arc of evolution to overcome the rigidity and limitation of form, the seeming unconsciousness in the mineral kingdom develops into a vague sort of consciousness in the vegetable kingdom, into distinct consciousness in the animal kingdom and finally into self-consciousness in the human kingdom. *Pari passu* we trace the evolution of *will* in all its stages, culminating with the attainment of self-consciousness in *freewill*. "On the lower kingdoms the Law is imposed and they must obey its impulse. In the mineral the law is compulsory; every mineral moves according to the law, without interposing any impulse from itself to work against the will of the One. On the vegetable world the law is imposed, and every plant grows in orderly method according to the law within it, developing steadily and in the fashion of its order, interposing no impulse of its own. Nay, in the animal world—save perhaps when we come to its highest members—the law is still a force overpowering everything else, sweeping everything before it, carrying along all living things. But with man it is not so. In

man *Isvara* sets Himself to produce an image of Himself, which is not the case in the lower kingdoms. As life has evolved, one force after another has come out, and in man there begins to come out the central life, for the time has arrived for the evolution of the sovereign power of will, the self-initiated motion which is part of the life of the Supreme. Now what happens is this: From the *A'tma* within us, which is Himself in us, there flows forth the sovereign will into the sheaths in which that *A'tma* is as it were held. Force goes out through the sheaths and gives them some of its own nature, and each sheath begins to set up a reflection of the will on its own account, and you get the "I" of the body which wants to go this way, and the "I" of passion or emotion which wants to go that way, and the "I" of the mind which wants to go a third way; and none of these ways is the way of *A'tma*, the Supreme. These are the illusory wills of man, and there is one way in which you may distinguish them from the true will. Each of them is determined in its direction by external attraction, by the *Isvara* outside, as it were, rather than by the *Isvara* within; by the *kosmos* around and not by the Self within, which has not yet achieved its mastery of the *Kosmos*." (*Avatâras*, pp. 49-50).

Being a reflection of the One Will, these illusory wills are sufficiently real and free to prompt our actions up to a very advanced stage of evolution, often causing us to act in opposition to the One Will which guides evolution, and entailing suffering, since all opposing forces are broken up by it. Experience and suffering bring knowledge and as we learn to attune these illusory wills to the One Will within us, to act in harmony with the Divine Will, our freedom becomes ever more real, for perfect freedom does not mean lawlessness, but recognition of, and identification with, the One Divine Will which marks the straight line of evolution.

"The problem to be solved in humanity is the putting an end to conflict while preserving the freedom of the will; to determine the will inevitably to the best, while yet leaving that best as a matter of choice. The best is to be chosen, but by a self-initiated volition that shall come with all the certainty of a foreordained necessity. The certainty of a compelling law is to be obtained from countless wills, each one left free to determine its own cause. The solution of that problem is simple when it is known, though the contradiction looks irreconcilable when first presented. Let man be left free to choose his own actions, but let every action bring about an inevitable result; let him run loose amid all objects of desire and seize whatever he will, but let him have all the results of his choice, be they delightful or grievous. Presently, he will freely reject the objects whose possession ultimately causes him pain; he will no longer desire them, when he has experienced to the full that their possession ends in sorrow. Let him struggle to hold the pleasure and avoid the pain; he will none the less be ground between the

stones of law and the lesson will be repeated any number of times found necessary; reincarnation offers as many lives as are needed by the most sluggish learner. Slowly, desire for an object that brings sufferings in its train will die, and when the thing offers itself in all its attractive glamour it will be rejected, not by compulsion but by free choice. It is no longer desirable, it has lost its power. Thus with thing after thing; choice more and more runs in harmony with law. 'There are many roads to error; the road of truth is one'; when all the paths of error have been trodden, when all have been found to end in suffering, the choice to walk in the way of truth is unswerving because based on knowledge. The lower kingdoms work harmoniously, compelled by law; man's kingdom is a chaos of conflicting wills, fighting against, rebelling against law; presently there evolves from it a nobler unity, a harmonious choice of voluntary obedience—an obedience that, being voluntary, based on knowledge, and on memory of the results of disobedience, is stable and can be drawn aside by no temptation. Ignorant, inexperienced, man would always have been in danger of falling; as a God, knowing good and evil by experience, his choice of the good is raised for ever beyond possibility of change." ("Ancient Wisdom," pp. 280-282).

Harmonious co-operation with a Supreme Will is a necessary condition of individual freewill, for independent action of countless wills without any co-ordinating influence, would end in conflict and chaos and be destructive of individual freewill. We all recognize this principle in the organisation and administration of a state and in the laws or rules which govern our social relations with our fellowmen. We are free to break these laws, but at the risk of consequent punishment and restraint which render such freedom illusory. Our real freedom consists in voluntarily conforming to the laws, realising that they are for the common good of all, for the welfare of the individual as well as of the Nation. The possibility of erring is given to us, is even necessary "in order that the will may evolve and in order to train and develop the man, for the object, the goal which is to be attained is not to make automata who should blindly follow a path sketched out for their treading, but to make a reflection of the *Logos* Himself, to make a mighty assemblage of wise and perfected men who should choose the best because they know and understand it, who should reject the worst, because by experience they have learnt its inadequacy and the sorrow to which it leads." ("Path of Discipleship," p. 10).

"No man can resist the great sweep of cosmic law; no man can stop the mighty march of divine evolution, but man can co-operate with it or work against it. He may work for good or for evil. Recognising the wisdom and the grandeur of the march, he may work with it for duty's sake and in submission to the divine will; or he may try to grip for his own personal gain some of the forces of

Nature and use them for his own transient, for his own personal and selfish gratification, instead of for the carrying out of the divine purpose. While he is within the wide sweep of kosmic law which carries him onwards, he may make misery for himself in the narrow circle of his own individual development; for if he uses kosmic law selfishly he will reap a selfish harvest and so within this one great law both happy and unhappy individual karmas are made." ("Path of Discipleship," p. 124).

This leads us to a consideration of:

Karma and Reincarnation.

Two sides of the One Existence, Spirit and Matter, Freewill and Necessity, ever act and react on one another. Man is free, "but as he sends out forces on all the planes of matter on which he functions, these forces—themselves in quantity and quality the effects of his past activities—are causes which he sets going in each world he inhabits; they bring about certain definite effects both on himself and on others, and as these causes radiate forth from himself as centre, over the whole field of his activity, he is responsible for the results they bring about. As a magnet has its "magnetic field," an area within which all its forces play, larger or smaller according to its strength, so has every man a field of influence within which play the forces he emits, and these forces work in curves that return to their forthsender, that re-enter the centre whence they emerged." ("Ancient Wisdom," p. 324).

The perplexed and complicated combinations which our physical, moral and mental energies set up, are called in their totality "our karma," and through it our freewill meets with definite self-created limitations. All our circumstances, our mental and moral capacities and limitations are the result of past causes set up by ourselves. "There is no such thing as chance or as accident; every event is linked to a preceding cause, to a following effect; all thoughts, deeds, circumstances are causally related to the past and will causally influence the future; as our ignorance shrouds from our vision alike the past and the future, events often appear to us to come suddenly from the void, to be 'accidental,' but this appearance is illusory, due entirely to our lack of knowledge. When at first this idea of inviolable, immutable law in a realm hitherto vaguely ascribed to chance dawns upon the mind, it is apt to result in a sense of helplessness, almost of moral and mental paralysis. Man seems to be held in the grip of an iron destiny, and the resigned 'kismet' of the Moslem appears to be the only philosophical utterance. Just so might the savage feel when the idea of physical law first dawns on his startled intelligence, and he learns that every movement of his body, every movement in external nature, is carried on under immutable laws. Gradually he learns that natural laws only lay down conditions under which all workings must be carried

on, but do not prescribe the workings; so that man remains ever free at the centre, while limited in his external activities by the conditions of the plane on which those activities are carried on. He learns further that while the conditions master him, constantly frustrating his strenuous efforts, so long as he is ignorant of them, or, knowing them, fights against them, he masters them and they become his servants and helpers, when he understands them, knows their directions and calculates their forces."

"The chains that bind him are of his own forging, and he can file them away or rivet them more strongly; the house he lives in is of his own building, and he can improve it, let it deteriorate or rebuild it as he will. We are ever working in plastic clay and can shape it to our fancy, but the clay hardens and becomes as iron, retaining the shape we gave it. A proverb from the "Hitopadesha" runs, as translated by Sir Edwin Arnold:

"Look! the clay dries into iron,
But the potter moulds the clay;
Destiny to-day is master—
Man was master yesterday."

"Thus we are all masters of our to-morrows, however much we are hampered to-day by the results of our yesterdays." ("Ancient Wisdom," pp. 320 and 328).

By our yesterdays and to-morrows we understand not only the immediate past and future of our present life, but in a far more real sense our past and future incarnations, which are linked to each other as cause and effect. Evolution is slow but sure; no single life could teach us all its lessons, change ignorance into knowledge and rid us of the bonds of our past karma. So long as desire and ignorance continue—and who would deny that we are still very far from perfect knowledge and the cessation of desire—we shall make fresh karma for ourselves while at the same time outwearing our old karma, and incarnation will offer us as many lessons as are needed for the evolution of knowledge and freewill.

"When a man has willed to do an act many times, he at last fixes his will irrevocably, and it is only a question of opportunity when he will act. So long as he can think, his freedom of choice remains, for he can set the new thought against the old and gradually wear it out by the restoration of opposing thoughts, but where the next thrill of the soul in response to a stimulus means action, the power of choice has gone." "Herein lies the solution of the old problem of necessity and freewill; man by the exercise of freewill gradually creates necessities for himself and between the two extremes lie all the combinations of freewill and necessity which make the struggles within ourselves of which we are conscious. We are continually making habits by the repetitions of purposive actions guided by the will; then the habit becomes a limitation, and we perform the action automatically. Perhaps we are then driven

to the conclusion that the habit is a bad one, and we begin laboriously to unmake it by thoughts of the opposite kind, and, after many an inevitable lapse into it, the new thought-current turns the stream, and we regain our full freedom, often again to gradually make another fetter. So old thought forms persist and limit our thinking capacity, showing as individual and as national prejudices. The majority do not know that they are thus limited and go on serenely in their chains, ignorant of their bondage: those who learn the truth about their own nature become free. The constitution of our brain and nervous system is one of the most marked necessities in life; these we have made inevitable by our past thinkings, and they now limit us and we often chafe against them. They can be improved slowly and gradually, the limits can be extended, but they cannot be suddenly transcended." ("Ancient Wisdom," pp. 344-345).

"In every part of Nature we live and move amid fixed laws, fettered by our past and blinded by our ignorance; in proportion as we outwear our past and change ignorance into knowledge, we become free. Power grows as vision clears; as we climb higher, liberty increases, until finally we shall reach the centre where self-motion abides. We are constrained by necessity, but we are outgrowing it; we are not yet free, but we are evolving towards freedom. The more nearly we approach the realisation of our divinity the freer we become, and when our separated wills, evolved and self-moved, merge harmoniously in the Parent-will, we shall experience that reality of freedom, the dim presage of which made us cling to the belief in freewill." ("Some Problems of Life," p. 100).

Summary.

We may briefly sum up the problem of Freewill and Necessity as follows:—

- I. One eternal, infinite, incomposite, incognisable, Real Existence which alone is absolutely free.
- II. From That the manifested universe, showing the dual aspect of spirit and matter, life and form, the *One* life seeking expression in *many* forms.
- III. The *absolute will* of the *One* the basis of *relative freewill* of the *many*; *relative freewill* implies *limitation*; freewill and necessity, therefore, the two poles of the one principle—absolute will—in manifestation, as spirit and matter are the two sides of the One Self which is neither spirit nor matter but the root of both.
- IV. Freewill and necessity varying in degree at different stages of evolution, but ever indissolubly connected with each other. No freewill without necessity, no necessity without freewill.
- V. The Self in man, one with the Universal Self and therefore free within the self-imposed limitations.

- VI. Individual freewill an attribute of the human kingdom and subject to evolution, the lower kingdoms evolving under the compulsion of Law and interposing no impulse of their own to work against the will of the one. Will and consciousness in the lower kingdoms develop into freewill and self-consciousness in the human kingdom.
- VII. All is conditioned by the One Divine Will which marks out the straight line of evolution; while powerless to stop its march. Man is free to work with or against the law, to hasten or to retard his own individual evolution which is always within the great sweep of kosmic evolution.
- VIII. Man responsible for his actions making thereby his karma, which is the totality of the perplexing and complicated combinations which our physical, moral and mental energies set up.
- IX. All our circumstances the result of our karma which creates *necessities* for us; our will limited by these self-imposed bonds, unable to transcend them suddenly, but still free to expand or contract our limitations and to mould the future.
- X. Ignorance the cause of bondage, knowledge the means of liberation, reincarnation the method of Nature to provide for the working out of karma and for the evolution of knowledge and freewill.
- XI. Struggle, conflict of wills and the possibility of erring from the straight line of evolution necessary, if men are not to be 'automata' who should blindly follow the path sketched out for their treading, but free and responsible agents, among whom consensus of wills and harmonious co-operation with the One Divine Will is obtained, not by an outside compulsion but by an inner acquiescence based on knowledge.
- XII. The ignorant man is bound because he is under the delusion of separateness which prompts him to work for selfish ends, against the law of human evolution; the wise man is free because he knows himself one with the Divine Life and knows no will save the Divine Will which is himself. In our innermost centre we are the Divine Will and therefore free, if we but realize it and allow the Divine Will to work through us.

A. SCHWARZ.

[To be Concluded.]

DISHARMONY VERSUS HARMONY.

Alas ! for the world because of offences !

If suffering be indeed our Law of Life,
If this world through our fathers' sin and ours,
May not be perfect any more until
The slow development of centuries
Shall bring to birth a higher race than we,
It is so much the more a fitting school
Of patience for the time we must remain,
Of Charity toward fellow wayfarers
Beside us, bearing each his human cross
In secret or in sight, but each his own :
And furthermore of hope, the unblamed hope
Of that new world where all things shall be new.

IF it is not too sweeping a statement to affirm that all the difficulties of life, all sore trials of whatever kind, all afflictions of body and nerve, all mental perturbations and anxieties, all that distresses, or disturbs the harmonious action of thought and feeling, have their source and power from within ourselves, we may safely conclude that any which may be stated as originating otherwise, from *without* the area of our own personality, would quickly disappear and have no power to create disharmony, were those originating from *within* removed.

It is an obvious truism to repeat the inference that if we are concerned to improve the mental, moral and spiritual conditions of others, the field of our labour lies largely within ourselves. But it is not in this direction for the moment that my thought has been travelling. I have said that we have to look within our own selves for the source of disharmony, just as the mystics never tire of repeating and enforcing that it is *within* we must search for the root of harmony and peace ; that the Light by which the latter is discovered, and disharmony with all its restless brood of darkness dispersed, can only be found in the depths of our own being. ' I myself am heaven and hell,' is a terse, yet true statement of a spiritual fact which we all have to learn.

That purity and light, goodness, truth, harmony, are at the Source of That from which all Life and Being flows, is fairly easy of acceptance by the rational and thoughtful mind ; but from whence are we to trace the origin of the disharmony, the impurity, the untruth, the darkness ? *that is the Crux*. Our present world-period, with its burden of evil, of sin and sorrow, has been named the ' Cycle of Necessity.' How many out of the bitter anguish of their souls have asked, ' Why this necessity ? Why am I burdened

with this root of evil ? From whence comes it ? ' We are aware that all the philosophies and all the religions of all the ages have originated and developed with the set purpose of answering these queries, in order to solve the apparently unsolvable mystery. But the problem remains, the mystery has not been unravelled, the bottom of this abyss has not been reached by human plummet.

As the distressed one seeks to get a glimpse from behind the dark veil, it appears conclusively to his mind from his present stand-point, that he has to seek in thought for the discovery of the origin of evil, of sin, of disharmony, beyond the All-Good Father, whose name and nature is Love, for surely *there* disharmony is not ! He, the God and Father of the Christ, a tiny reflection of whose ray I am, in my innermost being, surely did not mingle with that ray of the Light of Life, this dark thing, this distressing element I am also conscious of as within me, as a part of my present self ! In the Gospel parable of the field into which good seed was cast, it was afterwards discovered that the tares had sprung up ; and upon the query of the servants as to their source, the reply is given, ' an enemy has done this.' Such attempts to remove the difficulty by raising another and a greater, abound in religious and vain philosophical disquisitions ; for the next most obvious query is, ' Whence comes the enemy, how entered he the Cosmos and how created he Chaos ? I am aware some theosophical friend is ready with the twin theories of reincarnation and karma, and the growth of freedom of the will. But they don't go far enough, and we ask, What of That behind them which gave the impulse in the *first* incarnation ; which caused action to operate in *diverse* directions—in a word, which gave or caused, the wrong, the disharmonious impetus that originated the mischief ?

Whence came these inharmonious vibrations, the tendency to depart from the right, the straight line of truth and duty ? Our friend doesn't go far enough back to touch the case, or reach our trouble.

In the crystals composing the rock, the affinity, the attraction, the harmony is obvious ; but an apparently more powerful agency slowly but surely disintegrates, bringing disruption and disharmony in its train. I am told such is the wise provision of Nature which is thereby evolving the higher form. I admit the fact, but it does not answer the query or solve the difficulty : nay, it scarcely throws a faint ray of light on the darkness ; the mystery of evil, sin and suffering still remains. We have frankly to admit that its solution is beyond us ; that our reasoning faculties are insufficient and inadequate to cope with the enigmas which on this side of conscious life meet us on every hand, within ourselves, and in the world of life we look out upon, around us, in all its varied manifestations. Yes, our ratiocinating, our reasoning faculties, are necessari-

ly unable on account of their dualistic nature and tendency, to reveal to us the deeper nature of the things that are.

There is a door we may not enter, a key which we have not found, a mystery, the search for the solution of which with our present equipment of mental and reasoning faculties, only lands us in deeper darkness.

Into this universe, and why, not knowing,
What, without asking, hither hurried whence?

We are able to conceive that amid the Mighty Hosts of suns and planetary systems evolving in space there is room for the play of an infinite variety of conditions; and we ask, are there not more excellent ways of reaching the goal than that which pertains to our sorrowful planet, with its groans and tears and blood? Again, Why is our exquisitely complex nervous structure destined to be rent and torn by that mysterious element, pain; why is suffering our law of life, and is there not a less painful way of attaining the blissful condition of the perfect? Why may not the Light of knowledge so dispel the darkness of ignorance that friction, disharmony and pain may be unknown in the process?

That there is a solution of these enigmas, a key to unlock the door to their mysteries, we feel assured, but alas it is laid on too high a shelf for us to reach; and it is quite useless labour for us, like spoilt children, to be crying for the moon. We have to accept the situation and make the best of it. Near at hand, within our reach, there is to be seen an obverse side of our case as presented above. Even this lower, is a beautiful world notwithstanding some few drawbacks—a very Paradise, in which, lack-a-day, we too often go about blindfold. How exquisite the blue of the sky, the sheen of light on the ocean, the ever varying green of the foliage in our semi-tropical climes; the fleecy clouds flitting under the blue canopy of heaven; the glorious sun, ever rejoicing as a strong man to run a race. In fulfilling the good law there is surely far more satisfaction, an immensely higher path of duty in its vast and wondrous sphere, than that of merely being “the slave of night and morn” of the pessimist! Again, when it is veiled from our sight, how majestic and glorious the mighty orbs of the heavens burst on our eyes, revealing to the reflective mind the infinite depths of space, the infinitudes of life and being. Turning our gaze in another direction, there are to be seen the endless variety of the forms of embodied life around us; passing, temporary, yet ever renewing themselves; and having each its own special adaptation and particular forms of grace and beauty, which our five senses enable us to see, hear, scent, taste and handle; each sense giving added power to the rest and then passing on their united perceptions to the soul. What a caricature of man’s temporary abode is the idea which would make it “a waste and howling wilderness.”

And further, I would venture to suggest, is not the disharmony rather a negative than a positive quality; at the back of all of its unloveliness, its unfinished aspect, is there not the perfect ideal, even in its infinitesimal parts, only waiting the necessary conditions to reveal itself? Take a perfect seed, say of a forest tree, and it will be found to contain microscopically, within itself, roots, stem, branches and leaves, each and all in symmetrical perfection and only needing the right conditions wherein to develop itself and its qualities, the sunlight, the air, moisture and the varied salts held in chemical solution in the soil wherein it is planted. We can apply the illustration in every direction to every form ensouled by the one life. The old Hebrew poet sings of “Trees of righteousness—the planting of the Lord, that he may be glorified.” How stunted and deformed many of these trees are as we now behold them, does not need the eyes of a Saint or mystic to perceive, yet the potential capacity is there, notwithstanding appearances to the contrary.

The perfect ideal is in the seed, the inner mystic life of each, but terribly marred, consequent on the conditions in which its growth is progressing!

What a treat for the refined sense and the pure eye is the perfect physical form of man or woman, and how rarely we meet with it; or, if the outward lines of graceful form answer to our sense of beauty, we almost always feel through it the defect of soul which mars the whole; disharmony still lurking within, consequently the loveliness of a perfect harmony is lacking.

Milton is said by his biographers to have possessed a perfectly developed physical form, and an even and delicately balanced intellect. Emerson says of him that, “He is identified in the mind with all select and holy images, with the supreme interests of the human race,” and, “we think it impossible to recall one in those countries (England, France and Germany) who communicates the same vibration of hope, of self-reverence, of piety, of delight in beauty which the name of the courtly Puritan awakens;..... the old eternal goodness finds a home in his breast, and once more shows itself beautiful.”

The leading trait in him was the perfection of harmonious development of the entire man. As one consequence we find it stated of him that “any radical distinctions between matter and spirit, body and soul, is, Milton holds, fallacious.”

Regarding his own ideal of the poet and author, he writes:—“He who would not be frustrate of his hope to write well hereafter on laudable things ought himself to be a true poem.” Such was Milton’s own memorable expression afterwards of the principle that had taken possession of him from his earliest days. He acknowledges to his friend Diodati, at the age of twenty-one, that he is enamoured, if ever any was, of moral perfection.

I have introduced our great classical poet as an illustration of what we may all diligently seek to become. Truly, if the type is rare, the promise of its realisation in the future is certain.

Let us now revert to the idea hinted at the commencement of this paper, namely: How may we so improve our mental, moral and spiritual conditions that the causes of disharmony may be eradicated and an harmonious growth be inaugurated and maintained?

All true and healthy development is from within to the without; as all mere outward surface beauty of person or comportment, however pleasing, is mere vanity, *mâyâ*, illusion, if devoid of root in the innermost soul. It may fitly be compared with some fair blossom in which the germinal quality is wanting, so that it brings nothing to perfection, no fruit is borne. We are reminded of the advice in the Gospel, "Judge not according to appearance, but judge righteous judgment." Who has not seen the radiance of purity and spirituality light up with an unearthly glow the countenance of some poor emaciated cripple; here the disharmony is ephemeral, and just on the point of forever passing away, and the bloom of a perfected specimen of humanity in physical form as well as inner ideality, destined to take its place in another earthly career.

It is an old and trite axiom—"Remove the cause and the effect will cease." It is too obvious to need comment, we continually illustrate it in the small concerns of life. The causes of disharmony also are apparent, on the moral and spiritual planes of life; they are, ignorance, egotism, self-satisfaction, discontent, evil thinking, impatience, and want of appreciation of, and feeling for others.

Let us briefly examine them in detail. I have placed ignorance first, because if that be removed the battle is half won. Let us examine it under another definition, say that of spiritual darkness, accompanied with obtuseness and a torpidity and inertness of intellectual perception of the higher realities of soul-life, which merely surface book-knowledge does not reach. Said a great Teacher, "If the Light that is in thee be darkness, how great is that darkness!" It is related of the Egyptian plague of darkness, that it was "a darkness that might be felt." A characteristic description of many a one we contact in daily life; and how painful the sensation imparted by such, those who can see well know. Go into the Temples, Churches and religious Sanctuaries of almost every name and sect, and in juxtaposition to the religious symbols, the paraphernalia of worship, the leader of the ceremonies, etc., and the assemblage, you will find the darkness intensified, till your soul is rent and torn with pain and sympathy. Sympathy with what is honest and sincere, in the worshippers; pain, heartfelt pain, at the so evidently dark, ignorant, and spiritually stunted type of souls surrounding you, in the place sacred to the name of Deity.

We rejoice in the measure of acceptance accorded to the new revelations of Light and Truth accompanying the Theosophical Movement; yet this feeling is accompanied with a painful regret that when this New Light is vouchsafed from the inner planes of spiritual life, so few are there who can vibrate to its rays, or appreciate its divine Message of Love. As stated by the mystic author of St. John, "It cometh to its own, but its own receiveth it not;" the darkness that is in them, having blinded the eyes of the mind, that they perceive not.

How frequently do those who realise the position in which the Heralds of a new Day are placed, put to themselves the question, How is this condition of darkened ignorance to be met? Well, we have to face the fact that in the majority of cases we can do nothing by mere words that will aid them until

The slow development of the centuries
Doth bring to birth a higher race than we.

But to those within whom some faint rays have entered and awakened the sleeper within them, creating a righteous discontent with themselves and the darkness around them; to such who with dim eyes are painfully seeking the Way, asking to be shown the Road to the spiritual, the mystic Mount Zion, with their faces set thitherward, we may in the language of a Teacher and Master, say: "*Behold the Truth before you.* A clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness to one's co-disciple and a willingness to give and receive advice and instruction; a loyal sense of duty to the teacher, and a willing obedience to the behests of truth, once we have established our confidence in, and believe that teacher to be in possession of it; a courageous endurance of personal injustice, a brave declaration of principle, a valiant defence of all who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the secret science depicts—these are the golden stairs up which the student may mount to the Temple of Divine Wisdom."

It would make this paper of undue length, and in view of what has just preceded we scarcely need enter upon a detailed examination of each of the dark features of the disharmonies which have been named. It is the ignorant man who is the egotist, who brims over with self-satisfaction. It is the darkness of ignorance which nurses and augments a moody dissatisfaction and discontent with our Karmic surroundings and temporal conditions; which promotes impatience, evil-thinking, and want of appreciation of, and feeling for others.

Oh how desirable and precious is harmony! Harmony within at the centre of consciousness; harmonious thought, feeling and desire. It is the great forerunner of Peace—the Peace which passeth

understanding—God's peace. When we think of the Heaven-World its chief characteristic is harmony; the harmonious blending of all beautiful colours and sweet sounds. It is the music of the spheres realised; the perfect fitting of thought and feeling with outward conditions; the realisation of our long-sought Ideal.

Heaven, as we now know, is not "far, far away," or "beyond the starry sky." Heaven is indeed our home; a house not made with (material) hands, yet most surely builded by ourselves. It is our own kingdom and divine inheritance by birthright, of which no power of darkness, or any other creature, can disinherit us—but ourselves. And we need not wait the putting off the tabernacle of flesh in order to enter it; but if we patiently and of purpose set about cleaning and purifying its tenant, reducing it to the obedience of the Truth, Heaven with all its harmonies will be here ere we are aware.

In due time the illusion will be dispelled, the present nightmare pass away; the One true Light dissipate the darkness, the disharmony, and the enigmas of the present find their solution. In the language of the ancient Hindu mystic: "Him on all sides, the Wise shall with knowledge behold, face to face; Him flashing forth, the all-bliss, transcending death. Then will the heart's knot be dissolved; all doubts cut apart; all isolated actions have an ending; in that day when both the higher and the lower, the manifest and the unmanifest Brahman (the That) have once been seen; when within man's highest vesture is stainless partless Brahman."

W. A. MAVERS.

THE THREE STAGES IN THE LIFE OF A NATION, AND EVOLUTION INTO THE HIGHER PLANES.

NATURE is rich in analogies, and the observant eye is soon struck with the fundamental unity as to the plan of evolution and progress underlying all the infinite variety which adorns the Veil of Isis, or our side of the Universe; the smallest atom or a crystalline group telling the same tale that the largest planet, or the grandest systems in their ever-increasing magnitude, proclaim. Indeed, the vegetable types do but foreshadow how life is to evolve into animals, men, angels and Gods who, as so many living foci or refracted rays, radiate all the moral and spiritual grandeur of the infinite, unutterable One; the lower kingdoms having as elaborate a system of reincarnation and growth as the higher ones, the difference being one of grade and potency—nothing else.*

* Nature is so precise in her law of graduated evolution, that the seminal atom in the womb has to pass through all the mineral, vegetable and animal grades, i.e., repeat the whole process of evolution in miniature before it reaches the human form, and as a matter of course, only some of the typical stages are visible, the intermediate ones being too many and too minute to be observable

This being so, it is quite natural that there should be found remarkable and characteristic resemblances between human life, as it ascends stage after stage, into a state of perfection, and the manner in which the same life expands in the lower kingdoms of Nature.

Hinduism takes the lotus as the highest symbol in this respect, and the gods and goddesses who preside over the evolution of the human soul, are thus enthroned each on a full-blown lotus: but this has relation to the spiritual progress of man; yet his earthly career is best symbolized by the gradual development of a butterfly, which, like nations, has three distinct stages of existence—the aurelia, (or chrysalis) the caterpillar, and the butterfly stages. The aurelia stage corresponds to the unknown and primitive condition of a nation, and the restless and all-devouring caterpillar represents that active, political, and commercial stage, in which a people make as many conquests and accumulate as much wealth as give full scope to, and exhaust their youthful energy in this direction, leaving them at last in ease and comfort, and at leisure to cultivate the arts of peace, and thus prepare them to emerge finally into the glorious butterfly stage, with splendid public works, a magnificent style of living, the fine arts carried to the greatest perfection, and a literature containing all that is highest, and noblest in human thought, each and all of which being the eggs, so to speak, which the national butterfly lays before it dies, till the genial influence of another spring hatches them for the birth of a new race, and the development of a new civilization!

Nations after nations have flourished and disappeared, leaving behind them the results of their respective civilizations, apparently without any *ultimate* purpose or benefit: but no, there is an all-embracing and universal civilization looming large in the distance, which is to make the whole earth as *one* country, and the human race as *one* nation, summing up *all* the fruits of *all* the ages of progress, and realizing the grand ideal embodied in the two significant phrases: "Fatherhood of God," and "Brotherhood of man!"

Then again how beautifully does the cocoon in which the caterpillar buries itself before it comes out a glorious moth, illustrate the beneficent operations of the karmic law, in which man seems at first to be hopelessly involved, and which yet is the only means through which the human monad can accomplish its evolution into a purely spiritual existence!

Our so-called *Jānecs* of the present day, should take note of this, and of the opening verses, Chap. III. of the Gita, in which Lord

even through the microscope. From this, one may at once see what is meant by the Hindu system of daily worship consisting of Pranayam, magic passes and mudras, and the invocation of the five Logoi as indispensable preliminaries before one may commence japa and dhyana for the final attainment of samādhi; and it will be the central force in the universe, this epitomising of the process of spiritual evolution must of necessity be as real and as definite in its results as that which embryology demonstrates.

Sri Krishna so emphatically declares karma (practical religion) as the natural, and only means of redemption from the bondage of an earthly life! People whose spiritual instincts lie dormant, or at the best, semi-conscious under the effects of *tamoguna*—which has for the time being, its turn of predominance in our nature—and who cannot be moved to action except for their physical wants, find an excuse for their slothfulness (free-life) in the perverted texts of the *shastras*, forgetting that though they may deceive themselves, they cannot deceive the immutable laws of God, which must work out to their legitimate end, and if they stand still on the evolutionary treadmill, they can do so only at the risk of breaking their own legs!

As a matter of course, men and women of this description fill the earth from pole to pole—a keen practical race who worship self, and do little more than earn, eat, and procreate, and who very naturally regulate their conduct in life *right through* on the profit and loss principle. In a word, a worse state of moral, and spiritual degeneration, destructive of the divine element in man, cannot be conceived!

There is a story in the “Siva Purana” which represents the character of the age so truly that we give the substance of it below, for the benefit of those who are in danger of being misled by the sophistry, and superficialism of the times:—

Once upon a time there arose a great demon named Taraka, who conquered the three worlds, and drove Indra and his hosts out of the Celestial Regions. These in a body waited upon Siva, and asked for protection: the Lord replied that so long as the Asuras (Demons) faithfully performed their *Karma Kanda*, He was unable to destroy them. So He sent Nârada to lead them away by telling them that it was a shame they worshipped their ancient enemies, who were no more than the descendants of their mother's sister, instead of paying homage to the one eternal God, the Ruler of the Universe, and the Creator of the very gods whom they revered in their blindness: the argument was so fascinating, and the falacy so hard to detect, that the great Taraka, and his legions were at once taken in, and in due course became ripe for destruction, which inevitably followed as the result of their abandoning the prescribed path!

The attention of some is now and then arrested when they begin seriously to consider the immense disparity of condition between themselves, and the spiritual giants of old, the Rishis, and the Siddhas: it then begins to dawn upon their minds that *jñanam* cannot mean the few metaphysical technicalities and abstractions we learn from this or that philosophy, or the reading of some indifferent vernacular treatises on *Panchadesi*, or the Vedânta, or some stray and disconnected passages from the Puranas or the Upanishads: Between “knowing” and “becoming” there lie aeons of time, during which man is to rise by mighty efforts, and through

progressive reincarnation, to the supreme stage of *Jñanam* (positive knowledge) when his spiritual senses will have been fully opened, leaving the physical ones dry, and in process of obliteration, like the bed of a river when the water begins to run through a different channel!

Light and heat, air and water, the various grains, fruits, and flowers, and finally, the influence of the heavenly bodies, are all emanations from Paramâtma, to contribute to our growth on the physical planes; so are the gods and the goddesses who form, as it were, the very elements for the development of the spiritual man: it is therefore said that “Without the favour of these it is scarcely possible to achieve anything;” and again “The ferry-boat of salvation is the lotus feet of the Guru,” for the Guru takes you to, *i.e.*, by his guidance and spiritual influence develops you for, the gods; and the gods lift you up to the door of Nirvâna (liberation both from sensuous and super-sensuous existence), quite beyond the circle of Maya—the empire of the manifested Logos!

O how our hearts would pour forth in thankfulness to those Divine Beings if we only know that our parents are but their proxies on earth, and that all the love that is reciprocated here, is merely an atom of that infinite love, of that watchful care and tenderness with which they are bringing us up, from behind the scene! O how we would long to see them, and be blessed by them who are glorious as millions of suns, and in whose benign countenances, majesty, purity, bliss, compassion, and tenderness unutterable, are most exquisitely blended, and on which the enraptured eye would gaze untired for ever and ever!

We will conclude by quoting from the “Secret Doctrine,” Vol. I page 210, para. 2nd, wherein the gifted writer eloquently shows how man's devotional feelings naturally flowed towards his *spiritual* creators, but grew fainter and fainter as he became more and more material in course of time, to recover again when he shall begin his journey on the ascending arc of the circle of evolution.

“When, moved by the law of Evolution, the Lords of Wisdom infused into him the spark of consciousness, the first feeling it awoke to life and activity was a sense of solidarity, of oneness with his spiritual creators. As the child's first feeling is for its mother and nurse, so the first aspirations of the awakening consciousness in primitive man were for those whose element he felt within himself, and who yet were outside, and independent of him. Devotion arose out of that feeling, and became the first and foremost motor in his nature; for it is the only one which is natural in our heart, which is innate in us, and which we find alike in human babe, and the young of the animal. This feeling of irrepressible, insinuating aspiration in primitive man is beautifully, and one may say intuitively, described by Carlyle. ‘The great antique heart,’ he exclaims, ‘how like a child's in its simplicity, like a man's in its

earnest solemnity and depth ! Heaven lies over him wheresoever he goes or stands on the earth ; making all the earth a mystic temple to him, the earth's business all a kind of worship. Glimpses of bright creatures flash in the common sunlight ; angels yet hover, doing God's messages among men.....Wonder, miracle, encompass the man ; he lives in an element of miracle *.....A great law of duty, high as these two infinitudes (heaven and hell), dwarfing all else, annihilating all else—it was a reality, and it is one : the garment only of it is dead ; the essence of it lives through all times and all eternity ! ”

KALI KUNTU SEN.

A CIVILIAN ON THEOSOPHY.

WE invite the attention of our readers to an article headed “Theosophy,” in the March number of *East and West*, from the pen of Mr. F. C. O. Beaman, I.C.S., lately District Judge of Poona. Coming as it does from a non-Theosophist holding a high position in the Civil Service and known for his scholarly attainments, it heralds the dawning of a new turn towards Theosophy, in the public mind, inasmuch as it deprecates very strongly the tendency to run down Theosophy without giving it either a patient or a careful study, and claims for it impartial thought and judgment, having regard to the sweetly reasonable explanations it furnishes of the ever-recurring Problems of Life. Mr. Beaman begins by warning his readers that he is not an expert, much less an initiate in the mysteries of Theosophy, and says that he is attracted to the subject by several things. First, by the motto of the Theosophical Society, “There is no Religion higher than Truth,” which commands his unqualified admiration. Secondly—and this sounds a curious reason for one's attraction to Theosophy—by the fact that Theosophy is widely misunderstood and often grotesquely misrepresented. He is constrained therefore to claim for it a fair and impartial hearing. Thirdly, by the fact that Theosophy does not ask a man to believe this or that article of faith or else perish everlastingly, which contrasts favourably with the arrogance of those who affect to depise Theosophy.

Dealing with what Theosophy is, Mr. Beaman points out that it is a divinely imparted explanation of the cosmic scheme and is much struck with the fact that in widely divergent and most unexpected quarters the teachings of the Ancient Wisdom seem to be re-echoed. “It (Theosophy) is,” he writes, “a great hypothesis possessing many if not most of the requisites

* That which was natural in the sight of primitive man has become only now a miracle to us ; and that which was to him a miracle could never be expressed in our language.

of the true scientific hypothesis ; for it explains more, and explains what it does explain more reasonably, than any other hypothesis, religious or philosophical,” and after remarking that philosophy after philosophy tackling the imperious problems of Free Will and Necessity, God, the Immortality of the Soul, the First Cause, had fallen away rather baffled or involved in profound antinomies, and that religion after religion had attempted in vain to satisfy man's innate sense of justice, he proceeds to say that “Theosophy lifts the veil, opens the door, and invites the student to gaze with clear eye upon the mysterious contents of the great metaphysical puzzles. If these are not the true solutions, they possess this great superiority over all others yet suggested, that they are perfectly intelligible, that they do explain, that they thoroughly satisfy our sense of justice and exhibit the workings of an inexorable but perfectly rational law.”

Mr. Beaman condemns the religious training of the West which, during the last twenty centuries has been of a peculiarly enervating kind, so that man has learnt to regard himself as eternally dependent, and states that Theosophy does not invite or approve of that abject attitude, and that it is for this, if for no other reason, that her voice is welcome in the ears of those who could be free. “Theosophy,” he proceeds to say, “purports to be a rational exposition of the great Cosmic process in which we are now taking part. It suggests the Divinity in Man, actively and intelligently coöperating with the Parent Divinity for the ultimate triumph of good over evil,” and adds, “The mind is, upon the Theosophical hypothesis, not essentially Finite but a part of the Infinite Mind or Over Soul from which it has emanated and become, during its functioning on this material plane, partially disconnected.”

Mr. Beaman then proceeds to consider what Theosophy is not, and removes many of the misconceptions that exist in the mind of those ignorant of Theosophy. In the first place it is not a society for promoting parlour juggling, although it does explain the phenomena of Spiritualism and explain them quite simply and rationally, though the validity of the main tenets of Theosophy cannot fairly be made to depend on these manifestations. Theosophy, states the writer, did, and science did not, explain these phenomena ; but, even if they were all fraudulent, Theosophy, in its fundamental essence, remains quite unimpaired. “If the basic principles of Theosophy are true, if they afford at once the most complete and the most intelligible and the most satisfying solution of the Eternal problems, they are valid to that extent, whatever fabric of charlatany and cheating, dishonest or misguided individuals choose to construct upon them.”

“Theosophy is not a creed. It is a wisdom, and as such is susceptible of proof and practical testing in every stage. It is not bigoted, but is universally tolerant,” says Mr. Beaman, and he brings out very clearly the attitude of Theosophy towards Religion : “Every

effective religion," he proceeds, "being *ex necessitate* an aspiration after higher things, an effort of the spirit to emancipate itself from the trammels of its material encasement, is *pro tanto* Theosophical. Theosophy embraces all religions, looking with a loving eye on what is good and with a pitying eye on what is bad, in their total presentment. But in no case is it hostile or intolerant. Unlike the warring sects which have bathed the world in innocent blood in the name of eternal love and mercy, Theosophy is quite incapable of persecution. The great teachers of the world's religions are accepted and venerated and loved among Theosophists as illuminati, adepts, with a mission to improve and elevate contemporary morals. It would be unjust to say of Theosophy as was once bitterly but truly said of Christianity, "See how these Christians hate each other." Not that hatred was a legitimate consequence of Christian teaching, but it was a result of the exaggerated importance attached by ignorant and half-educated men to dogmas, creeds and formulæ, the shadow, not the substance. Theosophy attaches no importance to the shadow, has no special creeds; cares nothing about irrational and unreasoned beliefs." The appeal of Theosophy, proceeds the learned writer, is not to the bare passions of hope and fear; it is to the reason and the ethical sense of man, not to his over-strung nerves. "Theosophy is rational, philosophic, tolerant, comprehensive, satisfying. The Theosophist is equally at home in all congregations of good men, in church, cathedral, conventicle, mosque, meeting-house; in the company of the honest doubter, of the ardent believer, in the streets and throngs of great cities, or under the silent stars, reading in their ordered revolutions the lesson of constant purpose, the eternal harmony to the development and completion of which his own soul's true efficacy is consciously directed and unreservedly dedicated. His mission is to be an active coadjutor of all good works, all good volitions, a receiver and transmitter of cosmic virtue." One cannot conceive of a truer or a more forcible statement of the ethical position of a Theosophist.

After pointing out that the religious emotion is a constant, predominant, integral factor of the mind, Mr. Beaman remarks that the solution which Theosophy gives of this emotion is a sane and healthy-minded one and that Theosophy teaches man to work out his own salvation at the same time as it teaches him that he is a part of, and is always able, by conscious effort, to identify himself more closely with, the spirit, which is the essence and the meaning of religion. Mr. Beaman's definition of a Theosophist is well worthy the attention and careful thought of every member of the Theosophical Society. "To be a Theosophist, it is not necessary ever to have heard the word Theosophy. To the Theosophist every good man who has striven for the right, who has valued the spiritual element above the material, has contributed his mite to the development of his race, has coöperated with the great beneficent principle

of which he is an emanation, has, in fact, been a useful though an unnamed Theosophist."

Passing on to what Mr. Beaman calls the sick soul (as opposed to healthy-mindedness), which finds its most characteristic expression to-day in the faith of the mind-curers and is, in fact, "Theosophy peering through the veils of Christian mysticism and the joyous transcendentalism of Emerson;" the writer remarks that, "neither Bunyan nor Tolstoy, had they been trained from their earliest infancy in the teachings of the Ancient Wisdom and had they accepted those teachings as affording the true explanation of the Cosmos and man's place in it, would have experienced those harrowing terrors, undergone that acutest misery." Mr. Beaman winds up by adding that upon a rational scheme of the Universe, a rational adjustment, no such overwhelmingly terrible convictions could ever overflow and submerge the timid mind. And it is just this rational scheme, this perfect adjustment that Theosophy seeks to supply. "Whether," he concludes, "it is true or not I do not pretend to say, but looking at it from the outside, quite dispassionately, I will say that it calms the reason, encourages every sane hope and banishes every senseless fear."

Very impartial is Mr. Beaman's estimate of our revered Madame Blavatsky. "It is," he rightly observes, "impossible to ignore the extraordinary gifts possessed by that most extraordinary woman, Madame Blavatsky. This much, at any rate, should always in fairness be stated—against the common outcry that the whole thing was a deliberate money-making concern—that Madame Blavatsky, so far from enriching herself by means of Theosophy, spent all that she possessed, both of worldly goods and physical powers, in the cause of which she announced herself to be the accredited but humble priestess. Rightly viewed she was a portent, deserving of much more serious attention than she received at the hands of her contemporaries. Her achievements, considering the conditions under which they were produced, are staggering; that any woman should have been able to write a book like the "Secret Doctrine," as Madame Blavatsky wrote it, almost alone, borne down by physical infirmity, without access to libraries or books of reference, is in itself an astonishing and highly significant fact. Speaking of her phenomena, Mr. Beaman adds that she herself always evinced the greatest contempt and aversion towards this feature of the Theosophical presentment, and in her writings no stress is laid upon it.

The whole of Mr. Beaman's well written article is well worthy of perusal and is an earnest of what one might expect from any cultured man or woman who studies Theosophy with patience and care and who can, as Mr. Beaman has done, preserve an impartial, a judicial and an open-minded attitude during such study. There is one sentence in the article that needs to be emphasised,

"The time is ripening," says the learned writer, "for considering Theosophy in its deeper aspects." We are inclined to take this as an unconscious prophecy. For if Theosophy contains truth and offers a satisfactory and rational solution of life, it is bound to gain a hearing before cultured and unprejudiced minds; its light is bound to make its way through the clouds of vituperation and slander that may temporarily hide it. We ask our brothers, outside the Society, to give Theosophy an impartial hearing and for the rest, we are content to wait, feeling confident that

"Truth has such a face and such a mien
As to be loved needs only to be seen."

J. J. VIMADALAI.

"LIGHT ON THE PATH."

FROM NOTES ON STUDIES.

[Continued from p. 374.]

"But he is only so (i.e., 'the Way, the Truth, and the Life') when he grasps his whole individuality firmly, and by the force of his awakened spiritual will recognizes this individuality as not himself, but that thing which he has with pain created for his own use, and by means of which he purposes, as his growth slowly develops his intelligence, to reach to the life beyond individuality."

The "life beyond individuality" is probably the life which is led by the immortal man after the necessity for rebirth has passed. In the three revolving worlds man builds first his personality and then his individuality, becoming self-conscious in each. Both are sheaths through which the real man evolves. He works, experiences and obtains knowledge in the personality, the results are handed on to the individuality and transmuted into wisdom. Wisdom is the food which builds up the individuality and makes it aware of its own power, but it is after all only a means to an end or rather a beginning to higher and wider ranges of being. Man always retains his singleness of identity even though in unity with others of his kind, but there are worlds beyond the cosmic prakritic plane where individuality as we know it is not necessary, as it is here.

"When he knows that for this his wonderful, complex, separated life exists, then, indeed, and then only, he is upon the way."

The separated life of man is the school wherein he learns that which makes him more than man, from which he graduates a divine being. In order to do this the training and influence brought to bear on him are complex because he must know many things, he must have achieved much, and grown wise and strong in the service of Those who have watched and directed his upward progress. When the Way becomes a necessity to a man he

promptly sets about finding it, but before that there is no use to tell him about it,—he would not understand. It simply marks a turning point in the development of the separated self, and is an indication that the personality and individuality are beginning to work together as one instead of two single organs of action.

"Seek it by plunging into the mysterious and glorious depths of your own inmost being."

It is a novel experience when a person first begins to look within and study himself. There is a strange singularity almost bordering on embarrassment at being obliged to face himself and honestly and without deception acknowledge the facts and figures of a checkered career knowing they represent the capital with which he makes a fresh start in life but with different aims and resolves. He takes a mental inventory of his vices and virtues, observes the weak points and rejoices over the strong ones, examines into ways and means and begins rightly by outlining some rules of conduct as precautionary measures. Then he gazes long and earnestly within, trying to find some high and lofty ideal to serve as an inspiration—as a point in space toward which he will endeavor to climb. He feels it is within the scope of his possibilities to rise to such an ideal and to make of himself that which he now realizes is far beyond him. By being true to this picture of his imagination he finds a new world opening to his inner view, more glorious and satisfying than anything he has seen with the physical eyes.

"Seek it by testing all experience, by utilizing the senses in order to understand the growth and meaning of individuality, and the beauty and obscurity of those other divine fragments which are struggling side by side with you, and form the race to which you belong."

Nature has provided a vast storehouse of knowledge here in the material world by studying which man may come to many accurate conclusions concerning life beyond the physical and the ultimate destination of the human family. We have many peculiar experiences that pay to investigate, we find strange combinations in the lower kingdoms as well as our own which have a direct bearing on the history and progress of the great current of life in which we swim as fishes in the sea and are carried onward by its strong power to planes and worlds that are as yet known to us only by name or hearsay. It is our business to notice the changes that are taking place about us, to observe the effect of different situations in public and private life on the character and disposition of those with whom we come in contact. And while we are thus engaged it is our duty and pleasure to correct error in others as well as ourselves, to rise in defense of truth and justice that continued mistakes and faults of judgment may not spread to larger groups of people. The "divine fragments" that go to make up a race

or nation are bound together by a karmic law to help each other in the struggle for upward growth. If they do not obey this law or will not understand, they will be like the house which is divided against itself—it is bound to fall.

"Seek it by study of the laws of being, the laws of nature, the laws of the supernatural; and seek it by making the profound obeisance of the soul to the dim star that burns within."

In making the studies here suggested, one is filled with the thought of the sacredness of these different laws which are after all but branches of the one Law. Law is the outward expression of the will of the Supreme. We learn that contrary action to law brings us pain, but harmonious action brings happiness, but this difference is not perceived until verified by each individual. The education of the inner man involves intimate acquaintance with the different phases of law and the method of its administration—thus cause and effect are also studied and various kinds of knowledge are linked together. The inter-relation and inter-dependence of knowledge is made manifest,—no single branch can stand alone and isolated, which proves the futility of one-sided development.

RE'SUME'.

The evolution of the human family can be divided into three stages, the evolution of body, the evolution of soul, the evolution of spirit, after that the human has become wholly divine. The evolution of a man's body begins with the elemental kingdoms and is a gradual building up of a form in which the soul may dwell. Almost simultaneous with the growth of the body is growth of the soul, only in its infancy it is a group soul and continues such until separated soul life obtains on entering the human kingdom and the body becomes a personality and the soul is the individuality. The soul takes on many bodies, but as it develops, lives more and more within itself as the reincarnating ego and at the same time is promoting the growth of the spirit. The soul lives its complex separated life until spirit is evolved and karma exhausted, when it no longer has use for its body, and withdraws for the last time into itself. But the soul itself is but a means to an end, for there is a life beyond individuality which is in the spirit, and the consciousness again withdraws to a still higher plane—the home of the divine kingdom, the A'tma.

GERTRUDE B. GREWE.

[To be continued.]

Theosophy in all Lands.

EUROPE.

LONDON, February 27th, 1903.

During the past month the usual Meetings at Head-quarters have been augmented by a couple of Monday afternoon receptions to members and friends, when questions have been answered by Mr. Bertram Keightley who has newly returned from Benares to resume for a time the Secretarial duties in London. Mr. Keightley is also about to give a short series of addresses on the "Continuity of the Personality," which will be largely based on the recently issued book by the late Frederick Myers—a huge work in which are gathered together and classified, masses of evidence which have been accumulated mostly under the auspices of the Society for Psychical Research. This important book, in two volumes, is being extensively reviewed in the Press and is certain to draw attention to subjects in which the Theosophical Society is greatly interested. Unfortunately the price is somewhat prohibitive for the general reader (42s. net) but it will be a most useful addition to all reference libraries. *The Times* accords a lengthy notice of this work and it will be interesting to see how the daily Press receives the evidence with which it teems. The whirligig of time brings its revenges and we smile to read in the "foremost" Journal that science will be compelled to investigate on Psychological lines which hitherto only a few leading Scientific men such as Wallace, Crookes and Lodge have followed up!! When we remember the virulence of the attacks on Wallace and Crookes for making these selfsame investigations, we have still hope of seeing in *The Times* a vindication of H. P. B.

Mr. Godfrey Dyne has been conducting a series of classes on the investigations of Professor Bose and on Cranial Psychology, that have been much appreciated; and Mr. Mead has continued his lectures on the Hermetic Treatises.

The West London Lodge arranged a special lecture on "Breathing," with Röntgen Ray Demonstration, given by Miss Emil-Behnke at the Elysée Gallery, and there was a good attendance and much interest shown in the subject.

The Northern Federation Meetings took place on Saturday, February 21st, and were presided over by Mrs. Hooper, who has been doing yeoman's service in the Section during the absence of the General Secretary.

From America we hear that Mr. Leadbeater is just about to issue another book—the longest he has yet written. The subject is the after-death conditions, and it will contain much evidence, drawn from all kinds of sources, as to the life beyond the grave, as well as the results of extensive first-hand knowledge. It should prove of great general interest. Mr. Mead has also another large work in preparation containing a mass of evidence relating to early Christianity—especially with regard to the "100 years B.C." question on which Mr. Mead has secured some exceedingly interesting information. And thus another bit of evidence comes to justify the occult records before the world.

The mystery of the North Pole and the Sacred Imperishable Land has not yet been solved but Sergeant Julius Fredericks, one of the survivors of the Greely Expedition, is stated to be intending to make another

attempt to reach the pole by means of an air-ship, as the results of his former investigations lead him to believe that "the country at the 83rd parallel of latitude was once inhabited by a people far advanced in civilisation, and that as the pole is approached the climate moderates and immediately around it there are all kinds of vegetation to sustain animal life." He adds a good deal of detail about traces of civilisation which he found, and finally declares that his party saw, at a great distance, what he is sure was a real city with buildings, and not a mirage. This may or may not be true, but as *Science Siftings*, in making this quotation remarks: "If this proves correct, generally accepted beliefs will be considerably shaken." We think it might safely have said "destroyed"! It is certainly odd that almost at the same moment comes the report of the Revenue cutter "Bear," to the effect that on her recent cruise to the Arctic Ocean, there was discovered near Point Barrow a house built by human beings at least 3,000 years ago, together with many utensils of stone used by the people who inhabited it.

Right away from the 'other end of the world' comes an account of a mysterious black people in Central Australia with habits remarkably distinguishing them from other tribes. They are said to worship in a place made of timber and bushes, and possess two tablets which they greatly prize. They offer burnt offerings of goats and birds, but never hunt food on Saturdays, which they observe as sacred and on which they conduct their religious exercises. Furthermore they are said not to eat swine's flesh and to have recognised a Hebrew prayer-book as written in a language which their forefathers understood. The paper from which this account is taken asks—"Are the ~~Tan~~ lost tribes in Australia?" but it does not vouch for the truth of the story and one is strongly inclined to suspect the inventive genius of some audacious reporter. But perhaps our Australian brethren have some information about this mysterious tribe—if it exists! Meantime your scribe ventures to think that for unsupported assertions about mysteries near and far, the columns of the weekly press may safely be awarded the palm of victory over all the theosophical literature it affects to discredit!

A. B. C.

Reviews.

MARAN PACHHI MA'NASNI HA'LAT,

OR THE STATE OF MAN AFTER DEATH.

BY MANEKJI DADABHAI PANDAY.

A Gujarati book giving the main outlines of Theosophy in easy style capable of being understood by Parsees and especially by Parsee ladies, was a desideratum, and Mr. Panday's book has well supplied the want. Some of the Gujarati translations of books on Theosophy are couched in such high and Sanskritised language that even Hindus find it difficult to grasp the meaning. For the majority of Parsees such translations convey almost no meaning and to such the present work written in very easy flowing Gujarati will be most welcome.

A preliminary chapter on the condition of mind necessary for the finding of truth tries to answer the several questionings and doubts that naturally arise in a mind unaccustomed to Theosophical thought. The state of matter and the planes or worlds are then explained and after a detailed examination of the constitution of man the author proceeds to describe clearly man's condition after death, enlarging on each of the sub-states both of the Kamalokic and the Devachanic life. An opportune digression brings in the interesting subject of invisible helpers, which is interspersed with some of the instructive instances in Mr. Leadbeater's valuable work. Practical hints as to useful work by means of thought-power are given throughout the book.

In the second part the great law of Karma is beautifully explained in the form of a story and the author has with great intuition shown in the narrative how this law throws light on many of the dark problems of life and reconciles our observations on this plane of being with the infallibility of Divine Justice. The concluding chapters of the book point out admirably the practical uses to which the knowledge of the twin laws of Reincarnation and Karma might be put.

The book is one that can be recommended with confidence to any one desiring to understand the main principles of the Divine Wisdom, so far as they concern man.

J. J. V.

ALL THESE THINGS ADDED.*

BY JAMES ALLEN.

The author of "From Poverty to Power" has just sent us another book entitled as above, which we have pleasure in acknowledging, with many thanks. It is on similar lines with his preceding work, which was so favourably received by the public, but is pronounced superior to it in power of expression and intrinsic merit. In Part first, under the heading of 'Entering the Kingdom,' we find four chapters, *viz.*: "The Soul's Great Need," "The Competitive Laws and the Law of Love," "The finding of a Principle," "At rest in the Kingdom and All Things Added." These subjects are most ably treated, from the standpoint of an evolved soul who is conversant with the inner needs of humanity. Part second treats of 'The Heavenly Life,' and is divided into Ten Chapters among which are the following:—"The Divine Centre, the Unfailing Wisdom," "The Might of Meekness," "Perfect Love," "Perfect Freedom," "Greatness and Goodness," "Heaven in the Heart." In the last Chapter we find the following:—

"Undeveloped Souls are merely unopened flowers. The Perfect Beauty lies concealed within, and will one day reveal itself to the full-orbed light of Heaven. Seeing men thus, we stand where evil is not, and where the eye beholds only good. Herein lies the peace and patience and beauty of Love—it sees no evil. He who loves thus becomes the protector of all men. Though in their ignorance they should hate him, he shields and loves them.

"What a gardener is so foolish as to condemn his flowers because they do not develop in a day? Learn to love, and you shall see in all souls, even those called 'degraded,' the Divine Beauty, and shall know that it will not fail to come forth in its own season."

* Savoy Publishing Co., London. Price Rs. 2, as. 10.

"Every sinful soul is an unresolved harmony. It shall at last strike the perfect chord, and swell the joyful melodies of Heaven."

The author's style is forceful yet smooth and pleasing, and the many who admired his preceding work will like this present one still better.

The book is beautifully bound in blue and gold.

W. A. B.

MAGAZINES.

The Theosophical Review for March, states, in its "Watch-Tower" items, that the "Society for Psychical Research" is now proposing to establish a scholarship in Psychical Science, and hopes to see valuable results flowing therefrom, especially in regard to the more humane treatment of criminals and lunatics. Some very pertinent remarks of its President, Sir Oliver Lodge, may be found among our Cuttings and Comments in this issue of *The Theosophist*. The main text opens with a highly interesting article on "Theosophical Religion," by a Scottish Presbyterian. "Over-beliefs of the Ivory Coast," by Mrs. Thornton, illustrates the similarity existing between the various religions of the world, as traceable in the most primitive races. Mrs. Eveline Lauder writes on "The Divine Economy," or, as further explained, "the use of all things to subserve the world progress, to aid evolution among many lives." The writer affirms that, in the Divine Economy "there cannot be any real waste, any ultimate loss. We must believe this if we believe that one whose nature is knowledge, Power, and Love, dwells at the heart of all. Each must take the concept in the limits that suit him best, for without limits it is unintelligible to those who are still bound." This is a very thoughtful paper. Further on we read, "I believe the supreme uses of community life to be the drawing to the surface of old weaknesses in order to make us aware of them, and then the weeding them out in preparation for the planting of the truer, deeper, social instinct, the principle of union which is to be born." "The Sinner's Saint," by Michael Wood, is written in his usual attractive style, and contains most valuable lessons. Mr. Mead presents his readers with another paper, "The Talmud Ben Stada Jesus Stories," as one of the fruits of his unremitting studies in the line of Christian origins. Robert Calignoc gives us the first part of an article entitled, "Glimpses of the Eighth Muse." Mrs. Besant continues her essay on the "Evolution of Consciousness," dealing with the 'super-physical consciousness,' and 'The work of the Monad in building his vehicles.' In 'The Record of the Year,' Mr. Mead gives us, in condensed form, the chief points relating to the continued progress of the Theosophical Society, as gleaned from the President-Founder's last Anniversary Report, and recommends it as profitable reading for all branches.

Theosophy in Australasia for February has, in addition to much that is of interest in "The Outlook," an article on "Scientific Religion," by W. I., and a beautiful Monograph on "The Path."

The N. Z. Theosophical Magazine contains, along with other matter, an article on "The Riddle of the Universe," by G. J.; the conclusion of the paper on "Karma"; "Notes on 'Rocking Stones,'" by Marion Judson;

the first portion of an article on "Illusions," by Agnes E. Davidson; the conclusion of Mr. Studd's paper on "Chance or Accident," and the first portion of an article on "The Law of Correspondence," by Philalethes.

Theosophia, February, contains important translations from the writings of H. P. Blavatsky, Annie Besant and C. W. Leadbeater. M. Reepmaker has an original article on Elementals, and J. van Manen contributes a brief paper concerning "The Album of the Dutch Section sent to Col. Olcott." Notes on "The Theosophical Movement," and "Golden Thoughts," complete an interesting number.

Acknowledged with thanks:—*The Theosophic Messenger*, *The Golden Chain* (its final issue), *The Arya*, which comes too late for review, but contains an important paper on Mr. Gopala Iyer's book, "The Chronology of Ancient India," *The Vahan*, *Lotus Journal*, *Light*, *Review of Reviews*, *Mind*, *Phrenological Journal*, *Banner of Light*, *Harbinger of Light*, *Revue Théosophique*, *Sophia*, *Teosofisk Tidskrift*, *Teosofia*, *Revista Teosofica*, *Theosophisch Maandblad*, *The Indian Review*, *The Indian Journal of Education*, *The Light of Truth*, *Health*, *The Arena*, *The Metaphysical Magazine*, *The Light of Reason*, *The Brahmavadin*, *The Brahmacharin*, *The Christian College Magazine*, *The Maha-Bodhi*, *The Central Hindu College Magazine*, *Charaka Samhita*, *The Prasnotlara*, *The Upanishad Artha Dipika* (Tamil), *The Light of the East*, *Our Dumb Animals*.

Pamphlets: "Original Researches in the Treatment of Tropical Diseases," by Hem Chandra Sen, M.D., Calcutta; and "Report of the Ramakrishna Mission," Madras.

CUTTINGS AND COMMENTS.

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

If H. P. B. were "in her grave," as the saying is "An appeal" and could read the newspapers, surely she would for *Blavatski*. turn over twice on learning what conspiracy of benevolence is hatching for her behoof among the mediums. The following letter appeared in the *Light of Truth*:—

To Our Sensitives.

To you, the large-hearted, generous and altruistic souls, I appeal in behalf of Mrs. H. P. Blavatski, who is anxious to get a hearing that she may correct some misstatements of her own while in her earthly body. She goes to her own professed followers and fellow-theosophs, but they will not receive her in spirit and they perpetuate partial errors which she voiced.

These errors must be corrected before she can be freed from earthly conditions. It is the Law.

Will you not assist her to straighten her pathway? We are grateful to the Creative Life for the gift of those sensitives who have in all ages stood between the living and the dead, between ignorance and wisdom between the Inner Light and the outer darkness, and according to your faithfulness you become the saviours of men and of women from error and darkness, and by your faithfulness to the Light and the Truth, your readiness to bear crosses for your sisters, you will bless and be blessed. May that True Light abide with you and prosper you, dear workers, now and always.

BOSTON, MASS.

Fraternally,

J. P. C.

Brother Labhshankar Laxmidas writes to the Secretary of the Bhavnagar Theosophical Society as follows:—
A good way to spread the light of Theosophy. "We have a Local Society of young men here called the "Junagad Union Club," most of whose members, numbering over fifty, are College Students.

To induce these young men to *thoughtfully* study the priceless teachings of Theosophy, I begged them last year to read Mrs. Annie Besant's pamphlet, "Life, and Life after Death," for an examination, promising that the most successful candidate therein would get from me a *cash* prize of ten rupees.

Twenty candidates appeared in the examination held on 20th February 1903, and tried to answer in writing the following seven questions:—

1. What is Vairagya?
2. Is it possible to escape from the wheel of Births and Deaths? If so, how?
3. What are the three worlds and what is to be gained by escaping from them?
4. Discuss the power of Thought, and the use of Meditation.
5. What are those things that govern the birth of a man, deciding his character and environment?
6. What do you understand by the self?
7. Describe the after death conditions of a man who finds all his pleasures in the body.

Out of a possible one hundred marks the twenty candidates scored as follows:—

4	received	over	...	...	...	...	80
4	"	"	...	...	...	...	70
2	"	"	...	...	...	...	50
5	"	"	...	...	...	...	40
4	"	"	...	...	...	...	30
1	"	"	...	...	...	...	19

—
20

One of them, a Mahomedan, received 46 marks.

It is needless to say that the majority of them have very thoughtfully studied the all-important subject of life, and life after death, and one of them at least may be inspired to do immense good for the progress of humanity.

For the next year's examination I am going to induce the members of the Club to study Mrs. Besant's pamphlet entitled, "Theosophy in questions and answers," promising *cash* prizes of Rs. 10, Rs. 6 and Rs. 4 to the first three most successful candidates, and hope to see at least forty young men compete for them.

I take care to select only one pamphlet a year in order that its study may not seriously interfere with the boys' study proper, my only object being to see that when they have taken their degrees or otherwise begun the world, they may be sufficiently familiar with theosophical truths to understand their duty to themselves and others. Those who have *carefully* studied Mrs. Besant's noble teachings as to the responsibility of thought, speech and action, cannot *blindly* fall into evil ways.

I very much wish to spread far and wide the light of a chapter or two from Mrs. Besant's noble book, "Ancient Wisdom," in this

way every year, but it would require much money, and so I will go on thinking of it till fortune favours me.

I now respectfully beg your Society to kindly consider my prize examination scheme, and, if found desirable, to carry it out for the good of young men wherever practicable. Active sympathisers may help you with money and books for prizes as they help me."

The above plan meets our approval. Let others follow the good example thus set. We would suggest that Mrs. Besant's "Thought power, its control and culture," would be a good book to give out to College Students, for study and subsequent examination, semi-annually, or just before the summer and winter vacations.

The Psychological Research Society is showing marked signs of progress. It even proposes to establish a scholarship in psychological science and a fund has already been started for its permanent endowment. *The Times*, of January 31st gives a report of a recent meeting of the Society, and a portion of the address of its President, Sir Oliver Lodge.

And why should not psychological investigation lead to practical results? Were we satisfied with our treatment of criminals? Were we as civilised people content to grow a perennial class of habitual criminals, and to keep them in check only by methods appropriate to savages—hunting them, flogging them, locking them up, and exterminating them? Any savage race in the history of the world could do as much as that; and if they knew no better they were bound to do it for their own protection. Society could not let its malefactors run wild any more than it could release its lunatics. Till it understood these things it must lock them up; but the sooner it understood them the better. Force was no remedy; intelligent treatment was. Who could doubt that a study of obscure mental facts would lead to a theory of the habitual criminal, to the tracing of his malady as surely as malaria had been traced to the mosquito? And, once we understood the evil, the remedy would follow. Already hypnotic treatment, or treatment by suggestion, occurred to one. It was unwise and unscientific to leave prisoners merely to the discipline of warders and to the preaching of chaplains (cheers). He had no full-blown treatment to suggest, but he foresaw that there would be one in the future. Society would not be content always to go on with these methods of barbarism; the resources of civilisation were not really exhausted, though for centuries they had appeared to be. The thing demanded careful study on the psychological side, and it would be a direct outcome of one aspect of their researches. The influence of the unconscious or subliminal self, the power of suggestion, the influence of one mind over another—these were not academic or scientific facts alone; they had a deep practical bearing and sooner or later it must be put to the proof.

Anything which has for its object the amelioration of the sufferings of criminals and lunatics, and the devising of more humane methods of treating them, should command the sympathy of all civilised people. The barbarities which have been practised upon these poor wretches (often innocent and sane, however), should make us hang our heads in shame.

A remarkably progressive movement is noted in the March *Theosophical Review*, as having originated in the Harrogate Branch, England, which has arranged for a series of lectures that are especially intended to show the Unity of the Christian Life in all the various forms in which it is manifesting, and it is hoped that they will enable all who hear them to understand the function each serves in the common life, and that they will promote toleration, comprehension and brotherly feeling."

The *Review*, in commenting on the foregoing, says: "This is a most excellent idea, and we cannot but congratulate ourselves that it is a Branch of the Theosophical Society which has been able for the first time to supply the conditions whereby representatives of the various Churches can meet on a common platform to recognise the great principle of 'Unity with Diversity,' the basis of all Theosophical religion." It is explicitly stated that these lectures are to be 'expository, and not controversial,' and that they were to have been given during February and March, by representatives of the Church of England, the Labour Church, the Methodist Churches, the Congregational Churches, the New Church, the Unitarian Church, the Society of Friends, and the Salvation Army; and to close the series there was to be a lecture on "The Relation of Theosophy to the Churches." We sincerely hope that this most commendable example will be followed throughout the world, wherever Theosophy has a foothold; for no plan could be more efficient in promoting that spirit of Unity which is preëminently desirable.

A marvellous discovery due to Professor Peter Stiens, is made public by Dr. Caze in the *Revue des* *New method of restoring sight to the blind.* *Revue*, under the title, "And the Blind Shall See." The professor claims to have found out the secret of restoring sight to the blind by a wonderful apparatus of his own invention, which not only restores sight to those who have lost it, but gives it to those who have never beheld the light.

Dr. Caze explains how the professor put his invention to the test by taking him into a dark room and bandaging his eyes. He could see nothing, but he heard the professor walking backwards and forwards, striking matches and lighting a lamp. Then he felt him fix his apparatus round his temples and instantly he saw a dim light by which he could distinguish the surrounding objects. By and by the light became stronger, and Dr. Caze could count the fingers of his hand held up before him and tell the number of chairs in the room. Just as he was feeling that if the experience were continued he would recover his normal clearness of vision, the professor suddenly moved the apparatus, and the doctor was plunged into total darkness.

Professor Stiens shows that a man sees not with the eye, but with the brain. The eye only serves to receive the image the optic nerve transmits to the seat of perception. If then an image can be transmitted to the brain without the help of the eyes, a blind man will see as well as any one else. The professor's apparatus has the same scientific basis as the telephone, and in the transmission of light plays a part identical to that performed by the telephone in the transmission of sound.

Several other medical men have experimented with the apparatus but none can explain how the astounding results are obtained.

This is, of course, wonderful if true, but we must await further verification.

The Symbolization of the Vedantic Parabrahman.

Speaking of the use of 'Symbols' the Editor of the *Bengalce* says:—

"Symbols are the only media of all human knowledge. Every human institution is a symbol of something. That something is what we cannot know or reason about. But we can know the symbol by which that something is represented, both in the physical and the mental world, and we can reason about symbols. We can conceive of and reason about the most abstract things by means of symbols. Number in the abstract, space in the abstract, we can conceive of and reason about with the help of algebraical or geometrical symbols. And the abstract idea of the Vedantic *Parabrahman* is presented to the mind of the most spiritual devotee by a point and a curve which are supposed to be gifted with the attribute of sound. As we come down the ladder of spiritual and intellectual evolution, the symbols which are the media of knowledge become grosser.

* * * * *

The *Parabrahman* of the Vedantist is the most abstract conception, as we have said before, of the human mind. It is the most abstract idea of existence and it is present everywhere in space. In space, however, we find that all being, all life, is the manifestation of energy or force. And energy or force always works in lines, no matter whether straight or curved. Heat radiates in lines, the action of water is in lines. All manifest life, being in its essence motion, must act in lines, and as we have already tried to show, the line in mathematics is only an agglomeration of points, and the point is the fittest representative of the Vedantic *Parabrahman*. Therefore, the *Parabrahman* in its manifest form would be best represented by the point and the curve, the *Bindu* and the *Kalā*; for the curve or *Kalā* is the generic representative of the line * * *

* * The abstract idea of the *Parabrahman*, even when concretised into the *Bindu* and *Kalā* represented by the nasal sign of the *Chandra Bindu* in the Sanskrit alphabet, would be still too abstract for conception by the ordinary human intellect; and, what is more, would be useless for the practical purposes of the art of *Yoga*. It was necessary, therefore, to concretise it further, if possible. It was necessary, therefore, to add to it one or more new attributes, if possible. The *Bindu* and *Kalā* represent *Parabrahman* as manifest in space; for the *Bindu* stands for the attributeless *Parabrahman* and the *Kalā* stands for space, and the two together stand for *Parabrahman* as manifest in space. Now, space is known to the Hindu as *ākāśa* and as the essential attribute of *ākāśa* is extension, its *proprium* is sonance. Extension implies motion or the action of force. And we cannot dis sever the idea of sound from the idea of motion or the action of force. When a pin falls on something very soft, we say that the fall produces no sound. But what we really mean to say is that the sound produced by the fall of the pin on that very soft ground is so slight that we cannot hear it, although there must have been some sound produced by the fall. In the case of all our organs of sense, they can only take in a single octave of impressions. Thus, in the case of the human eye, there are rays of light which it cannot perceive; and so, in the case of the human ear there are sounds which it cannot perceive. Sound, therefore, is the pro-

primum of extension or space. And so, as *Kalā* represents space, *Nada* or sound follows as its *primum*. The *Parabrahman* of the Vedāntist, therefore, is fitly represented by *Bindu* and *Kalā*—the point, the sound and the line."

Ancient
India.

We quote the following paragraphs from a brief report given in the *Hindu*, of a lecture on "Ancient India," delivered in Hyderabad, in January last, by Mr. Romesh Chunder Dutt, C. I. E., Lecturer on Indian History, in the University College, London, and author of several important works on ancient India and its literature. The lecturer divided Indian History into five chief periods, the first, being known as

THE VEDIC PERIOD, 2000—1500 B.C.,

was the time when the Aryans settled in the country known as the Land of Seven Rivers; the two having been lost in the sands, it is now known as the Punjab. It was then divided into several petty states quarrelling with one another and the people worshipped nature. It was only during this period that Rig Veda was composed—according to Max Müller, the most ancient work of the Aryan world—and transmitted for generations from father to son, so that even in these days we could see the same method of communication practised in village parts. The Aryan settlers remained during the whole of this period in the Punjab. During the next period, known as

THE EPIC PERIOD 1500—800 B.C.,

the Aryan settlers, after conquering the Punjab separated themselves into two sister nations: one went further north and occupied Persia, the other travelled eastward and colonized Northern India, the separation becoming complete. It was during this period that the great epics, the Rāmāyana and the Mahābhārata, which indicate the manners and customs of this period, were written, and it was needless to go into their details as there was no Hindu home which did not know Sitā and Sāvitrī. Speaking of these epics, the lecturer said they were unknown to the West till the first edition was published in Europe, not by the encouragement of England, France or Germany, but by the liberality of the Italian Government, and then they were translated into the different European languages. Some time ago, at the suggestion of Professor Max Müller, the great Oriental Scholar and a particular friend of the Lecturer, he brought out a metrical translation of the epics, confirming only the main story, with prose passages connecting the link of the intervening episodes, and gave them to the English public in a most acceptable form; a by no means easy task, as they comprise 200,000 and 50,000 lines respectively. In this he was patronized not only by the Home Government, but also by the Government of India as well as the Governments of Madras and Bengal. He then explained the ancient and the modern sense of the word epic, and mentioned one other great epic of Aisa, the Shanama of Persia, consisting of 60,000 lines, the writings of several men collected and compiled into one whole by Fergusson after travelling the whole continent, and he was glad to say that the Persian scholars are now trying to condense the Shanama of Fergusson into English metres. He then proceeded to the third or

RATIONALISTIC AGE,

period of history when all the Aryans had gone down and settled southwards in the Deccan, when the different schools of philosophy

had developed and the Aryan migration and civilization had gone down as far as Cape Comorin, penetrating the jungles. Great Buddha then appeared on the scene, translated and preached the Hindu Philosophy to the mob in a most acceptable form, and drew large masses to his side. Self-culture and salvation are the same in Buddhistic as in Hindu Scriptures, which is only putting old wine in new bottles. The *Nirvāna* of Gautama Buddha is only the final beatitude of the Hindus. Buddha took up Hindu thoughts and philosophies, and put them before the people in a plain and acceptable form and thus firmly established Buddhism. Then came the

BUDDHISTIC PERIOD,

which was eight centuries after that great man, when the masses took up his religion and propagated it so thoroughly, that it became the State religion of the country during the vigorous rule of Asoka who sent emissaries to different kingdoms and converted people to Buddhism. Mr. Dutt then said that he himself had seen in Orissa several epics of Asoka with inscriptions recorded on marble. He then informed the audience that all the early cave temples cut before the fifth century were of Buddhistic, while the later ones were of Hindu architecture and excavations, as Hinduism took the place of Buddhism by that time. He then dwelt shortly on the fifth and the last period when India was ruled by the Rajput Princes till 1194, when the country went into the hands of Mahomedans, which are all the subjects of modern history. Before closing the lecture he was glad to refer to the great Akbar who ruled a greater portion of the country than he inherited, having taken up fragments by sheer ability and consolidated them into one whole, and who was not in any way inferior to the best of European Sovereigns, thus making his name a household word by Mahomedans and Hindus alike.

In concluding his interesting lecture, Mr. Dutt called upon his audience to foster the study of ancient History, as by so doing we look to the past with manly admiration as we look with hope to the future, and wished every Indian to do his duty and honour the great teaching of Krishna to Arjuna on the ancient battlefield.

The Lord Bishop in a short but impressive speech thanked Mr. Dutt for laying open the hidden treasures of ancient India and its interesting people.

LECTURE ON ZOROASTRIANISM.

Mrs. Annie Besant delivered a lecture on Zoroastrianism on Saturday evening, March 7th, at the Novelty Theatre, Bombay, before a large gathering of ladies and gentlemen. Mr. J. M. Vimadala presided. From a brief report in the *Hindu*, of Madras, we take the following:—

The lecturer said those who had studied the religions of the world intelligently, and from a large and broad point of view, would probably have remarked that each religion in its place had some distinguishing note—some peculiar property. For instance, the special note of the religion of ancient Rome was Law; that of Hinduism was Duty; and the key-note of Zoroastrianism was found in the word Purity. It was pure thought, pure word and pure deed the daily repeated axiom of every true Zoroastrian. Right through the teachings of the religion they found this continued insistence upon purity, that everything must be kept pure, that the elements

must not be defiled and that in every aspect of outer life as well as of inner thought and desire, purity must be striven for and defended. In a brief lecture, it was impossible to deal with the many details of the religion. What the lecturer desired to do was to suggest its unity with other great faiths of the world, to point out the dangers which assailed it as they assailed the other great religions of their time, and to try to stir its followers up to a fuller appreciation of their faith and to a profound devotion, so that they might make Zoroastrianism what it ought to be as a living and potent factor in the great life of India. Coming to the question of the antiquity of Zoroastrianism, the lecturer remarked that there had been a tendency among Western scholars to dwarf the antiquity of the older faiths and to reduce them within those narrow limits which they were pleased to term the historical period. This led to ludicrous anachronism. There was a period not very many years ago when reputed scholars put the birth of the great prophet Zoroaster at a date equivalent to that of Buddha, namely, six centuries before Christ. Any one could see the absurdity of it. It had been proved to the satisfaction of the Western orientalists that the writings on the fragments of the Zoroastrian scripture were closely allied in their language to the Sanskrit of the Vedas. It was therefore necessary to throw them back in close connection with these ancient writings. First, people began to think of 1,500 years, and then 2,800 years before Christ. But when they went to Greek writers they found a historian like Pliny speaking of the great Zoroastrian prophet as living thousands of years before the date of Moses. Then Aristotle put him 6,000 years before the date of Plato, thus throwing back the date another two or three thousand years. Lastly, they got the date even 9,600 years before the Christian era. That was the most modern of the dates that their national scholars could accept. When they turned from the disputes of the Scholars and looked at what was far more dependable, ancient records—records verifiable to-day as they were in the past—they found that Zoroaster who was spoken of by Aristotle, was not the original prophet or the great leader of the Iranian race, but was the seventh of his name, and behind him stretched a past which was lost in the midst of antiquity. The lecturer then proceeded to urge that the Parsees had hardly done well by their ancient and magnificent religion by accepting the superficial researches of Western orientalists as though they were infallible and as though every one was obliged to bow down his head before them. There was evidence that there existed, some 400 years before Christ, two complete sets of the ancient Zoroastrian literature. One of those they knew was carried away by Alexander the Great and burnt. But there was a second set and that was taken away by the Greeks and they would find quotations from it in the writings of many of the Neo-platonists and other great Greek authors. The lecturer asked the Parsees to study Greek, and by that means help in building up their old religious literature. She also asked them to undertake researches in Persia and try to dig up from the bosom of the earth some of the lost fragments of their ancient literature. Before concluding her discourse, the lecturer made some remarks upon the controversy now raging among the Parsee community as to whether an outsider should be admitted



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"THERE IS NO RELIGION HIGHER THAN TRUTH."

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

FIFTH SERIES, CHAPTER XIII.

(Year 1894.)

OF course, this result satisfied nobody but Mr. Judge and his most intimate friends, since it disposed of no charge and postponed the day of reckoning. The European and Indian Sections seethed with discontent and our members in Australasia, not yet Sectionalized, unmistakably made it known that they thought Mr. Judge should be expelled. When one looks back at the matter one cannot wonder that the pettifogging tactics adopted by the accused should have disgusted the outspoken Mr. Oliver Firth, who was one of Judge's own selected members of the Judicial Committee: until then he had been a warm friend of his, but when the Committee rose he expressed to me his indignation and from that time forward had no respect for the gentleman. If I had decided any otherwise than I did and the Committee had failed to support me, the doom of the Theosophical Society, as a free body, would have been sealed, and I am persuaded that even the commotion and trouble caused by Mr. Judge's subsequent line of action was not too high a price to pay for our defence of the letter and spirit of the Society's Constitution. Yet what a pitiful aspect did Mr. Judge himself present when taking refuge behind a technicality! Look at the moral side of the matter. An ambitious man,

* Four 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 two 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. Apply to the Manager Theosophist or to any Theosophical book agency throughout the world.

clutching at the chief office in our organization, for a time bolstered up his influence by sending forged letters, purporting to be from our Teachers, which were calculated to consolidate and increase his authority by enlisting the services of his guileless dupe, Mrs. Besant, and other of our most influential colleagues, and thus create a power behind him that should seat him for life in my vacated chair. Now that I am reading over all the pamphlets, circulars and articles of the period to gather the materials for my permanent narrative, the affair assumes a loathsome aspect. For, this chicanery was so useless. From the beginning until now I have ever been ready to relinquish my office to any better man whom our Teachers would accept, and to drop into the ranks and do any work needed: Mr. Judge could have had the Presidentship for the asking, if such had been the wish of the Society. But it was not the mere executive function that he wanted; his childish ambition was to be taken as the veritable successor of H. P. B., as the out-giver and transmitter of spiritual teachings, the visible agent of the Great White Lodge: that was the cause of his downfall and his lasting disgrace. Supposing that his scheme, to be referred to his Branch for trial as a private individual, had been realized and the constitutional point above defined had been overlooked, what should we have seen? The childish farce of a whitewashing, a declaration that his character had been washed as clean as lambs-wool, and the ground cleared for the carrying out of his ambitious schemes. That he was personally guilty of the forgeries of documents, the lies told to and the deceptions practised upon myself and others, cannot for a moment be doubted. The individual, then, by his behaviour, had besmirched the character of the Vice-President and officially-proclaimed successor to the Presidentship, and what that would mean to the Theosophical Society as a body needs no seer to prophesy. His offence was ten times worse than would have been any lapse from the standard of good conduct by him as a man; say, for instance, some addiction to drink, play or women; for in history there have been hundreds of instances of great rulers, legislators, captains and civilians whose private characters fell short of the ideal, but whose public services were undeniably splendid. In this case his offence struck at the very foundation of our belief in the existence and relationship with our Society of those great Personages whose evolution from the body of humanity affords the model to follow after and the ideal of human perfectibility to aspire to. To say that such behaviour in the second, and potentially the first, leader of the Society could be overlooked or forgiven, is incredible; and this is the fatal mistake made by Dr. Buck and Mr. Judge's other backers who thought that one who had done such splendid service in our movement should be forgiven everything. Not thus does the inexorable Law of Karma adjust the scales of human evolution. It would have been pleasanter to me to draw the veil of silence be-

tween us and the past, but the writer of history has no choice left him but to record facts and let time settle the question of reputations. Not even a river of tears shed by sympathetic friends can wash out one entry in the Book of Chitragepta, although the man may create an enormous credit balance in his favour by change of life, thought and conduct.

Beside the facts cited by me above to prove that Mr. Judge's plea that he never was Vice-President was false, I can refer the reader to the fact that, in a circular issued by him at New York, March 15, 1894, *i.e.*, immediately after his receipt of my official letter giving him the option of resigning office or standing trial, he says:

"The charge is made against me as Vice-President: I have replied as an individual and shall so continue, inasmuch as in my capacity of Vice-President my duties are nominal, have once been exercised by communicating to the Society as required by the Constitution, the resignation of the President, and once by acting for the President at the Parliament of Religions in Chicago." In short, he had accepted the office and performed its duties to the extent of my demands upon him.

So that he himself contradicts his own plea. Again, in his circular of 3rd November, 1894, a pretended E. S. T. document, but sent me by himself without exacting any pledge of secrecy, he says (p. 8), reviewing the prosecution against him and alluding to Mrs. Besant: "She wrote me that I must resign the office of successor to the Presidency, the hint being that this was one of the things Master wanted me to do." Then he answers with the following petty quibble, which he, moreover, italicizes, to give it additional force: "*The fact was I had no such office and there was no such thing to resign.* The Master knew it, and hence he never ordered it." This is a sheer insult to the common sense of the persons to whom the circular was addressed. Of course, we have no such title as "Successor to the Presidency," and what audacity it was to drag in the name of the Master as approving his point and supporting him by not answering Mrs. Besant's letter! But there was such a thing as President-elect, whose term would begin when mine ended, and this he admits in so many words in the circular of March 15th, saying: "I have been elected to succeed Col. Olcott as President of the Society and have been officially declared his successor by him." Where would this tergiversation in morals have ended if Judge had not cut short the whole thing by his secession, so secretly planned, so successfully carried out? It is doubtful if he would have resorted to that if the sentimental finale of the Judicial Committee's meeting had been accepted as a settlement, for Mr. Judge's ambition was most certainly not to give himself freedom to work up a rival Theosophical Society, leaving the original one intact and able to hold its own, but to take over into his own keeping all the results

of the work done by H.P.B. and myself during the nineteen years since the Society was formed. However, the question of the Secession will come before us in its due time and we need not anticipate.

As I had contracted with Messrs. Putnam to bring out the first volume of my *Old Diary Leaves*, I had brought with me from India the various relics of H.P.B.'s early magical phenomena which were to be photographed for illustrations, and as the delegates to the forthcoming Convention of the European Section were gathering, I was asked to exhibit these curios and give a familiar talk about my reminiscences of the olden time. From Spain there came with Señor Xifré, a charming lady who had been Superioress of a Roman Catholic Convent, but, becoming converted to theosophical views, had relinquished her position and returned to civil life. To do this required, as any one will see, great moral courage, and one and all of us felt a deep respect for her on account of the brave way in which she had, for the sake of conscience, faced the persecutions and actual dangers of her situation.

The Convention of the European Section, the fourth, met on the 22nd in the Lecture Hall of the Headquarters, 17, Avenue Road, at 10 a.m. Delegates and members from India, America, Spain, France, Holland, Switzerland, Poland and Italy, besides Edinburgh, Dublin and a number of the chief towns of England, were present. I took the chair and Mr. Mead was elected Secretary of the Convention, with Messrs. H. T. Edge and the Hon. Otway Cuffe as Assistant Secretaries: the Scandinavian group of fourteen branches, not then organised as a Section, were represented by Mr. W. Kingsland, and the Deutsche Theosophische Gesellschaft by Mrs. Cooper-Oakley. Besides Mr. Bertram Keightley, its General Secretary, the Indian Section was represented by Babu Parbati Charan Roy. The proceedings of the Judicial Committee were read for information and then an able report of the year's Sectional history was read by the General Secretary. Certain things were said in it that are so good, so applicable to our present conditions, that I will quote the following paragraph:

"Until quite recently I was under the illusion that I should be able to present you with somewhat of a statistical report, but on viewing the materials before me I find that just as we have no creed and no dogma, so also we have but the loosest of orthodoxy in organization and methods of work. We seem to try all things in our common endeavour to seek that which is good. So many men and women, so many opinions and ways of work; so many Lodges, so many different methods of study and propaganda; so many groups of Lodges, so many sub-sections and federations—all of them, however, happily tending to union—striving, though oftentimes with many a failure, to reach to solidarity and a practical realization of brotherhood, which is the child of that Theosophy to which we all

aspire and for which we should be prepared to offer up an eternal sacrifice of all personal comfort and pleasure."

As to the failure to furnish statistical matter for the compiler's use, I can speak feelingly for, as remarked in my last Annual Address, our Records have been kept in such a loose-jointed way by a succession of amateur workers, that the task of bringing order out of chaos is most difficult. The point made by Mr. Mead about there being as many different methods of study and propaganda as there are Branches and groups is correct, but I do not see how we can ever hope to remedy it save by substituting for the present perfect eclecticism and freedom of action which is the palladium of our personal liberties, a despotic system of autocratic interference of which a complete example is furnished by the pretended successor of Mr. Judge and H. P. B., who rules at Point Loma. We must only try to walk the middle path and gradually create among us a habit of orderly management of business: until this is done our statistical table will not be as accurate as it should. But we will all endorse Mr. Mead's assertion that: "There are not a few instances of Lodges which are the veritable common homes of the members; where perfect harmony and friendship and comradeship reign in spite of intellectual and social differences. This is real work done, better far than all our writing and speaking and arguing—something real and realised, a drawing nigh to Wisdom. On the other hand the war of personality continues here and there, for the time checking the growth of a Lodge and hindering the spread of Theosophy—but in this Dark Age we cannot expect too much of overdriven human nature and must wait and hope and try again and again."

Some of our earnest Indian members are just now (1903) beginning to organize federations of Branches speaking a common language, for instance, Tamil, and included within a certain geographical area: such a meeting was held at Gooty and another will shortly be held at Madura. Mr. Mead admirably summarizes the scheme of a federation as it was originally successfully tried in the North of England:

"Nine Lodges and two Centres have combined together with the object of arranging lectures on Theosophy and of promoting communication between the various Lodges and Centres of the districts and generally forwarding the Theosophical movement. The Federation has quarterly Conventions held in different cities, where the members of the Federated Lodges meet together and unite for mutual help and common effort. Lodges exchange lecturers and lectures and a network of personal friendship and co-operation has been established over the North of England that might well be copied throughout the Society wherever possible. The constitution of the Federation is as free from officialism as possible and a Secretary discharges all the duties necessary."

Mr. Mead touches upon a matter which should be well under-

stood among us, in its general application. He says: "The great obstacles to progress in Spain are reactionary Jesuitism and its antipodes, materialistic liberalism. Theosophy holds the middle ground between these extremes and in that consist its strength and recommendation." This defines the present acute condition of affairs in Italy and the theory of the necessary reaction from dogmatic orthodoxy to bellicose rationalism perfectly explains the state of things among the educated Indian classes which we have been combating since our first arrival here in 1879. The first object of revolt is the gaining of liberty, the use inevitably made of it by enfranchised thinkers is to study the bases of their ancestral creeds and the ultimate outcome is, in the case of every person of naturally religious temperament, to take back the religion of their childhood, but now as a living and beautiful thing instead of a theological mummy.

Mrs. Besant, having contracted with an Australian Manager to make a lecture tour throughout Australia and New Zealand (?), with the special understanding that she should be free to lecture on Theosophy, gave a farewell lecture at the Blavatsky Lodge on "The meaning of devotion," and on the following Wednesday left for Australia; Mr. Bertram Keightley went with her as a fellow-passenger as far as Colombo. Mr. Judge and Dr. Buck got off for New York on Saturday, the 21st, and I bade them farewell at Euston Station. On the previous evening I went with Mrs. Besant to Bow St. to officially close the Womens' Club which, it will be remembered, had been started with a capital of £1,000 given to H. P. B. for this philanthropic object. The experiment had proved a failure, probably because its moral tone was too high and there were no male fellows, potential lovers, to fill in the time with courtships and kisses. We had a very pleasant evening, however, and the girls were amusingly enthusiastic over my singing of some Irish songs—things that they could very easily understand, being on their own intellectual level.

On the 22nd I went to Ramsgate to lecture and had a large audience despite a rainy evening. Whether the result of a low barometric pressure, or not, I cannot say, but I note in my diary that the questions put and answered after the lecture were unusually stupid. Returning to London the next morning, I got through a lot of office-work and in the evening attended a meeting of the London Lodge at Mr. Sinnett's house, at which I met a number of my oldest friends in Theosophy. On the 30th of the month I went to Liverpool and lectured. It was at this meeting that a red-headed Irishman convulsed the audience by expressing his views about my lecture on "Re-incarnation," and flinging at me what he expected to be a staggering question: "Misther Chairman, Sur, I'd loike to ax Col. Olcott a quistion. Here he's been talkin' to us a lot of sthuff about rayinkyarnation, but what does he know about it, at all? Can he till me fwat I wuz in me last birrth: wuz I Julius Cæsar or a moommy?" Of course a roar of laughter rewarded him, but, keep-

ing a solemn face and looking towards his corner of the hall with an expression of bland benevolence, I replied that the gentleman had put so profound a question as to make it clear that he was a thinker who went to the bottom of things; that I made no pretence to seership, and could not, like some of my colleagues, look behind the veil to the past, I could only judge from analogy. As the gentleman had kept so quiet throughout the evening, I might have been warranted in supposing him to have been a mummy in his last previous birth; but now that he had broken out in this martial way we might imagine it possible that he had been that great Roman General, Julius Cæsar. The audience seemed to appreciate the joke, and the questioner, like a true jolly Irishman, finding the laugh turned against him, was silent and I passed on to the next question.

Southport was my next stopping-place and there I gave a private lecture to our members and their friends and answered questions. Next, on the 1st of August, I moved on to Manchester, and at the house of Mr. and Mrs. Larmuth, F.T.S., held a parlour talk with a roomful of company. The next morning was devoted to visitors and after luncheon I went to Bradford where our dear friends, Misses Pope and Ward, entertained me. At the lecture in the evening I found in the audience one gentleman whom I had met in Japan in 1889, and one who was on the steamer with me going to Sweden in 1891. On the third I went to York, where a lecture was given in the evening to an appreciative audience on "Theosophy and the T. S." Middlesborough, the great iron-manufacturing centre, where was held the quarterly Conference of the Northern Federation previously alluded to, was my next station. I presided at the meeting and addressed the delegates of nine Branches and two Centres; after which I moved on to Harrogate, and at 10 p.m. reached the hospitable house of our colleague, Mr. Goode, a retired Purser of the P. & O. Company's Service. My lecture on the following evening was, by request, on "Theosophy and Buddhism." In the course of a drive into the country a couple of days later, my host took me to one of those quaint old hostelrys made familiar to us by writers on English country life, but the like of which is not to be found in all my own country. It was called the Clap Gate Inn. On the old creaking sign outside was painted this gem of poetry:

"This gate is free,
And hinders none,
Refresh and pay,
And then pass on.

The common-room is quaint to a degree, with old oaken settles near the fireplace and opposite, a stone-flagged floor, small window panes and a general air of cosiness that makes it easy to imagine how the place must look of a cold winter night with a bright fire burning and the cheerful landlady, Mrs. Mary Ann Brown, serving out to each bucolic customer his favorite tipple.

Leeds was my last halting-place during this short tour before leaving for Ireland. I lectured at that place on the evening of the 7th, was put up by Mr. W. H. Bean, F.T.S., and on the 8th took train for Holyhead, from whence I was to cross the Irish Channel to Dublin. I reached the Irish capital at 9-30 p.m. and was taken straight to the local headquarters at 3, Upper Ely Place, where I held a conversation-meeting from 10 to 11 and then was free to remove myself to the chummery of the genial Bates brothers, whose housekeeper was the daughter of my old friend, Mrs. Londini, of Liverpool. On the next morning I had a reception for visitors at headquarters, took tea with Mr. and Mrs. Dick there later, and at 8 p.m. lectured on "Theosophy" at the "Antient Concert Rooms." My return passage to London, *via* Holyhead, was stormy and thoroughly disagreeable, equal to that one has to endure in bad weather between Colombo and Tuticorin. However, I got safely to Avenue Road before midnight, glad enough to get to bed.

On the afternoon of the 11th I called by appointment on Sir R. H. Mead at the Colonial Office, to discuss the obnoxious "Quarter-Mile Clause" in the Ceylon Education Bill. This, as my readers may know, was an ingenious trick of the Missionary party to prevent Buddhist villagers from opening schools within a quarter of a mile of any existing Christian school: as all the best sites had been occupied by them already it amounted to an exclusion of the Buddhists from their own villages for school purposes, and left them the option of erecting their buildings away from a convenient centre or of sending their children to schools where they would be taught that their religion was idolatrous paganism, infinitely inferior to Christianity. Sir Richard Mead and I were old acquaintances, my first interviews with him dating back to 1884 when I was settling the difficulties of the Sinhalese Buddhists with Lord Derby and the Colonial Office. A more genial and fair-minded official than Sir Richard it would be hard to find.

For over a year Maskeleyne and Cook had been coining money at their theatre in the Egyptian Hall with a disgraceful libel on the Theosophical Society and H.P.B., introducing into their play, "Modern Mystery," a number of very clever illusions and imitations of psychical phenomena. Among these was an aerial suspension. A man is made to lie upon a board apparently suspended in mid-air; Maskeleyne walks around him and waves a drawn sword above and below the plank to show that it is neither suspended by hooks from the ceiling nor supported by props beneath: an illusion, of course but by what means done I cannot say. Another illusion was the apparition of a man dressed in oriental garb, coming out of a dark background, and illuminated by gradual degrees by some hidden light which produces what was meant to be the effect of a radiant aura: there is also the phenomenal

dropping of letters or written messages, composed in the sight of the audience, by a man dressed up to represent our dear H. P. B., but who spoke with an Irish brogue. In collusion with her was a person called "Professor" something, who was supposed to be a learned German chemist, with no moral principle to speak of; a rich young woman figures as the selected dupe of the conspirators. My name was brought into the dialogue, it being intimated that they could not depend on my standing by them if I should discover their trickery, but the representative of H. P. B. said that they could use my name for some time yet and that it behooved them to hasten the plucking of the pigeon in question. Altogether it was a revolting spectacle, and made one wish that he might have the offenders in some breezy place "out West" where a good cowhiding could be indulged in with the consent of public opinion. I had a mind to take legal proceedings for defamation, but by advice of counsel abstained, as the chief party aggrieved was dead and the Society would have no standing in Court as a legal entity. I am not sure but that, after all, this libel with its run of a year and more, and its audiences numbering many, many thousands, did not do us on the whole more good than harm; and so let it pass into oblivion along with the many other futile attempts to harm us and check our irresistible movement.

H. S. OLCOTT.

FREEWILL AND NECESSITY.

PREVISION.

[Concluded from p. 419.]

IF we clearly understand the foregoing simple root principles the problem becomes capable of solution and presents no special difficulty, but there is one aspect which is not quite so easily solved, the question how *prevision* can be reconciled with *freewill*.

If every event, the most trivial, as well as the most far-reaching, can be foreseen, as we are assured is the case, does this not after all clash with the idea of freewill, of free choice?

It is probably one of the hardest questions to deal with, but the outline of the scheme of evolution and of the possibilities of nature placed before us through Theosophical literature give us the reasonable assurance that prevision does not exclude freewill, and that the difficulties in the way of a final solution will vanish as our knowledge of superphysical planes and conditions of nature expands.

The question has been discussed not very long ago in the columns of the *Vahan*, from which we may, with advantage, quote the answers given in the April and May numbers of 1901, as showing different standpoints. G. R. S. M. taking the metaphysical point of view writes:

"If it is true, as has been asserted by all mystical philosophers,

that there is a state of consciousness in which the three modes of time—past, present and future—are simultaneous, and that there is also a state of consciousness where here, there and elsewhere are identical in space, then it is very evident that the ideas of succession in time and extension in space vary according to the intensity of consciousness of any entity—that is, of any will. The problem of freewill and determinism is usually discussed simply from this standpoint of normal consciousness; but immediately we extend our consciousness in time or space, at once the sharp opposition of freewill and necessity assumes fainter outlines. As consciousness extends it becomes evident that the hard and solid earth shakes itself free from the bonds of its solidity, that past, present and future things refuse to be determined as they were previously, by the barriers of the physical time instrument; as consciousness expands nature gains freedom instead of having stronger shackles forged for it."

"Along this line of thought it may be seen that prevision, or seeing the future in the present, is really a greater freedom of the will; although apparently, as far as the happening in matter is concerned, it is a proof of greater determinism. But this apparently increased determinism is a fallacy due to our translating the true nature of the intensified consciousness back into terms of ordinary past-present-future time and three-dimensional space. The 'fourth dimension,' so called, is not a state of matter of three-dimensional properties *plus* some other property of a like nature; it is a state of matter quite other than any matter we can measure by height and breadth and depth. So likewise the corresponding phase of time is not an 'eternal now'—the eternising of one phase of physical time, but a state which is neither past, nor future, *nor yet present*."

"Now if such states of consciousness are possible for the human will, it is evident that the ordinary determining factors that are brought forward in the usual arguments and classed as 'necessity' are in reality phantasmal shadows and no true shackles of the will.

It must however be understood that the 'will' here stands for the ground of man's being, and not for the false will which is desire and which is determined because it seeks after the three-dimensional shadow that dances on the triple screen of time."

This philosophical solution is followed by two answers which try to avoid metaphysical conceptions.

Under the initial A we read:

"Prevision can be reconciled with freewill by recognising that there is no conflict. Taking the meaning of freewill to be: 'The faculty of choosing, from among several, one course of action and carrying out the choice,' we have only to exercise this faculty a few times in order to know that we have it. When an omniscient being has foreknowledge of the choice, the choice is still a choice. It is

not the omniscient being making the choice, he is only knowing that the choice will be made. He is the knower, not the chooser. Choices can be made in certain circumstances, and they will be in accordance with the nature of the chooser; his choice is part cause of the event; the circumstances are the other cause. The nature of the Individual being what it is, and the circumstances being as they are, these facts do not take away the choosing faculty from the Individual."

Yet again we read under the initials R. B.:

"The answer given in the April number will, as it seems to me, fail to give satisfaction and will only furnish new support to the reproach of mystical confusion often made against Theosophists by their enemies. C. W. Leadbeater has also unsuccessfully attempted to solve this important and interesting problem in his "Clairvoyance"; and yet it seems to me that the solution is not so hard to find. We do not need to confuse ourselves with such impossible conceptions as that of time without present, past or future—in other words timeless time; nor yet with that of four-dimensional space. There is no such thing as *absolute* freedom of the will; every decision is determined by *motives*, generally manifold and mutually conflicting—inner and outer motives, appealing to the lower or higher self—but *only* by motive, were it simply the motive of trying to decide without any, and thus to make an exception to the general law. There is no exception possible; every determination of the will, however free, must arise from some motive. There are, however, higher Beings, who are in union on higher planes with all other creatures, though unknown to them; and these, knowing intimately and intuitively all the peculiarities of all things, are able to predict how these will respond to all possible excitements. And as an electric current in a system of conductors, however complicated, finds its way at once, and without previous trial, in the right direction, so these Beings will be able, even for hundreds of years beforehand, to perceive (that is to say to prophesy) the results of all possible combinations and reactions upon the relationship of all existences one with another, without the slightest interference with the freewill of an individual."

The distinction made in the 2nd and 3rd answers between the *Knower* and the *Chooser* is helpful and to the point, but needs to be supplemented by the train of reasoning pursued in the answer of G. R. S. M., since every attempt to work out, as far as it is possible for us, the *modus operandi* of prediction, leads up to metaphysical conceptions which alone can throw light on the higher aspects of this difficult question. In order to learn something of the nature of prediction and of its relation to freewill, it is necessary to study it from the standpoint of both *physical* and *superphysical* consciousness, and to begin with the former we find the clue to it in the motive-power to action.

"Desire and will guide a man's actions. Desire is the outgoing energy of the Thinker, determined in its direction by the attraction of external objects; will is the outgoing energy of the Thinker, determined in its direction by the conclusions drawn by the reason from past experiences, or by the direct intuition of the Thinker himself. Otherwise put: desire is guided from without, will from within. At the beginning of man's evolution, desire has complete sovereignty and hurries him hither and thither; in the middle of his evolution, desire and will are in continual conflict, and victory lies sometimes with the one, sometimes with the other; at the end of his evolution, desire has died, and will rules with unopposed, unchallenged sway." ("Ancient Wisdom," p. 279).

If we apply this operation of will and desire to our problem, we find that different phases of prediction correspond to the three great stages of evolution. In the lower types of mankind freewill is practically absent and prediction of their actions correspondingly easy. "We find that in them there is comparatively little deviation from lines that can be laid down beforehand. They are moved to activity chiefly by the attractions and repulsions exercised over their desires by external objects; hopes and fears pull and drive them; and since they are mainly moved by these pullings and pushings from outside, their lines of action can be predicted with a fair amount of certainty." At the middle stage of evolution, where the conflict between will and desire takes place, this certainty lessens; "Spontaneity of action becomes a less and less negligible factor and in the most highly evolved man we find that while we can prophesy with certainty as to a number of things that he will *not* do, it is practically impossible to predict what his action will be." ("Some Problems of Life," p. 94).

Accurate prediction depends on intimate knowledge of all the conditions that influence the chooser, and since purely physical brain-consciousness, however much it may be evolved, is unable to perceive *all* the causes in operation and to calculate their effects, prediction is limited and uncertain as long as we are limited to brain-consciousness. It is not, however, impossible to higher states of consciousness which are not dependent on reasoning alone, but have the advantage of actually seeing future events as if they were happening now. Possibilities of this kind have to do with appropriate conditions of superphysical planes of nature, and here again prediction which is now more accurately termed *prevision*, varies in kind and accuracy in accordance with the clairvoyant's knowledge and power of perception.

The dawning of astral consciousness is accompanied by prevision of the lowest kind. Most cases of clairvoyance or second sight are due to it, and while they are often remarkable enough, the power of such prevision is distinctly limited, referring generally to

events that will happen in the near future as the result of causes already in operation. If we raise our consciousness to the mental plane we can see very much further. "We can trace, for example, the effect of a casual word, not only upon the person to whom it was addressed, but through him on many others as it is passed on in widening circles, until it seems to have affected the whole country; and one glimpse of such a vision is far more efficient than any number of moral precepts in impressing upon us the necessity of extreme circumspection in thought, word and deed. Not only can we from that plane see thus fully the result of every action, but we can also see where and in what way the results of other actions apparently quite unconnected with it will interfere with and modify it. In fact, it may be said that the results of all causes at present in action are clearly visible—that the future, as it would be if no entirely new causes should arise, lies open before our gaze. New causes, of course, do arise, because man's will is free; but in the case of all ordinary people, the use which they will make of their freedom can be calculated beforehand with considerable accuracy. The average man has so little real will that he is very much the creature of circumstances; his action in previous lives placed him amid certain surroundings, and their influence upon him is so very much the most important factor in his life-story that his future course may be predicted with almost mathematical certainty. With the developed man the case is different; for him also the main events of life are arranged by his past actions, but the way in which he will allow them to affect him, the methods by which he will deal with them, and perhaps triumph over them—these are all his own, and they cannot be foreseen even on the devachanic plane except as probabilities."

"Looking down on man's life in this way from above, it seems as though his freewill could be exercised only at certain crises in his career. He arrives at a point in his life where there are obviously two or three alternative courses open to him; he is absolutely free to choose which of them he pleases, and although some one who knew his nature thoroughly well might feel almost certain what his choice would be, such knowledge on his friend's part is in no sense a compelling force. But when he *has* chosen, he has to go through with it and take the consequences. From the mental plane these points of new departure would be clearly visible, and all the results of each choice would lie open before us, certain to be worked out even to the smallest detail. The only point which would remain uncertain would be the all-important one as to which choice the man would make. We should, in fact, have not one, but several futures mapped out before our eyes, without necessarily being able to determine which of them would materialise itself into accomplishment. In most instances we should see so strong a probability that we should not hesitate to come to a decision, but the case which

I have described is certainly theoretically possible. Still, even this much knowledge would enable us to do with safety a good deal of prediction; and it is not difficult for us to imagine that a far higher power than ours might always be able to foresee which way every choice would go, and consequently to prophesy with absolute certainty.

"On the buddhic plane, however, no such elaborate process of conscious calculation is necessary, for, in some manner which down here is totally inexplicable, the past, the present and the future, are there all existing simultaneously. One can only accept the fact, for its cause lies in the faculty of the plane, and the way in which this higher faculty works is naturally quite inexplicable to the physical brain."

"When the pupil's consciousness is fully developed upon the buddhic plane, perfect prevision is possible to him, though he may not—nay, he certainly will not—be able to bring the whole result of his sight through fully and in order into this life. Still a great deal of clear foresight is obviously within his power whenever he likes to exercise it; and even when he is not exercising it, frequent flashes of foreknowledge come through into his ordinary life, so that he often has an instantaneous intuition as to how things will turn out even before their inception" ("Clairvoyance," by C. W. Leadbeater, pp. 121-126).

The metaphysical conception of time—time without past, present and future—is not peculiar to Theosophy alone, but whereas Western systems of philosophy are only positing the physical order of the world in space, time and causality in contrast to the metaphysical order without space, time and causality, or according to Dr. Deussen ("The Elements of Metaphysics") the realm of *willing* or *affirmation* as opposed to the realm of *not willing* or *denial*, Theosophy bridges over the gulf between the two, between the One Absolute Existence and the physical universe, by positing intermediate planes of nature and states of existence which gradually lead up from the limited physical plane consciousness to the unlimited all-consciousness. The One Absolute Existence is alone free from all limitations of time, space and causality—the three constituent elements which distinguish, according to Kant, the phenomenal world from *being-in-itself*; all the manifested planes of nature, from the lowest to the highest, are phenomenal and therefore subject, in various degrees, to these limitations, which gradually fall away as we rise from plane to plane. Already on the astral plane space is, to a great extent, conquered, and cause and effect do not appear separated by physical measures of time; on the mental plane this is the case in a very much higher degree; on the buddhic plane the past, present and future appear as existing simultaneously and the barriers of separate consciousness begin to fall away, and so on, from plane to plane.

consciousness ever expanding and bringing us nearer to a comprehension of all-consciousness, of the One Existence that is and knows all.

What seers have declared, as a matter of knowledge to them philosophers have grasped, in the main, through the force of their intellect and intuition; for what are time, space and causality from the purely philosophical point of view? "Time is only an illusion produced by the succession of our states of consciousness as we travel through eternal duration, and it does not exist where no consciousness exists in which the illusion can be produced." ("Secret Doctrine," Vol. I., p. 68). To quote from Dr. Paulsen's "Einleitung in die Philosophie," (p. 376): "Time consists of the past and the future separated from each other by the movable extensionless point of the present. As the past has ceased to be and the future is not yet, time would be a reality composed of two halves which are both unreal." Where then is its reality?—"our ideas on duration and time are all derived from our sensations according to the laws of association. Inextricably bound up with the relativity of human knowledge, they nevertheless can have no existence except in the experience of the individual Ego, and perish when its evolutionary march dispels the Mâyâ of phenomenal existence. What is time, for instance, but the panoramic succession of our states of consciousness? In the words of a Master: 'I feel irritated at having to use these three clumsy words—past, present and future; miserable concepts of the objective phases of the subjective whole, they are about as ill-adapted for the purpose as an axe for fine carving'" ("Secret Doctrine," Vol. I., p. 75).

That our idea of time differs with our state of consciousness is within the experience of everyone. The duration of a day, a month, and a year appears quite different to a child and to a grown-up person; and to the latter again they pass swiftly or slowly according to whether he is idle or busy, happy or unhappy, in joy or sorrow. If we study the action of consciousness in dreams, in trance or when a person is under the influence of narcotics, we are driven to the conclusion that there exists a transcendental measure of time quite different from our ordinary physiological one, and it becomes even more apparent that time is but an illusion of phenomenal existence and varies as much on the different planes of nature as consciousness and matter vary.

"Now and then one may meet with a hint that seems to bring us a trifle nearer to a dim possibility of comprehension. One such hint was given by Dr. Oliver Lodge in his address to the British Association at Cardiff. He said: 'A luminous and helpful idea is, that time is but a relative mode of regarding things. We progress through phenomena at a certain definite pace, and this subjective advance we interpret in an objective manner, as if events moved necessarily in this order and at this precise

rate. But that may be only one mode of regarding them. The events may be in some sense in existence always both past and future, and it may be we who are arriving at them, not they which are happening. The analogy of a traveller in a railway train is useful; if he could never leave the train, nor alter its pace, he would probably consider the landscapes as necessarily successive and be unable to conceive their co-existence. We perceive therefore a possible fourth dimensional aspect about time, the inexorableness of whose flow may be a natural part of our limitations. And if we once grasp the idea that past and future may be actually existing, we can recognize that they may have a controlling influence on all present action, and the two together may constitute the 'higher plane' or totality of things after which, as it seems to one, we are impelled to seek, in connection with the directing of form or determinism, and the action of living beings consciously directed to a definite and preconceived end."

"Time is not in reality the fourth dimension at all; yet to look at it for the moment from that point of view is some slight help towards grasping the ungraspable. Suppose that we hold a wooden cone at right angles to a sheet of paper, and slowly push it through it point first. A microbe living on the surface of that sheet of paper, and having no power of conceiving anything outside of that surface, could not only never see the cone as a whole, but he could form no sort of conception of such a body at all. All that he would see would be the sudden appearance of a tiny circle, which would gradually and mysteriously grow larger and larger until it vanished from this world as suddenly and incomprehensibly as it had come into it.

Thus what were in reality a series of sections of the cone would appear to him to be successive stages in the life of a circle, and it would be impossible for him to grasp the idea that these successive stages could be seen simultaneously. Yet it is of course easy enough for us, looking down upon the transaction from another dimension, to see that the microbe is simply under a delusion arising from his own limitations, and that the cone exists as a whole all the while. Our own delusion as to past, present and future, is possibly not dissimilar, and the view that is gained of any sequence of events from the buddhic plane corresponds to the view of the cone as a whole. Naturally any attempt to work out this suggestion lands us in a series of startling paradoxes; but the fact remains a fact, nevertheless, and the time will come when it will be clear as noon-day to our comprehension." ("Clairvoyance" by C. W. Leadbeater, pp. 124-126.)

What again is *space* apart from objects which give us the idea of dimension? Is empty space with no objects in it distinguishable in anything from *nothing*? If not, where is its reality?

Difficult as this abstract conception of time and space may be, we cannot avoid it. Ideas such as those given in connection with

the problem of time help us to understand and we may yet cite a very luminous passage from "Paulsen's *Einleitung in die Philosophie*," p. 377, which includes the conception of both time and space

"The parts of a mathematical demonstration or calculation are not outside each other in *space*; their symbols, the cyphers are, but the factors themselves are not; nor yet do they precede or succeed each other in *time*, that is to say they succeed each other in the consciousness of the person who verifies the calculation, but this is accidental; the parts themselves exist simultaneously, or more correctly without any relation to time. To a perfect consciousness nothing but the inner relation of the elements of the calculation would be present, without any admixture of the notion of time and space. If we imagine things to be in the nature of numbers, having a similar inner relationship to each other as between numbers, then the most perfect conception of the reality would be that of a mathematician, who embraces all these elements and their relation to each other at a single glance."

If we turn to the consideration of *causality* we find that we cannot dissociate it from *finality*, that both have their root in the One Existence which is both the "causeness of the cause and the effectness of the effect."

The cause determines the effect, but the effect also determines the causes that are introduced to lead up to it, as is at once apparent if we regard the orderly coöperation of the most varied causes as a means to a given end. Taking as an example the relation of eyes to seeing or of ears to hearing, the purely causal point of view would be: We see because we have eyes, we hear because we have ears. But there is another view which takes both causality and finality into consideration and argues somewhat differently: Our eyes exist, or are evolved in order that we may see, we have ears in order that we may hear. The eyes are the cause of seeing, but seeing, while being an effect, is at the same time the cause determining the evolution of eyes. To take another example: An artist engaged in painting a picture has from the beginning the image of the picture in his mind's eye. The act of painting is the cause of the picture arising on his canvas, but the idea of the picture is also the cause of painting, and cause and end thus mutually determine each other. On a larger scale we recognise this principle in studying evolution. The manifold causes that we see operating in every department of nature result in effects which we recognise as evolution, but it seems evident that evolution is only possible because its aim exists from the beginning in the mind of the Logos and the causes are chosen which will bring it about. In the *One Existence* there is no succession of cause and effect; in the *One* they do not exist as such; they are its two poles in *manifestation*, appearing and disappearing with the evolution and dissolution of the manifested Kosmos. The One Absolute will determine the conditions of manifested existence, the end to

which evolution shall tend and the causes that will bring it about. All causes and effects have their noumenal basis in this Absolute Will, Absolute Existence, which is the ever present totality of evolution, of all that was and will be. Herein lies the possibility of prevision. As our consciousness expands in the course of evolution and embraces plane after plane, it conquers, one after another, the limitations of time, space and causality and approaches ever nearer to its source, the all-consciousness which is beyond these limitations and consequently omniscient.

As said above, a perfect comprehension of the problem evades us as yet and any attempt to work out details lands us in a series of startling paradoxes. The problem is too deep to be fully understood at our present stage of evolution, but it is not altogether hopeless if we think it out patiently along the lines indicated.

We are not yet able to understand superphysical states of consciousness, much less absolute consciousness, but it is possible to sense some of their attributes, to grasp the idea that time, space and causality have no existence *per se*, that all physical plane phenomena have their noumena on superphysical planes and these again in the One Absolute Existence which includes all. We can think of the evolution of the Kosmos as the working out of the Divine idea which is ever present, as the image of his picture is ever present in the mind of the artist while he is engaged in painting it, under the physical limitations of time, space and causality, limitations which do not apply to the *idea*, the *noumenon*, without which the *phenomenon*, the *picture* on canvas, could not come into existence. If a clairvoyant person is able to perceive this image in the mind of the artist, he will be in a position to describe the picture before it exists physically, and since every act exists first *in idea*, prevision is a necessary attribute of higher consciousness. We must remember of course that this image of the picture which we call the noumenon, has still objective reality though on a higher plane of matter than the physical, and is itself phenomenal when looked at from a still higher plane. The higher the vision, the nearer it approaches the absolute noumenon, the more perfect will it be, for just as our ordinary consciousness is able to see the possibility of a tree in a seed, but cannot tell which of a given number of seeds will germinate and develop into trees, so also mental sight will perceive numbers of thought-forms but will not be able to discern with certainty which of them will crystallise into physical events, while still higher sight, with fewer limitations and therefore nearer to the absolute noumenon of things, may know it. Since there is but One Will which works in everything and everyone of us, we can and must know all when our individual consciousness expands to the all-consciousness of which it is a part, and it is evident that from this highest point of view prevision means that we perceive how the Absolute Will, with which we are identical in our innermost centre, works through channels other

than our own, such perception in no way interfering with individual freewill and the course of evolution. Prevision *would* imply fatalism if it were not for the metaphysical conception that all events have their noumenon, their ultimate basis, in the One Absolute Will which is free and beyond the limitations of time, space and causality. *Without* this timeless, spaceless and causless noumenon, freewill and prevision must for ever exclude each other; *through* it they find their reconciliation, for absolute will includes absolute knowledge and prevision, two attributes which can be found only in the One Eternal Absolute Existence, towards a realisation of which all evolution tends.

A. SCHWARZ.

LIFE AFTER DEATH—PURGATORY.*

THIS subject of life after death is one of great interest to all of us, not only because we ourselves must certainly one day die, but far more because there can scarcely be any one among us, except perhaps the very young, who has not lost (as we call it) by death some one or more of those who are near and dear to us. So if there be any information available with regard to the life after death, we are naturally very anxious to have it.

But the first thought which arises in the mind of the man who hears of such a lecture as this, is usually, "Can anything be certainly known as to life after death?" We have all had various theories put before us on the subject by the various religious bodies, and yet even the most devoted followers of these sects seem hardly to believe their teachings about this matter, for they still speak of death as "the king of terrors," and seem to regard the whole question as surrounded by mystery and horror. They may use the term "falling asleep in Jesus," but they still employ the black dresses and plumes, the horrible crape and the odious black-edged note-paper; they still surround death with all the trappings of woe, and with everything calculated to make it seem darker and more terrible. We have an evil heredity behind us in this matter; we have inherited these funereal horrors from our fore-fathers, and so we are used to them, and do not see the absurdity and monstrosity of it all. The ancients were in this respect wiser than we for they did not associate all these nightmares of gloom with the death of the body—partly perhaps because they had a so much more rational method of disposing of the body—a method which was not only infinitely better for the dead man and more healthy for the living, but was also free from the gruesome suggestions connected with slow decay. They knew much more about death in those days, and because they knew more they mourned less.

* A Lecture delivered in Chicago, by Mr. C. W. Leadbeater.

The first thing that we must realize about death is that it is a perfectly natural incident in the course of our life. That ought to be obvious to us from the first, because if we believe at all in a God who is a loving Father we should know that a fate which, like death, comes to all alike cannot have in it aught of evil to any, and that whether we are in this world or the next we must be equally safe in his hands. This consideration alone should have shown us that death is not something to be dreaded, but simply a necessary step in our evolution. It ought not to be necessary for Theosophy to come among Christian nations and teach that death is a friend and not an enemy, and it would not be necessary if Christianity had not so largely forgotten its own best traditions. It has come to regard the grave as "the bourne from which no traveller returns," and the passage into it as a leap in the dark, into some awful unknown void. On this point, as on many others, Theosophy has a gospel for the western world; it has to announce that there is no gloomy impenetrable abyss beyond the grave, but instead a world of light and life, which may be known to us as clearly and fully and accurately as the streets of our own city. We have created the gloom and the horror for ourselves, like children who frighten themselves with ghastly stories, and we have only to study the facts of the case, and all these artificial clouds will roll away at once. Death is no darksome king of terrors, no skeleton with a scythe to cut short the thread of life, but rather an angel bearing a golden key, with which he unlocks for us the door into a fuller and higher life than this.

But men will naturally say "This is very beautiful and poetical, but how can we certainly know that it is really so?" You may know it in many ways, as I have often said before. There is plenty of evidence ready to the hand of any one who will take the trouble to gather it together. Shakespeare's statement is really a remarkable one when we consider that ever since the dawn of history, and in every country of which we know anything, travellers have always been returning from that bourne, and showing themselves to their fellowmen. There is any amount of evidence for such apparitions, as they have been called. At one time it was fashionable to ridicule all such stories; now it is no longer so, since scientific men like Sir William Crookes, the discoverer of the metal thallium and the inventor of Crookes' radiometer, and Sir Oliver Lodge, the great electrician, and eminent public men like Mr. Balfour, the present Premier of England, have joined and actively worked with a society instituted for the investigation of such phenomena. Read, if you will, the reports of the work of that Society for Psychical Research, and you will see something of the testimony which exists as to the return of the dead. Read books like Mr. Stead's "Real Ghost Stories," or Camille Flammarion's "L'Inconnu," and you will find there plenty of accounts of apparitions, showing

themselves not centuries ago in some far-away land, but here and now among ourselves, to persons still living, who can be questioned and can testify to the reality of their experiences. Still, as Mr. Stead himself remarks very forcibly in his preface: "Of all the vulgar superstitions of the half-educated, none dies harder than the absurd delusion that there are no such things as ghosts. All the experts, whether spiritual, poetical or scientific, and all the others, non-experts, who have bestowed any serious attention upon the subject, know that they do exist. There is endless variety of opinion as to what a ghost may be. But as to the fact of its existence, whatever it may be, there is no longer any serious dispute among honest investigators. If any one questions this, let him investigate for himself. In six months, possibly in six weeks, or even six days, he will find it impossible to deny the reality of the existence of the phenomena popularly entitled ghostly. He may have a hundred ingenious explanations of the origin and nature of the ghost, but as to the existence of the entity itself there will no longer be any doubt." The evidence is there in abundance, and if you do not care to look for it that is your fault and no one loses but yourself; only if you have not examined it, you have no right to ridicule it and deny its existence.

Another line of testimony to the life after death is the study of Modern Spiritualism. I know that many people think that there is nothing to be found along that line but fraud and deception; but I can myself bear personal witness that that is not so. Fraud and deception there may have been—nay, there has been—in certain cases; but nevertheless I fearlessly assert that there are great truths behind, which may be discovered by any man who is willing to devote the necessary time and patience to their unfolding. Here again there is a vast literature to be studied, or the man who prefers it may make his investigations for himself at first-hand, as I did. Many men may not be willing to take that trouble or to devote so much time; very well, that is their affair, but unless they will examine, they have no right to scoff at those who have seen, and therefore know that these things are true.

A third line of evidence, which is the one most commending itself to Theosophical students, is that of direct investigation. Every man has within himself latent faculties, undeveloped senses, by means of which the unseen world can be directly cognized, as I explained in the lecture on "Man and His Bodies," and to any one who will take the trouble to evolve these powers the whole world beyond the grave will lie open as the day. A good many Theosophical students have already unfolded these inner senses, and it is the evidence thus obtained that I wish to lay before you. I know very well that this is a considerable claim to make—a claim which would not be made by any minister of any church when he gave

"I who speak to you, I myself have seen this, and know it to be true." But in Theosophy we are able to say to you quite definitely that many of us know personally that of which we speak, for we are dealing with a definite series of facts which we have investigated, and which you yourselves may investigate in turn. We offer you what we know, yet we say to you, "Unless this commends itself to you as utterly reasonable, do not rest contented with our assertion; look into these things for yourselves as fully as you can, and then you will be in a position to speak to others as authoritatively as we do." But what are the facts which are disclosed to us by these investigations?

The state of affairs found as actually existing is much more rational than most of the current theories. It is not found that any sudden change takes place in man at death, or that he is spirited away to some heaven beyond the stars. On the contrary man remains, after death exactly what he was before it—the same in intellect, the same in his qualities and powers; and the conditions in which he finds himself are those which his own thoughts and desires have already created for him. As we said last week there is no reward or punishment from outside, but only the actual result of what the man himself has done and said and thought while here on earth. In fact, the man makes his bed during earth-life, and afterwards he has to lie on it.

This is the first and most prominent fact—that we have not here a strange new life, but a continuation of the present one. We are not separated from the dead, for they are here about us all the time. The only separation is the limitation of our consciousness, so that we have lost, not our loved ones, but the power to see them. It is quite possible for us so to raise our consciousness that we can see them and talk with them as before, and all of us constantly do that, though we only rarely remember it fully. A man may learn to focus his consciousness in his astral body while his physical body is still awake, but that needs special development, and in the case of the average man would take much time. But during the sleep of his physical body every man uses his astral vehicle to a greater or less extent, and in that way we are daily with our departed friends. Sometimes we have a partial remembrance of meeting them, and then we say we have dreamt of them; more frequently we have no recollection of such encounters and remain ignorant that they have taken place. Yet it is a definite fact that the ties of affection are still as strong as ever, and so the moment the man is freed from the chains of his physical encasement he naturally seeks the company of those whom he loves. So that in truth the only change is that he spends the night with them instead of the day, and he is conscious of them astrally instead of physically.

The bringing through of the memory from the astral plane to the physical is another and quite separate consideration, which in no way affects our consciousness on that other plane, nor our ability

to function upon it with perfect ease and freedom. Whether you recollect them or not, they are still living their life close to you, and the only difference is that they have taken off this robe of flesh which we call the body. That makes no change in them, any more than it makes a change in your personality when you remove your overcoat. You are somewhat freer, indeed, because you have less weight to carry, and precisely the same is the case with them. The man's passions, affections, emotions and intellect are not in the least affected when he dies, for none of these belong to the physical body which he has laid aside. He has dropped this vesture and is living in another, but he is still able to think and to feel just as before.

I know how difficult it is for the average mind to grasp the reality of that which we cannot see with our physical eyes. It is very hard for us to realize how very partial our sight is—to understand that we are living in a vast world of which we see only a tiny part. Yet science tells us with no uncertain voice that this is so, for it describes to us whole worlds of minute life of whose very existence we should be entirely ignorant as far as our senses are concerned. Nor are the creatures of those worlds unimportant because minute, for upon a knowledge of the condition and habits of some of those microbes depends our ability to preserve health, and in many cases life itself. But our senses are limited in another direction. We cannot see the very air that surrounds us; our senses would give us no indication of its existence, except that when it is in motion we are aware of it by the sense of touch. Yet in it there is a force that can wreck our mightiest vessels and throw down our strongest buildings. You see how all about us there are mighty forces which yet elude our poor and partial senses; so obviously we must beware of falling into the fatally common error of supposing that what we see is all there is to see.

We are, as it were, shut up in a tower, and our senses are tiny windows opening out in certain directions. In many other directions we are entirely shut in, but clairvoyance or astral sight opens for us one or two additional windows, and so enlarges our prospect, and spreads before us a new and wider world, which is yet part of the old one, though before we did not know of it.

Looking out into this new world, what should we first see? Supposing that one of us transferred his consciousness to the astral plane, what changes would be the first to strike him? To the first glance there would probably be very little difference, and he would suppose himself to be looking upon the same world as before. Let me explain to you why this is so—partially at least, for to explain fully would need a whole lecture upon astral physics. Just as we have different conditions of matter here, the solid, the liquid, the gaseous, so are there different conditions or degrees of density of astral matter, and each degree is attracted by and corresponds to

that which is similar to it on the physical plane. So that your friend would still see the walls and the furniture to which he was accustomed, for though the physical matter of which they are composed would no longer be visible to him, the densest type of astral matter would still outline them for him as clearly as ever. True, if he examined the object closely he would perceive that all the particles were visibly in rapid motion, instead of only invisibly, as is the case on this plane; but very few men do observe closely, and so a man who dies, often does not know at first that any change has come over him.

He looks about him, and sees the same rooms with which he is familiar, peopled still by those whom he has known and loved—for they also have astral bodies, which are within the range of his new vision. Only by degrees does he realize that in some ways there is a difference. For example, he soon finds that for him all pain and fatigue have passed away. If you can at all realize what that means, you will begin to have some idea of what the higher life truly is. Think of it, you who have scarcely ever a comfortable moment, you who in the stress of your busy life can hardly remember when you last felt free from fatigue; what would it be to you never again to know the meaning of the words weariness and pain? We have so mismanaged our teaching in these western countries on the subject of immortality that usually a dead man finds it difficult to believe that he is dead, simply because he still sees and hears, thinks and feels. "I am not dead," he will often say, "I am alive as much as ever, and better than I ever was before." Of course he is; but that is exactly what he ought to have expected, if he had been properly taught.

Realization may perhaps come to him in this way. He sees his friends about him, but he soon discovers that he cannot always communicate with them. Sometimes he speaks to them, and they do not seem to hear; he tries to touch them, and finds that he can make no impression upon them. Even then, for some time he persuades himself that he is dreaming, and will presently awake, for at other times (when they are what we call asleep) his friends are perfectly conscious of him, and talk with him as of old. But gradually he discovers the fact that he is after all dead, and then he usually begins to become uneasy. Why? Again because of the defective teaching which he has received. He does not understand where he is, or what has happened, since his situation is not what he expected from the orthodox standpoint. As an English general once said on this occasion, "But if I am dead, where am I? If this is heaven, I don't think much of it; and if it is hell, it is better than I expected!"

A great deal of totally unnecessary uneasiness and even acute suffering has been caused in this way, and the fault is with those who still continue to teach the world silly fables about non-existent bugbears instead of using reason and common sense. The baseless and blasphemous hell-fire theory has done more harm than can be

promoters know, for it has worked evil beyond the grave as well as on this side. But presently the man will meet with some other dead person who has been more sensibly instructed, and will learn from him that there is no cause for fear, and that there is a rational life to be lived in this new world, just as there was in the old one.

He will find by degrees that there is very much that is new as well as much that is a counterpart of that which he already knows; for in this astral world thoughts and desires express themselves in visible forms, though these are composed mostly of the finer matter of the plane. As his astral life proceeds, these become more and more prominent, for we must remember that he is all the while steadily withdrawing further and further into himself. The entire period of an incarnation is in reality occupied by the ego in first putting himself forth into matter, and then in drawing back again with the results of his effort. If the ordinary man were asked to draw a line symbolical of life, he would probably make it a straight one, beginning at birth and ending at death; but the Theosophical student should rather represent the life as a great ellipse, starting from the ego on the higher mental level and returning to him. The line would descend into the lower part of the mental plane, and then into the astral. A very small portion, comparatively, at the bottom of the ellipse would be upon the physical plane, and the line would very soon re-ascend into the astral and mental planes. The physical life would therefore be represented only by that small portion of the curve which lay below the line which indicated the boundary between the astral and physical planes, and birth and death would simply be the points at which the curve crossed that line—obviously by no means the most important points of the whole.

The real central point would clearly be that furthest removed from the ego—the turning-point, as it were—what in astronomy we should call the aphelion. That is neither birth nor death, but should be a middle point in the physical life, when the force from the ego has expended its outward rush, and turns to begin the long process of withdrawal. Gradually his thoughts should turn upward, he cares less and less for merely physical matters, and presently he drops the dense body altogether. His life on the astral plane commences, but during the whole of it the process of withdrawal continues. The result of this is that as time passes he pays less and less attention to the lower matter, of which counterparts of physical objects are composed, and is more and more occupied with that higher matter of which thought-forms are built—so far, that is, as thought-forms appear on the astral plane at all. So his life becomes more and more a life in a world of thought, and the counterpart of the world which he has left fades from his view—not that he has changed his location in space, but that his interest is shifting its centre. His desires still persist, and the forms surrounding him are very largely the expression of these desires, and whether his

life is one of happiness or discomfort will depend chiefly upon the nature of these.

A study of this astral life shows us very clearly the reason for many ethical precepts. Most men recognize that sins which injure others are definitely and obviously wrong; but they sometimes wonder why it should be said to be wrong for them to feel jealousy, or hatred or ambition, so long as they do not allow themselves to manifest these feelings outwardly in deed or in speech. A glimpse at this after-world shows us exactly how such feelings injure the man who harbours them, and how they would cause him suffering of the most acute character after his death. We shall understand this better if we examine a few typical cases of astral life, and see what their principal characteristics will be.

Let us think first of the ordinary colorless man, who is neither specially good nor specially bad, nor indeed specially anything in particular. The man is in no way changed, so colorlessness will remain his principal characteristic (if we can call it one) after his death. He will have no special suffering and no special joy, and may very probably find astral life rather dull, because he has not during his time on earth developed any rational interests. If he has had no ideas beyond gossip or what is called sport, or nothing beyond his business or his dress, he is likely to find time hang heavy on his hands when all such things are no longer possible. But the case of a man who has had strong desires of a low material type, such as could be satisfied only on the physical plane, is an even worse one. Think of the case of the drunkard or the sensualist. He has been the slave of over-mastering craving during earth life, and it still remains undiminished after death—rather, it is stronger than ever, since its vibrations have no longer the heavy physical particles to set in motion. But the possibility of gratifying this terrible thirst is forever removed, because the body, through which alone it could be satisfied, is gone. We see that the fires of purgatory are no inapt symbols for the vibrations of such a torturing desire as this. It may endure for quite a long time, since it passes only by gradually wearing itself out, and the man's fate is undoubtedly a terrible one. Yet there are two points that we should bear in mind in considering it. First, the man has made it absolutely for himself, and determined the exact degree of its power and its duration. If he had controlled that desire during life, there would have been just so much the less of it to trouble him after death. Secondly, it is the only way in which he can get rid of the vice. If he could pass from a life of sensuality or drunkenness directly into his next incarnation, he would be born a slave to his vice, it would dominate him from the beginning, and there would be for him no possibility of escape. But now that the desire has worn itself out, he will begin his new career without that

burden, and the soul, having had so severe a lesson, will make every possible effort to restrain its lower vehicles from repeating such a mistake.

All this was known to the world even as lately as classical times. We see it clearly imaged for us in the myth of Tantalus, who suffered always with raging thirst, yet was doomed forever to see the water recede just as it was about to touch his lips. Many another sin produces its result in a manner just as gruesome, though each is peculiar to itself. See how the miser will suffer when he can no longer hoard his gold, when he perhaps knows that it is being spent by alien hands. Think how the jealous man will continue to suffer from his jealousy, knowing that he has now no power to interfere upon the physical plane, yet feeling more strongly than ever. Remember the fate of Sisyphus in Greek myth—how he was condemned forever to roll a heavy rock up to the summit of a mountain, only to see it roll down again the moment that success seemed within his reach. See how exactly this typifies the after-life of the man of worldly ambition. He has all his life been in the habit of forming selfish plans and therefore he continues to do so in the astral world; he carefully builds up his plot until it is perfect in his mind, and only then realizes that he has lost the physical body which is necessary for its achievement. Down fall his hopes; yet so ingrained is the habit that he continues again and again to roll this same stone up the same mountain of ambition, until the vice is worn out. Then at last he realizes that he need not roll his rock, and lets it rest in peace at the bottom of the hill.

We have considered the case of the ordinary man, and of the man who differs from the ordinary because of his gross and selfish desires. Now let us examine the case of the man who differs from the ordinary on the other direction—who has some interest of a rational nature. In order to understand how the after-life appears to him, we must bear in mind that the majority of men spend the greater part of their waking life and most of their strength in work that they do not really like, that they would not do at all if it were not necessary in order to earn their living, or support those who are dependent upon them. Realize the condition of the man when all necessity for this grinding toil is over, when it is no longer needful to earn a living, since the astral body requires no food nor clothing nor lodging. Then for the first time since earliest childhood that man is free to do precisely what he likes, and can devote his whole time to whatever may be his chosen occupation—so long, that is, as it is of such a nature as to be capable of realization without physical matter. Suppose that a man's greatest delight is in music; upon the astral plane he has the opportunity of listening to all the grandest music that earth can produce, and is even able under these new conditions to hear far more in it than before, since here other and fuller harmonies than

our dull ears can grasp are now within his reach. The man whose delight is in art, who loves beauty in form and colour, has all the loveliness of this higher world before him from which to choose. If his delight is in beauty in Nature, he has unequalled possibilities for indulging it; for he can readily and rapidly move from place to place, and enjoy in quick succession wonders of Nature which the physical man would need years to visit. If his fancy turns towards science or history, the libraries and the laboratories of the world are at his disposal, and his comprehension of processes in chemistry and biology would be far fuller than ever before, for now he could see the inner as well as the outer workings, and many of the causes as well as the effects. And in all these cases there is the wonderful additional delight that no fatigue is possible. Here we know how constantly, when we are making some progress in our studies or our experiments, we are unable to carry them on because our brain will not bear more than a certain amount of strain; outside of the physical no fatigue seems to exist, for it is in reality the brain and not the mind that tires.

All this time I have been speaking of mere selfish gratification, even though it be of the rational and intellectual kind. But there are those among us who would not be satisfied without something higher than this—whose greatest joy in any life would consist in serving their fellow-men. What has the astral life in store for them? They will pursue their philanthropy more vigorously than ever, and under better conditions than on this lower plane. There are thousands whom they can help, and with far greater certainty of really being able to do good than we usually attain in this life. Some devote themselves thus to the general good; some are especially occupied with cases among their own family or friends, either living or dead. It is a strange inversion of the facts, this employment of those words living and dead; for surely we are the dead, we who are buried in these gross, cramping physical bodies, and they are truly the living, who are so much freer and more capable, because less hampered. Often the mother who has passed into that higher life will still watch over her child, and be to him a veritable guardian angel; often the "dead" husband still remains within reach and in touch with his sorrowing wife, thankful if even now and then he is able to make her feel that he lives in strength and love beside her as of yore.

If all this be so, you may think, then surely the sooner we die the better; such knowledge seems almost to place a premium on suicide! If you are thinking solely of yourself and of your pleasure, then emphatically that would be so. But if you think of your duty towards the Logos and towards your fellows, then you will at once see that this consideration is negatived. You are here for a purpose—a purpose which can only be attained upon this physical plane. The soul has to take much trouble, to go through much trouble,

though in order to gain this earthly incarnation, and therefore its efforts must not be thrown away unnecessarily. The instinct of self-preservation is divinely implanted in our breasts, and it is our duty to make the most of this earthly life which is ours, and to retain it as long as circumstances permit. There are lessons to be learnt on this plane which cannot be learnt anywhere else, and the sooner we learn them the sooner we shall be free for ever from the need of return to this lower and more limited life. So none must dare to die until his time comes, though when it does come he may well rejoice, for indeed he is about to pass from labor to refreshment. Yet all this which I have told you now is insignificant beside the glory of the life which follows it—the life of the heaven-world. This is the purgatory; that is the endless bliss of which monks have dreamed and poets sung—not a dream after all, but a living and glorious reality. The astral life is happy for some, unhappy for others, according to the preparation they have made for it; but what follows it is perfect happiness for all, and exactly suited to the needs of each. But this is our subject for next week.

Before closing let us consider one or two questions which are perpetually recurring to the minds of those who seek information about the next life. Shall we be able to make progress there, some will ask? Undoubtedly, for progress is the rule of the Divine Scheme. It is possible to us just in proportion to our development. The man who is a slave to desire can only progress by wearing out his desire; still, that is the best that is possible at his stage. But the man who is kindly and helpful learns much in many ways through the work which he is able to do in that astral life; he will return to earth with many additional powers and qualities because of the practice he has had in unselfish effort. So we need have no fear as to this question of progress.

Another point often raised is, shall we recognize our loved ones who have passed on before us? Assuredly we shall, for neither they nor we shall be changed; why, then, should we not recognize them? The attraction is still there, and will act as a magnet to draw together those who feel it, more readily and more surely there than here. True, that if the loved one has left this earth very long ago, he may have already passed beyond the astral plane, and entered the heaven-life; in that case we must wait until we also reach that level before we can rejoin him, but when that is gained we shall possess our friend more perfectly than in this prison-house we can ever realize. But of this, be sure, that those whom you have loved are not lost; if they have died recently, then you will find them on the astral plane; if they died long ago, you will find them in the heaven-life, but in any case the reunion is sure where the affection exists. For love is one of the mightiest powers of the universe, whether it be in life or in death. And there is an infinity of interesting information to be given about

this higher life, far more than could possibly be included in an evening's lecture. You should read the literature; read Mrs. Besant's "Death and After," and my own little book on "The Astral Plane." It is very well worth your while to study this subject, for the knowledge of the truth takes away all fear of death, and makes life easier to live, because we understand its object and its end. Death brings no suffering, but only joy, for those who live the true, the unselfish life. The old Latin saying is literally true—*Mors janua vite*—death is the gate of life. That is exactly what it is—a gate into a fuller and higher life. On the other side of the grave, as well as on this, prevails that same great law of Divine Justice of which I spoke last week, and we can trust as implicitly there as here to the action of that law, with regard both to ourselves and to those we love.

C. W. LEADBEATER.

LIGHT THROWN ON THE OBJECTIONS TO MRS. BESANT'S "AVATĀRĀS."

THE problem of Avatārās has been very lucidly solved by the gifted Mrs. Besant in her book on "Avatārās." Notwithstanding this, various doubts and objections are raised against the solution, as will be seen in the February issue of the Theosophist. The manuscript of the article, it is said, was shown to Mrs. Besant, but she did not care to discuss the question, preferring to have her views taken for what they are worth. Mrs. Besant had, it seems, reasons to do so, since she does believe (see p. 4 of her book) that the solution was revealed to her by her Master, and so it was useless to discuss on objections which did not seem to be very clear or based on sound logical reasoning.

The theory of Avatārās has indeed become, from time to time, a subject of most interesting discussion among scholars of occultism, founders of various sects, and many pandits and Western theologians; as a result of which, we find that the mystery is now no longer a mystery. It is admitted that the theory put forward by Mrs. Besant is the most authoritative and original, but that with poor knowledge of Theosophy and limited scope of learning, the writer of that article finds it passing his comprehension to get a clear idea of what Mrs. Besant definitely arrives at. He further says he would be very thankful if anybody were to enlighten him with the truth that it has been for years his desire to know, but in which he has been ever disappointed.

Before discussing the objections, we should allude to the modesty with which Mrs. Besant has treated the subject. In the book of the Avatārās, on p. 4, she says, "Pardon me, my brothers, if in a speech on this great topic, I should sometimes come athwart some of the dividing lines of different schools of Hindu thought," and on p. 48,

she says that the subject is a subtle one, and she cautions us that she should not be misunderstood. Again, on p. 8, of the same book, she invites our close attention, nay, our patient consideration, where points that to some extent may be unfamiliar are laid before us, and says that those who have not studied truth in the way she points out, need to think carefully ere they reject, need to consider long ere they refuse.

Under these circumstances, our position becomes very risky. We, as it were, rush in where angels fear to tread.

Now, it is objected that her theory throws great doubts on our future attainments and that it may create discontent in the hearts of many pious worshippers, because she says on p. 33, "Beyond Him, yet another, and beyond Him others, and others yet, until as the physical universes are beyond our thinking, the spiritual hierarchy stretches also beyond our thought, and dazzled and blinded by the splendour, we sink back to earth," and expresses similar ideas on other pages. But this objection is not well founded. What does Mrs. Besant say on p. 4? "I may not, I dare not narrow the truth I have learnt." Truth is truth, and must shine out as a torch. Truth need not be given out in false colours simply because perhaps beginners may be disappointed. She on p. 33 says that we are not yet ready for the mightier manifestations and that if we would learn, we must limit ourselves; so, instead of disappointing, she reminds us of the often-quoted motto, "slow but steady wins the race." She simply states the truth that the race to be run is a very, very long one, which it is impossible to conceive of (at present), but nevertheless, every ego is bound in the long run, to reach the final goal, to attain which he is working on and on in the scale of evolution and is sure to succeed in the end, in getting "Mukti" in the sense of being one with the One, because that is God's Will for them, and God's Will shall be done.

On p. 34, she says: "The more ignorant the man, the more he thinks he can grasp, the less he understands, the more he resents being told that there are some things beyond the grasp of his intellect, existences so mighty that he cannot yet dream of the lowest of the attributes that mark them out." This reminds us of Bhartri Hari's verse * "Yadā kinchit jno ham, etc." (When I knew very little, I thought very highly of myself, but, etc.) We cannot think that Mrs. Besant is capable of pretending to say that the Almighty can be conceived by any beginner without reaching a particular stage. It is not her business to allure people by saying what would falsely encourage them, nor to mislead them into the so-called Bhakti which

* We are obliged to request all our contributors to write their Sanskrit quotations, if any, in future, in legible Devanāgarī characters, as we are put to the greatest inconvenience and unnecessary loss of time in deciphering the Sanskrit quotations written in Roman characters. Quotations written in Devanāgarī characters can easily be transcribed by us in Roman characters.—Ed.

they may not be capable of realising. "Bahu vyākula chittānām, vichārāt tattva dhir nahi, yogo mukhyas tatas teshām." Those who have not controlled the mind, should resort to Yoga (meditation), Vichāra (attempt at discrimination) will not give them tattva jñāna direct. "She on p. 32, asks us look at the physical universe with the eye of the spirit and not with the eye of the flesh, and on p. 33 she says, "just as we have our sun and suns, many universes, each one part of a system mightier than itself, so in the spiritual universe, there is hierarchy beyond hierarchy of spiritual intelligences who are as the suns of the spiritual world." The statement in the S'ruti 'Tripādūrdhva, etc.' also shows that the Almighty has one-fourth in the manifested Universe, three-fourths of it being beyond that and unmanifested."

Authorities may be cited to show that Para Brahman is indescribable and inconceivable, and no attributes can be ascribed to it. "A'tmānam chéd vijānīyād ayam asmiiti pūrushah, kimichhan kasya kāmāya sārīram anusanjwaret." If one knows A'tmā, why will he, wishing what, for what desire (as there will survive none), repine? Again A'tmā is said to be "Nirvikalpam, Anantam, etc." it is undefinable, unending, without an origin or parallel. "Aprameyam anādim cha, etc." It is immeasurable, eternal, etc. Again "Yato vācho nivartante aprāpya manasā saha," who is "avāṅg manasa gochara" from whence speech and mind return back without fully realising it. In "Ano raniyān, etc.," A'tmā is said to be smallest of the small, not to show that it is a particle, but to suggest its sūkshmatā, fineness, etc., to show how difficult it is to know it. Otherwise it should not have been also called "Mahato mahiyān," it is greatest of the great, i.e., all-pervading, etc. A'tmā is called Purusha by the Sāṅkhya Sāstrins, Pure Brahman by the Vedāntins, momentary knowledge (kshanik vijñāna) by vijñāna vādins, and Sūnya (zero) by Sūnya vādins. Yet if any attributes are to be assigned to A'tmā, they should be by "Vidhi" and "Nishedh." But we cannot make Nirguna, Saguna. It is said that the Vidhi attributes of A'tmā are Sat, Chit, Anand, etc. The Nishedh attributes are ananta, akhanda, asanga, adwitiya, ajanmā, avyakta, avyaya, akshara, etc. Now are not these qualities very abstruse and difficult to be grasped by the beginner? Since they are not attributes but synonyms of A'tmā, shall we ask if such an instrument vaguely known can be safely placed in the hands of the beginner, to be dealt with or wielded for concentration and for Bhakti? Question for question is no offence. In my opinion, it is quite inconsistent and incompatible for us to keep constantly in view an object of the world, however mighty he may be, and to regard him as the one absolute existence, the one unconditioned, unknowable though lovable supreme self, of all beings. It may be possible in the case of a Jñani but that is in the form of Dhyāna (deep meditation). His worship consists in discriminating the A'tmā from the body with its accompaniments.

and since a jñāni can conceive "Parabrahman," as assumed, without an external object for his Bhakti, the artifice of ascribing attributes where they do not exist need not be adopted. Prahlāda, Nārada, Tukārām, and such others were not ordinary "Adhikārins" and so they might have conceived "Parabrahman," but in their beginnings they must have risen step by step, if not in the same birth or kalpa, in different births and kalpas. Again this should be borne in mind that "Yat sāṅkhyaiḥ prāpyatē sthānam tad yogairapi gamyate. Ekam sāṅkhyam cha yogam cha yah pas'yati sa pas'yati." He who sees no difference in sāṅkhya and yoga is the person who sees. Both attain the same result ultimately. Though it is said "Upāsanasya sāmāthyād vidyot pattir bhavēt tatah. Nānyah panthāh. Nishkāmapāsanāt muktis tāpaniyē samiritā." Upāsana gives jñāna. *There is no other way but Upāsana to get it.* In Nṛsiṃha Tāpanīya Upanishad it is said that Nishkāma Upāsana gives "Mukti."

But it is objected that if S'rī Krishna be the I'svara of this solar system merely, He will not be the unique object of Bhakti, as there are other I'svaras beyond Him. It sounds well to say that Bhakti is possible only when the object of such Bhakti is unique and unrivalled by any other subject. But how are the words unique and unrivalled to be construed? The object ought to be for the time being unique to the mind of the Bhakta, not necessarily that it must be absolutely so. There may be higher objects beyond, but every one would conceive I'svara according to his own capacity and capability and will practise to have "ananya" Bhakti on Him out of deep love for Him which he has cherished in himself by dint of constant concentration on Him, e.g., S'rī Krishna, the Vishnu of this solar system, who is ultimately the same as the supreme Vishnu, which depends upon the office that is held by each Vishnu. Cf. "Jale Vishnus, sthale Vishnuh," etc., which is indicative of Vishnu being all-pervading. The authorities suggested but not cited against this view would simply go to show that the Adhikāri should choose an object for his Bhakti which would suit himself, should try to raise himself to that level, love it so lovingly as ultimately to be one with it, and then and then only he will find the next better, and so on till the supreme, i.e., Parabrahman, is reached. In that sense, the object of Bhakti is unique and unrivalled. Because to him every such higher object will be the same and best for the time being. However handsome, rich, and attractive youths there may be in the acquaintance of a chaste lady, her devotion to her husband would not be hampered at all, although the husband may be far below in the scale of society. We cannot argue that the love of a chaste, charming and cheerful wife who dotingly loves her husband will be less sincere simply because in the eye of others the husband remains not a unique or unrivalled personage. To her, the outside however attractive or higher is a nonentity.

Love and Bhakti are blind. Let others think of it what they will. The husband and husband alone is a hero to her and is all in all, and the unique object of devotion to her. She for the time being is apt to think that the object of her love and devotion is the only one who possesses all the best attributes. In Yoga Vāsishtha, Nirvana Prakaraṇa, Sadāsiva asks of Vāsishtha, as to who is God, and who should be worshipped. What does he say? "Oh Vāsishtha, only once worshipping God as I say will give you Mukti. Remember this; neither Vishnu, nor I, nor Brahmā, nor Indra, nor Vāyu, nor Sūrya, nor Agni, nor the Moon, nor Brāhmaṇa, nor the King, nor the Rūdra, nor yourself is the real God. Godship is not possible in the case of one connected with the body or the chitta (mind). Manifestation or intellect can never be called God. The natural lustre of Chaitanya is the only true God. He who is limited by space, time, or matter, is no God. (Dik Kālādya-vachhinna, etc.) He who is eternal lustre of Chaitanya is God and deserves to be worshipped. He is the Adhishthāna of every thing. *But the man who is unable to walk four miles may be asked for the sake of convenience to walk a mile first.*" Similarly the Sāstras recommend the worship of the manifested Is'varas for the sake of facility as first steps. So we see that those who can worship the Parabrahman, nobody, much less Mrs. Besant, stops, nor can stop; but for ordinary men the right and proper preliminary path would be to rise, grade by grade, standard after standard, or else the following would be meaningless: "Pravrittāvāgraho nyāyō, bodha hīnasya sarvathā, swargāya vopavargāya, yatitavyam yato nribhih." For getting Swarga (heaven), or for Moksha (liberation), Pravritti is necessary for men, in whose case Nivritti is not possible at once. This of course means--something is better than nothing.

Again it is argued that Mrs. Besant lays down the doctrine of polytheism, as she advocates so many Is'varas. But truly speaking it is not so. It is well known in the Hindu Sāstras that there are thirty-three crores of gods. The tendency of the A'ryans from time immemorial is towards the belief that every thought, word or action has its deity. Even in the Vedas, we find hymns chanted to such gods. But Parabrahman or Parames'vara is one, the only God, whom "sages revere in silence, not daring to speak even with illuminated mind that knows nirvāṇic life and has expanded to nirvāṇic consciousness: compare "Yogibhir dhyāna gamyam," etc., whom Yogins may know by deep meditation. On p. 34, Mrs. Besant says frankly that the mighty ones whom we worship are the gods of our system; beyond these there stretch mightier ones yet, whom perhaps myriads of Kalpas hence, we may begin to understand and worship. Thus she talks and truly so of the grades of the objects of worship and Bhakti. In Yoga Vāsishtha, Nirvana Prakaraṇa, Bhāṇḍa, the liberated, learned, long-lived and crowd of celestial

gives to Vāsishtha his experience of observation: "In some Kalpa, Vishnu enjoyed the office of Brahmā, in some other, Brahmā acted as Rudra, and in some other one Rudra performed the duty of Vishnu." This shows that all offices are open at different stages to all these either *pro tem.*, or otherwise. But Mrs. Besant does not condemn our slightest attempts to know the Almighty, yet to us who are not Yogins, she recommends the worship of S'rī Krishna, the Lord of our own solar system, with an advice to be content with Him at present, though He appears at the bottom of innumerable other Is'varas that stretch in Hierarchies beyond Him. There is nothing strange or extravagant in the fact that we have to worship every one of the Is'varas in their infinite order. To pass from any one to any other Is'vara, worship for myriads of Kalpas may be required for some, but to others there may be no need of going in that strict order, and they may not require so much time. They have progressed far in advance in previous Kalpas, and may take a little or even no time in passing over the whole scale successfully. It may be thought that there is no end of Is'varas, but we cannot say that there is no end of worship. The assumption is grand, but Mukti is certain, and as hope is immortal, hope of final liberation shall surely be realised. It would, therefore, be wrong to infer that neither Bhakti nor Jñāna would lead us to immortality.

Let us now see what is Is'vara. Various theories have been put forward as to the term "Is'vara," and various arguments are adopted by different schools of philosophy to prove their own theories. In Pancha dasi, Ch. I., sl. 16, it is said: "Mâyā bimbo Vasī Krityā tām Syāt Sarvajna Is'varah." Is'vara is the reflection of Brahman in Mâyā. He controls the Mâyā and is omniscient. Since he controls the Mâyā, he is said to be all-knowing, self-shining, self-sufficient, etc. In Ch. 6, sl. 102, it is said: "Chit sannidhau pravrittāyah prakriterhi niyāmakam Is'varam bruvatē yogah sa jive bhyah paras'rutah." Is'vara is the Ruler of Prakriti which has become active in the presence of chit (consciousness). This Is'vara is said to be different from jivas (beings). In Sveta Up. it is said "Pradhāna Kshetrajna patir gunes'ah" Is'vara is the ruler of attributes and is the Lord of Prakriti and Jiva. This s'ruti thus establishes the existence of Is'vara and his being different from Purusha and Prakriti. A similar view is also expressed in Brihadantaryāmi Brāhmaṇam and shows that Is'vara is Antaryāmi, i.e., all-pervading. Patanjali in Yoga sūtra expresses a similar idea, "Kles'a karma vipākais tad āśayairapyasamyuto pumvis'esho bhavet Is'o. Jiva vat sopyasanga chit." Is'vara is the chief of men, who is unconnected with troubles (of 5 kinds), Karmas (of 3 kinds), their ripening (fruits) and the impressions of these three; and He is a form of Chaitanya (consciousness) and is asanga, just like Jiva, though being. Pumvis'esho is the Niyāmaka (Ruler) of jivas. If we do not know him as Ruler, who will manage the binding and untying the bond and the liberation? The Bandha and Moksha

are the self-undertaken burdens, and they must be discharged by the *de son tort* I's'vara. The S'ruti "Bhishâsmât, etc." says "the wind blows by the awe of I's'vara, the sun rises, the fire shines, Indra protects, and death runs his race (by the same awe)." So is I's'vara said to be the manager of all these, in Taittiriya Upanishad.

What do the Naiyâyikas say? They say that I's'vara is asanga or saguna. He is endowed with qualities such as jnâna, ichhâ and prayatna (knowledge, desire and action). The only difference is that these qualities in jiva are anitya (short-lived), while in I's'vara, they are nitya (long-lived). The worshippers of Hiranyagarbha say that Hiranyagarbha is I's'vara; "Hiranyagarbha I's'astu lingadehena samyutah." The advocates of Virât say that Virât Purusha is I's'vara; "Vairâjo Deha I's'ah," and the S'rutis say "Sahasra s'rsha Purushah, etc." "The Purusha has a thousand heads, thousands of eyes and feet, has eyes, faces, hands and feet on all sides, so the Virât Purusha is I's'vara. The admirers of Brahmâ say that Brahmâ is I's'vara, "Chatur mukho Deva eva I's'ah." The S'rutis say "Prajâpatih prajâ asrijata." It is Brahmâ who created the beings. So he is I's'vara, the Creator.

The devotees of Vishnu say "Vishnor nâbhes sambhûto Vedhâ Kamalajas tatah, Vishnu reva I's'ah." Brahmâ is born from the lotus-like navel of Vishnu. He is thus born, "Jâtasya hi dhruvo mrutyuh." Thus one who is born and who dies is no I's'vara and there is no I's'vara other than Vishnu.

The Bhaktas of S'iva say that Vishnu is not I's'vara, as he proved himself unable to find the feet of S'iva. So S'iva is I's'vara. Even Brahmâ failed to find out the upper half of S'iva. So S'iva is the greatest, highest I's'vara, who is unborn and Avinâs'i.

The followers of Gaṇapati say, "S'iva is not I's'vara, since S'iva had to worship Gaṇapati at the time of the conquest of Tripura." So Gaṇapati is I's'vara, and not Vishnu or S'iva. Similarly, the worshippers of Bhairava and others call any entity and anything they like as their I's'vara and worship them accordingly. Thus even the Pipal tree, Arka tree, the Bamboo, Tulsi, etc., are worshipped as I's'vara.

Hence the word I's'vara is ordinarily taken as "Mâyinam tu Mahes'varam, etc." I's'vara is one who is Nimitta Kârana of Jagat, and whose Upadhi is Mâyâ. A similar idea is expressed in "S'ruto mâyi Mahes'varah; Antar yâmi cha sarvajno Jagad yonis sa eva hi," and also in S'vetâs'vatara Up., "Asmân mâyi srijate, etc." Again it is said that A'nandamayakos'a is I's'vara. It is said in S'ruti, "Sushupti Sthâna eki bhûtah prajânâghana eva;" I's'vara has sushupti as his residence, who unites with the Almighty and who is the treasure of knowledge. But in Mândukya Up. it is said that, that is the view of those who cannot realise the Parabrahman, set forth simply to show that A'nandamayakos'a is a help towards knowledge of Parabrahman. Again it is said that "Yasya Sarvâni bhutâni s'ariram:—" The whole creation is I's'varâ's body. In Bhagavadgîtâ it is said, "I's'varassarva bhûtânâm hridi des'ejuna

tishthati," I's'vara is in the heart of all. Compare what Duryodhana says in Pândava Gîtâ, "Jânâmi dharmam na cha me pravrittih. Jânâmyadharmam na cha me nivrittih. Kenapi devena hridi Sthitena, yathâ niyuktosmi tathâ karomi;" I do as the god in the heart enjoins me to do. I know nothing further. Then it is said, "I's'ah purusha kâsya rupenâpi nivartate." One's will-power is also I's'vara. This shows that I's'vara and Jiva are both with Upadhi and Atmâ is nissanga. Again, "I's'varâsarva evaite pujitâh phala dâyinah." Animate and inanimate all are I's'varas, and they when worshipped give the fruit. They must be worshipped as God, and God will reward the worship through them.

Thus wherever the word "I's'vara" is used the context should be borne in mind, as the word is capable of being used in several senses, limited and Supreme being the chief among them; and so it seems to have been used by Mrs. Besant in the sense of Ruler of our Universe on some pages, and also in the sense of the Supreme on other pages of the book as the context required it. Thus I think that the other writer of an article on the subject of Avatârâs in the March issue of the Theosophist does not seem to have clearly understood (when he says that "it would thus be a reproach to the Universal Vishnu to limit Him to a Logos) that the term Vishnu can be used as Vishnu the Supreme, as well as Vishnu, Sri Krishna, of this Solar System, the same Supreme Vishnu limited and hence using limited powers only. Mrs. Besant on p. 12 of the "Avatârâs" says: "Now on this view of the nature of an Avatâra, difficulties I know arise, but they are difficulties that arise from a partial view and then from that view having been merely accepted as a rule on the authority of some great name instead of on the thinking out and thorough understanding of it by the man who repeats the Shibboleth of his own sect or school. The view once taken, every text in S'ruti or Smriti that goes against that view is twisted out of its natural meaning in order to be made to agree with the idea which already dominates the mind."

To sum up, I's'vara is "Mâyopâdhir jagadyonissarvajnatwâdi lakshanah Pârokshya sabalas satyâdyâtmaka statpadâbhidhah." I's'vara with the Upâdhi of Mâyâ is the source of the universe, endowed with omniscience, etc., and is paroksha (These are His tatastha attributes). He is the real one, etc., who is capable of being spoken of as TAT. The latter are His swarupa (natural) attributes.

Mrs. Besant on p. 15 of "Avatârâs" says that the Self in man is "Unborn, constant, eternal, ancient," it is because the Self in man is one with the One self-existent, and I's'vara Himself is only the mightiest manifestation of that One, who knows no second near Himself; and on p. 46, she says: "It is true that when out of His system, when not conditioned and confined and limited by it as He is by His most Gracious will, it is true that He will be the Lord of that matter by virtue of His union with the mightier life beyond; but when for the building of the world, He limits himself within

His Mayā, then he must work within the condition of those materials that limit His activity, *as we are told over and over again.*" In short, Chaitanya is one and the same, but "Kutastho Brahmā Jives'au ityevam chaturvidhah." It is spoken as kutastha, Brahman, Jiva, and I's'vara, just as Akas'a is the same but by Upādhi it is styled "ghatākās'a, mahākās'a, Jalākās'a, and meghākās'a," from the so-called receptacle of it and in which it has to limit itself and act its part.

C. SUTARIYA.

[To be concluded.]

THE SECRETS OF INDIAN CHEMISTRY.

IN his address at the opening of the Adyar Library (December 1886) the President-Founder said: "There is a widespread conviction that many excellent secrets of *chemistry, metallurgy, medicine, industrial arts, meteorology, agriculture, animal breeding and training, architecture, engineering, botany, mineralogy, astrology, etc.*, known to former generations, have been forgotten, but may be recovered from their literary remains."

The statement of our President-Founder contained in the above quotation has been verified to some extent at least after the lapse of 16 years.

A HISTORY OF HINDU CHEMISTRY from the earliest times to the middle of the sixteenth century A.D. with Samskrita Texts, Variants, translation and illustrations by Praphulla Chandra Roy, D.Sc., Professor of Chemistry, Presidency College, Calcutta, (Vol. I.) was published at Calcutta in 1902. It furnishes to the English readers much useful information regarding those subjects that are printed in italics in the above quotation. The book under reference was reviewed at length in the January number of the *Journal des Savants*, the organ of the Institute of France, by the eminent Chemist, M. Berthelot, Secretary of the Academy of Sciences, Paris. The *Madras Mail* recently published a few typical extracts from the French Chemist's Review. They are here reproduced for the benefit of our readers.

"It is now five years since Professor Roy communicated to me a manuscript memoir of 43 pages on Indian Chemistry and Alchemy, a memoir of which I have published a critical analysis in the *Journal des Savants* (April, 1898). From that time forward, the Hindu Savant has pursued his researches and elaborated his first essay. Backed by Mr. Alexander Pedler, Director of Public Instruction, Bengal, he has surveyed the more ancient manuscripts collected from the Libraries of Benares, Madras and Kashmir, as also some printed works based upon such manuscripts. One coming under the last category—the Bower manuscript—is reputed to have been written in the Fifth Century of our era. The others are of unequal date, but they contain materials which go back to an antiquity more or less remote."

"I allude to this fact because it is well known that materials which are copied in a manuscript, particularly those which contain technical and theoretical matter, are susceptible of containing, on the one side, the text to which the copyist ascribes a remote date, and on the other, additions made at different periods, the most recent being contemporaneous with the time of the last transcription. One must be careful in finding out the date of these last outgrowths. Such additions have often been made without any intention of fraud, but simply with a view to complete the study of the questions treated of, and sometimes it has happened that the object has been to antedate certain facts, names and doctrines. If I make these observations with regard to the Hindu manuscripts it is because I myself have had frequent occasions to criticise and discuss numerous examples of this nature in my *History of the Chemistry of the middle ages*, especially in reference to the works attributed to Hermes and, much later on, to Geber.

"Exactly the same thing has happened in India with reference to the half-mythical and half-historical personage bearing the name of Nāgarjuna; and amongst his successors exists similarly side by side with an historical Vagbhata the works of which a more modern pseudo-Vagbhata is the reputed author. The critic in dealing with this class of alchemical works must bring to bear upon them the utmost prudence and sagacity.

"Be that as it may, we should be grateful to Mr. Roy for the care with which he has collected and collated the materials of an obscure and difficult study, and the precious details and commentaries which figure in his publication.

"The first reflection which arises in the mind after a perusal of his *History of Indian Chemistry* is that it is rather the history of the evolution of Medicine than of Chemistry. In short, the Chemistry has been subordinated to the Medicine. We have to deal more with medical doctrines and receipts than with chemical and alchemical doctrines. The methodical descriptions relating to the preparation of metals and their salts are not much in evidence except in the treatises written in the Fourteenth and Fifteenth Centuries.

"In the extracts from the old treatises which Mr. Roy has presented to us we do not come across anything which would remind us of the systematic treatises of Zosimus and the Græco-Egyptians. . . . This absence of the alchemical documents properly so called, in the most ancient Indian texts, can only be explained in two ways: either Mr. Roy has not yet been able to discover alchemical treatises of this order, supposing them to have been preserved, or, which is more probable, they have never existed at all.

"There is also a need of historical data of another order, which are indispensable for an exact discussion of the true filiation of chemical theories and practices in India. These are the manuscripts dealing with the technical receipts of goldsmiths, painters, dyers, potters and metallurgists of India of different periods. It is well known that in metallurgy and in decorative industries India had attained high excellence and that a delicate sentiment pervades the works of her art. Mr. Roy has taken care to devote a certain number of pages of his book to a description of the actual practices of Indian artisans. Certainly, these

descriptions are extremely interesting, but they belong to a comparatively modern period. It would throw a flood of light on the history of Hindu Chemistry if we could discover texts analogous to the Leyden Parchment, which have furnished me with the key to the treatises ascribed to Democritus and which have enabled me to trace the continuity of the old alchemical traditions in the West from the fall of the Roman Empire to the Thirteenth Century, that is to say, to the beginning of the Renaissance Period.

"I do not wish to dwell more upon these desiderata, but I have thought it necessary to allude to this almost complete absence of authentic documents relating to the original doctrines of Indian Chemists, before their contact with the Arabian civilisation. On the score of the absence of texts of this order, of the very existence of which as yet we have no intimation, it would be unjust to criticise the work of Mr. Roy who has consecrated his tedious and conscientious labour for the purpose of placing at our disposal a summary of all available materials. On the contrary, we should be grateful to him for the knowledge we can now glean from his book."

M. Berthelot now devotes several pages to presenting a *résumé* of Dr. Roy's work, which it is unnecessary to reproduce here except in one or two points. "The Ayurvedic Period," he continues, "presents a more positive character (than that of the Vedic). It corresponds to the real historical periods of the Greeks and the Romans. At this time chemistry is not yet separated either from medicine or from the industrial arts. But medicine has become distinct from the influence of priests."

"Before entering further into the relations which obtain between medicine and chemistry. . . it is necessary to give here a brief exposition of the philosophical ideas of the Indians of this epoch on the constitution of matter. In brief, it is also the period of the grand philosophical systems, handled with method and profoundness. I have not the necessary philological competence to enable me to pronounce an opinion on the dates at which these systems were evolved and the influence they exercised on the Grecian philosophy of the Alexandrian School."

Regarding the antiquity and originality of Charaka and Sus'ruta M. Berthelot seems to regard the proof of Dr. Roy as quite convincing, and he alludes to the "lively refutation" of the views of the German Orientalist, Haas, who derives the word Sus'ruta as a corruption of Hippocrates. "The division of drugs in Hindu medicines," proceeds M. Berthelot, "into three classes, namely, animal, vegetable and mineral, reminds us of the nomenclature of the Arabian Alchemists, notably of Avicenna. Here we come across a sign of originality, as we find nothing like this in the ancient Greek alchemy."

"The use of alkali derived from the lixiviation of ashes and of rendering it "caustic" by the addition of burnt limestone, as described in Sus'ruta, seems to me to be a later interpolation and a more modern addition derived either by a direct or indirect path from the practical chemistry of Europe."

M. Berthelot thus concludes his review :

"I need not push further the *résumé* of the analysis of Dr. Roy, having already published in the present journal (April, 1898) the details of the circumstances under which this learned Professor under-

took a study of Indian Chemistry, but I cannot conclude my article without thanking him once more for having executed this lengthy and painstaking work and presented to us an analysis of treatises the very existence of which has been revealed to us for the first time. A new and interesting chapter has been added to the history of sciences and of human progress,—a chapter particularly useful for a knowledge of the reciprocal intellectual relations which have existed between the civilisation of the East and the West."

On reading the above extracts one will naturally be induced to peruse the book under review.

A copy of it was, therefore, obtained from one of our brothers and on a cursory reading it was found to be extremely useful. An outline of its contents is given below :—

Mr. P. C. Roy has furnished his book with a valuable "Introduction" covering 79 pages in 6 chapters that respectively treat of:—1. "Alchemical ideas in the Vedas;" 2. "The Ayurvedic period;" 3. "The Transitional period;" 4. "The Tântic period;" 5. "The Iatro-chemical period," and 6. "Indebtedness of Arabians to India."

Then in the body of the book he deals with the AYURVEDIC PERIOD (from the Pre-Buddhistic era to Circa 800 A.D.) in four chapters treating of, 1. "The Constitution and properties of Matter;" 2. "Chemistry in the Charaka and the Sus'ruta;" 3. "Chemistry in the Bower MS.," and 4. "Chemistry in the Vâgbhata." For the TRANSITIONAL PERIOD (from 800 A.D. to Circa 1100 A.D.) he has devoted two chapters on the "Chemistry in the Siddha yoga" of 1, Vrinda, and 2, Chakrapani.

For the TANTRIC PERIOD (from 1100 A.D. to Circa 1300 A.D.) he devotes a chapter on "Chemistry in Rasârâna." For the IATRO-CHEMICAL PERIOD (from 1300 A.D. to Circa 1550 A.D.) he has a chapter on "Chemistry in Rasaratna Samuchchaya," with "Notes on Minerals." He has, besides, written on "Metals and Metallurgy," "On the essence of Minerals," "On Gunpowder, Saltpetre and the Mineral Acids," and on the "Knowledge of Technical Arts and decline of Scientific Spirit." Appendix I. contains the "Analysis of some preparations used in the Hindu Medicines." Appendix II. contains illustrations. He has also supplied the reader with an "Index of proper names" and an "Index of subjects." The last 41 pages of the book contain the Samskrita Texts on which Mr. Roy's book is based. They are extracts from *Vrinda*, *Rasârâna*, and *Rasaratna Samuchchaya*. All these works are in the Adyar Library, but no pandit without that technical knowledge which Mr. Roy possesses will ever be able to make use of them. We have therefore to await the publication of Mr. Roy's second volume on the subject, with very great interest.

That ancient India possessed very many scientific secrets can be gathered from the following :—

The Iron Column at Agra now stands as an engineering wonder.

A sword worn by most warlike races as a girdle round their waist, and of Toledo temper, was invented in India. The full significance of this will be realised only when it is borne in mind that this sword is a comparatively thick strong weapon.

The mention of Vimānas in Rāmāyana and other ancient works, and the statement found in Indian Mythology to the effect that the sea was dried up by the great Adept and Alchemist, the sage Agastya—who is now believed to be living in the Agastya Kūta mountain near Papanāsam in Tinnevely District—attest to the knowledge of chemistry and chemical analysis of the ancient Hindus.

Certain people are said to possess even now the knowledge and capacity to convert inferior metals into more valuable ones, and to perform wonderful experiments with mercury.

The Indian method of extracting iron and of converting it into steel is acknowledged to be the best extant.

"Science and art may be said," says Webster, "to be investigations of truth; but science inquires for the sake of knowledge, art for the sake of production; and hence science is more concerned with higher truths, art with the lower; and science never is engaged like art in productive application. And the most perfect state of science, therefore, will be the most high and accurate inquiry; the perfection of art will be the most apt and efficient system of rules, art always throwing itself into the form of rules."

The Hindu books speak of 64 sciences and arts. On an analysis we find that out of them 27 are sciences and the rest arts. All of them are said to be included under the well-known 14 Vidyas:—the 4 Vedas: Rik, Yagur, Sāma and Atharvana; the 6 Vedāṅgas: Śikṣha, Vyākaraṇa, Chhandas, Nirukta, Jayotisha, and Kalpa; Nyāya; Mīmāṃsā; Dharma Śāstra; and Pūrāṇas. These are said to be the higher sciences. Tantras are said to form part of Dharma Śāstras. Some are of opinion that the 64 sciences and arts are no others than the Tantras. There are besides the 4 Upavedas—A'yurveda, Dhanurveda, Arthavaveda, and Gāndharva Veda.

Although the modern pandits may generally be versed in portions of one or two of the aforesaid Vidyas, the rest of them will be a sealed book to them because they labour under peculiar disadvantages. One may be well read in grammar or rhetoric but will be ignorant of the different technicalities of the Medical, Astronomical, Tāntric and other works each of which is intended to be a special study. The Brahmanas who are required to study the higher sciences, are not as a rule encouraged to study the Upavedas, the Tantras, etc., which are mostly intended for the other castes. The difficulties are enhanced when any Indian Science has to be translated into English. Mr. P. C. Roy, a Science graduate, a professor of Chemistry and one who has studied his special subject for the sake of knowledge alone, was able to bring out the first

English work on Indian Chemistry, however imperfect it may be said to be by the scientific world. It is only those Indians that have similarly studied the other sciences that can do anything for them. The rest of our pandits, including those that are university men, will never be equal to the task.

The Adyar Library has among its collections some works on the following minor sciences besides those on higher sciences already referred to:—1. As'valakshana, 2. Kāma Śāstra, 3. Gajalakshana, 4. Pāka Śāstra, 5. Ganita, 6. Prahasana, 7. Ratnalakshana, 8. S'ilpa, 9. S'āmudrika, 10. Sakuna, 11. S'vara Śāstra, 12. Sangita, 13. Indrajāla, and 14. Rasavāda.

Most of these works contain many blunders and abound in technicalities which it is only the specialists that can make any right use of. The ordinary pandits who have studied portions of the higher sciences and the university graduates that have studied only a little of Sanskrit, can never hope to make any use of them.

It may also be incidentally mentioned here that the writer of this article was once assured by a reliable friend, that the ancient palace Library at Padmanābhapuram, the old Capital of the Maharajas of Travancore, who are the descendants of the famous Kulas'ekhara Perumal, a South Indian Adept, contains many valuable works on the secret Indian sciences. But, alas! none can even get admission into that Library as it is considered very sacred and watched very zealously by a number of Trustees who may make no other use of the books except for purposes of pūja. God only knows how many such libraries exist in India to be eaten up gradually by insects and time.

I conclude this with another quotation from the same address that is referred to in the opening paragraph of this article, where the President-Founder of the T. S. very truly remarked thus:—

"You will observe, Ladies and Gentlemen, from what precedes, that the Library we are now founding is neither meant to be a mere repository of books, nor a training school for human parrots, who, like some modern pandits, who mechanically learn their thousands of verses and lacs of lines without being able to explain, or perhaps even understand, the meaning; nor an agency to promote the particular interests of some one faith or sectarian sub-division of the same; nor as a vehicle for the vain display of literary proficiency. Its object is to help to revive Oriental literature; to re-establish the dignity of the true pandit, mobed, bikshu, and mauvi; to win the regard of educated men, especially that of the rising generation, for the sages of old, their teachings, their wisdom, their noble example; to assist as far as may be in bringing about a more intimate relation, a better mutual appreciation, between the literary men of the two hemispheres. Our means are small, but sincere

motive and patient industry may offset that in time, and we trust to deserve public confidence."

Nothing but enormous funds and time will enable the Trustees of the Adyar Library to secure at great cost all kinds of valuable MSS. and to employ Anglo-Sanskrit specialists in each science, for bringing to light the hidden treasures of the East.

G. KRISHNA S'A'STRI.

THE KINGDOM OF GOD.

THE phrase, *The Kingdom of God*, is suggestive of its opposite, of a chaotic condition wherein the powers of evil and misrule manifest themselves in a greater or less degree. Our thoughts revert to a time when the divine ideal of orderly progression toward perfection has been arrested by the introduction of a disintegrating and retrograde principle, which has diverted the operation of the activities of nature as embodied in the soul of the world, and brought about anarchy and disharmonious action, creating disorder, pain, sorrow, and eventually death. It is these facts which have given shape and form in the story of a tempting Devil and the *fall* of man from a condition of primordial happiness and sinless innocence. While we are unable to satisfactorily account for the origin of present conditions, or fathom the mystery of evil; the saddening fact is admitted, that the kingdom of darkness, of sin and disobedience, is a very powerful one; and its existence as such is accepted as a fact by all sober-minded and thoughtful people, whatever shape their religious or non-religious convictions or opinions may be.

That this kingdom is more or less under the control of intelligent forces of great power, which endow it with a certain cohesion, we must also believe, as on the outward physical plane we frequently see large and powerful corporations of men holding political and social power and influence, and using it in the promotion of thought-out schemes of self-aggrandisement and power, which eventuate in the oppression and degradation of others under their influence; causing misery, privation, suffering and death. These depressing and evil conditions are admitted on every hand to be the antipodes of those which are associated with the sweet and cheering idea of a Kingdom of God.

Therefore, that there are corresponding, organised, spiritual powers of evil, on the inner psychic plane of soul activity, is a necessary corollary. The idea that a powerful personality or personalities guide, direct and rule these corporations of evil, on both the inner psychic and outer physical planes, has been very widely believed in all ages of which we have any record. It is unnecessary to refer to particular instances, they are to be found in every prevailing form of religious belief and every civilisation however diverse in other respects. This belief is summed up and given articulation by St. Paul

who describes "The Prince of the power of the air, (as) the spirit which now worketh in the children of disobedience." Also, in the words which are placed in the mouth of Jesus by St. John, "The Prince of this world cometh, but hath nothing in me." Combining these quotations, we have as stated, the activities of the Dark Powers in both the aerial and physical planes. While we have to guard against a too material conception of the affirmations of these mystical writers, in the higher realms of thought we obtain through them a very real and vivid presentation of the nature of the activities of the powers of evil and darkness: just as in modern presentations we have the 'Adepts of the Dark Lodge,' the 'Other Side,' and 'Those on the Left hand path,' who put forth their strength in order to obstruct the aspirant to the realisation of the inward Kingdom of God.

These are stern realities, spiritual factors in the higher evolution. In this warfare we are not merely on-lookers, we are on the battlefield, we are engaged in the combat, we have to fight, we have to slay or be slain, to die or conquer. Or, rather, as it is beautifully given in "Light on the Path," we have to stand aside and let the 'Warrior' fight in us: He with whom victory is assured.

As so realistically pictured by the Seer of Patmos, "There is war in heaven, Michael and his angels, and Satan and his angels," the combatants in deadly array. And it is from this dark background that the coming kingdom of God is announced. Its peaceful inauguration is preceded by the clash of warring elements in deadly array against each other. It is preceded by the confused storm of the battlefield, with 'garments rolled in blood;' Victory being sometimes preceded by temporary defeat.

Perhaps at no time since the ideas which are summed up in the Gospels, 'The Kingdom of Heaven is within you,' and 'The Kingdom of God is at hand' as announced by the Teacher, Jesus, has there been made such general and universal use of them as at present. Never were men's minds so filled with anticipations of coming changes; of changes in the relations of men to their fellow-men; of evolution to nation; of rapid evolution of thought in regard to the demands of physical science, of sociology and religion; of the breakdown of old, and the advancement of new ideals. Many on every side are engaged in proclaiming that 'The Kingdom of God is at hand,' each one earnestly claiming that his special phase of the coming kingdom is *the* one,—which if it does not cover the entire range of its activities, is none the less incumbent on all to recognise, receive and aid in its realisation.

In attempting to glance over the vast field covered by this idea, in the varied directions in which we are invited to look, the particular demand of the world and of man to which this and the other specialist strenuously invites attention, it is a paramount necessity that we attain a somewhat clear mental conception of the great, central spiritual truth embodied in the announcement under consideration,

It is necessary in the first place to limit and define the enquiry upon which we are entering; it is the one phase of this vast subject which is particularly related to our own individual consciousness as units in God's Kingdom, to which we invite attention. Let us examine our ground somewhat in the following suggestive mode: "What relationship has the Kingdom and the reign of God to my inward and outward experiences, to myself as a conscious unit functioning in time and space, and to the relationship in which I find myself to those other selves with whom I am associated, and who, together with myself, constitute the phenomenal world of men?"

It has been truly said that, "every being is in that state which constitutes its own consciousness." This pertinent fact suggests another form in which we may put our query, namely: "Have I, or have I not, consciously entered the Kingdom of God; has it been made manifest within my own consciousness?" This question is primal; until it is satisfactorily answered from within, this Divine Kingdom does not concern us to any considerable extent.

In the Gospel of Luke, XVII. 21, where the statement occurs—"The Kingdom of God is *within* you," the Greek *entos* is sometimes translated, *among*; let us take both ideas in our enquiry as to what constitutes God's Kingdom in the area we have already drawn.

When we address ourselves to find what may be named the centrality of this Kingdom in its manifestation, and attempt to set aside our previous theories and conclusions regarding it, we find ourselves confronted with a great variety of difficult problems, consisting largely of the incrustations of previous ages of thought in regard to it. A hundred voices assail our ears with their, "Lo here!" and "Lo there!" Pictures of the future Kingdom drawn in glowing colours are presented, and we are invited to aid in their realisation, and are assured that when this or the other condition is attained "the Kingdom of God will immediately appear." Every phenomenon in nature and every activity among men or nations, of an abnormal character, are enlisted and accentuated as signs of the approaching reign of God and his Christ. Marked historical events are authoritatively used as land-marks of unquestionable certainty in regard to it. In another direction we are assured that the will of the people expressed through the machinery of Government is eventually, if by slow degrees, to inaugurate on earth the reign of righteousness and peace. We also have the ordinary and average Christian ideas and ideals. Daily by some hundred million voices the petition rises to heaven—"Thy Kingdom come, thy will be done on earth, etc." After allowance for vain repetition, this beautiful petition thus expressed represents a vast force emitted to the mental and spiritual worlds; and however hazy the conception and immature the thought of the multitude, it none the less represents vast spiritual forces of stupendous power for good, which we

may believe is aiding in advancing the achievement of God's Kingdom among men.

This being so, how can the inwardly felt want, the uttered desires, these groanings of the Spirit in man, find their realisation? How may the unutterable need of the individual and of society which is expressed in forms, so varied be met and supplied? At present how very dim and hazy is the associated consciousness as to the *how* of this problem, as expressed in the religious, the social, the political or philanthropic activities around us; yet even so, we have glimmerings of the Light heralding the approaching 'Day of the Lord.' In seeking to reach the core of this great question one does not wish to, in the least, minimise the value or import of all the restless activities which have been referred to. They are valuable as indications of the travail of "the woman in the wilderness" who will in due time give birth to God's son, the heir of the Coming Kingdom. We are desirous to aid, if in ever so small a way, the intelligent direction of these spiritual and human aspirations; and that they may be thus directed there is need of a more clear and intelligent comprehension of their source, origination, the forms of their manifestation and their points of departure.

Let us in the first place give some attention to the *Source* from which the Kingdom, the reign of God issues. Notwithstanding the clear and definite announcement, which the context wherein it is found indicates, that it was expressly intended to turn our thought and expectation away from the phenomenal, it is extremely difficult to bring the consciousness to the unfaltering acknowledgment of the fact, that, "The kingdom of God is *within* or *among* you." That it is already *here*, and *now*, that it may be *seen*, *known*, *entered* and *realized*. We wander into some *far-off* sphere; we think of some glorious Presence shut away from us by impalpable barriers; we somehow shut off our better self and higher consciousness from the kingdom, and the gracious Presence which constitutes it. We pray, 'Thy Kingdom come' and ignore the fact that it is here, that to ask for it is to possess it, that the beams of the Sun of Righteousness are already shining upon us, that its central Throne is everywhere! The true inwardness of the Kingdom, and its conquest of the citadel of the soul, is all that is of real value to us, or to those—our other selves—who are groping around us for the Light, revealing the gracious conditions of the Coming Kingdom. We can best help the world by 'saving our own souls,' by putting away hindrances to their manifestation within ourselves, and all our restless activities are but as beating the air, if this be neglected.

However inestimable (and they are beyond price) may be the blessings which flow to us through the Saviours of the world, it is safe to say, it is indeed an indisputable truth to know, that for us, and our salvation, the Source of power, of spiritual vitality, of the Kingdom of God, is from within our own soul, our higher Self. The impetus which brings into manifest activity in

the conscious realisation by us of the spiritual conditions of the Kingdom of God, results from the good work, on our behalf, of those Heavenly Messengers and Teachers who ever thus fulfil their beneficent activities; and it is as Their servants that we too, in some little way, may aid in the good work, as labourers unto the Kingdom of God.

I recently came upon an interesting and instructive account of an old Jewish Rabbi who had found the secret of the Kingdom of God within, and I will close these brief hints with one or two quotations. He thus comforted a sorrow-stricken woman who had erred. The woman was still sobbing as he took his seat in a vehicle by her side. "'Tis a device of satan" he said, "to drive us to despondency, so as to choke out the God-spark in us. Your sin is great, but your Father in Heaven awaits you, and will rejoice as a king rejoices over a princess redeemed from captivity. Every soul is a whole Bible in itself. Yours contains Sarah and Ruth as well as Jezebel and Michael. Hitherto you have developed the Jezebel in you; strive now to develop the Sarah."

On the dreary burdensomeness of repeating prayers being named, he exclaimed: "Prayer a burden! A burden to enter into relation with God, to be re-absorbed into the Divine Unity. Nay! To pray is the greatest of all pleasures. 'Tis a bliss as of bridegroom with bride. Whoso does not feel this joy of union—this divine kiss—has not prayed." On an occasion when a throng about him persisted in cries for a sermon, he said: "Friends, I cannot preach to you, any more than my horse yonder. Everything preaches. Call nothing common or profane; by God's presence all things are holy. See, there are the first stars. Is it not a glorious world? Enjoy it; only fools and Rabbis speak of the world as vanity or emptiness. But just as a lover sees even in the jewels of his beloved only her own beauty, so in stars and waters must we see only God. Ye fools," he said roughly, "you would make me as you have made the law and the world, a place for stopping at, when all things are but on the way to God."

On another occasion, he said: "Service is its own reward, its own joy; no man should bend his mind on *not* doing sin; his day should be too full of joyous service. The Messianic Age will be, when every man does what is right and just, of mere natural impulse, not even remembering that he is doing right, still less being uplifted on that account. Then will righteousness be incarnate in the world, and evil finally defeated, and every man will be able to make celestial unions and soul-ascensions."

Yes, through soul union with the Divine Unity alone, can that prominent aspect of the kingdom, a divine harmony, so essential to its existence—first inwardly in the individual and then outwardly in the world—be attained. There must be unity of the several parts, followed by co-operation to the same ends for the realisation of

harmony; the song of life, the eternal song of harmony which makes life a harmony, and therefore worth living, must be appreciated, and incorporated into the texture of all thought, desire and action, creating its own glorious music.

W. A. MAYERS.

IS LIFE WORTH LIVING.*

WE might, I think, do worse than devote a short time to a consideration of the somewhat hackneyed question "Is Life worth living?"

Now I may say at once that my answer to this question is most emphatically in the affirmative; but then, I do not, perhaps, regard life from the ordinary standpoint. The orthodox Christian who conceives himself to be in a state of salvation, as he terms it, may at times be disposed to agree that life is very desirable, but to the ordinary person who gives little thought to religious matters, and who has not been able to convince himself that he may not eventually be damned, as the Churches put it, life must at times seem terrible, with its sorrows, sufferings and trials, and the possibility of an eternity of unimaginable torture at the finish. But to the Occultist, be he Spiritualist or Theosophist, life must ever be beautiful, whatever its physical conditions, because of its promise of life most bountiful and blissful when this physical world with all its miseries has been left behind. This extended consciousness is not conditional, it is inevitable, the Occultist says. It is the heritage of humanity in virtue of its divine nature and origin. To the Occultist the purpose of life is clear, and that purpose is so grand that he can never tire of offering up heartfelt thanks for his own existence (and for all existence) to the great source of all being. And this purpose is nothing less than the making of gods—mighty intelligences who shall in their turn foster the growth of other germs of life until they too have arrived at spiritual manhood, as we ourselves have now done, and are able to use their own powers for furthering their future growth. For the time has arrived when many of our race are beginning to emerge from the childhood stage; when formal religions, which served their purpose well whilst the race was young, are no longer able to satisfy the more advanced Egos. It is no longer possible to coerce such men into goodness by threats of punishment or even by promises of reward. They want to know, and to him who knocks, the door shall be opened, a great Master once said. We who have cast off the swaddling clothes of formal religions, and who dare to think for ourselves, who endeavour to do right for right's sake, to live ever for the good of others, who are trying to love our neighbours as ourselves, and to do unto others as

* A paper read before the Seven Kings (Ilford) Psychical Society, 9th November 1903.

we would they should do unto us, we, I contend, are now ready for some of that teaching which the Christ gave to his disciples in secret, for we desire no longer to form part of the herd of swine before which the pearls of wisdom may not be cast. We have the right to demand of those great Ones, who have charge of our evolution, further spiritual knowledge, and how is this demand answered? Well, I think it is answered by our receiving the power to apprehend truth when it is presented to us. By the power to read the book of Life, and judge our own desires and motives from the same standpoint as we judge those of other men. By our ability to realize the unity of life. By our being able to look at personal happenings from an impersonal standpoint; because it is Egotism which makes for selfishness, and there can be no true occultism without selfishness.

The idea that we are separate individuals having separate rights is a delusion of the mind, and when we develop the power to transcend the mind we shall know beyond all shadow of doubt that God is the Self of all, and that we are but self-conscious centres in the Supreme. This realization is what the Christian mystics have termed the Beatific Vision, and the attaining of this is the primary object of our long pilgrimage. And when that wondrous consciousness is ours we shall know indeed that life has been worth the living.

Let us then strive without ceasing to unify this lower consciousness which is normally ours, with that interior consciousness of the Christ state which is also ours potentially, and let us ever bear in mind that "each man is to himself absolutely the way, the truth, and the life." Within each one is the light of the world and each must work out his own salvation by that light. By self-renunciation alone, by altruism alone, can the true divine Self of all be realized.

God is not far away in some distant part of the Universe, He is, in his manifested aspect, here present in each one of us, and all idea of separateness one from the other must be killed out, intellectually at least, before that higher consciousness can be attained. The effort to see the One Self in others is, of course, self-renunciation, because it means the giving up of the mistaken idea that we are separate selves, or, in other words, the getting rid of Egotism. True it is that we shall never cease to be individual centres of consciousness, and that we shall ever be self-conscious, but this self-consciousness will be so blended with the Universal Consciousness that we shall realize the absolute Unity of Life. We shall know that God Himself, in His manifested aspect, is made up of those self-conscious centres. And it is no degradation of the Supreme Being to say this because the heights of consciousness which may be reached by us, and which have been reached by others, are unlimited and unimaginable.

We are now using the mind in an effort to cognize things

of the Spirit, and it is an utterly unsuitable instrument for the task; but it is all we have to work with at present, and we must therefore make the best of it until the time comes when we have so trained it that we are able, by the force of the Spiritual Will to hold it quiescent whilst the higher consciousness is being exercised. This is what is done by the Indian Ascetic in the trance state which he calls Samādhi, and it is only whilst in this condition that an embodied being can have the Beatific Vision, or, in other words, the knowledge of his real divine self.

Such then is my view of the purpose of life, and looked at in this way, there can, I think, be no doubt that it is worth living.

ERNEST C. PYE.

THE THEORY OF CHANCE OR ACCIDENT.

IN the evolution of every religion we can trace a period in which the human soul in its efforts to understand the Divine Harmony working in the Universe, feels itself unable to account for certain apparent oddities and idiosyncrasies of Nature which evade the widest range of metaphysical reasoning. Such instances are set down by uncouth minds as freaks of chance or accident. What is meant by chance or accident? Chance is, in the words of Samuel Coleridge, "but a pseudonym of God for those particular cases which He does not choose to subscribe openly with his sign manual." This mysterious side of Providence is bound to be a sealed book to the undeveloped soul during the stage of agnosticism and doubt through which every soul must pass for its spiritual evolution, until the man's spiritual intuitions are sufficiently evolved and until he begins to study these questions with implicit faith and love. When this stage is passed, there comes the knowledge that everything in this Universe is included in a ceaseless interaction of causes and effects and that nothing can possibly be divorced from the law of Karma. The law of Karma, or the law of occult dynamics as H. P. B. has called it, runs without the least note of discord or disharmony and gives everyone the pleasing conviction that, if vice conquers and virtue is in distress, it cannot be attributed to mere chance or accident, which implies an arbitrary condition most unsuitable to the working of the Divine Law. It is only because the man alone is the maker of his own (destiny; as he sows, so also he must reap. Man is the master of circumstances and should abide by whatever he has done in previous incarnations. The law of Karma necessarily implies the law of re-incarnation, which together form the circle along which the soul evolves its spiritual progress. The present is only the unfolded past, and the future is built on the solid foundation of our past and present. This eternal conformity of spiritual phenomena supplied by the law of Karma, deals a death blow to the theory of chance or accident as an obstacle to spiritual progress and

justifies every kind of sin and misery as a necessary step for spiritual evolution. A thorough understanding of this Great Law which affects not only the human but also the other kingdoms, leads to the acquirement of what is known as obedience. To know that justice and harmony are supreme in the universe is to understand that all adverse and painful conditions are simply the result of our own disobedience to this law and not the mere caprices of Chance, Fate or Accident. This Law of Harmony and perfect peace is the key-note of our Eastern Philosophy. The Western scientists, not having understood its working, call it superstition. This is not superstition, least of all may it be called fatalism, by which nothing more is meant than the inscrutable and at the same time irresolvable Law of Nature; but it should be conceded that man is a free agent in the present life during his short sojourn on earth, and he is at liberty to choose either good or evil as it pleases him. If he chooses evil ways, he need not accuse the Fates, Heaven and the Gods, that they are unjust for what he himself has brought about. The Christian theologians think it their pleasant duty to condemn the Divine Law in this way as Fate or Chance, whereas if they had studied it properly, they could have strengthened their own foundations of Christian belief. The ancient Greeks seem to have known the Law to some extent in the shape of their Nemesis, but it is the proud privilege of the Hindu philosophers to have discerned the whole Law in all its aspects and to have taught it to the rest of the world, and it is the chief object of our Theosophical Movement to throw it broadcast among all the nations of the world, and bring about a millennium of perfect peace and harmony which is the goal towards which all worlds are approaching.

HARI HARA IYER.

Theosophy in all Lands.

EUROPE.

LONDON, March 27th, 1903.

Great interest has been shown in Mr. Keightley's addresses on "Human Personality and Its survival after bodily Death"—a series of studies on Mr. Myer's recently issued book. The new Secretary of the Psychical Research Society recently gave utterance to the opinion that people did not greatly interest themselves in the "after death" conditions, but the interest shown in his predecessor's book belies the correctness of his opinion. The work "On the other side of Death" which Mr. Leadbeater is just issuing will no doubt be looked upon as much less scientific (though eminently more readable) than Myer's two volumes, but it will be sure to attract considerable attention and is issued at what appears the right psychological moment.

The author's work in Chicago is attracting much attention and American Journalism has taken him by the hand in what is evidently

intended to be a most friendly fashion, though to British ideas—it may be prejudice—the fashion leaves something to be desired on the score of literary taste. Still a realistic dream picture of the ghastly astral emanations from a Chicago stock-yard is certainly calculated to surprise the individual who opens his morning paper, and if it only makes him stop and think, it is good karma for all concerned. Writing about Journalism reminds me of *The Referee* which, on Sunday, March 15th, contained a capital article from the pen of "Merlin" on "Nature's Justice and the Eternal Continuity of Life," which was neither more nor less than an excellent presentation of re-incarnation and karma, though neither term presents itself in the article. Among other good things the writer says: "Nature deals in transition, she does not deal in waste . . . I have long been forced to believe that the actual scientific correlation of known fact makes the probability of a former and a future life almost irresistible. It may indeed be admitted that unless some such form of belief is acknowledged the difficulty of establishing the Justice of Nature's dealing with mankind is enormously enhanced . . . If it be presumed, however, that the perplexity may be solved by the conception that human life is but an episode in the history of human living, and that its purpose is to train and guide man to a knowledge of law, the whole question is at once made clear." Long may "Merlin" boil down Theosophical doctrines for the consumption of the O. P.'s, he is doing excellent service in the cause of the "Newer Dispensation."

Prof. Fommasina, of Geneva, says *Science Siftings* in a recent issue, lately reached the conclusion that the human body may be employed as a receiving station in wireless telegraphy. [Rather a clumsy way of conducting thought-transference, but science must follow its own slow methods since it will not be taught by occultism.] Mr. Collins, a young electrical engineer, has gone still further. He has found . . . that the brain acts as a "coherer" . . . and the human body may serve as a complete receiver . . . Having the receiver and the coherer, we need a battery, this Mr. Collins finds in the nervous system. Then *Science Siftings* gives a few more details and ends by saying: "The phenomena pointed out by this gentleman are of a nature to throw light upon the theory of telepathy." [Observe the word "theory" instead of "fact"!] We certainly scarcely expected to see telepathy, or the transmission of thought to a distance, appear here—but since scientists have a tendency towards admitting the possibility of this psychic phenomenon, it is of interest to try and explain it. [Sir Oliver Lodge vouched for the reality of thought-transference publicly more than eight years ago, so that "have a tendency towards admitting the possibility" evinces an excess of caution which surely must come from beyond the Tweed.] Mr. Collins' experiments give a certain range to this theory. From the experiments just mentioned, it is evident that transmissions from brain to brain can be produced at a distance, just as in wireless telegraphy. One brain sets the nervous waves in action and the other receives the waves, as in the ordinary wireless receiver. We have here only a hypothesis, but one which, according to Mr. Collins' experiments, has possibly a "certain value." Thus far *Science Siftings*! It would be interesting to know where this Rip van Winkle was asleep when Mrs.

Besant pointed out these identical analogies in the *Daily Chronicle* about 10 years ago, but "many a mickle makes a muckle" and so we garner in another grain of testimony to the storehouse of truth, where-with the people shall be fed—by and by!

The sale of *planchette*, or other form of automatic writing board, has run to many thousands during the last few weeks, in consequence of the revelations made during a recent law case. No doubt many foolish people will be made much more foolish as a result—but safety probably lies in a lack of continuity from which the imitative human animal suffers. Nevertheless it is somewhat surprising to find people of education and refinement laying themselves open to being befooled and insulted from the unseen world, by persons with whom they would certainly never have associated in the physical world. It is extraordinary how slow people are to realise that the loss of the dense body does not alter the character of the individual, and, to the thoughtful spectator, there is something ludicrous in Lady Bombastes rapturously awaiting the mis-spelt inanities of her late sweep, as revealed by *planchette*; but it is well if she and her circle get nothing worse. The profanities and obscenities of Whitechapel are just as likely to turn up—why give them the "open door"?

A. B. C.

Reviews.

ON THE OTHER SIDE OF DEATH.*

BY C. W. LEADBEATER.

This bulky volume is the third which Mr. Leadbeater has presented to the Theosophical world during a single year; last summer he gave us for propagandist purposes the admirable "Outline of Theosophy," a book we had long needed; then, in the autumn, the occult student was gladdened by the appearance of "Man Visible and Invisible;" now, in the spring, comes "On the other side of Death," a subject on which none in our ranks is more competent to speak than is Mr. Leadbeater.

The first chapters of this last contribution are devoted to the clearing away of the manifold misconceptions—popular, religious and other—which cloud the public mind and distort the *post mortem* state. He pleads for a changed attitude towards death, for a recognition of it as an incident in a continuing life, and animadverts on the modern system of clinging to the world to the last moment of physical life, so that all the work of detachment from worldly interests has to be accomplished on the other side. He points out how much weariness and deadly ennui inevitably result from the setting of the heart entirely on worldly interests, when the man is wrenched away from those interests by death and finds nothing to take their place. A life actively evil, naturally brings much suffering beyond death, but thousands of lives not evil, but only exclusively worldly, are found to lead to intolerable emptiness when the other side is reached.

Among the succeeding chapters is one on "The Desire Elemental,"

* (In the press; London, Theosophical Publishing Society.)

which should prove useful and instructive to many, as explaining that downward tendency of which all earnest strivers after the higher life are but too sadly conscious, that which is described by a Christian teacher in the words: "I find another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." This "law in my members" is the non-rational but powerful down-striving of the elemental essence in us, seeking its own evolution, or more correctly its involution into physical matter. The name, "desire elemental" is not happy, as it conveys too much the idea of an entity, but the fact covered by it is of the utmost importance.

A section of the book is devoted to the evidence for apparitions from the invisible worlds, and these are explained and classified; many old and well-authenticated stories are quoted, and many illustrations are drawn from Mr. Leadbeater's own wide experience. Both in this part of the book, and in the chapters devoted to the explanation and classification of spiritualistic phenomena, Mr. Leadbeater shows the use of Theosophical training and knowledge, in changing the chaos into a cosmos. "How to meet a Ghost" is an interesting chapter, beginning with a plea for a friendly welcome to the visitant, instead of greeting him with a shriek of terror or a fainting-fit—a most disconcerting reception for one who may be "in desperate need."

Many will be interested in the concluding chapter on "How Clairvoyance is Developed," and our Indian readers will recognise many of the methods with regard to which warning is given. And all will do well to bear in mind the earnest and loving counsel to develop unselfishness and moral strength ere seeking the possession of psychical powers.

We are all under a debt of gratitude to Mr. Leadbeater for this singularly clear and useful book, and we trust it will carry to many the consolation, the hope and strength which its author has written it to convey. May the service it renders be commensurate with the labour bestowed.

ANNIE BESANT.

TRANSACTIONS OF THE ASIATIC SOCIETY OF JAPAN.

Vol. XXX, Part III, is just received. The History of the Rise of Political Parties in Japan is the subject discussed in its pages and there is also a catalogue of recent books in Japanese and the Minutes of the meetings of the Society.

SANĀTANA DHARMA.

With great pleasure we acknowledge receipt of a copy of "An Elementary Text Book of Hindu Religion and Ethics" recently issued by the Board of Trustees of the Central Hindu College, Benares. * This is No. II. of the Sanātana Dharma series. The "Foreword" first explains the principles on which Religious and Moral teaching is to be given in all institutions under the control of this Board; and then states that this "Elementary Text Book" written in accordance with that scheme is intended for the use of Hindu boys in the Middle and Upper

* Price: boards, annas 12; cloth, Re. 1; Postage one anna.

sections of the High Schools of India and that it is designed to give them a general but correct idea of their national religion, such as may be filled in by fuller study in College and in later life, but will not need to be changed in any essential respect.

On a careful perusal of the book we find that it has supplied a real and long-felt want. The s'lokas given at the end of the chapters are such choice selections that they deserve to be committed to memory not only by our boys but also by men who are ignorant of them. All right-minded Hindus would admit the fact that this book will prove useful in laying a firm foundation of right thinking in the minds of Hindu youths and will help in shaping them into pious, moral, loyal and useful citizens of their mother-land and of the Empire. The compilers have done a real service to the rising generation of Hindus and our heartfelt thanks are due to them for the disinterested work they have done. The book under review is not only useful to the Hindu youths but is also highly serviceable to all earnest students of Hindu Religion and Ethics. As yet we have had only distorted versions of our religion and ethics from the pen of one-sided critics. Many of our English educated Hindus have allowed their minds to be poisoned by such versions and if they will only read this book without prejudice they will find that they have to unlearn many things that they had already learnt and that they have been saved from an untimely spiritual death by reading it.

The book is divided into three parts. Part I. contains, besides the Introduction, six chapters on the "Basic Hindu Religious Ideas," treating respectively of 1. The One Existence; 2. The Many; 3. Re-birth; 4. Karma; 5. Sacrifice; and 6. The worlds—Visible and Invisible. Part II. deals with the "General Hindu Religious Customs and Rites" under seven chapters treating respectively of 1. The Samskâras; 2. S'râddha; 3. S'auca; 4. The Five Daily Sacrifices; 5. Worship; 6. The Four As'râmas; and 7. The Four Castes. Part III. deals with the "Ethical Teachings" under eleven chapters treating respectively of 1. Ethical Science, what it is; 2. The foundation of Ethics as given by Religion; 3. Right and Wrong; 4. The Standard of Ethics; 5. Virtues and their foundation; 6. Bliss and Emotions; 7. Self-regarding Virtues; 8. Virtues and Vices in relation to Superiors; 9. Virtues and Vices in relation to Equals; 10. Virtues and Vices in relation to Inferiors; and 11. The Re-action of Virtues and Vices on each other.

The book thus presents to the reader a very comprehensive and intelligible view of the whole range of Hindu religion and morality. Each chapter explains in simple and popular language the subject allotted to it and gives in the end a few well-chosen quotations from the most renowned and popular works. Chapter 2 of part I. explains how the "One" becomes "Many" and what the rationale of the ten Avâtâras is. The chapters on Re-birth, Karma, Sacrifice and the Worlds—Visible and Invisible, are indeed master-pieces. All the chapters devoted to the general Hindu religions, customs and rites in part II. are simply excellent. The last four chapters of part III. deserve to be read, digested, always borne in mind, and brought to every-day practice by all alike. In fact there is not a single chapter in the book which can be neglected by the student. We heartily recommend the book to all Hindu parents who care for the moral and spiritual well-being of their children and they should hereafter refuse to send their children to those schools where

this book is not taught. No Manager of a Hindu Middle or High School in India should fail to prescribe the Sanâtana Dharma series as text books for compulsory study in their Schools. The promoters of the Central Hindu College movement have placed the whole Hindu nation under a deep debt of gratitude to them.

We have come across a few questionable points in the book and it is our painful duty to notice them here. We hope the Board of Trustees of the Central Hindu College will remedy them if possible.

It is stated in the "Foreword," that "it is believed that while a sectarian parent or teacher will probably make additions to it, he will not find in it anything which he will wish positively to repudiate." We are of opinion that there are a few points in the book which many a parent or teacher would positively repudiate. It is said (on pages 4 and 5) that the Smṛiti or Dharma Śāstra consists of four great works—the Codes of Manu, Yājñavalkya, Sankha and Likhita, and Parāśara—and that the Code of Yājñavalkya is next in importance to that of Manu; and that the other two are not now much studied or referred to. In Southern India at least, we know as a matter of fact, that the code of Parāśara is the chief authority in Religious Matters. Manu is the authority in the Kṛita Yuga, Gautama in the Tetrā Yuga, Sankha and Likhita in the Dvāpara Yuga, and Parāśara in the Kaliyuga. We know too that in Southern India where alone Sanâtana Dharma is nowadays observed in a comparatively purer form, Gautama and Parāśara are both studied and largely referred to in religious matters. We may even go to the length of saying that Parāśara Mādhaviya and Vaidyanātha Dikshitiya are the only two Dharma Śāstras that are generally referred to in these parts.

Again on page 67 it is stated that in old days the Samskâras were numerous, ten standing out as the chief, but of these ten only a part are now practised; that seven of the Samskâras relate to infantile life and early childhood; that of these seven, the sixth, Annaprâśnam is universally observed; that the seventh, Chûḍākaranam is performed almost universally, and that in modern India (see page 68) these wholesome rules have fallen into disuse, though the Upanayana and Vivāha Samskâras are maintained as ceremonies.

So far as we know from observation, all the Pūrva Samskâras are generally practised by all in these parts. The statement on page 68 above referred to is questionable, as we have noticed that all the Samskâras—Garbhādhana, Pumsavana, Simantonnayana, Jâtakarma, Nāmakarana, Annaprâśana, Chûḍākarma, Upanayana, the four Veda Vratas, Samāvartana, and Vivāha are usually observed by all in these parts of India, like, at least, the modern Sandhyā Vandana. Although it must be admitted that in certain parts of Southern India these Samskâras are not performed at the proper times and with due care and attention, yet we cannot for a moment admit that any one of them has fallen into disuse. Among the Malabar Nambūdiri Brāhmins, all the Samskâras and especially the Upanayana and Brahmacharya are very strictly observed by all as in olden times. The householders among them perform as many as they possibly can, out of the 40 Samskâras. Among other Brāhmins of Southern India there are many Vaidikas who too perform them. If many of the Samskâras have fallen into disuse in Northern India, it cannot be made applicable to Southern India too.

We have another complaint to make regarding the transliteration of Samskrita words into English. Throughout the book the sound of the Samskrita letter श is represented by Sh in English. According to Prof. Bhandarkar and other Orientalists it should be represented by the letter S with an upper stroke, or as is done by some people, by the letter c. with a comma below. We don't see any reason or justification for the change adopted by some people of Northern India. Sh would represent the sound of the letter श and not of स. The word KOS'A is plainly printed in this book in Samskrita as कः and in English as Koshah. This is evidently due to the wrong pronunciation that prevails in Northern India. But in a book issued by the Board of Trustees of the Central Hindu College, it would have been more satisfactory if they had followed the Samskrita transliteration and spelling adopted by all learned Scholars and eminent Orientalists.

G. K.

THE BUDDHIST CATECHISM.

Another translation has just come to hand. The translator, Mr. Nickoff, writes that he has used the 33rd English edition in his work and has translated literally, with the elimination of a very few special details. The book is printed by the Branch at Sofia, Bulgaria, which has lately been added to the Society through the French Section, and is the second book issued by them, the first being a collection of essays on the T.S. and its purpose.

X.

The Christiania Lodge has issued in pamphlet form a lecture given by one of its members, under the title, "Livets Mening." Such publications are of great value and we are glad to welcome them.

X.

A pamphlet has just come to hand, "Some Ideas of Theosophy," published by the "Vi-Dharma" Lodge T. S., of Buenos Aires, for free distribution in the cities of South and Central America where such a large interest in Theosophy is beginning to be shown.

X.

We are indebted to Mr. Labhshankar Laxmidas for a pamphlet entitled, "Good News for the Afflicted," containing numerous testimonials on the great advantages to be derived from abstaining from flesh meats.

We have received from the Theosophical Publishing Society a pamphlet entitled "The Rationale of Telepathy and Mind-Cure," which is a re-print of one of Mr. Leadbeater's Chicago lectures. It is a very clear and logical presentation of the subject and we can recommend it to all earnest enquirers.

THE HISTORY OF THE TAMIL LANGUAGE.

This useful Tamil publication from the pen of Mr. V. G. Sārya-narayana Sastri, B. A., Head Tamil Pandit, Madras Christian College, with an English Introduction, by the Rev. F. W. Kellet, M. A., Prof. of

* Publishers G. A. Natesan and Co., Madras. Price Rupee 7.

History, of the said College, is sure to put the study of Tamil language upon a better basis and will begin to do for it, as Rev. Kellet says, what such writers as French and Morris and Skeat did for English a generation or more ago.

The author has treated his subject under the following heads:—1. Early History, 2. The influence of Sanskrit, 3. The three-fold Classification, 4. The five parts of Grammar, 5. The origin and antiquity of the Language, 6. The individuality of the Language, 7. The changes in the Language, 8. The range of the Literature, 9. The reform of Language, and 10. Conclusion.

We recommend the book to all students of Tamil Literature.

G. K.

MAGAZINES.

The Theosophical Review (April).—The opening article, "A Modern Mystic: George Macdonald," by Mrs. Katherine Weller, contains numerous terse and virile sayings which have emanated from the brain and pen of this noted author as gleaned from his well-known books, proving him to have had a keen insight into the inner realms of truth. It is to be concluded. "A Mystery," is a well-told and interesting story by Kythe Wylwynne. In "The Talmud Balaam Jesus Stories" Mr. Mead continues the long series of articles which embody his erudite researches in ancient Jewish and Biblical lore. Leonard Montague narrates a "Vision of the Astral Plane," Michael Wood writes on "Glamour-Land," and Robert Calignoc gives us another instalment of his "Glimpses of the Eighth Muse," which increase in interest. A. J. O. contributes a valuable paper on "Readings and Re-Readings: Coleridge's 'Aids to Reflection,'" and Mrs. Besant concludes "The Evolution of Consciousness," dealing with "The Work of the Monad in Building His Vehicles," "The Paths of Consciousness," and "Knowledge and Memory." We hope this very valuable series of papers will soon be available to the public, in book form.

Following the main text are some remarks by a correspondent, on "The philosophy of Mrs. Besant's 'Thought Power, its Control and Culture,'" the writer differing from the author of this work, on several points.

Theosophy in Australasia, for March, has an article on "National Responsibility," by W. G. J., which is of general importance, and a brief paper on "The Law of Freedom," by F. C. R.

Revue Théosophique. The February and March numbers of our excellent French organ show the usual interesting variety of subjects. There are original articles by French members and translations of essays by English writers. The translation of the "Secret Doctrine" is continued, a portion appearing in each number. With the March number the magazine commences its 14th year.

Sophia. In the numbers for February and March the translations of Mrs. Besant's "Esoteric Christianity," and "Evolution of Consciousness" are continued. "The Theogony and Magic of the Aborigines of Brazil" is a most interesting subject, and is discussed by Señor Vélloza in the February issue, and there is an article by Señor Gonzales-Blanco

in the March number. The rest of the matter consists of translations from the writings of Mrs. Besant, H. P. B. and Mr. Mead.

Theosophia. With the exception of three articles, "Theory and Theosophy," by Mr. Sybrandy, "The State of the Theosophical Society in 1902," by J. v. M., and "Hinduism," by J. W. Boissevain, the entire number consists of translations of essays by H. P. B., Mrs. Besant, Mr. Sinnett, Mr. Leadbeater, and a story by Michael Wood. The table of contents indicates that the present issue is a very interesting one.

Teosofisk Tidskrift. The issues for February and March contain the usual good selection of subjects, part being translations from English writers and a large part original matter by our energetic Swedish brothers.

The Lotus Journal. With the March number this excellent little magazine entered on its definite existence as a journal, for it then appeared in printed form and in a very pretty cover. We wish it a long life. The matter chosen is very good and, although it is intended for young readers, will be read with interest by many of the older students.

Modern Astrology. The April number has reached us, and the table of contents shows that the matter provided by its indefatigable editor will be of great value to those persons who are studying the subject of Astrology. There are also articles on theosophical questions, on Palmistry and other subjects of general interest. "How to Judge a Nativity," by the editor, is continued.

Teosofia, the organ of the Italian Section, for March, has been received and also *Der Vâhan* for the same month.

The N. Z. Theosophical Magazine for March has, besides other interesting reading, the conclusion of the paper on "Illusions," by Agnes E. Davidson; an article on "Karma and the Forgiveness of Sins;" the first part of an article on the "Seven Races of Man," by Marian Judson; the conclusion of the article on "The Law of Correspondence," and another article on "The Dual Aspect of Manifestation," the last two by Philaethes.

The Dawn for March has, among other well written articles, a paper on "The Attitude of Modern Science towards problems of Higher States of Consciousness," by Mrs. Besant; and the second article on "An Exposition of the Unity of the Indian Philosophical Systems according to Vijnâna Bhikshu, from the pen of the Editor.

The Brahmavâdin for March has for its opening columns two articles—(i) on "Christian Science and Vedânta," by Swami Abhedânanda, and (ii) on "The Science of Yoga" by Govardhanadâs. The editorial deals with "The Yogin's conception of the Soul." The English translation of the first 25 Verses of the Atmarpana-stuti of the famous Appaya Dikshitendfa is also published. The "Extracts" and the "Vedanta Work" complete this interesting number.

The Indian Review for March contains, besides other interesting reading, the first instalment of a paper on "The Philosophy of S'ankarâ Chârya," by Pandit Sitânath Tattvabhûshan, the author of "The Vedânta and its Relation to Modern Thought," "Hindu Theism," etc.

The Prabuddha Bharata or Awakened India, for March, opens as usual with "S'rî Ramakrishna's Teachings," and contains, besides "Correspondence," "Reviews," "Reports" and "News and Notes," the

first part of "The Lectures of Swami Vivekânanda on Cosmology;" an article on the "Spiritualization of Thought;" and authentic cases of Reincarnation.

The Brahmacharin for February and March contains, besides other useful reading, the report of an interesting lecture on "The National Problem," by Mr. Bepin Chandra Pâl; and Col. H. S. Olcott's contribution to *March Theosophist*—"The Wail of the Pariah."

Acknowledged with thanks:—*The Vâhan* (April); *Light* (March), *Review of Reviews* (March), *Mind* (March), *Phrenological Journal* (March), *Banner of Light* (February), *Harbinger of Light* (March), *Theosophisch Maandblad* (April), *The Indian Journal of Education* (March), *The Light of Truth* (March), *The Arena* (March), *The Christian College Magazine* (April), *Journal of the Mahabodhi Society* (February), *The Central Hindu College Magazine* (April), *The Upânishad Artha Dipika* (Saus. Tamil, Feb.), *The Light of the East* (March), *Our Dumb Animals* (March), *Modern Astrology* (April), *The Buddhist* (March).

CUTTINGS AND COMMENTS.

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

As an evidence of the progress of ideas in this modern age, we cite a few extracts from a recent editorial in the *Mudras Mail*, relating to Mr. Myers' labours in the field of 'Psychical Research,' and to his great work in two volumes,* which has just been published, two years after his death. After commenting on the rare literary ability of Mr. Myers, the Editor says:—

"To the soul of a poet and to the temperament and training of a scientist, Mr. Myers added a vivid consciousness of supersensuous realities which might almost be described as a sixth sense; and if we hold, as there is much reason for holding, that the present century will be memorable for its investigations in the realm of psychological science as the nineteenth was for its researches and discoveries in the more material sciences, we are bound to recognise in the book before us an indispensable starting point for further enquiries."

Next, after alluding to the various psychic phenomena which have hitherto been ignored or ridiculed by scientists, and stating that "There remains the hypothesis that they are due to the existence of spirits," etc., the Editor proceeds:

"Believing, then, that there was a quantity of evidence, much of it new, which demanded the application of the canons of modern research rather than an off-hand decision based either on religious tradition or scientific prejudice, Mr. Myers set to work. He starts with the thesis that 'if a spiritual world exists, and if that world has at any epoch been manifest or even discoverable, then it ought to be manifest or discoverable now.' In his study of this 'X region of human nature' Mr. Myers begins with the living man and traces from the lowest to the highest grades the manifestations of that potential faculty which he usually speaks of as the subliminal self, the self that is as it were outside the threshold of human consciousness and only occasionally enters it. Beginning with the ordinary life, awake or asleep, he passes on to 'disintegration of personality by disease,' as in hysteria,"

* "Human Personality and its Survival of Bodily Death,"

and 'secondary personalities,' and to the reintegration of personality by hypnotism and 'self-suggestion.' In discussing genius Mr. Myers directly controverts Professor Lombroso's well-known theory. So far from being a form of disease it is the highest health; it is the human height which permits more easily than in ordinary men the up-rushes from the subliminal, and points to what will be the ultimate general level of humanity. *Genius is evolutionary, not degenerate.*"

Mr. Myers is credited with perfect candour in discussing opposing views, for the Editor says of him: "Every page of the two large volumes is marked by utter frankness and fairness" * * * and further, we read:

"A thorough discussion of hallucinations (of the sane and the insane) and of telepathy, brings the first volume to a close, and the conclusion is that man has an organism within the fleshly one, that can act above the latter's powers, and quite independently of it. 'All human terrene faculty,' he says, 'will be in this view simply a selection from faculty existing in the metethereal (transcendental, spiritual) world; such part of that antecedent, even if not individualised faculty, as may be expressible through each several human organism.' And again:—'There exists a more comprehensive consciousness, a profounder faculty, which for the most part remains potential only so far as regards the life of the earth, but from which the consciousness and the faculty of earth life are mere selections, and which re-asserts itself in its plenitude after the liberating change of death.'"

The Editor, in closing, gives the following quotations from the second volume of Mr. Myers' work—which treats mainly of "phantasms of the dead":—

"We cannot assume that the departed spirit has already gained any vast increment of knowledge. Whatever his new opportunities, we feel that his own capacity for learning may not have undergone any sudden change. We can hardly at first expect from him much more than some such account of his new state as may be intelligible to our material conceptions." * * * "JESUS CHRIST brought life and immortality to light. By His appearance after bodily death He proved the deathlessness of the spirit. By His character and teaching He testified to the Fatherhood of God. I venture now on a bold saying, for I predict that, in consequence of the new evidence, all reasonable men a century hence will believe the Resurrection of CHRIST; whereas, in default of the new evidence, no reasonable men a century hence would have believed it."

When themes like the above are now fairly commented upon in the editorial columns of our secular newspapers, the reader can judge what a vast advance in public opinion has been made during the past quarter-century.

Sanitation and Microbes.

Sir William Collins, formerly Chairman of the London County Council, asked, during a recent lecture at the Sanitary Institute, "What are municipal bodies, town councillors, aldermen, mayors and provosts good for, if they cannot by administrative measures displace rookeries by healthy habitations, supply the people with water and with the means of cleanliness, which stands proverbially next to godliness?" and, continuing, he alludes to the olden time when "theology offered formidable obstacles to sanitary progress," when "personal cleanliness was impious vanity," and when "pestilence was regarded as divine judgment." Speaking of the extreme conclusions of the bacteriologists he says, "but do they not suffer from the fate that ever awaits the specialist who stands too close to his own particular subject to see it in proper perspective?"

"A few years ago medical men believed that their experience had taught them that sewer air was causally related to zymotic disease, and every effort was made to exclude it from our houses. Our modern bacteriologists tell us that the organisms found in sewer air do not constitute any source of danger; are, in fact, derived from the outside air by ventilation of the sewer, and are fewer in number in sewer air than in the air of our houses. Shall we then admit sewer air to our houses? Shall we 'lay it on' to reduce the number of germs in our houses? Or shall we not rather conclude that *bacteriology alone is an unsafe guide* in our hygienic arrangements?"

So much has been written about bacteria and bacilli that the fear of them has finally caused as much or more trouble than these minute organisms themselves, and we fully agree with the learned lecturer when he says, further, "Never forget that the soil is of as great importance as is the seed, in the understanding of diseases of microbic origin. The terror of the microbe is to some extent allayed by knowledge of the potentialities of the man. *Healthy blood is a potent germicide.*"

When we learn to keep ourselves and our surroundings pure and clean, with a plentiful supply of fresh air and sunlight, we need no longer fear contagious or epidemic diseases.

* *

Mr. H. Forbes Kiddle, in an article in London *Realms Light*, on "After Death States," quotes some sensible paragraphs from a volume of 'Discourses through the mediumship of Mrs. Cora L. V. Tappan,' some portions of which we reproduce hereunder:—

"And are there evil spirits in the spiritual realm? you ask. There are just such spirits as you are sending daily from your midst. They go into abodes they have fashioned or that have been fashioned for them from their own thoughts. There is a place, there is room for all; and the spiritual land is thronged with those beings, light or dark, half-way light or half-way dark, that you are sending daily and hourly from your midst; but they are all somebody's loved ones, and that chain of love, howsoever soiled by outward circumstances or crime, is kept alive by an angel-mother, or some friend that loved them; and they are thus drawn to their spiritual home, and it is at last made brighter and happier for them."

"Then do evil spirits sometimes come and lead us astray? There is a law in chemistry that is known as chemical affinity, whereby certain substances attract other substances that are similar or may be opposite but have similar tendencies. There is a law in nature called gravitation, whereby certain objects are attracted to others. There is a law of spirit, more subtle than this, but more powerful, whereby you attract such spirits as are like yourself, and if you are in danger of being troubled by undeveloped spirits, you know what that implies."

In another discourse we have the following:

"It is revealed that there are stages and planes of spiritual life exactly adapted to every form of mind that passes from earth. If a human being be immured in darkness and ignorance, the mere change of death will not set him free at once. The mere covering of the casket of the body with earth will not make the soul strong in knowledge and wisdom. The spirit enters a stage of spiritual life that is dim, and vague, and shadowy, wherein he feels the darkness and shame of his own shortcomings. Into the presence of higher angels he could not be admitted while these earthly shadows still cling to his soul."

In another, on "Social States," we read:—

"The king leaving his earthly throne finds no retinue of servitors, but he finds his mind depraved and weakened by power and by the thought which has led him to believe that external grandeur makes the man truly great. Hence he enters a circle of spirits that may be willing to render him mock homage, but he sees with distinctness that it is only the allegiance that is given because of ignorance of the real state of spiritual life that is entitled to homage. Around every place of human assemblage, above every haunt of vice and crime, near every scene of human conflict, near the quiet retreat and peaceful home-altars hover just such inhabitants of the spirit world as are invited by your occupations, prayers and aspirations. The drunkard in his revelry may not be far out of place when he sees haunting demons and fiends of terror that start from the darkness, since such an one would he be if that instant his soul fled from his mortal frame."

The writer of the article, in alluding to these exalted beings who are still in darkness says:—

"Not necessarily evil in the sense of being malicious are these poor groping creatures; on the contrary, in the majority of cases they probably are merely gross and ignorant. Often they are the victims of some strange hallucination which has to be dispelled before they can make any progress. However, their presence chokes the avenues of communication between the outer and inner worlds and has become the cause of much that is unworthy in the spiritualistic movement. It is the extreme of folly to permit spirits of this class to become the familiar associates of mediums. To do so is to retard the progress of spirit and mortal alike. Nothing is more subtly disastrous to the spiritual welfare of mediums than intimate association with undeveloped invisibles. The outcome is almost certain to be the destruction of those fundamental elements of character that form the basis of individuality."

The Government of Ceylon has issued four thick volumes embodying the results of the Census taken in March 1901. In the first volume, Mr. Arunachalam, C.C.S., the Census Commissioner, gives a general survey of the Census operations, and treats in a masterly manner on a variety of subjects of great interest to the student of history, religion and ethnology. The following very encouraging references to the work of the Theosophical Society and its founders occur in this volume under the headings, "Religion and Education:—"

"A better day appears to have dawned for Ceylon Buddhism. Thanks to Colonel Olcott and Madame Blavatsky, the founders of the Theosophical Society established in Ceylon in 1880, true ideas of Buddha's teachings have been spread, and a remarkable revival has occurred under leaders of high character."

"The Buddhists, too, show a considerable increase in the number of literates. In every hundred Buddhist males there were, in 1901, six literates more than in 1891, and 11 more than in 1881, while the proportion of Buddhist female literates (5.2) is twice the proportion of 1891 and nearly four times that of 1881. Of late years thanks to Colonel Olcott, the Buddhist community has awakened from its lethargy and made great advance in the spread of instruction. There are now Buddhist schools throughout the Island under the management of the Theosophical Society founded by him and really good work is done by them."



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"THERE IS NO RELIGION HIGHER THAN TRUTH."

[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

FIFTH SERIES, CHAPTER XIV.

(Year 1894.)

THE contrast between the dense, murky, depressing atmospheres of London, Sheffield, Birmingham and the other great cities of England and the country about them is so vivid as to be impossible of conception to one who has not personally visited them. How well I remember the sort of horror that came over me when I first awoke one morning and looked out of the window into the smoke-laden atmosphere of Sheffield; I could scarce believe my eyes and instinctively consulted my watch to see whether I had not, by mistake, arisen before sunrise. It was from some such experience in London that I went, on the 14th of August, down to Maidenhead to visit Miss Müller at her country place. I had left behind me the clouds and darkness of the metropolis and came into a sunlit, gloriously fresh landscape picture where one could realize some foretaste of paradise in living, the birds singing in the trees, the high-bred cattle and sheep browsing in the emerald meadows and the flowers sending out their sweet scent into the air. However, the change was but a momentary one and then came the undesired return to town and its official drudgery.

My conference with Sir Richard Mead at the Colonial Office and my presentation of the Protest and Appeal of the Sinhalese

* Four 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 two 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. Apply to the Manager Theosophist or to any Theosophical book agency throughout the world.

Buddhists and of the Convention of School Managers (held at Colombo, June 16, 1894), who had appointed me their special delegate to bring the matter of their grievances before Government, resulted in my receiving from the Marquess of Ripon, K.G., then Secretary of State for the Colonies, a letter of a very encouraging character and, in fact, the matter was satisfactorily settled and was reported to me at the T. S. Convention of 1894 by Mr. A. E. Buultjens, then General Manager of Buddhist Schools under my supervision. The question was of too much importance to be passed over in this narrative with the brief mention made of it last month. It was a covert blow at the whole Buddhist educational movement, which would have been fatal but for the vigilance and courage of Mr. Buultjens and our Buddhist committee, and the benevolent sympathy shown by Lord Ripon, though himself a Roman Catholic in faith. It was the twelfth clause of the Education Code of the Department of Public Instruction, amended in 1892 and the two successive years in such a way as to prejudicially affect the Registration of Buddhist schools to a very serious extent. The text of the clause in question, with the amendments introduced for the first time in 1893, printed in italics, is as follows :

"Excepting in towns with special Claims, no application will, as a general rule, be entertained for aid to a new school when there already exists a school of the same class within two miles of the new school, without some intervening obstacle, unless the average daily attendance in the new school for one year prior to the date of application for aid exceed 60 in a boys' and 40 in a girls' school. *But in any case, however large the attendance, no new school will be aided within a quarter of a mile of an existing school of the same class, excepting in towns with special claims as aforesaid.*"

I feel it necessary to dwell at some length upon this question because it shows what serious obstacles have had to be surmounted by the Sinhalese Buddhists, in their fight against their ill-wishers, to secure the right to educate their children without sending them to schools organized by the enemies of their religion with the avowed object of drawing them away from their ancestral faith. The Sinhalese are not so intellectual as the Hindus, but I maintain that they deserve the greatest credit for the persistence with which they have, since 1880, kept active the educational movement which I helped them to start at that time. Mr. Buultjens, in the temperate appeal which he made to Lord Ripon for justice, and which it was my privilege to present to the Colonial Secretary, explains the working of the Twelfth Clause as follows :

"Immediately after the publication of the Draft of the Code for 1893, a petition signed by over 2,000 leading Bhikkhus and laymen praying for the rescission of this quarter-mile Clause, otherwise known as the Buddhist Boycotting Bill, and for the adoption of the principle of Local Option was presented to the Legislative Coun-

cil in November 1892 and the Hon. the Colonial Secretary then promised to give it his consideration. But as your Lordship may see from the correspondence annexed, no redress of the grievance was granted. On the contrary the Hon. the Colonial Secretary (in No. 4) refers to paragraph 11 of the Code, which does not affect the question at issue, since as a matter of fact schools are annually opened and registered as grant-in-aid schools. Thus according to the 'Administration Report of Public Instruction,' the increase of newly registered schools was from 971 in 1891 to 1,024 in 1892; so that paragraph 11 did not apply to the 51 new schools registered in that one year. In the third paragraph of the letter No. 4, the Hon. the Colonial Secretary practically asks the Buddhists to open schools away from the centres of population, leaving them the alternative either to educate their children under hostile religious influences or to keep them illiterate.....

"When every effort failed to prevent the rescission of the new rule from the Code, and the clause became law, the Director of Public Instruction was requested by letter at least to save from the operation of the clause four schools which had been opened before the clause came into operation in 1892. But even in this, justice has been denied, and the villagers were compelled by the Director to pull down the buildings of three schools and to erect them away from their old site. The total Cost for the erection of the three new schools was Rs. 1,000, and the Director has not even offered compensation for the injury done, but the expense has been entirely borne by villagers. Only after the buildings had been pulled down were two of the schools registered, that is to say the Director of Public Instruction compelled the removal of the School from the village Nugegoda to the village Kirillapone, and the removal of the school from the village Karagampitiya to the village Nedimala. It is needless to point out to your Lordship that a Government official could hardly have selected a better method than this of practically bringing before the villagers an object-lesson of the character of the British Government for justice and religious neutrality.

"The effect of the operation of the quarter-mile clause is by no means over, and your Lordship's special attention is directed to the cases of the Weragampita and the Kurunegalla schools which, though opened prior to 1892, up to date remain unregistered. The entire Buddhist community is roused by a sense of the injustice done to these two schools, and your Lordship's kind interference is prayed on behalf of this question, for we fear that the Director may be influenced still more by the powerful missionary bodies to introduce fresh clauses into the Code calculated to hinder the people of the land from the registration of their schools."

In a letter to the Director of Public Instruction, Ceylon, dated September 19th, 1892, Mr. Buultjens says:

"2. The Buddhist public are grateful for the principle of

absolute religious toleration publicly proclaimed by the Government, and relying on that pledge they have of late years opened a large number of schools in several provinces, and completed the erection of buildings before the new clause came into operation.

3. In many localities—especially towns—where all the other denominations have hitherto opened schools it is virtually impossible to establish a new school in any desirable place without infringing the new clause.

4. To open schools far away from the centres of population would be courting failure, whilst leaving the other sects in pre-emptive possession of the best sites.

5. The Buddhist schools are essentially the life of the Buddhist nation, and experience has proved that on the whole the Buddhists are reluctant to send their children to the schools of the other denominations, owing to the difference of doctrines taught in them.

6. The greater portion of the revenue is obtained from the taxes paid by the Buddhists, and it seems unfair that money so raised be expended on more than 1,000 schools of other denominations, whereas less than 30 Buddhist schools have hitherto been registered; even granting that this is largely due to their own ignorant neglect of Departmental rules.

7. The Buddhists do not attempt proselytism, but claim the right to open schools wherever they can secure a sufficiently large attendance of children of their own faith, and they do not ask for any privilege to open schools in villages where those of another faith predominate.....I beg also to submit that the principle of Local Option would be very readily accepted by the Buddhists as a clause in the Education system."

Every intelligent western reader will see what a cunning and, at the same time, illegal scheme it was to make the new clause retroactive, so as to not only bar the way against the opening of new Buddhist schools in villages already pre-empted by the Christian Missionaries, but also to compel the Buddhists to tear down and move away schools actually established before the Act went into effect. However, with the progress of time, matters have been mended, a rather more tolerant spirit is being shown and, very recently, Mr. D. B. Jayatilaka, our present General Manager of Buddhist schools, was appointed a member of the Government Board of Education. According to his last Annual Report to myself there were 128 registered schools and 26 applications for registration were pending; the grants earned during the year footed up to Rs. 31,390-0-7: at the same time the expenditure was Rs. 42,509-1-7. This deficit is the burden which presses upon our self-sacrificing Buddhist colleagues; how great it is can only be appreciated by those who are acquainted with the average poverty of the Sinhalese people.

My time was partly occupied during the next few days with the preparation of photographs from the mementos of H. P. B.'s early New York phenomena which were to be engraved for my "Old Diary Leaves." On the 20th of August Lord Ripon wrote me to call on him on the following Thursday afternoon, and at the appointed time received me very kindly at the Colonial Office; he hoped that the good Sinhalese, for whom he expressed a kindly feeling, and whose efforts to promote the education of their children he thought very praiseworthy, might get out of their difficulties. I asked him if he had any message to send to the people of India, among whom his memory was so affectionately preserved. He said, "Yes. Tell them that I shall never forget them nor lose my interest in all that concerns their welfare. I have the happiest recollections of my stay in that country." On the same evening I presided at a meeting of the Blavatsky Lodge and bade the members farewell. On the following morning I went to Albert Docks, and embarked on the P. & O. Mail steamer "Peninsular;" many friends saw me off.

Beginning with some stormy weather we soon settled down to a voyage of smooth seas and bright skies. A few hours detention at Gibraltar enabled us to go ashore and look around. At Malta we had more time and availed ourselves of it to visit St. John's Church, which is surely one of the most interesting religious edifices in Christendom. The floor is paved with tombstones bearing the names, arms and epitaphs of the knights of St. John and Malta, of various nationalities, who took part in the Crusades and other wars. I was much interested in reading among them nearly all the Portuguese names that are so familiar in Ceylon, the Pereras, de Silvas, Fernados, De Mels, etc., etc., the families of none of which supplied Crusaders but which simply bought of the holders of those patronymics, for agreed sums in hard cash, the right to bear them along with the nobiliary prefix of "don." After an uneventful voyage we reached Bombay at daylight on the 15th September.

One of the last things that I did in London was to officially adopt a scheme of International correspondence devised by Mr. Oliver Firth, F.T.S., of Bradford, England; and by him called "Hands Across the Seas," and to recommend its plan to all Sections and branches. Properly speaking, this duty would belong to the Corresponding Secretary of the Society, but in our case it was impracticable, H.P.B. having been our Corresponding Secretary from the beginning, and in respect to her memory, the resolution having been taken not to choose a successor to her. Mr. Firth's scheme was of the nature of a substitute and a very useful and practical one too. To carry it out I appointed Mrs. Cooper-Oakley to the office of "Federal Correspondent," defining her duties to be "to answer inquiries from strangers or unattached members of the Society living in parts of the world not yet brought under the

Constitutional supervision of a chartered Section, and to aid them in obtaining our literature and forming permanent relations of correspondence with willing members or Branches." I appointed Messrs. Firth and M. U. Moore, of London, as assistants. The advantages of such a regulated system are too obvious to require dwelling upon. Scattered over the world are many isolated members-at-large who have near them no Branch nor Centre with which they can correspond, and so are, perforce, driven to confining themselves to the reading of books and magazines, without the possibility of getting solutions to the questions which arise in the course of study. To such persons the creation of a correspondence agency is a real boon.

Among the exasperating petty annoyances that I had to undergo at the time of which I am writing, was a scheme for removing the T. S. Headquarters to some other place and selling the Adyar property: a visionary scheme, propounded at a time when I was in disfavour among my London and New York colleagues who had got tired of me as President and were not disposed to regard my opinions or preferences. To settle effectually this question I issued an Executive Notice on the 27th September containing the following points:

"1. That the Adyar Headquarters property was only bought after all parts of India had been visited, and the comparative advantages of many sites had been carefully studied.

2. That the Founders were encouraged to purchase it by the superior Advisors whom they recognized as authoritative.

3. That the undersigned has seen no other site at the same time so pretty, healthful, geographically convenient, commodious and cheap. The sole annual expense is within Rs. 40, for taxes, for which sum *per mensem* it would not be possible—so far as the undersigned knows—to hire a Headquarters one-fourth as suitable for our purposes. And wherever we might be, it is doubtful if any smaller sum than we now spend would suffice to pay wages, horse-keep, repairs, etc.

4. That, for the foregoing and other reasons, the undersigned, Managing Trustee for life of the T.S. and responsible for the safe custody of the archives, library books and other property, will not—unless circumstances entirely change—sell the Adyar property nor remove the T. S. Headquarters to any other country or place."

A reception was given me at our Bombay headquarters with the usual exchange of Addresses and the bedecking with garlands; a lecture on "The Ideals of Theosophy" followed at the Novelty Theatre on the afternoon of the 17th September, and I left for Madras by the Mail train of that evening. A great mass of editorial work and correspondence had to be disposed of during the first days after my return. On the 24th His Holiness the Swami of Sivagangam Mutt, a very important guru of the Advaitis, came to

visit me, with forty followers tramping after the palanquin in which he was carried, after the old Hindu fashion. It was a most picturesque scene when the procession filed up through our leafy avenue towards the house. He was most gracious in the lengthy conversations which were held between us, and spoke with great appreciation of the collection of manuscripts in our Oriental Library. When he left us—at 3 p.m. the next day—he gave me a red shawl, two limes and some red rice, adding his blessing.

By the foreign mail of that week I sent to the Trustees of the British Museum my copy of the Proclamation of Secretary Stanton offering \$100,000 as a reward for the capture of Wilkes Booth, the assassin of President Lincoln, and his accomplices, Surratt and Herold, together with the photographs of the three conspirators attached to the document. This was a great rarity, perhaps the only copy that had been preserved during all those years. On the morning after Lincoln's assassination, the Secretary of War telegraphed me to New York to come to Washington and assist in the attempts to capture the fugitive assassins and prepare the evidence for the trial when it should come off. I was at that time Special Commissioner of the War Department, and so, under the direct orders of Mr. Stanton. On my arrival he associated me with two other officers as a Military Commission, and so the document in question came officially into my hands.

On the 30th of September the cooking class was begun at the Pariah school which had been opened, sixteen children were taught curry-making, Mr. Ryden and I tasted the result and the teachers and pupils had a hearty meal: the class has been kept up ever since.

By the 1st of October the entire sum embezzled by the late Treasurer had been made good to the Society through the generosity of members, and the deficits in the H.P.B. Memorial, the Olcott Pension, the Subba Row Medal, the Headquarters and the Permanent Funds, together with the sum stolen out of my Private account, were transferred to those accounts respectively from the Suspense Account which I had created for the intermediate custody of the subscriptions until the deficit had been made good. The whole amount so generously contributed was a trifle over Rs. 9,000. About this time I devised and superintended the alterations in the room intended for Mrs. Besant's occupancy when she should be at Adyar.

Meanwhile Mrs. Besant had safely reached Australasia and was carrying everything before her. The Melbourne *Argus*, *Age* and *Herald* spoke in enthusiastic terms of her lectures on theosophical subjects and said that large and appreciative audiences were crowding the halls where she spoke. The *Age* said that "Mrs. Besant, with her charming fluency and her impressive style kept the audience in the most rapt attention during the whole evening;" the *Herald* described one of her discourses as "more of a poem than a

lecture—an ethereal kind of epic, such as Shelley might have recited after a course of training as a platform orator;” as one paper put it, “she drew a magic circle round the audience and they continued under the influence of the spell from start to finish.” In a racing community like that the closing phrase was only to have been expected. The whole tour was a phenomenal success, and for this, large credit is due to Mr. Smythe, the famous Australian Manager, who possessed that in-born tact which enables the manager of public entertainments to know exactly how to create and keep alive popular interest in the matter which he has in hand. She made her acceptance of the offer of the tour conditional on her being allowed to discourse on theosophical subjects and, beyond doubt, did more than any other agency to draw the attention of the pleasure-loving Australians to these high themes. On the 25th of October she sent me the following official notification:—

“DUNEDIN, N.Z., 25th October, 1894.

Acting under your authority, I have arranged with the Branches in Australasia to form them into a Section, and they have accepted the proposal of Mr. J. C. Staples as General Secretary for the coming year. Later it is hoped that there may be two Sections, Australia and New Zealand, but for the present they unite to form the Australasian Section. Will you therefore kindly confirm this action, and give them the authority and privileges as to Lodges, Charters, Diplomas, etc., enjoyed by other Sections.”

It will be remembered that Mr. Staples came to Adyar in December of that year, on his way out to take up the appointment of General Secretary. How admirably he performed its duties is known to all who are acquainted with the history of our Society, and if one cares to learn how lovingly his memory is preserved one need only ask the first member of an Australian Branch whom one may chance to meet.

H. S. OLCOTT.

MR. LEADBEATER'S AMERICAN LECTURES.

LIFE AFTER DEATH—THE HEAVEN-WORLD.

ALL religions agree in declaring the existence of heaven, and in stating that the enjoyment of its bliss follows upon a well-spent earthly life. Christianity and Mahommedanism speak of it as a reward assigned by God to those who have pleased him, but most other faiths describe it rather as the necessary result of the good life, exactly as we should from the Theosophical point of view. Yet though all religions agree in painting this happy life in glowing terms, none of them have succeeded in producing an impression of reality in their descriptions. All that is written about heaven is so absolutely unlike anything that we have known, that many of the descriptions seem almost grotesque to us. We should

hesitate to admit this with regard to the legends familiar to us from our infancy, but if the stories of one of the other great religions were read to us, we should see it readily enough. In Buddhist or Hindu books you will find magniloquent accounts of interminable gardens, in which the trees are all of gold and silver, and their fruits of various kinds of jewels, and you might be tempted to smile, unless the thought occurred to you that after all, to the Buddhist or Hindu our tale of streets of gold and gates of pearl might in truth seem quite as improbable. The fact is that the ridiculous element is imported into these accounts only when we take them literally, and fail to realize that each scribe is trying the same task from his point of view, and that all alike are failing because the great truth behind it all is utterly indescribable. The Hindu writer had no doubt seen some of the gorgeous gardens of the Indian kings, where just such decorations as he describes are commonly employed. The Jewish scribe had no familiarity with such things, but he dwelt in a great and magnificent city—probably Alexandria; and so his concept of splendour was a city, but made unlike anything on earth by the costliness of its material and its decorations. So each is trying to paint a truth which is too grand for words by employing such similes as are familiar to his mind.

There have been those since that day who have seen the glory of heaven, and have tried in their feeble way to describe it. Some of our own students have been among these, and in the Theosophical Manual No. 16 you may find an effort of my own in that direction. We do not speak now of gold and silver, of rubies and diamonds, when we wish to convey the idea of the greatest possible refinement and beauty of colour and form; we draw our similes rather from the colours of the sunset, and from all the glories of sea and sky, because to us these are the more heavenly. Yet those of us who have seen the truth know well that in all our attempts at description we have failed as utterly as the Oriental scribes to convey any idea of a reality which no words can ever picture, though every man one day shall see it and know it for himself.

For this heaven is not a dream; it is a radiant reality; but to comprehend anything of it we must first change one of our initial ideas on the subject. Heaven is not a place, but a state of consciousness. If you ask me “Where is heaven?” I must answer you that it is *here*—round you at this very moment, near to you as the air you breathe. The light is all about you, as the Buddha said so long ago; you have only to cast the bandage from your eyes and look. But what is this casting away of a bandage? Of what is it symbolical? It is simply a question of raising the consciousness to a higher level, of learning to focus it in the vehicle of finer matter. I spoke last week of the possibility of doing this with regard to the astral body, and thereby seeing the astral world; this is simply a further stage of the same process, the raising of the

consciousness to the mental plane, for man has a body for that level, also, through which he may receive its vibrations, and so live in the glowing splendour of heaven while still possessing a physical body—though indeed after such an experience he will have little relish for the return to the latter.

The ordinary man reaches this state of bliss only after death, and not immediately after it except in very rare cases. I explained last week how after death the Ego was steadily withdrawing into himself. The whole astral life is in fact a constant process of withdrawal, and when in course of time the soul reaches the limit of that plane, he dies to it in just the same way as he did to the physical plane. That is to say, he casts off the body of that plane, and leaves it behind him while he passes on to higher and still fuller life. No pain or suffering of any kind precedes this second death, but just as with the first, there is usually a period of unconsciousness, from which the man awakes gradually. Some years ago I wrote a book called "The Devachanic Plane," in which I endeavoured to some extent to describe what he would see, and to tabulate as far as I could the various subdivisions of this glorious Land of Light, giving instances which had been observed in the course of our investigations in connection with this heaven-life. To-night I shall try to put the matter before you from another point of view, and those who wish may supplement the information by reading the book as well.

Perhaps the most comprehensive opening statement is that this is the plane of the Divine Mind, that here we are in the very realm of thought itself, and that everything that man possibly *could* think is here in vivid, living reality. We labour under a great disadvantage from our habit of regarding material things as real, and those which are not material as dream-like and therefore unreal; whereas the fact is that everything which is material is buried and hidden in its matter, and so whatever of reality it may possess is far less obvious and recognizable than it would be when regarded from a higher standpoint. So that when we hear of a world of thought, we immediately think of an unreal world, built out of "such stuff as dreams are made of," as the poet says. Try to realize that when a man leaves his physical body and opens his consciousness to astral life, his first sensation is of the intense vividness and reality of that life, so that he thinks, "Now for the first time I know what it is to live." But when in turn he leaves that life for the higher one, he exactly repeats the same experience, for this life is in turn so much fuller and wider and more intense than the astral, that once more no comparison is possible. And yet there is another life yet, beyond all this, unto which even this is but as moonlight unto sunlight; but it is useless at present to think of that.

There may be many to whom it sounds absurd that a realm of thought should be more real than the physical world; well, it must

remain so for them until they have some experience of a life higher than this, and then in one moment they will know far more than any words can ever tell them.

On this plane, then, we find existing the infinite fullness of the Divine Mind, open in all its limitless affluence to every soul, just in proportion as that soul has qualified himself to receive. If man had already completed his destined evolution, if he had fully realized and unfolded the divinity whose germ is within him, the whole of this glory would be within his reach: but since none of us has yet done that, since we are only gradually rising towards that splendid consummation, it comes that none as yet can grasp that entirety, but each draws from it and cognizes only so much as he has by previous effort prepared himself to take. Different individuals bring very different capacities: as the Eastern simile has it, each man brings his own cup, and some of the cups are large and some are small, but, small or large, every cup is filled to its utmost capacity; the sea of bliss holds far more than enough for all. All religions have spoken of this bliss of heaven, yet few of them have put before us with sufficient clearness and precision this leading idea which alone explains rationally how for all alike such bliss is possible—which is indeed the keynote of the conception—the fact that each man makes his own heaven by selection from the ineffable splendours of the Thought of God Himself. A man decides for himself both the length and the character of his heaven-life by the causes which he himself generates during his earth-life; therefore he cannot but have exactly the amount which he has deserved, and exactly the quality of joy which is best suited to his idiosyncrasies, for this is a world in which every being must, from the very fact of his consciousness there, be enjoying the highest spiritual bliss of which he is capable—a world whose power of response to his aspirations is limited only by his capacity to aspire.

He had made himself an astral body by his desires and passions during earth-life, and, as I explained last week; he had to live in it during his astral existence, and that time was happy or miserable for him according to its character. Now his time of purgatory is over, for that lower part of his nature has burnt itself away; now there remain only the higher and more refined thoughts, the noble and unselfish aspirations that he poured out during earth-life. These cluster round him, and make a sort of shell about him, through the medium of which he is able to respond to certain types of vibration in this refined matter. These thoughts which surround him are the powers by which he draws upon the wealth of the heaven-world, and he finds it to be a storehouse of infinite extent upon which he is able to draw, just according to the power of those thoughts and aspirations which he generated in the physical and

astral life. All the highest of his affection and his devotion, producing its result, for there is nothing else left: all that selfish or grasping has been left behind in the plane of desire.

For there are two kinds of affection. There is one, hardly worthy of so sublime a name, which thinks always of how much love it is receiving in return for its investment of attachment, which is ever worrying as to the exact amount of affection which the other person is showing for it, and so is constantly entangled in the evil meshes of jealousy and suspicion. Such feeling, grasping and full of greed, will work out its results of doubt and misery upon the plane of desire, to which it so clearly belongs. But there is another kind of love, which never stays to think how much it is loved, but has only the one object of pouring itself out unreservedly at the feet of the object of its affection, and considers only how best it can express in action the feeling which fills its heart so utterly. Here there is no limitation, because there is no grasping, no drawing towards the self, no thought of return, and just because of that, there is a tremendous outpouring of force, which no astral matter could express, nor could the dimensions of the astral plane contain it. It needs the finer matter and the wider space of the higher level, and so the energy generated belongs to the mental world. Just so there is a religious devotion which thinks mainly of what it will get for its prayers, and lowers its worship into a species of bargaining; while there is also the genuine devotion, which forgets itself absolutely in the contemplation of its Deity.

We all know well that in our highest devotion there is something which has never yet been satisfied, that our grandest aspirations have never yet been realized, that when we really love unselfishly, our feeling is far beyond all power of expression on this physical plane, that the profound emotion stirred within our hearts by the noblest music or the most perfect art reaches to heights and depths unknown to this dull earth. Yet all of this is a wondrous force of power beyond our calculation, and it must produce its result somewhere, somehow, for the law of the conservation of energy holds good upon the higher planes of thought and aspiration just as surely as in ordinary mechanics. But since it must react upon him who set it in motion, and yet it cannot work upon the physical plane because of its narrowness and comparative grossness of matter, how and when can it produce its inevitable result? It simply waits for the man until he reaches its level; it remains as so much stored-up energy until its opportunity arrives. While his consciousness is focussed upon the physical and astral planes it cannot react upon him, but as soon as he transfers himself entirely to the mental plane ready for him, its flood-gates are opened, and its action commences. So perfect justice is done, and nothing is ever lost, even though to us in this lower world it seems to have passed. We

and come to nothing. Far more beautifully than I could ever put it, this has been expressed by the poet Browning in "Abt Vogler:"

There shall never be one lost good! what was shall live as before;

The evil is null, is nought, is silence implying sound:
What was good shall be good, with, for evil, so much good more;

On the earth the broken arcs; in the heaven a perfect round.
All we have willed or hoped or dreamed of good shall exist;

Not its semblance, but itself: no beauty, nor good, nor power,
Whose voice has gone forth, but each survives for the melodist
When eternity affirms the conception of an hour.

The high that proved too high, the heroic for earth too hard,

The passion that left the ground to lose itself in the sky,
Are music sent up to God by the lover and the bard;

Enough that He heard it once; we shall hear it by-and-by,
that is precisely the theosophical theory of the heaven-world, though it is written by one who is in no way connected with the Society, and before the date of its foundation.

The key-note of the conception is the comprehension of how man makes his own heaven. Here upon this plane of the Divine Mind exists, as we have said, all beauty and glory conceivable; but the man can look out upon it all only through the windows he himself has made. Every one of his thought-forms is such a window, through which response may come to him from the forces without. If he has chiefly regarded physical things during his earth-life, then he has made for himself but few windows through which this higher glory can shine in upon him. Yet every man will have had some touch of pure, unselfish feeling, even if it were but once in all his life, and that will be a window for him now. Every man, except the utter savage at a very early stage, will surely have something of this wondrous life of bliss. Instead of saying, as orthodoxy does, that some men will go to heaven, and some to hell, it would be far more correct to say that all men will have their share of *both* states (if we are to call even the lowest astral life by so horrible a name as hell), and it is only their relative proportions which differ.

It must be borne in mind that the soul of the ordinary man is as yet at but an early stage of his development. He has learnt to use his physical vehicle with comparative ease, and he can also function tolerably freely in his astral body, though he is rarely able to carry through the memory of its activities to his physical brain; but his mental body is not yet in any true sense a vehicle at all, since he cannot utilize it as he does those lower bodies, cannot travel about in it, nor employ its senses for the reception of information in the normal way.

We must not think of him, therefore, as in a condition of

great activity, or as able to move about freely, as he did upon the astral levels. His condition here is chiefly receptive, and his communication with the world outside him is only through his own windows, and therefore exceedingly limited. The man who can put forth full activity there is already almost more than man, for he must be a glorified spirit, a great and highly evolved entity. He would have full consciousness there, and would use his mental vehicle as freely as the ordinary man employs his physical body, and through it vast fields of higher knowledge would lie open to him. But we are thinking of one as yet less developed than this—one who has his windows, and sees only through them. In order to understand his heaven we must consider two points: his relation to the plane itself, and his relation to his friends. The question of his relation to his surroundings upon the plane divides itself into two parts, for we have to think first of the matter of the plane as moulded by his thought, and secondly of the forces of the plane as evoked in answer to his aspirations. I mentioned last week how man surrounds himself with thought-forms; here on this plane we are in the very home of thought, so, naturally, those forms are all-important in connection with both these considerations. There are living forces about him here, mighty angelic inhabitants of the plane, and many of their orders are very sensitive to certain aspirations of man, and readily respond to them. But, naturally, both his thoughts and his aspirations are only along the lines which he has already prepared during earth-life. It might seem that when he was transferred to a plane of such transcendent force and vitality, he might well be stirred up to entirely new activities along hitherto unwonted lines; but this is not possible. His mind-body is not yet in by any means the same order as his lower vehicles, and is by no means so fully under his control. All through a past of many lives, it has been accustomed to receive its impressions and incitements to action from below, through the lower vehicles, chiefly from the physical body, and sometimes from the astral; it has done very little in the way of receiving direct mental vibrations at its own level, and it cannot suddenly begin to accept and respond to them. Practically, then, the man does not initiate any new thoughts, but those which he has already formed through the windows through which he looks out on his new world.

With regard to these windows there are two possibilities of variation—the direction in which they look, and the kind of glass of which they are composed. There are very many directions which the higher thought may take. Some of these, such as affection and devotion, are so generally of a personal character that it is perhaps better to consider them in connection with the man's relation to other people; let us rather take first an example where that element does not come in—where we have to deal only with the influence of his surroundings. Suppose that one of his windows into heaven

is that of music. Here we have a very mighty force; you know perhaps how wonderfully music can uplift a man, can make him for the time a new being in a new world; if you have ever experienced its effect you will realize that here we are in the presence of a stupendous power. The man who has no music in his soul has no window open in that direction; but the man who has a musical window will receive through it three entirely distinct sets of impressions, all of which, however, will be modified by the kind of glass which he has in his window. It is obvious that his glass may be a great limitation to his view; it may be coloured, and so admit only certain rays of light, or it may be of poor material, and so distort and darken all the rays as they enter. For example, our man may have been able while on earth to appreciate only one class of music, and so on. But suppose his musical window to be a good one, what will he receive through it?

First, he will sense that music which is the expression of the ordered movement of the forces of the plane. There was a definite fact behind the poetic idea of the music of the spheres, for on these higher planes all movement and action of any kind produces glorious harmonies both of sound and colour. All thought expresses itself in this way—his own as well as that of others—in a lovely yet indescribable series of ever-changing chords, as of a thousand Æolian harps. This musical manifestation of the vivid and glowing life of heaven would be for him a kind of ever-present and ever-delightful background to all his other experiences.

Secondly, there is among the inhabitants of the plane one class of entities—one great order of angels, as our Christian friends would call them, who are specially devoted to music, and habitually express themselves by its means to a far fuller extent than the rest. They are spoken of in old Hindu books under the name of Gandharvas. The man whose soul is in tune with music will certainly attract their attention, and will draw himself into connection with some of them, and so will learn with ever-increasing enjoyment all the marvellous new combinations which they employ.

Thirdly, he will be a keenly appreciative listener to the music made by his fellow-men in the heaven-world. Think how many great composers have preceded him; Bach, Beethoven, Mendelssohn, Handel, Mozart, Rossini—all are there, not dead but full of vigorous life, and ever pouring forth far grander strains, far more glorious harmonies, than any which they knew on earth. Each of these is indeed a fountain of wondrous melody, and many an inspiration of our earthly musicians is in reality but a faint and far-off echo of the sweetness of their song. Very far more than we realize of the genius of this lower world is naught but a reflection of the untrammelled powers of those who have gone before us; oftener than we think, the man who is receptive here can catch some thought from them, and reproduce it, so far as may be possible, in this lower

sphere. Great masters of music have told us how they sometimes hear the whole of some grand oratorio, some stately march, some noble chorus in one resounding chord; how it is in this way that the inspiration comes to them, though when they try to write it down in notes, many pages of music may be necessary to express it. That exactly expresses the manner in which the heavenly music differs from that which we know here; one mighty chord there will convey what here would take hours to render far less effectively.

Very similar would be the experiences of the man whose window was art. He also would have the same three possibilities of delight, for the order of the plane expresses itself in colour as well as in sound, and all Theosophical students are familiar with the fact that there is a colour language of the Devas—an order of spirits whose very communication one with another is by flashings of splendid colour. Again, all the great artists of mediæval times are working still—not with brush and canvas, but with the far easier, yet infinitely more satisfactory, moulding of mental matter by the power of thought. Every artist knows how far below the conception in his mind is the most successful expression of it upon paper or canvas; but here to think is to realize, and disappointment is impossible. The same thing is true of all directions of thought, so that there is in truth an infinity to enjoy and to learn, far beyond all that our limited minds can grasp down here.

But let us turn to the second part of our subject, the question of the man's relations with persons whom he loves, or with those for whom he feels devotion or adoration. Again and again people ask us whether they will meet and know their loved ones in this grander life, whether amid all this unimaginable splendour they will look in vain for the familiar faces without which all would for them seem vanity. Happily to this question the answer is clear and unqualified; the friends will be there without the least shadow of doubt, and far more fully, far more really, than ever they have been with us yet. Yet again, men often ask, "What of our friends already in the enjoyment of the heaven-life, can they see us here below, are they watching us and waiting for us?" Hardly; for there would be difficulties in the way of either of those theories. How could the dead be happy if he looked back and saw those whom he loved in sorrow or suffering, or, far worse still, in the commission of sin? And if we adopt the other alternative, that he does not see, but is waiting, the case is scarcely bettered. For then the man will have a long and wearisome period of waiting, a painful time of suspense, often extending over many years, while the friend would in many cases arrive so much changed as to be no longer sympathetic. On the system so wisely provided for us by nature all these difficulties are avoided: those whom the man loves most he has ever with him, and always at their noblest and best, while no shadow of discord

or change can ever come between them, since he receives from them all the time exactly what he wishes. The arrangement is infinitely superior to anything which the imagination of man has been able to offer us in its place; as indeed we might have expected, for all those speculations were man's idea of what is best, but the truth is God's idea. Let me try to explain it.

Whenever we love a person very deeply we form a strong mental image of him, and he is often present in our mind. Inevitably we take this mental image into the heaven-world with us, because it is to that level of matter that it naturally belongs. But the love which forms and retains such an image is a very powerful force—a force which is strong enough to reach and to act upon the soul of that friend, the real man whom we love. That soul at once and eagerly responds, and pours himself into the thought-form which we have made for him, and in that way we find our friend truly present with us, more vividly than ever before. Remember, it is the soul that we love, not the body; and it is the soul that we have with us here. It may be said, "Yes, that would be so if the friend were also dead; but suppose he is still alive; he cannot be in two places at once." The fact is that, as far as this is concerned, he *can* be in two places at once, and often many more than two: and whether he is what we commonly call living, or what we commonly call dead, makes not the slightest difference. Let us try to understand what a soul really is, and we shall see better how this may be.

The soul belongs to a higher plane, and is a much greater and grander thing than any manifestation of it can be. Its relation to its manifestations is that of one dimension to another—that of a line to a square, or a square to a cube. No number of squares could ever make a cube, because the square has only two dimensions, while the cube has three. So no number of expressions on any lower plane can ever exhaust the fulness of the soul, since he stands upon an altogether higher level. He puts down a small portion of himself into a physical body in order to acquire experience which can only be had on this plane; he can take only one such body at a time, for that is the law; but if he could take a thousand, they would not be sufficient to express what he really is. He may have only one physical body, but if he has evoked such love from a friend, then that friend has a strong mental image of him always present in his thought, and he is able to respond to that love by pouring into that thought-form his own life, and so vivifying it into a real expression of him on this level which is two whole planes higher than the physical, and therefore so much the better able to express his qualities.

If it still seems difficult to realize how his consciousness can be active in that manifestation as well as in this, compare with this an ordinary physical experience. Each of us, as he sits in his chair, is

conscious at the same instant of several physical contacts. He touches the seat of the chair, his feet rest on the ground, his hands feel the arms of the chair, or perhaps hold a book; and yet his brain has no difficulty in realizing all these contacts at once; why then should it be harder for the soul, which is so much greater than the mere physical consciousness, to be conscious simultaneously in more than one of these manifestations on planes so entirely below him? It is really the one man who feels all those different contacts: it is really the one man who fills all those different thought-images and is real, living and loving in all of them. You have him there always at his best, for this is a far fuller expression than the physical plane could ever give, even under the best of circumstances.

Will this affect the evolution of the friend in any way, it may be asked? Certainly it will, for it allows him an additional opportunity of manifestation. If he has a physical body he is already learning physical lessons through it, but this enables him at the very same time to develop the quality of affection much more rapidly through the form on the mental plane which you have given him. So your love for him is doing great things for him. As we have said, the soul may manifest in many images, if he is fortunate enough to have them made for him. One who is much loved by many people may have part in many heavens simultaneously, and so may evolve with far greater rapidity; but this vast additional opportunity is the direct result and reward of those lovable qualities which drew towards him the affectionate regard of so many of his fellow-men. So not only does he receive love from all these, but through that, he himself grows in love, whether these friends be living or dead.

We should observe, however, that there are two possible limitations to the perfection of this intercourse. First, your image of your friend may be partial and imperfect, so that many of his higher qualities may not be represented, and may therefore be unable to show themselves forth through it. Then secondly, there may be some difficulty from your friend's side. You may have formed a conception somewhat inaccurately; if your friend be as yet not a highly evolved soul, it is possible that you may even have overrated him in some direction, and in that case there might be some aspect of your thought-image which he could not completely fill. This however is unlikely, and could only take place when a quite unworthy object had been unwisely idolized. Even then the man who made the image would not find any change or lack in his friend, for the latter is at least better able to fulfil his ideal than he has ever been during physical life. Being undeveloped, he may not be perfect, but at least he is better than ever before, so nothing is wanting to the joy of the dweller in heaven. Your friend can fill hundreds of images with those qualities which he possesses, but when a quality is as yet undeveloped in him, he does not suddenly

evolve it because you have supposed him already to have attained it. Here is the enormous advantage which those have who form images only of those who cannot disappoint them—or, since there could be no disappointment, we should rather say, of those capable of rising above even the highest conception that the lower mind can form of them. The theosophist who forms in his mind the image of the Master knows that all the inadequacy will be on his own side, for he is drawing there upon a depth of love and power which his mental plummet can never sound.

But, it may be asked, since the soul spends so large a proportion of his time in the enjoyment of the bliss of this heaven-world, what are his opportunities of development during his stay there? They may be divided into three classes, though of each there may be many varieties. First, through certain qualities in himself he has opened certain windows into this heaven-world; by the continued exercise of those qualities through so long a time he will greatly strengthen them, and will return to earth for his next incarnation very richly dowered in that respect. All thoughts are intensified by reiteration, and the man who spends a thousand years principally in pouring forth unselfish affection will assuredly at the end of that period know how to love strongly and well.

Secondly, if through his window he pours forth an aspiration which brings him into contact with one of the great orders of spirits, he will certainly acquire much from his intercourse with them. In music they will use all kinds of overtones and variants which were previously unknown to him; in art they are familiar with a thousand types of which he has had no conception. But all of these will gradually impress themselves upon him also, and in this way also he will come out of that glorious heaven-life richer far than he entered it.

Thirdly, he will gain additional information through the mental images which he has made, if those people themselves are sufficiently developed to be able to teach him. Once more, the theosophist who has made the image of a Master will obtain very definite teaching and help through it and in a lesser degree this is possible with lesser people.

Above and beyond all this comes the life of the soul or ego in his own causal body—the vehicle which he carries on with him from life to life, unchanging except for its gradual evolution. There comes an end even to that glorious heaven-life, and then the mental body in its turn drops away as the others have done, and the life in the causal begins. Here the soul needs no windows, for this is his true home, and here all his walls have fallen away.

The majority of men have as yet but very little consciousness at such a height as this; they rest, dreamily unobservant and scarcely awake, but such vision as they have is true, however limited by their lack of development. Still, every time they return, these limitations

will be smaller, and they themselves will be greater, so that this truest life will be wider and fuller for them. As the improvement continues, this causal life grows longer and longer, assuming an ever larger proportion as compared to the existence at lower levels. And as he grows the man becomes capable not only of receiving, but of giving. Then indeed is his triumph approaching, for he is learning the lesson of the Christ, learning the crowning glory of sacrifice, the supreme delight of pouring out all his life for the helping of his fellow-men, the devotion of the self to the all, of celestial strength to human service, of all these splendid heavenly forces to the aid of struggling sons of earth. That is part of the life that lies before us: these are some of the steps which even we, who are as yet at the very bottom of the golden ladder, may see rising above us, so that we may report them to you who have not seen them yet, in order that you too may open your eyes to the unimaginable splendour which surrounds you here and now in this dull daily life. This is part of the gospel which Theosophy brings to you—the certainty of this sublime future for all. It is certain because it is here already, because to inherit it we have only to fit ourselves for it.

C. W. LEADBETTER.

UNIVERSAL BROTHERHOOD.

TO form a nucleus of the Universal Brotherhood of Humanity is the first object of the Theosophical Society: It has often been proved that brotherhood and devotion are nearly identical, or in other words they are so co-related to each other that one is dependent on the other. Before proceeding further I think a brief definition of what universal brotherhood is, is necessary. Brotherhood is conventionally understood to refer to brotherhood among men, that is, the exercise of a brotherly feeling among humanity, either on a limited or a larger scale, but philosophically it has a deeper signification. It is a relationship with all beings in nature; we are not to view it with reference to humanity alone. Viewed in this light it becomes a communion with *Parabrahman*, with the higher power in Nature, for the former is in all beings, as everything proceeds from the One and every being is an aspect of *Him*, because we all live and move in *Him*. Realized thus, brotherhood is synonymous with universal love and compassion.

In the evolution of the universe it is the law of compassion, and that of *Karma* that are exerted everywhere, these powers and forces evolve from *Parabrahm* in its manifestation as *Kosmos*. If all beings are constituent parts of one whole, it is quite clear that they are not only naturally related to each other, but inseparable from itself, that relationship and essence of inseparableness is what I call

universal brotherhood, hence brotherhood esoterically means communion with one's own Higher Soul and with the whole of nature.

I can say without fear of contradiction that all religions are based on the idea of universal brotherhood. What is *Isvara Bhakti*, or devotion? There is no religion on the surface of the earth that does not speak of devotion; *Bhakti* exoterically means devotion to *Isvara*, but esoterically universal compassion. As *Isvara* is characterized by omnipresence, omnipotence, universal intelligence, wisdom, etc., universal compassion should logically lead to the possession of these characteristics in a limited form; so when one works in harmony with Nature, one's ego is said to be in communion with or devoted to the whole cosmos. This is philosophically known as *Isvara Bhakti*.

Unity in variety is the plan of the universe, just as we are all men yet we are all separate. As humanity I am one with you, and as so and so, I am different from you. As a man you are separate from woman, as a human being you are one with woman. As a man you are separate from the animal, but as a living being, the man, the woman, the animal, the plant are all one, and as existence you are one with the whole universe. That existence is *God*, *Brahman* or whatever name you may call it, the ultimate unity in the universe. In *Him* we are all one, at the same time in manifestation the expressed differences must always remain. What then do I mean by the ideal of a universal brotherhood. I do not mean a universal philosophy or a universal mythology or a universal ritual, but I mean that this world must go on, wheel within wheel; this intricate mass of machinery most intricate, most wonderful. What can we do? will be the natural question. All that we can do is that we can make it run smoothly, we can lessen the friction, we can grease the wheels, as it were, by recognizing variation; just as we have recognized unity by our very nature, so we must also recognize variation. We must learn that truth may be expressed in a hundred thousand ways and each one yet be true; we must learn that the same thing can be viewed from a hundred different stand-points and yet be the same thing; even so with the *Lord* of the universe, greater or less through high philosophy or low, through the highest or lowest doctrines, through the most refined mythology or the most gross, every sect, every soul, every nation, every religion, is struggling upward, that is, Godward, and each vision is that of *Him* and of none else. Suppose we each of us go with a particular pot in our hand to fetch water from a lake; suppose one has a cup, another a jar, another a bigger jar, and so forth, and we all fill them when we take them up, the water in each case assumes the form of the vessel; he who brought the cup has water in the form of a cup, he who brought the jar has water in the shape of a jar and so on, but in every case water and nothing but water is in the vessel; so in the case of religion, our minds are like

these little pots and each one of us is seeing God. God is like the water filling these different vessels and in each vessel the vision of God comes in the form of the vessel, yet He is one, He is God in every case, this is the recognition that we can get and this is what I call universal brotherhood.

Some may say this is all right theoretically; but is there any way of practically working it out? To them I would simply say, recognize this maxim, "Do not destroy," break not anything down, but build. Help if you can; if you can not, do not injure if you can not help; therefore, destroy not, say not a word against any man's convictions so far as they are sincere. Take man where he stands and from thence give him a lift; show him the right way and if he treads that path, sooner or later he will reach his destination. If the theory is right that God is the centre and each one of us individuals is moving along one of the lines of radii, it is then perfectly true that each one of us must come to the centre, and at the centre where all these radii meet, all differences will cease; and until we have come there, differences must be. You will admit that all the radii converge to the same centre, and if we are travelling in one of these lines we only want a push along the line we are in and we will surely come to the centre. All these religions are so many radii and each one of us is naturally developing according to his own nature.

WHO IS A PANDIT? A Pandit is a wise man. Wise in reference to what? In reference to his viewing all Nature as himself, or himself as identical with what he thinks or sees, so it is in the assimilation or unification of himself with the universe that Panditship lies, as conveyed in the old Sanskrit saying, *Panditāssamadarsīnah*: again the same idea is conveyed by the prayer for the good of all humanity—*Sarvejanāssukhino bhavantu*, meaning 'let all humanity be happy' (both in mind and body). Sri Krishna says: '*Advēṣṭā Sarvabhūtānāṃ Maitrah Karuṇa eva cha*,' meaning 'be in harmony with all beings in Nature and also friendly and compassionate to them.' He, instead of ending his exhortation with it, inculcates *maitri*, love, and friendliness to all, nor does He end with that; He requires the cultivation of *Karuṇā*, Compassion or deep sympathy by which the weal and woe of all humanity, irrespective of their race, creed or caste, and of other beings, are felt as ours. This is the highest goal.

I may quote a few illustrations on the physical plane. If you will notice you will find that when it rains over a certain area, vast numbers of men are affected; similarly when it does not. The rain has to fall on the fields in order that the harvest may grow so that afterwards it may be gathered, and all are equally affected by rain. If you examine society you will find that at the same hour every day almost all the people are doing exactly the same thing, bathing, eating, doing business and sleeping and thus they are

united in their social life. In our daily life we have to depend on the assistance of many hands for our bread. So wherever we look we find ourselves united on this plane. The idea of brotherhood evidently arises from the ideal family; the children of a father and mother, are of one mind and strive mutually to sustain their own community against all adverse circumstances and win all propitious ones to the common advantage, because sympathy in joy and suffering is most helpful and re-invigorating, for divided joys are double, while divided grief is but half. Brothers should therefore not only profess sympathy but be ready at all times to receive the out-pourings of the over-weighted souls of others and thus calm the troubled waters. This idea is not only predominant in family life, but among relatives, friends, neighbours, classfellows and all people throughout the whole world; and this very fact is teaching us a lesson of unity. We should not confine our love to our family alone, we should not rest satisfied there, but we should try to extend our love beyond and beyond, till it reaches the very ocean of infinite love and compassion, which is the sole aim and object of our life.

II. PRASAD.

LIFE AND NON-LIFE.

A GOOD hostess in making a choice of the food she wishes to set before her guests tries to get what is palatable to them and is largely guided by their likes and dislikes, as well as by the seasons. Just so does the public lecturer generally choose the subject of his discourse with reference to the taste of his audience and the age he lives in.

Then it surely is a sign of the times and a hall-mark of mankind when we read in the columns of the *Indian Mirror* (Tuesday, March 31st), that Professor J. C. Bose, D. Sc., C.I.E., delivered a very interesting lecture on the subject of "Life and Death," at the Dalhousie Institute, Calcutta, on the preceding Friday, before a "packed and brilliant audience of European and Indian ladies and gentlemen who heard the learned discourse with the deepest interest and attention, a most unusual thing for a Calcutta audience."

In order to bring home his words more forcibly to the listeners the lecturer illustrated the description of many of his discoveries by electrical experiments.

It rejoices the heart of the student of Theosophy when a man of science, like Professor Bose, steps out of the beaten track and shows to the world at large how modern science (which is after all only one form of ancient science), and occultism, are drawing closer and closer to each other. Modern science has so far been chiefly concerned with the form aspect of nature, while the learned Doctor has given his attention of late mostly to the life side of it. The

very fact of his being a man of science may soon bring about that union of which Mrs. Besant felt the foreshadowing some years ago, when she said: "The fundamental difference between ancient and modern science is that ancient science studies the world from the standpoint of life which is evolving, while modern science studies the world by observing the forms through which that life is manifesting. The first studies life, and sees in forms the expressions of life. The second studies forms, and tries, by the process of induction, to find out if there be an underlying principle by which the multiplicity of forms may be explained. The first works from above downwards, the second from below upwards, and in that very fact is the promise of a meeting place where the two will join hand in hand."

In his lecture and in the experiments he presented, Professor Bose plainly demonstrated that there is One Life pulsating through the whole universe and that it is *in* everything, even in the so-called inorganic matter, a statement which has always been upheld by every true occultist and theosophist, in spite of the opposition which they thereby encountered. Truths which are opposed to or clash with long established dogmas or theories, whether in religion or science, are not always palatable food to the votaries of these systems, wherefore the upholders or defenders of such truths have often to bear hard struggles. The *Indian Mirror* therefore says quite truly: "Well, Professor Bose's lot has been happier than those of occultists and theosophists who anticipated him by centuries, happier than even that of some modern scientists, as he himself related in his lecture. Occultists and theosophists have related these very same truths in public lectures and treatises, but they did not condescend to vulgar experimental demonstrations. Where they did show phenomena, they were accepted for the moment. But soon after 'reason reeled,' and the phenomena were pronounced frauds by the very scientists who are willing to accept Dr. Bose's facts and discoveries. And we think that not every one from among Dr. Bose's audience at the Dalhousie Institute went home quite convinced. That is the common fate of all unfamiliar truths. But scepticism must sooner or later disappear in the light of established facts."

But though Professor Bose has walked in the ways and pursued the *methods* of modern rather than of ancient science in his researches, yet even *his* path has not always been strewn with roses, at any rate the thorns were not wanting. He himself told the audience: "Every scientific discovery, especially any which runs counter to any established creed—and the lecturer's work was opposed to the orthodox vitalistic creed—every discovery has to pass through three stages. It is first objected—a *priori* ground—that it is against all established authority, and that the innovation is an outrage on common sense. This stolid inertia is the most difficult obstacle to

overcome. Then there is the second stage where there are vague misgivings about the experiments; but these can easily be verified. Then at the last stage every one wonders why the things should not have been discovered long ago." (It almost reminds one of the egg of Columbus).

"The lecturer's work had now happily passed through all these stages; but only two years ago when his paper on this subject was read before the Royal Society, June 6th, 1901, a physiologist of such eminence as Sir John Burdon-Sanderson declared in the subsequent discussion that the response of ordinary plants was an impossibility and on that pronouncement the publication of his paper was withheld! But fictitious authority is powerless against the compelling force of truth. The Linnæan Society published his researches, and his investigations on plant response have since been accepted by the scientific world: the lecturer had the satisfaction of seeing one of his chief opponents successfully repeating his experiments and publishing them five months later. The lecturer's work on Inorganic Response was accepted and published by the Royal Society....."

"The ordeals through which each discovery has to pass, are on the whole for the benefit of science. It is right that persistence should be demanded of the investigator. But we must not forget that they are sometimes overdone. Numerous instances may be cited showing how important discoveries have thus been thwarted, one of the greatest discoveries of the 19th century, the dynamical theory of gas, was rejected by the Royal Society as being unscientific. The discoverer died heart-broken, by the repudiation of his work, and his very name would have perished, but for the recent re-discovery of his paper by Lord Raleigh, amongst the rejected manuscripts in the archives of the Royal Society. For his own part, his research on plant response was almost brought to an end midway, by the unfortunate fact that his period of deputation ended then, and but for the fact of his obtaining furlough, he could not have stayed long enough in Europe to overcome opposition to his work." (*Indian Mirror*, March 31st).

Professor Bose in his lecture pointed out the different characteristics of living substance under different conditions. In an experiment he showed that conducting wire can be substituted for the nerve which carries a sensation to the brain, while the latter may be represented by a galvanometer. The wire led from the arm of one of the audience to the electric recorder. The arm was then pinched and the galvanometer, recording the sensation of pain, "traced a curve, showing among other things, that the sensation is caused by a pulse of electric charge. It was interesting to note the sudden rise and gradual fall of the electric pulse, in parallelism with the sudden perception and gradual disappearance of pain." (*Indian Mirror*).

According to the lecturer's experiences the electric pulse is

generally a much more reliable recorder of the livingness of a muscle than is the mechanical pulse. Thus he says: "The mechanical contraction which gives indication of life is applicable only in a few instances—in the case of motile tissues. When we pinch a piece of living nerve it gives no visible indication of whether it is alive or dead. But the presence or absence of electric pulse at once gives us an indication as to whether the nerve is living. The presence of life is thus indicated in a few cases only by means of heart pulse, in a larger number of cases by mechanical pulse in response to stimulus, and universally by means of pulse of electric response. Hence physiologists say that 'the most general and the most delicate sign of life is the electric response.'"

Now to what is this power of responding ascribed? To an unknown vital force, and Professor Bose explains that if any one asked what this force really was, how it could be defined, he would be told that it was "a force characteristic of living substances" and he adds, very correctly: "When the human mind encounters a difficulty which it cannot solve, it tries to deceive itself by verbal phrases which do not explain anything."

In pointing out the thin line that demarcates life from non-life, he continues: "Observe a man under the action of an anæsthetic; with proper treatment he may shake off the lethargy of death and return to life. But delay assistance only a few minutes and life passes into permanent death. How fine a line divides the two. What a crucial moment when life is trembling in the balance. What happens? The living particles tremble in their unstable poise, a tilt slightly this way, and the whole mechanism is permanently locked in death. In this supreme moment is played out the whole drama of life and its end. If we could only trace the history of the molecular conflict, would we not obtain the clue that will to us reveal the secret of life? We have to deepen our vision and call to our aid senses we do not ourselves possess. We must have the conflict between life and death recorded automatically and train ourselves gradually to read its hieroglyphics."

That an animal should respond to a stimulus from without is a fact with which we are all well acquainted, there is nothing new in that, but that ordinary plants, not only the sensitive ones, should have the same faculty, that was an idea which till quite recently had seemed almost preposterous. Professor Bose however felt convinced that by his demonstrations he would make the thing very evident. In one of his experiments he showed a man with both arms stretched out, and a vegetable stalk with branches to the right and left. "In each case a pinch given to one limb evoked a given response and to the opposite limb the opposite response—plant and animal being strictly correspondent." Professor Bose was able further to demonstrate that in the plant, as in the animal, this electric response was the sign of life.

• After having killed one branch with boiling water he received no response from that side, while there was no difference in the action of the other half.

Plants also showed fatigue and renewed strength after a rest; chloroform depressed the pulse, while "the effect of poison, very interesting, was the autographic record of the progressive death of the plant under the action of heat and the exact determination of the death-point."

The experiments that proved of greatest interest to most of the audience were probably those demonstrating the livingness of so called dead matter; we will therefore give the verbatim account from the *Indian Mirror*.

"RESPONSE OF METALS.—EFFECT OF STIMULANTS AND POISON."

"The next experiments were aimed at discovering whether the same sensitive impulse which is caused in ourselves by stimulus could be detected also in the inorganic world. And now using for the purpose of experiment a piece of metal, the audience were enabled to see some of the results which have produced such an impression on the scientific world of late. Stimulus was applied, and the metal gave exactly the same response as a piece of living nerve. To increasing stimulus, increasing response was given. The effect of a stimulating drug caused a great excitability with enhanced pulsation. The crucial test relied on by physiologists to discriminate phenomena is the action of poison. Under the action of poisons the electric pulse wanes till it ceases altogether, and that which was living is no longer alive. Professor Bose showed that under the action of poison the electric pulsations of metals come to a stop exactly in a similar manner, the metal becoming killed; the timely application of a suitable antidote however causes a revival. And one of the most interesting facts discovered by Professor Bose, is that of the opposite effects of large and small doses of the same drug. Thus a poisonous drug often acts as a stimulant when given in minute doses."

Professor Bose has put some of his theories into practice with very good results, one of them being "the invention of an artificial eye, which was sensitive to all lights, visible and invisible, and from the indications of which he was able to predict and afterwards verify some remarkable peculiarities in human vision, hitherto unsuspected." (Well might it be said of him, behold, he maketh the blind to see!) "But more important than any of these is the insight that these investigations give us into that condition of matter which constitutes its livingness, and the want of which means death. In many cases, when there is no irreparable injury, it would seem that what is now regarded as definitive death is merely a temporary molecular arrest. From the study of similar arrest in inorganic substances, and from the results obtained by means of systematic in-

vestigations with various physical and chemical agencies, it would appear within the bounds of possibility to revive organisms from the death-torpor." (This would seem nothing short of raising the dead.) "Again by tracing the ultimate effect of drugs on matter—not on living matter alone, but on all forms of matter—it would be possible to understand the true function of medicine, and in this way medicine will become an exact science."

"The animal, the plant and the metal had now been subject to the same stimuli, and had all of them given the same reply—they respond in an identical manner. To some minds this might come as a rude shock. There are unfortunately some types of mind which think that reverence can only go hand in hand with ignorance. But these forget that He who surrounded us with the limitless mystery of things—this ineffable wonder that lies hidden in the microcosm of the dust particle, imprisoning in its atomic form all the mysteries of the cosmos—that he has implanted in us also the desire to know and understand. Seeing that at one time the earth was in a molten state, the conclusion cannot be avoided that living substances have been evolved from substances that are customarily termed lifeless. The lecturer had shown that properties supposed to be exclusively confined to life have their beginnings in non-life. The dust particles and the earth, like the animal and the plant, are instinct with sensibility. There is thus no abrupt break of continuity in Nature. We are thrilled with the conviction that the world we live in is not the theatre of caprice and chance, but that one mighty unchangeable law binds together all." (*Indian Mirror*).

The theosophist who seeks "to know and understand," inasmuch as he studies philosophy and science and investigates the unexplained laws of Nature and the powers latent in man, will readily accept the statement that in a world governed by law (which to him is the law of Karma), there is no room for chance or accident; he also sees life in the so-called lifeless objects, nay, he may even go a step further and add some of his theories to those advanced by Professor Bose; he may suggest that this unknown vital force to which is due the power of responding to stimulus which is present in all things, whether organic or inorganic—"the most delicate sign of life"—is nothing else but '*Fohat*,' which in the Cosmic World "is that occult, electric, vital power, which, under the Will of the Creative Logos, unites and brings together all forms, giving them the first impulse, which in time becomes law." ("Secret Doctrine," Vol. I., p. 134).

"Fohat, then, is the personified electric vital power, the transcendental binding unity of all cosmic energies, on the unseen as on the manifested planes, the action of which resembles—on an immense scale—that of a living Force created by Will, in those phenomena where the seemingly subjective acts on the seemingly objective, and propels it to action. Fohat is not only the living Symbol

and Container of that Force, but is looked upon by the Occultists as an Entity; the forces it acts upon being cosmic, human and terrestrial, and exercising their influence on all these planes respectively. On the earthly plane, its influence is felt in the magnetic and active force generated by the strong desire of the magnetizer. On the cosmic, it is present in the constructive power that, in the formation of things—from the planetary system down to the glow-worm and simple daisy—carries out the plan in the mind of Nature, or in the Divine Thought, with regard to the development and growth of a particular thing. It is, metaphysically, the objectivised Thought of the Gods, the 'Word made flesh,' on a lower scale, and the messenger of cosmic and human Ideation; the active force in Universal Life. In its secondary aspect, Fohat is the Solar Energy, the electric vital fluid, and the preserving Fourth Principle, the Animal Soul of Nature, so to say, or—Electricity."

"In 1882 the President of the Theosophical Society, Colonel Olcott, was taken to task for asserting in one of his lectures that Electricity is matter. Such, nevertheless, is the teaching of the Occult Doctrine. 'Force,' 'Energy,' may be better names for it, so long as European Science knows so little about its true nature; yet matter it is, as much as Ether is matter, since it is atomic, though indeed several removes from Ether. It seems ridiculous to argue that because a thing is imponderable to Science, therefore it cannot be called matter." ("Secret Doctrine," p. 136.)

Even the President of the Physiological Section, at the meeting of the British Association at Belfast last September, seemed to have been well aware of the fact that there are many things worth knowing, of which science however has as yet not been able to give an explanation, for in his address he stated: "When a scientific man says that this or that vital phenomena cannot be explained by the laws of chemistry and physics and therefore must be regulated by laws of some other nature, he most unjustifiably assumes that the laws of chemistry and physics have all been discovered." F. Paulsen also appears to be pretty much of the same opinion when he writes about the researches of science, "Do not let her say: there is nothing in the world, except what physiologists and students of cosmogony know about. There may be thousands of things in heaven and upon earth of which scholastic wisdom in our time dreams as little as in the days of Hamlet, yea, perhaps now less than them." ("Paulsen Einleitung in die Philosophie," p. 264.)

"Electricity is 'immaterial,' in the sense that its molecules are not subject to perception and experiment; yet it may be—and Occultism says it is—atomic, therefore it is matter. But even supposing that it were unscientific to speak of it in such terms, once Electricity is called in Science a source of Energy, Energy simply, and a Force—where is that Force or that Energy which can be thought of without thinking of matter? Maxwell, a mathematician and one of the

greatest authorities upon Electricity and its phenomena, said, years ago, that Electricity was matter, not motion merely. 'If we accept the hypothesis that the elementary substances are composed of atoms, we cannot avoid concluding that electricity also, positive as well as negative, is divided into definite elementary portions, which behave like atoms of electricity.' (Helmholtz," Faraday Lectures, 1881.) "We will go further than this, and assert that Electricity is not only Substance, but that it is an emanation from an Entity, which is neither God nor Devil, but one of the numberless Entities that rule and guide our world, according to the eternal Law of Karma." ("Secret Doctrine," Vol. I., pp. 136-137.)

C. KÖFEL.

BODY AND CHARACTER.

PART I.

THE general reader in taking up the study of a subject such as "Man and His Bodies" or any of our books on the development in evolutionary life, of the Ego, is likely to gather the idea that as the incarnations follow each other, and higher and higher qualities are won by the soul, the bodies being built to correspond with the improvement, that we ought to look for an even progression in the type of body all through, and that on this supposition the best bodies should be all taken up by the most progressed souls. And further it would be perhaps natural to suppose that since beauty must at least be one if not a chief one, of the attributes which belong to perfection, we should find grace of form and feature always present with the development of a great and strong character, and the reverse obtaining with characters as yet only slightly formed. Along these lines so many perplexities will meet the ordinary reader that it may be useful to try and see to what extent we are to take the body as an index of character.

Broadly speaking it must be an infallible rule that as is the character of the man himself so must the *type* of his body be. That is, when taking not merely his physical body but all his vehicles together, from the dense body to the Causal, that we should never find a soul like Porphyry inhabiting the body of a gross liver, or like Shakespeare, in a body suited for a prize fighter or a butcher. Yet, while still following this rule, the Good Law may be, nay must be, thought of as admitting of very wide divergencies, almost amounting to flat contradictions. What I seek to do in this paper is to get behind these seeming contradictions and to try to trace the reasons for the exceptions, in order that we may more clearly see the rule.

I don't wish to take up the very profound subject of physiognomy, or to try to trace how, for instance, a great soul like Socrates possessed a body, more particularly a face, so poorly an index of his mind, but rather to consider some of the commoner problems

suggested by the faces and forms of those we mix with, every day. For it must be admitted that some curious problems do meet us in the fact that the best people seem sometimes to have the worst bodies, and *vice-versa*. I am careful to use the word "seem," for though a bodily form may appear to us to be poor, yet having regard to the main purpose of the life, it may be the very best form possible—and this main purpose is precisely what we don't see; and moreover, seeing so little as we do of the real selves of each other, we are likely to be grievously at fault when we suppose that some of the people who have what we call the pick of the bodily forms around us, do not, according to our standards, deserve to have them.

We see, for instance, people in the world possessing in a large degree, grace of form and feature, suggesting as we look at them, character of very considerable advancement in mind and morals, but who woefully belie this promise on our getting to know something of their lives. The contrary also will hold, and we sometimes meet with very agreeable surprises from people of homely and indeed perhaps forbidding exterior. Now whatever lines of argument my mind may suggest to me I shall never attempt to free myself from the never-failing operation of the law that, whatever the *appearances* may point to, the body of any particular man in his totality of character up to date, looking at him all round, will infallibly be in exact keeping with the point of progression of the real man himself. That is, given a Socrates, we may rest absolutely content that though the features of the face may largely fail to express the man's nobility—that is merely as it were a temporary incident—the body of such a man must be, if we could see it aright, a noble body, and all his vehicles will be in keeping with the outer one.

Probably very few of us realise what a great task the perfection of the soul is, and how little is sometimes done towards it in one life on earth; also that perhaps the whole of one incarnation has to be devoted chiefly to the acquisition of some quality the soul is greatly deficient in, and that for the working in of this, nearly all other things stand on one side; therefore so very little of each other's essential possibilities are exhibited amongst us on the surface. Many a man presenting to the world a stern unbending nature, will yet be found, on the right incident touching him, just in a certain place and way, to be possessed, at the base of his nature, of great tenderness of feeling. Because this is so, and I conceive that in physical life we show but very little of our real selves to each other, I don't want to argue that nature conceals the real character of the man in her endeavour to provide for the cultivation of a deficient quality, by preventing and over-clouding others; that, for instance, in order to eliminate a tendency to any particular vice in a character otherwise noble, nothing would be seen but the disposition towards that one failing; this would assign to Nature a stultification of herself, and would make of earthly life a chamber

of horrors instead of merely a section of progressive development round and round the three worlds, all closely bound together so that they are evenly related to each other. For we must remember, if one life is made too horrible a time of trial it destroys the harvest of the soul in the other two worlds; so we have to think that there must be something of an unfoldment of the *whole* man in each life, however necessary it may be to specialise along a certain line for the time being.

It will be, I think, by keeping the three worlds clearly before us, that we shall get to understand the relative progress of the qualities of our bodies with the growth of our characters; for in taking the complete accomplishment of any particular incarnation, we are not to think of it as closed, by any means, when we part with our physical bodies. It is true that the accomplishment of the life up to that point will, in the main, be then determined; that forms a foundation which cannot be departed from; only so much ground as it takes up can be built upon and no more, but the widest possibilities open up as to the finish and the colouring of the structure to be raised upon that foundation, and these possibilities are all worked up and are unfolded in the other two of the three worlds which follow, particularly the last of these, where such an infinitely longer time is passed; so in thinking of the matter of bodily growth we have to consider the results of an incarnation *right through* the three worlds, in their effect upon all the bodies which in their turn provide the means of expressing the man in each of the worlds.

Without their understanding the technicalities of our teaching about man and his bodies, I seem to see that most people who are really spiritually inclined do not feel it necessary to take their present body into the next world with them. If it is to be a body closely related to the present body they picture it as refined and purified in every particular, yet they will think of it always as *their* own body expressing themselves as distinct from others—and so in that way they come a little nearer the idea as we have it. It is only a crossing of boundary lines to link on the ideas of reincarnation and continuous growth even in heaven, to arrive at a realization of the importance of the building up, of set purpose, of the body at present in our use. Already it must be claimed for our T.S. activities that we have spread abroad a greater carefulness of living, a willingness to adopt certain lines of bodily and mental discipline having ostensibly the object of bettering the chance of growth of the man along certain lines, not by any means those of mere physical betterment, and in this scientific age it will surely mean great things when we can get the world to accept the fact that we are building here and now, not merely the foundation of the body for our next earthly life, but that body which will last us for all time, and which alone can be taken as an expression of the real man and the whole man up to date—the

Causal body as we term it. For in any real talk about bodily growth it is after all the Causal body that denotes whatever progress we have made, and all the lower vehicles take their stamp from it, and we ought to clearly understand that, given the fact that the intellectual make-up of a man is of a higher than the average order, there must be a considerable all-round evolutionary growth also—whether the character of the Ego has yet succeeded in stamping the human aspect of itself with any degree of spiritual wisdom or not.

It is through and through these three worlds therefore that we have to follow the man in thinking of the question of the growth of his bodily encasement, as expressive of the development of the character of the Ego. It is only looking at a section of the question to take the opportunities of the earthly environment, as a summing up of what the results of a life have been. There are lives which, judged merely from the external surroundings of them, would appear to promise scarcely any harvest. Years have been passed in what has seemed to us to be either profitless suffering that has brought no refinement by the burning of its flames, or equally profitless abandonment to pleasure, bringing no contagion of happiness to others with it. Yet if we are to measure such lives by the standard of real progression fixed by this larger view of the growth of the Ego throughout all evolution, the main purpose of that life may have been, were we able to see it, fairly well carried out, and we shall see that something has been added to the essential and permanent character from lack of which many successive previous incarnations may have been stunted and warped.

So that when we see people whose physical appearance belies their character in either direction we shall find the best explanation in the remembrance that in the other worlds will be found some solution of the mystery. In those cases where the people seem not, on further acquaintance, to live up to the standard of their personal advantages, we have to think that the Ego within is busy with some task on hand which presents the real man under an unfavourable light for a time, and in those cases where an unpleasing exterior conceals what is discovered to be an altogether winning and even very strong character, we can think that in the higher realms of life we shall find their true character expressed by the bodies they will be known by.

This question of the anomalies presented by the contrast between the character and the bodily appearance, occupies a very prominent place in both history and literature. Take history—and without going back from our own times—Victor Immanuel, Charles Darwin, and many others possessed features which entirely belied the character of the men themselves. I remember reading of the late King of Italy, in an article in the *London Times*, that his face was a cruel caricature of a noble minded man. To go to more ancient times, Oliver Cromwell and Socrates are striking instances

of the same thing. In the world of literature, instances we could give would be confusing in number and indeed the best authors seem to be occupied in presenting striking instances of it and holding them out sometimes as great problems to us. I speak now of course of the kind of literature that will last: we all are familiar with the popular book of the day where the hero and heroine have every good quality people could have and the most perfect physique and ideal type of beauty, but this class of books we all recognise does not portray life as it is. The real arena of things as they are is pictured for us by the immortals, and in these portraits of the various noble men and women handicapped by disadvantages in personal appearances or some serious deficiency or disability of the bodily organism, they take delight in showing us how the essential spirit of the man can and does rise superior to every environment.

By this I do not mean to make little of the disadvantages of a bad bodily instrument. There is no denying the value, from a worldly point of view, of a good and pleasing outward appearance; undoubtedly many people owe their success in life to the opportunities given them by it. To a woman especially it means a great deal, and my own observation has shown me that in the world of men many favorable openings are secured owing chiefly to pleasing personal appearance where the qualities of the man, apart from that, would have failed to serve him.

It is a good sign however that the world is less prone to judge on the surface than it was, it is getting to be more inwardly critical and capable of exercising that faculty of detecting inward worth whether in making choice of a wife or of a house servant.

And after all, we have to think that the physical presentation of men or women must be to some extent a true indication of what at heart they really are, otherwise life would be all a jumble and there would be no opportunity for ready recognition of the proper persons to fill up gaps in the political or social arena. How otherwise could grave mistakes be avoided in the choice of a wife or of a husband. That there is a good deal of difficulty often in getting at people's true characters (and the more character there is to get at, the greater the difficulty often is), affords a side of our subject that is important in bringing people together for their ultimate mutual benefit, whose differences, had they been more on the surface, would have kept them forever apart. For we grow by contact with each other and remove blemishes from our characters by being forced into close relations with those who either shine by their opposite, or so accentuate the extreme of that blemish in themselves as to compel a desire to avoid it and to cultivate its opposite.

On passing from this world into the next—the Astral—or as the Catholics call it, purgatory (and not a bad name for it, as it suggests a preparatory stage, and which we may think of as a preparatory stage to the next, which is real life), on passing into this, we must

get a good deal closer into a bodily expression of ourselves as we really are. It is true that the personal life just closed affords a formal expression and outline of the man; any decided personal peculiarity will find its replica in the Astral, but more of the inward character will be made manifest. There will be many present concealments which will not there be necessary, and on the other hand many concealed qualities here will there be unable to be concealed from view.

A very slight study of the "Astral Plane" or "Man and His Bodies" will show how this is accounted for in the marvellous structure of the various bodies, and their dependance for profitable growth, upon habits formed in life, or their liability to injury by bad habits. And since, as there stated, the interaction of all the bodies is complete, we shall be able to see the effects in Astral surroundings, of a certain stamp of physical life. It will not be needful for any to go round preaching the advantages of purity, of sobriety, of wholesome manly and womanly ways of living; they will be patent to all, written in unmistakable characters on the faces and forms of all we meet. The chapter of each life as just lived will have been written for what it is worth and finally closed, and the sum total of the work of each will, for the most part, be well known to his fellows; it will be more or less common property; and there all will be able to see the effect on the bodily vesture in all those cases where a decided course, in either debasement or elevation of the nature, has been followed. Lessons will probably be impressed not so much by the actual effects produced by misspent lives, as by contrast of what possibilities might have been reached had the opposite course been taken. And along these lines of deeper facility for learning true character, we shall get an understanding of those marks of noble contest which we see now only in the furrowed lines of suffering, and even sin, which are ploughed deep in the faces of so many noble people by reason of a stern and deadly struggle with what they see as an enemy in themselves and are resolved to give no quarter to.

And perhaps on this matter of bodily growth as in harmony with character, there is no field more fertile than this of the marks, the outer marks in feature and form, of the noble soul that is suffering and struggling with the enemy, not in the plane without, but shut up in the citadel within. Doubtless much of this struggle goes on without great betrayal of it in the outer garb of man, but I do not myself think that any heroic contest ever goes on without the mark of it coming to the surface. Faces of this kind we meet sometimes in the street, and people of this kind we some of us, probably most of us, meet with in the course of our own lives, and our attitude should ever be one of never-failing honour and sympathy towards them. Of honour because we there see the work of the Divinity in man bringing that Divinity nearer to the surface and so, closer to

ourselves ; of sympathy because of the common need for all of us at some time to go through that very struggle, to overcome that very same sin. And the same inevitable brand of contest will be found in the higher ranges of effort, where the lines that are laid are lines of sorrow for others, bringing not only the shutting out of delight in the mere beautiful things of life, but the taking on of part of the world's burden of sin and sorrow. All really great social reformers have borne their marks of care, and indeed are we not told of the Holy Nazarene Himself that the lines of sorrow were ploughed deep upon Him, sorrow not for anything of his own, but for the troubles of others, of that Jerusalem over which He wept.

It will not be until passing a stage further into that realm of Nature, into that one of the Three Worlds which is said to take up about 20 times the period covered by the earthly life, that we shall really see what each of us has done in the way of bodily upbuilding. There, whatever mystery may surround the temporary life of the man on earth will be explained, all temporary disabilities will be removed, and the real aristocracy of our race will stand declared before us all, and as the body that there expresses the man is to be thought of as practically his permanent body for the whole of time, and as it takes the whole cycle of evolution to perfectly build it up, there is provision made that nothing passes into it but what is of permanent value—from the nature of its composition it cannot take on perishable and temporary qualities, anything worked into it is worked in forever—so, in spiritual life there is no question as to how people's characters stand in the eyes of anyone capable of understanding what character is. Which being so, how very important it becomes to know what is the kind of life that will build the Causal body along right lines. For there is, it must be understood, a wide range of choice, every chance is given for the expression of diversity of talent and acquisition. And here I will close with a word or two in refutation of the idea that because we are all moving to the same goal, all to enter the same Divine life and consciousness, that we must all become absolutely similar, like so many drops of water in a tank. If I understand the purposes of evolution and of the great journey to God at all, the object seems to be to get as great diversity in the units as possible ; the tribute to Deity, in the end, from *my* line of experiences, can never by any possibility be the same as yours, and the great wealth of the accumulated tribute lies in the very fact that this is so. The study of this question of diversity can be made in conjunction with that of the spiritual spectrum, to one or the other colours of which we essentially belong ; thinking of ourselves and our diversities along these lines will provide a very deep sanction for them. This being so, what toleration we should entertain for every kind of high aim which people hold out before themselves ; everything should have our sympathy that strives to elevate thought and lead the mind

away from temporary things ; all religions must be honoured by us. They all help people to grow, all in the end leave some mark of progress behind them. Of course the Wisdom Religion inculcated by our T. S., points out roads which, if followed, will save much pain and needless wandering, and this alone is our sanction for trying to lead men's minds towards it ; but we should always think that wherever there is energy and effort being displayed in reaching after spiritual things, there is evidence that something is always being done for building the permanent body that will stand at the last as *our* tribute to the storehouse of God.

W. G. JOHN.

A CYCLICAL RETROSPECT.

IT is not infrequently asked why occultism hides itself in darkness, and is not given out broadcast, that all may receive whatever benefits are derivable from it. People ignore the very significance of the name, and conclude that it is a thing intentionally hidden away by those who may be in possession of it ; and no doubt this is partly true—at least in so far as the books and other records which might enable us to lay bare some few of its secrets are concerned. But within the past 28 years, more of these have been published than was perhaps the case at any previous time ; and if we reflect upon this, we see that there must have been a good reason for it—and that reason when duly analysed, may also explain why the same thing is not apparent in earlier times ; or, having been so, why Occultism has again relapsed into darkness and been practically forgotten.

It may not be without interest or profit to enquire into these things to some small extent ; for this apparent secrecy and hiding away, so contrary to the usual method of science and the progress of general knowledge, are brought forward by opponents of Occultism as reproaches against it and its professors. The Adepts and Masters have been called " selfish " because they have kept this knowledge back from the world, and it has been repeatedly claimed that their secrecy is all a pretence ; that, having nothing to hide, they or their representatives assume this mask as a cover to imposture, and so on. But all this arises from mistaken views ; and therefore, as far as possible, it is our duty to remove the causes of such mistakes, and with them, the consequences which may flow therefrom. And it so happens that we are very near the close of cycles which, embracing the greater portion of what has been known as the historical period, seem also to be closely connected with the matter we are now dealing with. Thus it happens that a general review of the course of events over the period in question may throw considerable light upon our subject.

Before starting upon this review we may premise that, as Man is said to consist of several different principles, the unity of which constitutes the human being in its higher and lower aspects, so, if we accept the views ascribed to occultists, is the totality of that which by experience we may acquire—namely, that which has been denominated the synthesis of Science, Religion, and Philosophy, and called Sophia or Wisdom by the Greeks. It is one united body of acquirement, knowing no minute differentiations such as we now have in the various branches of mental attainment, but comprising the essence of them all, both higher and lower. Therefore, reasoning analogically, we may expect to find that this body of wisdom comprises two parts—manifest and occult—just as the human being is made up of two parts, spoken of as the Triad and Quaternary. And the higher, or that part of wisdom which corresponds to the triad, will be the spiritual part; while the lower, or that which corresponds to the quaternary division, will be the physical sciences and common knowledge on this plane.

Accordingly, we can easily perceive that, if the general tendency of humanity at any time shall be towards spiritual things, all knowledge will tend towards that unity which is the correlative of the higher nature; while on the other hand, if the general tendency is towards the physical and material, there will correspondingly be exhibited diversity and separateness in the various branches of knowledge, each science taking its own particular line. All this appears to be in accordance with the law of evolution and involution as it is theosophically understood, and seems important to a proper understanding and appreciation of the present enquiry.

From the dawn of history as it is known in Western lands, there has been one thing which seems particularly notable in regard to this body of knowledge which we have thus roughly divided into two parts—which division we may call Science or exoteric knowledge on the one hand, and Occultism on the other. These are the exoteric and the esoteric aspects of the Primal Wisdom. And the one thing most notable in connection with it, is the tendency of manifest science to drift away and effect a sharp separation from its exoteric side. In the beginning of history this gradually becomes apparent—in some countries more than in others, but in all more or less; the various phases of the process appearing to follow much the same rule in every nation, but of course varied by the national characteristics. Once the division begins, each part seems to take a different road—the one side becoming more and more public, and increasingly bound up with material considerations, while the other in its turn becomes less and less obvious, and sinking into the greater obscurity—until in the end it becomes a mere tradition and is looked upon as a fable or dream.

Yet, although the paths thus respectively followed are diametrically opposed to each other, the collective memory of mankind seems

never actually to lose the impression that what is thus lost to sight has still a real existence; and the traces of this underlying intuitive feeling become apparent in the form of the inextinguishable survival of the arts of divination, and other similar imperfect or superstitious observances and practices—which, if they become gradually of less frequent occurrence, are perpetuated in philosophic writings, even when these are opposed to the things they record. They likewise survive in fiction, and form the machinery of poetry; so that the occult intuition seems to be inextinguishable.

Taking the countries of the ancient world as we find them about the third century B.C., we may note the beginning of just such a state of things. Egypt, the mystic "land of Khemi," with its strange monuments, its weird hieroglyphics, its solemn sphynxes, and its everlasting pyramids—the land of all others given up to magic lore and esoteric science—had been desolated by foreign conquest, its temples ravaged, its arts destroyed; and it was at a point which appears to have been the most marked beginning of that decadence which has since become so lamentably complete. In Palestine, the old order of things was gradually breaking up—the sacerdotal rule was becoming extinct through the warring of sects and foreign dominance. In Syria, perhaps Babylon still retained some of its ancient glory, and the professors of some sort of occultism were still to be found therein, pursuing their studies and observing the starry heavens for mystic purposes as of yore; but here also decadence, marked by the conquests of Alexander, had set its seal—and all was soon to disappear, with the great city itself; leaving only a few hamlets whose inhabitants, losing every trace of the wisdom of their progenitors, were devoted only to the prosaic necessities of an everyday-life of mere barbarism.

In Greece and Rome the temples and their priestly *servitors*, though nominally still in full force, had long been losing their real and secret knowledge, and had begun to resort to trickery and fraud in order to conceal the fact and so retain their adherents and revenues, considerations which had long superceded their true vocation. Even the more western and northern nations, such as the Iberi, the Gauls, the Britons, and the nations of Scandinavia and Germany, among whose traditions and religious rites we find traces of the true knowledge and the older wisdom, were beginning, in the pride of barbarous conquests and the debasing effect which spread from corrupt Rome with her commerce and her emissaries in general, to lose faith in their Druids, Sagas, and Alrunes; because these had themselves commenced to forget their more recondite knowledge, and to turn their energies towards more or less crude forms of physical science; to be utilised either for purposes of deluding the multitude, or otherwise forwarding the purposes of priestcraft—which was itself alternately made subservient to the ambitions of

chiefs and kings, or used as the means of ruling these latter themselves.

Such being the prevalent state of things over the world some 2,000 years ago, we may next trace the course of departure which ensued from the former methods of obtaining knowledge. Originally, as we are given to understand, the esoteric or occult scientists, whose learning was wholly confined within their own order, had employed means of investigation which were afterwards quite disused or forgotten by their exoteric successors, who afterwards pursued so different a course. The Occultist is reputed to have gained his knowledge of the universe, of the laws of nature, of the history of our globe and its various races of men and forms of life, by aid of faculties various in their application, but all of them dependent upon internal qualities now latent in most of us through disuse or lack of cultivation, and the fostering of those of a different description. These, it is said, could never be communicated to outsiders by the aid of books and formulæ as we now propagate our knowledge—as we may see in the experiences of Pythagoras and others; but the information derived by such occult means could be largely committed to writing—and in the sacking of temples and the ruin of empires, some of these manuscripts, more or less obscure, came to light. Thus many scattered bits and scraps, such as astronomical cycles, chemical receipts, and mechanical methods, were in a fragmentary way revealed to those thinkers who, accompanying the march of armies or appointed to offices in different places, were sufficiently intelligent to perceive their value and to rescue them from oblivion.

Taking as an example what happened in Greece—where, among European nations, we find the first efforts to evolve a scheme of philosophy—it seems that these scattered observers, returning to their own country with the small portions of knowledge so gained, were looked upon as persons of superior attainments—as, in point of fact, they actually were. Hence they, or those who inherited the learning they brought, became the heads of schools and colleges; and so it became a necessity, if they were to communicate to others what they had learned, that they should formulate this knowledge into definite systems. Here, however, they met with difficulties; because, not being in possession of anything like complete data—being devoid of the special faculties needed, and perhaps also misunderstanding the matter they had acquired—they, having heard that the whole was to be obtained by some kind of abstract contemplation or inward power, made the mistake of relying altogether upon intellectual methods—those of the lower mind, as distinguished from the higher. By these means they sought to piece together what they had gained; and as they were apparently unaware that such a proceeding must, upon so slender a basis, result in systems as numerous and as different as those who originated

them, they necessarily arrived at incongruous and contradictory results.

The methods they had pursued, however well adapted to the exigencies of special pleaders in a law court, were but poorly adapted for the ascertaining of abstract truth; and therefore the disciples and followers of these teachers, finding that what they had learned was not only inconclusive, but also failed in its application as explaining the phenomena of nature, degenerated into mere partisans—they lost sight of their great aim, in quarreling over the merits of their respective teachers and schools. But the inefficiency of the current philosophy, and the useless controversies of its adherents, caused those whose aim was real knowledge gradually to devise other methods of research. And thus, forming at last a distinct body of their own, they initiated the course of experimental enquiry as contrasted with that by argument and disputation alone—and such as, being the practical interrogation of nature, they supposed was the only course open to them.

The experimentalists of the earlier times seem not to have denied that there might be other means and other roads than theirs to the acquisition of knowledge; for the more they studied and acquired, the more they must have met with things inexplicable and powers they could not analyse; as also they must occasionally have stumbled upon partial initiates who would tell them of better ways. But, as in all such cases, they themselves became divided into classes, of which the two extremes were those who, upon the faith of a belief in matter and their own limited knowledge of its qualities, were ready to deny all and everything which they could not understand; and the theurgists or seekers of the old magic, who believed in occult and spiritual things.

The materialists therefore denied all occult powers and forces, and confounding these with the gods of the various exoteric religions, began to condemn everything which was beyond the range of their own immediate sense-perceptions. They looked upon life as a thing to get what pleasure they might from; and so, as the real truth of things was beyond their reach and knowledge, thought that it was not worth while pursuing the unattainable, and perhaps losing for it the seeming realities of the lower life. In this way originated the Pyrrhonists, the Sophists, and the Epicureans, whose mock philosophy produced in due time a feeling of disgust on the part of all who deemed that there was more and better to live for than such ideas offered to their votaries.

While all this was going on among the more select devotees of knowledge, real or pretended, there was quite another evolution taking place among the greater number of the populace of the different countries concerned in the history of the old world. With the decay and degradation of the old Pagan religions there had come a confusion of beliefs, out of which there at last emerged the

Christian religion. With the select few, this may have meant a higher rule of life than any that preceding philosophies had laid down; but with the ignorant and unthinking—of whom the majority of its supporters were necessarily made up—it became merely another superstition; and it proved to be one of a most destructive tendency towards all science and true knowledge. In the students of philosophy and science, the early Christians saw only the enemies of religion and morality—the atheistical professors of a knowledge which set their beliefs at nought, and whose teaching went to contradict their own crude notions. Towards the adherents of Theurgy and the magic of the earlier time, their attitude was even more condemnatory; for they believed these were men who had dealings with the “evil one” of whom their religious teachers discoursed; and those teachers themselves may have had more private reasons for hatred against the Theurgists, because the latter explained the true basis of the Christian creeds, and thus deprived that religion of its distinctive character as the sole road to salvation.

The immediate practical outcome of this reaction against the debased religions of former ages, and the insecure philosophy and imperfect science of the times, being one which lay wholly in the hands of the multitude who understood neither their own faith nor any other, was terrible indeed. Its effects, and the real nature of the agencies at work, were seen in such deeds as the murder of the gifted Hypatia, the destruction of the Serapeum, the defacing of the noble works of art which yet remain unapproached in their excellence, and the general ruin of the schools and colleges. Progressive knowledge became impossible except in secret and under the greatest dangers and difficulties; and the downward course of humanity received an impetus which has taken more than a thousand years to work itself out.

But in Egypt, Palestine, Syria, Spain, and elsewhere, the course of religious iconoclasm at length received a sudden check in its career; and this was given, not by the adherents of science and learning, but by the advent of another religion, opposed to the principles of Christianity as then understood. In the Mahomedan power, which arose like a simoon of its native deserts, and pursued a career of conquest which, like the wind and the storm, it was impossible to stay or to beat back until its course was run, there was found an enemy to the dominant ecclesiasticism such as no Christian miracles could defeat—against which prayers were of no avail—and before those of the Crescent, the armies of the Cross wilted away like so many fogs before the torrid blast from the Sahara. The Christian sword proved no match for the Saracen scimitar; nor were the much-prized (but not the less apochryphal) relics or the Crown of Thorns, the wood of the True Cross, or any other such wonder-working panaceas, which were said to have

wrought such amazing miracles when not wanted, found to be in the least effective when their happy possessors relied upon them to rid them of the Arabic conquerors. On the contrary, the Mahomedans carried off those priceless relics with shouts of scorn and derision, turning the Christian churches into mosques, and holding up to ridicule the doctrine of the Trinity and the motherhood of the Virgin Mary.

Though the Mahomedan religionists were originally fanatical themselves, as must always be the case with the followers of any religion which demands blind faith, and which accordingly recruits its chief strength among the ignorant, yet it involved as its turning-point and central doctrine, one which is a crowning necessity where true progress is to be made, namely, the great principle of *Unity*. Provided its adherents acknowledged the Unity of the Godhead, and the mission of Mahomed to proclaim it, no more was demanded of them—they were free to study whatsoever science might best please their fancy. Therefore, wherever the Mahomedan scimitars could reach, ruin and destruction fell upon the ecclesiastical darkness which, under Christian hands, had been fast closing in upon humanity—and which had to so large an extent succeeded in blotting out free enquiry, and had proved itself so determined an enemy alike of occult and manifest science. Wherever the Saracenic power gained a foothold, there Churchianity of the Patristic sort had summarily to hide its diminished head, and its effectiveness as a bar to the advance of knowledge was at an end for the time being.

And though, as just noticed, the Saracens themselves were but a barbarous horde, and therefore fanatical, as may be seen by their early mistakes—yet their recovery from these things was phenomenally rapid. Their liberal support of knowledge blazed forth over the world—they became ardent votaries of science and the arts—and there can be little doubt that exoteric science owes its salvation to their advent. To them, and not to our own bigoted ancestry, we owe the preservation of most of the ancient writings which have come down unconcealed to our time; for after they had recovered from their earliest errors it was sufficient that almost any book should reach their hands, and it was nearly sure of a safe asylum. In their care it would neither be interpolated nor abridged—neither expurgated nor otherwise injured, as those left in Christian care seem undoubtedly to have been, in too many instances.

But the general tendency of Mahomedanism was wholly materialistic; for it appears to be among the most earthly of all anthropomorphic religions. Its heaven is but a magnified copy of some earthly paradise according to the ideals of the voluptuary—its deity is but a man of larger growth, but not of better nature. In addition to this, it made a duty of war and rapine; and these have accompanied it throughout the whole of its career. Hence the tendency of Arabic students was almost wholly in the direction of the

physical—and hardly at all in that of spiritual things. And although they appreciated the graces of poetry, the beauties of oratory, and the charms of music, these were all made subservient to their national or racial tendencies, because they cultivated the things of the lower, not of the higher mind. In such hands, the students of philosophy directed their efforts almost solely to perfecting science of a materialistic caste—nay, so marked was their tendency in this respect, that by far the greater number of those who, in Bagdad, Bussorah, and other principal seats of Arab learning, devoted themselves to perfecting astronomy, medicine, chemistry, and other branches of intellectual knowledge, that they became notoriously atheistical. As the nominal adhesion which Mahomedanism required offered a wide field for liberty of conscience, these studies led to the private cultivation of liberal views and free thought principles; for not even works calculated to upset the Korân were interdicted, so long as they were not accompanied by active opposition, or used as weapons to strike at the government.

Accordingly we find among the Arabs very little trace of occultism such as we now understand it; for in their hands all science became less and less of the esoteric form, and more and more manifest and exoteric. They had, it is true (as had every other nation), the people who corresponded to the wizards and sorcerers of Europe at that time, such as their astrologers, diviners, and magicians; but of the latter two classes their representatives appear to have been almost entirely devoted to the "left-hand path"—the "brothers of the Shadow," or practitioners of what we now call Black Magic, in the pursuit of selfish ends. In such a soil there is little place for the growth or development of theosophical principles as exemplified in true occultism, though there may be abundant food for the intellect and also for the passions, or for the gratification of the senses upon some more refined plane than usual. But there is little or none for the intuition and those other spiritual faculties which can make their possessors masters of the totality of wisdom attainable by man—nor do we at the present time seem to be in possession of any Arabic works that contain more than a paraphrase of any occult teachings.

[To be concluded.]

SAMUEL STUART.

LIGHT THROWN ON THE OBJECTIONS TO MRS. BESANT'S "AVATA'RAS."

(Concluded from p. 486.)

AS to whether Sri Krishna is a result of evolution, we should bear in mind that he had to evolve just as ordinary men. What are ordinary men? "We are to-day to a large extent the product of the thoughts, surroundings and teachings of our childhood, even though the details of that life may be forgotten. Just as to-day we are bearing the results of yesterday and the day before, so precisely it is with the larger day, the incarnation. We have made ourselves what we are, and we have made our circumstances what they are. As we have sown in the past, so we are reaping now, and as we are sowing now, so infallibly shall we reap in the future. Between the spring sowing and the autumn reaping, we may have worn out one suit (or more) of clothes and put on another in the shape of a new body, but we remain the same men and we reap our harvest just the same." So by analogy first we come to think that Sri Krishna has evolved, and by dint of Bhaktiyoga reached the stage at which his evolution was not compulsory but voluntary for the good of mankind. "Yadâ yadâ hi dharmasya," etc., indicates the period when he had to become an Avatâra. His being called the great Yogî shows what Yoga he had to undergo for successful evolution. Thus the description of Sri Krishna as a being evolved in ignorance like any one of us, among minerals, plants, animals, men, gods, etc., should not be thought to be strange. The Law of Uniformity has hardly any exception without special reason for it.

On p. 8, Mrs. Besant says that the learned Subba Rao gave a partial definition and that he probably chose out one form as we may say, of self-revelation. But fundamentally, Sri Krishna is the result of evolution (p. 9.). In far past kalpas, in worlds other than this, nay in universes earlier than our own, those who were to be Avatâras climbed slowly, step by step, the vast ladder of evolution, climbing from mineral to plant, from plant to animal, from animal to man; from man to Jivanmukta, from Jivanmukta higher and higher yet, up the mighty hierarchy that stretches beyond those who have liberated themselves from the bonds of humanity; until at last, thus climbing, they cast off not only all the limits of the separated Ego, not only burst asunder all the limitations of the separated self, but entered *Isvara* himself and expanded into the all-consciousness of the Lord. On p. 13, she says: "That great Teacher, Sri Râmânujâ Chârya, declares that Sri Krishna has had many births." "Bahûni Janmâni,

etc.," points out how vast the variety of those births had been. Then, confining himself to his manifestations as I's'varā, that is, after He had attained to the Supreme, he says quite truly that He was born by His own will; not by karma that compelled Him, not by any force outside Him, that coerced him, but by His own will, he came forth as I's'vara and incarnated in one form or another. Now, Rāmānujā can be least expected to say (this) of previous births alluded to by Mrs. Besant. He of course speaks of His birth as Deva, as Naga, as Gandharva, as those many shapes that He has taken by His own will. But in Yoga Vasishta, Mûmûkshu (p. 9), Vasishta says to Ramchandrajī, "Some being has by dint of his exertion raised himself to become Indra who enjoys the sovereignty of the three worlds. Another life-wave attained the exalted Lotus seat of Brahmā by the same exertion, a third Jiva has evolved to become Vishnu by the force of the same pûrûshartha, and has got the emblem of (Garuda) the vulture on his banner; and the exertion of the fourth has made him Sadās'iva with a female for half His body, and with the crescent moon in his crown; and on p. 16, *ibid*, Vasishta says: "Brahmaspati became the Guru of the gods by his exertion, and Shûkrā Chārya that of the Daityas by the same means. Great men though undergoing troubles and miseries have by their industry reached the stage of Indra." On p. 34, *ibid*, Vasishta says: "O Rāma, to be free from the shackles of the world, Vishnu, S'iva, and other Jivanmuktas (among worldly men) and other Jivanmuktas among Rishis, first realised the nature of A'tmā by the help of Guru and Shāstra, and they then are at large to enjoy the world, so you also follow their example," and on p. 36 Vasishta says: "Those men who have attained the quality of tranquillity (Shama) are like Vishnûs, and on p. 37, "Oh Raghunandana, you adopt those means by which the noble-souled and venerable men have attained the Higher seat" (the Parabrahma Pad.). In Utpatti Chap., p. 21, Vasishta says: "One who has grasped the nature of A'tmā by the true test of Vichār, finds out that Brahmā, Vishnu, Indra and Shankar are all nowhere—non-entities—nothing before A'tmā" (all phases of A'tmā limiting themselves to a very poor position); and on p. 104, *ibid*, Vasishta says: "There are innumerable Brahmandas beyond Brahmandas (Universes). Again there are Universes which the Yogis are unable even to imagine, and there are vast spaces between them which cannot be measured even by Vishnu and other gods though they may walk for the purpose through them for their whole life."

On p. 38, of the Avatāras, Mrs. Besant alludes to the chapter of the Shrimad Bhagvat where a very long list is given of the forms that Vishnu took, not only the great Avatāras, but also a large number of others. It is said he appeared as Nara and Nārāyan, it is said he appeared as Kapila, He took female forms, and so on, a long list being given of the shapes that he assumed. Again the words "Bahūni Janmāni" do not mean 10 or 24 Avatāras only. The phrase

means "many births," and that important fact we learn not only from Mrs. Besant* but from Sri Krishna himself, who is the best authority, and should not be discredited as to His own, which is within His own knowledge, when we can safely advance so far as to say that He is the best authority even as to His knowledge of others, owing to His quality of being "Antar Yāmi," in-pervading and hence omniscient.

And who was Bûddha for instance? Mrs. Besant on p. 86 says: "The Lord Bûddha, in the ordinary sense of the word, was not what we have defined as an Avatāra. He was the first of our own humanity, who climbed upwards to that point and there merged in the Logos, and received full illumination. His was not a body taken by the Logos for the purpose of revealing Himself, but was the last of myriads of births through which he had climbed to merge in I's'vara at last. In the case of an Avatāra, generally the evolving births are in previous kalpas, and the Avatāra comes after the man has merged in the Logos, and the body is taken for the purpose of revelation. But He who is Gautama Bûddha has climbed through birth after birth in our own kalpa as well as in the kalpas that went before." Again on p. 15, she says: "True it is that even the greatest, before whom we bow in worship, has climbed in ages past all human reckoning to be one with the supreme, and even there to manifest Himself as God to the world." Again in Yoga Vasishta, Nirvānā Chap., p. 119, Sadās'ivā says to Vasishta, "The highest God is he who lends lustre to all (the gods, etc.). Vishnu, S'iva, Hiranyagarbha, Brahmā, Indra, Vāyu, Agni, the Moon, and the Sun, and other Purushas (personages, Jivas, or men, or manifestations) are considered the best of gods as they are seniors and have been able to show forth the higher lustre in the scale. He is the object of meditation for the gods and is the President of the Parama Dhām, the highest seat. Just as heated iron gives off sparks, so are the gods, Brahmā, Vishnu and S'iva, etc., the outcome of that great consciousness, mere drops in that great ocean. Just as the tree is the father of the leaves, so is this Parames'vara, the Father of Brahmā, Vishnu, S'iva, and others." From the above authorities, we can justly be led to believe (and Mrs. Besant is not wrong in expressing the same idea,) that the Vishnu, Sri Krishna of this Solar system, and the Vishnu, the Supreme, should not be confounded, though they are different phases of the same, the former being the limited manifestation, the result of His own gracious will and choice; that Sri Krishna is a result of evolution being *obiter dictum*, it is not a question with which we are directly concerned.

But what is Mukti? The nature of Mukti is not properly understood. The Vedāngas give different descriptions of Mukti. In the Nyāya theory, Mukti is the freedom forever from misery. In the Prabhākara theory, Mukti is the happiness which existed before misery took birth. In the Buddha theory, Mukti is with death,

The Vedānta theory is similar to what is said in *Ashtā Vakra Gītā*, sh. 3 : "Yadi deham pruthak Krutya chiti Viśhrāmya tishthasi. Adhunaiva Sukhi Shānto bandha mukto bhavishyasi." If you can discriminate between body and A'tmā, you are blessed and tranquil and liberated from all bonds." That is Mukti.

Jivanmukta is thus one who has realised this distinction of body and A'tmā, and has realised the A'tmā in the sense of the *Māhā Vākayās* "Tat twam asi and Aham Brahmasmi." He who has realised the fact that he is A'tmā—Sadāshivā—"Trishu dhāmasu yad bhogya, Bhokta bhogash cha yad bhavet, Tebhyo Vilaxanas jākshi. Chinmātro ham Sadāshivāh." Again the very moment he has got the "Dradh Aparok gnān" of A'tmā, that I am A'tmā and none else, he is Jivanmukta. His liberation now is in the sense that he will have no births and deaths thereafter, his Sanchit Karma being all burnt out, but his prārabdha karma must be over before he dies. The prārabdha arrow has already been discharged, the effect of which cannot be stopped all at once. He must live and evolve till that is over. He has to undergo stages. "Dashamo pi shiras tādām nudan budhwā na roditi. Shiro vranas too māsenā shanai hi shāmyati, no tadā. "It takes a month to heal the wound of that tenth man who caused it by beating on his own head for the supposed loss of himself, one of the company of ten (the error being in not counting himself and counting the remaining nine), though he stops weeping after the wound is caused, immediately on his coming to know of the fact that he is the tenth and none is lost while the company of those ten persons were crossing the river in the fable. In the same way even if A'tmā is realised by the Jivanmukta the karma caused by him will take time to heal. Then, after his death, he becomes Videhamukta. But then too the liberation is in the sense of being not subject to births and deaths perforce. Both Jivanmuktas and Videhamuktas have to pass a great many stages of consciousness after joining the class of the liberated, before they become fit for Avatārās, and the final absolution, Mukti or liberation in the sense of being one with the Parabrahma, actually becoming Advaita, not merely entering it, but becoming one with it. On page 27 Utpatti. (Chap. of Yoga Vasishta), Sri Rama asks how to attain the stage of Videhamukti, and Vasishta answers, "Oh Rāma, the stage of Videhamukti is itself Mukti, and Mukti is Brahman and that is Nirvāna" (absolution). To attain that stage is to understand the presence of the visibles such as "I" and "you" as nonentities, notwithstanding their delusive presence all the same. On page 18, of Mumukshu (Chap. of Yoga Vasishta), a Jivanmukta is described as follows :—"Just as the Meru mountain (the mountain of gold) has a bee on some portion of it, so the Jivanmukta will encase this universe (Jagat) in one hair of his body. Jivanmukta is similar to the Parabrahma who has imagined through avidyā thousands of these universes (Brahmāndas) and who is the seer of them." Again

"Vitatatā hradayasya mahā mater hari harābjaja, ilax shatai rap tulanam eti na muktmato." The extent of the heart of a Jivanmukta cannot be measured even by hundreds and lacs of Vishnus, Sivas, and Brahmās; since he has become the highest Brahma, and his heart is immeasurable. As to his prārabdha karma, he must go through the ordeal. "Na cha etat vārayi tum Ishwarenapi Shak-yate." Even Is'vara cannot avoid prārabdha karma, or else, Na, Sri Rāmchandra and Yudhisthira should not have been seen abiding by the law of karma. One endowed with Jñāna, Vairāgya and Uparāti becomes a Jivanmukta and Videhamukta both, but one endowed with Jñāna, and not Vairāgya and Uparāti is entitled to Videhamukti which is freedom from births in this Samsāra, but has not Jivanmukti, and so long as there is no Jivanmukti, Videhamukti proves useless, as one can hardly leave off hopes of Swarga, who cannot of Samsāra, which is a hitch in Jivanmukti. In Chhandogya Upanishad, "Tasyatāvadeva chiram yāvan na vimochayetha sam patsye," as long as he, (Jñāni), is with body, he must wait; when his prārabdha karma is over, the body falls and he becomes Videhamukta also, but when only a Jivanmukta, how does he act all along? "Vishnum dhīyātu dhīr yadwā Brahmānamdam vilīyatām. Saxi aham kiñchit api na kurve nāpi kāraye." Let my intellect meditate on Vishnu or be concentrated in Brahmānanda, I the witness do nothing nor do I cause anything to be done.

Again a Jivanmukta and Videhamukta both can assume any forms they like, but a Jivanmukta has to take care of and return to his body till his prārabdha karma is over and death destroys it, as in the case of Chūdālā who assumed the form of Kūmbha Muni, etc., when she went to King Shikhi Dhawja, her royal husband, in the forest, with a view of giving him Tatwajnāna. Thus to become Jivanmukta and Videhamukta, the Adhishthāna appearing out of reach, the Vishnu Sri Krishna of our solar system, should be first worshipped and then the Supreme as far as practicable. To those who can realise the Parabrahma at once, that course is certainly the best, which no one can deny.

M. C. SUTARIYA.

MRS. BESANT'S "AVATĀRAS."

THE objections raised by Mr. C. S. Narain Rau against Mrs. Besant's "Avatārās" are being ably answered by Mr. C. Sutariya, Mr. Narain Rau seems to think that the theory of the existence of Is'varas above Is'varas is opposed to the Hindu scriptures but I beg to refer him to the Mahānūrayanopanishad, which is one of the 108 Upanishads.

That Upanishad is full of references to Is'varas (Narāyanas) above Is'varas, presiding over Universes above Universes. The duration of some of the Universes is also given in the 3rd Chapter.

We have first a Brâhmânda (Universe), which lasts for 100 years, of which a day of 12 hours consists of 1,000 Mahayugas, *i.e.*, one 'Manvantara' in Theosophical nomenclature. The Pralâya following also lasts for a similar period of 100 years.

We have then the next higher Universe, whose 'day' lasts for a period equal in duration to the above said 100 years, and whose whole period of existence extends over 100 *crores** of years calculated on that basis. This enormous period again, forms but a 'day' of the next higher Universe, which lasts for 100 *crores* of years similarly calculated. Then comes a fourth Universe above this, lasting for 100 *crores* of years, each 'day' whereof consists of the total period of duration of the previous Universe.

Here the Upanishad stops, but it would seem that this means to be more a suggestion of the infinity of these rising Universes and their rising Hierarchies, than to indicate that the series absolutely ends at the 4th stage.

It is thus, at any rate, clear that the subject is highly complicated and recondite, and that we should be extremely careful not to allow ourselves to be led into using strong expressions regarding theories, evidently broached after long and mature deliberation.

T. RAMACHANDRA ROW.

Theosophy in all Lands.

EUROPE.

LONDON, April 30th, 1903.

The Easter recess occurring in this month brought the usual interlude in meetings and the brief closing of head-quarters for the necessary cleaning operations, but activities are now resumed. On the 25th the quarterly gathering of members of the London and district Federation took place—the usual council meeting being followed by a discussion on the "Utility of a Cult" under the presidency of Mrs. Hooper. There was a very good attendance.

We hear of the presence of our President-Founder in the neighbouring city of Paris, but he has not yet been able to indicate exactly when he will pay us the visit to which we are looking forward with pleasure.

A young Hindu student of Vedânta, the Swami Upadhyaya, is making a very favourable impression on University men in Oxford and Birmingham. It seems not unlikely that he will be instrumental in bringing about the establishment of a chair of Vedânta at Oxford. Though not a member of the T. S., he will lecture for the West London Lodge this week and for the Blavatsky Lodge in the following week, as he has already done for the Birmingham Branch. In my next communication I shall be able to give an account of the work of this able son of Aryavârta.

* 1 Crore = 10,000,000.

The T. P. S. has just produced a work by Miss Edger who is so well known on your side of the great water. It is nicely got up and should prove a very useful introduction to the study of the more advanced text books—written in simple language and devoid of difficult terminology, it ought to meet the needs of the inquirer. Mr. Keightley will resume next month the afternoon studies in Myers' book "Human Personality and its Survival of Bodily Death," in which such interest was shown before Easter. Mr. Dyne has been dealing with the same work in some addresses at Hampstead. There is no doubt that Myers' work, though old news to students of Theosophy and hovering round many questions which have more or less ceased to trouble us, yet forms a most valuable *point d'appui* from which we may carry operations into the camp of the enemy! Lodge, Myers and the non-Podmorian psychical researchers generally, bid fair to become our valuable allies.

T. P. O'Connor's *Weekly* for April 3rd contained an article on Mme. Blavatsky, under the heading, "The Mother of Modern Spiritualism," but although it served up a hash of the old slanders there was an absence of virility about it which suggested that it was a mere journalistic effort in search of hardly-found "Copy," and it ended with the following curious admission:—

"Pernicious as her influence undoubtedly was, the one great maxim she inculcated on all her disciples, and which she selected from old Indian mystical precepts, was both self-denying and gracious. 'Your Soul should be like ripe fruit. To others soft and tender as the outside pulp that has warmed in the sun, and hard as the kernel within in regard to your own personal life and sufferings.' Half morality seems comprised in the little sentence."

From another weekly I cut the following as likely to interest those who follow the line of Mr. Mead's researches.

"Some very interesting manuscripts have been discovered in the vault of the Jami-and-Kebâr Mosque, in Damascus. Relying on an ancient tradition, which said that important documents relating to the early Christians were stored there, certain biblical scholars requested the Sultan to let them search the vault. As a result a thorough search was recently made and many valuable manuscripts were found. These were taken on to Constantinople, and an examination showed that among them were several fragments of the Old and New Testament in the ancient Syriac tongue, as well as portions of a translation of the Old and New Testament in that Syriac dialect which was spoken in Palestine in ancient times. Among the latter was a translation of some of the Epistles of St. Paul, the existence of which was unknown to scholars, and which is deemed of great value, as the dialect in which it is written was spoken during the life of Christ. Among other treasures discovered were fragments of the Pentateuch, in the Samaritan tongue, an Arabic translation of the 78th Psalm, 77 pages of a hitherto unknown commentary in the old Syriac tongue, and several Psalms and 11 pages of the Pentateuch, written in Greek, and dating back to the 11th century.

Baron Marschall, the German Ambassador to Turkey, has shown much interest in this discovery, and it is said that the Sultan has

granted him permission to send the manuscripts to Berlin, with the object of having them carefully examined by the best biblical scholars in Europe."

A. B. C.

The recent Federation of the Tamil T. S. Branches formed at Madura, May 23rd, will be noticed next month.

Reviews.

ASTROLOGY.*

A very excellent simple work has just come to hand, the author being a frequent contributor to the *Astrological Magazine* and therefore well known among the students of this very interesting science. This little book seems especially fitted for busy people, for it contains much in a small space. The author gives a good analysis of the chief points in a horoscope with directions for reading, and then has tried to trace the relation between the various zodiacal signs and the principles of man with the intention of drawing attention to a possible analogy and, therefore, making the reading of character easier. He also shows the correspondences between the twelve signs and the three worlds in which man carries on his evolution, and another table shows the relationship between the gunas, of theosophical terminology, and the elements, as represented by the signs in their usual classification. The book is neatly printed on good paper.

X.

THE ZODIACAL CARDS.†

I can do no better, in reviewing this little work, than to quote what the authoress herself says of it. In the Introduction she says: "The Zodiacal Cards are representative of a foundation stone in a system of correspondency which embraces the world and involves all human interests. As a result of their harmony with the laws of life they express a process of mental photography which mirrors existing conditions whatever they may be. Like an X-ray they penetrate to the interior of things and skilfully picture hidden activities that could not otherwise be readily discovered, hence they may be used to advantage in all the affairs of each individual life, and by workers in the intellectual, educational, scientific, medical, religious, musical, dramatic, artistic, political, social, domestic and commercial domains, also in colleges, hospitals, asylums and prisons." Certainly we find traces far back in history, of the use of cards of sorts for the purposes of divination, and they have been believed infallible in the hands of those trained to use them; still it seems hardly possible that such implicit faith should be given to the prophecies contained in the somewhat accidental arrangement of the cards. We are sorry that the authoress did not send the cards along with the book so that we could test them.

X.

* Theoretical Astrology, by H. S. Green. London, L. N. Fowler & Co., 1906. Price 1s. net.

† And How to Use Them, by Grace Angela. Published by the author.

WHO ARE THESE SPIRITUALISTS? *

The able exponent of Spiritualism, Dr. Peebles, has sent us his latest book on that subject. It is an effort to give Spiritualism a better place among the isms of the day; to establish its rights to have its theories looked upon as scientific. The author says: "Spiritualism is the philosophy of life—and the direct antithesis of materialism..... Spiritualism does not create truth, but is a living witness to the truth of a future existence." Assuredly Spiritualism has done much for the advancement of spiritual knowledge, for the human mind is so constituted that it must have proofs, and the proofs of the existence of the soul after the death of the physical body had to be given before men could be so satisfied of that future life as to be willing to study its conditions and prepare themselves to meet them. This Spiritualism has done. Yet it is to be regretted that the very nature of the proofs and the ease with which fraud could be committed, has induced many persons to simulate genuine phenomena by trickery and thus to turn away and disgust so many who would otherwise have been glad to investigate its claims. Dr. Peebles quotes sentences from a number of well-known men who believe in the phenomena of Spiritualism and who also believe that it is a power which will greatly aid in the regeneration of religious beliefs.

X.

HINDU FEASTS, FASTS AND CEREMONIES.

The subject of this booklet is one of intense interest to the student of Indian customs, and Pandit S. M. Natesa Sastri, of Madras, has done good work in attempting to describe ceremonies and feasts and to give some idea of the reasons for their performance and the symbolism which underlies them. Of course it is evident to any one who has lived long in India that it would be impossible to give, in one book, however voluminous, a description of these ceremonies as performed in all parts of India by the numerous races within her borders, so it is to be hoped that others of Pandit Natesa Sastri's countrymen will follow his good example and make the record as complete as possible. The author, of course, writes from the view-point of a follower of S'iva and he deals with the more important ceremonies of the ordinary life of the Hindu. The book is very well printed on good paper and has, as frontispiece, a portrait of the author.

X.

THE FIRST ANNUAL REPORT OF THE INDIAN PASTEUR INSTITUTE.

Deputy Surgeon-General J. H. Thornton, C.B., publishes a small pamphlet which contains some very interesting comments on the above Report, the main portion of which we reproduce as follows:—

"On examining this report it will be seen that 221 persons were subjected to the Pasteurian anti-rabic treatment during the year 1900-1901 at the Indian Pasteur

* By Dr. J. M. PEEBLES, 1903.

Institute at Kasauli, and we may at once admit that if these 321 patients, or any considerable proportion of them, had really been bitten by rabid animals, the results here shown would be very favourable, only three cases having proved fatal. But there is no satisfactory evidence showing that any of these persons had been so bitten. With regard to the cases in Class A, noted as 'proved rabid,' it must be remarked that the inoculation test is fallacious and misleading, inasmuch as its results in the case of animals that are not rabid, may be, and doubtless often are, mistaken for rabies. As to Class B, the certificates of rabies given by veterinary surgeons are of no value, as there are no post-mortem appearances which can be regarded as absolutely characteristic of the disease. Nothing need be said about Class C, the cases under this head having been merely suspected. In short, it is extremely probable that most of these patients had been bitten by animals that were not rabid, and therefore were in no danger at all, since hydrophobia never occurs from the bite of a healthy animal. Some, no doubt, had been bitten by rabid animals, but a large majority of these would naturally escape unharmed, the proportion who contract hydrophobia having been variously estimated at from 5 to 20 per cent. The likelihood of a dog bite causing hydrophobia is extremely small, as was plainly shown by the experience of the London Police during the prevalence of the Muzzling Order of 1885-86. In carrying out the duty of capturing stray dogs the police received hundreds of bites, but in no single instance did any of these bites cause hydrophobia, though doubtless some of them were inflicted by rabid animals. The experience of the attendants at the Battersea Dogs' Home is even more striking. That institution has been more than thirty years in existence, and the bites inflicted on the attendants during that time have amounted to many thousands, a considerable number of which must have been received from rabid dogs! Nevertheless there has never been a case of hydrophobia among the attendants. John Hunter mentions a case in which out of twenty-one persons bitten by a rabid dog only one subsequently died from hydrophobia. These considerations show how baseless are the claims and assertions which have been put forward on behalf of the Pasteurian anti-rabic treatment.

If this return and Dr. Semple's conclusions from it are accepted, the question at once presents itself: 'What became of the numerous hydrophobia cases which, on this view, must have occurred in previous years, but which neither appeared in the official mortuary returns, nor came under the observation of Indian medical officers?'

It is well known that hydrophobia is a very rare disease. Many medical men have never seen a case of it during their whole professional lives, and I only saw one case (European) during my Indian career, which extended over thirty-five years. It has, indeed, been asserted (but without a tittle of evidence) that 'the pariah dogs of India are a serious danger to the public, as cases of rabies are frequent and general. I positively deny the truth of this absurd statement, and can easily demonstrate its fallacy. Pariah dogs have always abounded in the East, not only in India, but also in Turkey, Persia, and other countries, and had they been affected by rabies to any great extent the people of those countries would assuredly have suffered much from hydrophobia. But this is not the case, as I can testify from personal experience.

I was for many years in medical charge of a large Indian district, with a population of nearly two millions, and had under my superintendence several dispensaries, where about a hundred thousand sick and injured persons, including numerous cases of dog-bites, were treated annually, yet, with all this large experience, I never saw a case of hydrophobia in a native of India, and I have reason to believe that the experience of others who have practised in India is similar to mine. I therefore cannot agree with the opinion of Dr. Semple (p. 16 of his report) that the rabic virus is more virulent in India, and that Natives are much more susceptible than Europeans, as this opinion is contradicted both by experience and by observation.

With regard to the three fatal cases mentioned in Dr. Semple's report, it must be remarked that they may possibly have been due to the treatment employed, for it is certain that the Pasteurian anti-rabic treatment has, in some instances, produced the very disease it was intended to prevent. The case of the postman Rascol, related by Dr. Lutsaud, of Paris, may be cited in proof of this assertion. On the 28th of February, 1889, Rascol and another man were attacked by a dog suspected to be rabid. In Rascol's case the dog's teeth did not penetrate the skin, but the other man was severely bitten. Neither of them wished to go to the Pasteur Institute, but Rascol was compelled by the French postal authorities to do so. He remained there under treatment from the 9th to the 14th of March, and on the 26th he resumed his duties. On April 12th severe symptoms set in, with pain at the points of inoculation, not at the bite, for he had not really been bitten. On the 14th of April he died of paralytic hydrophobia, which evidently must have been caused by the Pasteurian inoculations. The other man, who refused to submit to this anti-rabic treatment, remained well, though he had been severely bitten by the suspected dog. This is a crucial case, and comment is unnecessary.

Dr. Charles Bell Taylor, of Nottingham, in his article in the *National Review* for July, 1890, gives several cases which furnish decisive proof that hydrophobia is sometimes brought on by the Pasteurian inoculations, as the patients referred to died of hydrophobia after undergoing the Pasteurian treatment, while the dogs that bit them remained quite well!

The following are some of these cases:—

Leopold Neé was bitten at Arras on November 9th, 1886. He was subjected to the Pasteurian treatment on the 17th and following days, and died of hydrophobia on December 17th, a month later. *The dog that bit him was perfectly healthy.*

In July, 1887, Arthur Stoboi, one of the scholars at the Lycium at Lublin in Russia, was bitten by a dog, and was immediately sent to the Pasteur Institute at Warsaw, where he received the usual treatment by inoculation, and was discharged on August 11th with a certificate of cure, on the strength of which he was readmitted to the Lycium and resumed his studies. On November 9th, however, three months later, he felt pain in the region of the inoculations, and shortly afterwards he died of hydrophobia. *The dog that bit him remained quite well.*

The groom of Signor Camello Mina was bitten by a sheep-dog, and subsequently died of hydrophobia, after having been subjected to the Pasteurian treatment at Milan for a month. *The dog had nothing whatever the matter with it.*

A young painter of Antwerp, named De Moens, when visiting a friend, was bitten slightly by his friend's dog. He was urged to go to M. Pasteur at once, which he did, and was subjected to the Pasteurian anti-rabic treatment from the 20th of March to the 2nd of April, 1889. After his return he was suddenly attacked by hydrophobia and died on May 17th, 1889. *The dog that bit him remained perfectly well.*

It is quite evident that these persons died from hydrophobia communicated to them by the Pasteurian anti-rabic treatment, and it behooves the advocates of this treatment to explain these cases otherwise if they can.

The question may be asked, how is it that the Pasteurian inoculations are not more frequently fatal, if they are thus capable of producing hydrophobia? The reason is that the rabic virus is generally so attenuated as to be harmless, and hence the inoculations produce no effect of any kind in the vast majority of cases. But sometimes, either from the inoculations being stronger than usual (as in the 'intensive' treatment of Pasteur), or from certain individuals being more than usually susceptible, the inoculations produce hydrophobia.

Dr. Semple, like all Pasteurians, assumes the microbic origin of rabies, but the supposed microbe has never been discovered and its existence is merely theoretical. Nevertheless this theory, though quite unproved, is taken for granted

as the Pasteurian anti-rabic treatment is based upon it, and without it, would be destitute of any foundation.

The Pasteurian system of anti-rabic treatment has been extensively carried out in France since 1885, and had it been of any value it ought to have reduced the mortality from hydrophobia in that country. The very reverse is the case, for the average annual mortality from that disease in France from 1850 to 1885 was twenty-three, while from 1885 to 1890 it rose to thirty-nine. Thus Pasteur's treatment has caused the death rate from hydrophobia to rise by sixteen per annum in his own country, and it is worthy of note that a similar result has invariably followed wherever Pasteur Institutes have been established. A different result in India is very unlikely.

The apparent success of the Pasteurian anti-rabic treatment has been due to the circumstances that the vast majority of the patients were in no danger of hydrophobia, and that the fluid with which they were inoculated was generally inert, and therefore harmless. It is obviously very easy to cure any number of people who have nothing the matter with them, and this is what the Pasteurians have been doing for the last eighteen years. As Dr. Bell Taylor, of Nottingham, said, "The Pasteurian anti-rabic system is the most extraordinary delusion that has afflicted men of science for centuries, and it is much to be regretted that so many members of the medical profession, at home and abroad, have allowed themselves to accept it, without proper inquiry, on the strength of audacious statements and unreliable statistics."

THE SONG OF THE CROSS AND CHANT OF THE LABOUR OF SATAN.*

BY JAMES MACBETH.

We find in Part I. of this book, chants of praise and thanksgiving offered to the Divine Spirit, of deep love for mankind and all created beings, and of profound sympathy for toiling, suffering, down-trodden and sin-laden souls.

In Part II., "The Chant of the Labour of Satan," the author explains that he means, by the hell-state, the "crude, undeveloped, low or infernal state of the self-centred, self-encompassed, self-held personality." He says that "by Satan I understand the name, not of a personality, but of a spiritual potency who is the union of all the powers of a so-called evil, working in the hell of negation. I can be no dualist, for I believe that God only is; that 'evil' is only the want of good, and a mere shadow, even as darkness is the want of light, night the shadow of the day, and ignorance the want of knowledge. No two Gods contest the throne of the Universe."

In Part III., we find "Songs of Joy and Sorrow." The first is addressed to "The Little Child," and he adds: "The Christ-child comes to birth in every soul who is born of the Spirit." We quote three of these stanzas:

O angel-child, O little one,
No path is strange where thou hast trod.
Thy love will draw me to the sun,
Thy light will guide me unto God.

* London, Kegan Paul, Trench, Trubner & Co., 1902.

O angel-child, O little one.
Be thou my star through sin's dark night;
Be the forth-shining of my sun,
Illumining my path with light.
Thus, all my days, to thee I'll bring
The tribute of my love, my praise;
Even as now to thee I sing
Songs of the Cross, and Love's sad lays.

Another song, addressed to his own little Marie, who passed from the body, is touchingly beautiful; so also are those addressed to his father, and his sister. Under the heading, "Bitter Herbs," the author makes some needed suggestions and criticisms which we welcome, "in these days when, through the misinterpretation and abuse of the beautiful doctrine of the indwelling God, self-assertion has run riot in many minds." Some further remarks of his, upon this subject, we reserve for "Cuttings and Comments." We agree with the author, where he says in his opening remarks to the reader, "whoever you be, if you only are in earnest, there is something of good in this book for you, however modest may be its claims."

W. A. E.

THE IMPORTANCE OF PRIMARY EDUCATION.

The pamphlet before us contains the substance of a lecture delivered by Mrs. N. Almée Courtright (Superintendent of Col. Olcott's Free Schools for Panchamas), before the Madras Primary Teacher's Association. This lecture, on "Child-study," is the first of a series to be delivered before the Association during the year. It is intended to have each lecture published in pamphlet form when delivered, and afterwards 'to combine the series in book form.' It is also proposed to translate the lectures in different vernaculars, and issue them for the benefit of Primary Teachers. The practical nature of the system of education herein expounded will commend itself to the earnest attention of the better class of primary teachers, and we heartily endorse it.

W. A. E.

REPORT OF THE SMITHSONIAN INSTITUTION.

We beg to acknowledge with thanks the receipt of the Report of the Smithsonian Institution for 1901. Besides the records of the meetings of the Board of Regents and the Executive Committee, the book contains monographs on many of the interesting subjects of the present time. Two of these have been printed in pamphlet form, "The Fire-Walk Ceremony in Tahiti," and "The Laws of Nature," both by S. P. Langley.

PAMPHLETS.

We also acknowledge with thanks the receipt of the following: Report of the Madura Theosophical Society for the year 1902; The Krishna Cult; An Esoteric Interpretation of the Lord's Prayer; Literary Criticism: its Scope and Function, a monograph of the Java Sugar Industry, and Buddhism, by A. S. Mudaliar of Madras.

We have also received a nicely bound copy of the Address of Col. Ralph Plump at the Dedication of the Carnegie Library Hall, at Streator, Ill., U. S. A.

MAGAZINES.

In May *Theosophical Review* Mr. Mead concludes the "Talmud Balaam Jesus Stories" designed for his magazine, but they are also to be brought out in book form with nine additional chapters and an Introduction. The author says: "The sequel contains much of great interest for the student of Christian origins, and some things that are astonishing even to one who has spent many years in the special study of this fascinating subject. The complete copy of the whole work is now in the hands of the printers." Michael Wood contributes a narrative entitled "The Night of Freedom." Mrs. Weller continues her very interesting series of papers on "A Modern Mystic: George Macdonald." Many of Dr. Macdonald's quoted thoughts are worth repeating, but the following seems especially so: "If I knew of a theory in which there was never an uncompleted arch or turret, in whose circling wall was never a ragged breach, that theory I should know but to avoid; such gaps are but the eternal windows through which the truth shall look in." "Science and the Soul," by Bertram Keightley, is the first portion of an able article reviewing at considerable length. Mr. Frederick W. H. Myers' highly important posthumous work recently published by Longmans, Green & Co., London, entitled "Human Personality and its Survival of Bodily Death," for which there was such a great demand as to exhaust the first edition within a very few weeks from its issue. This latter fact illustrates the great change which has been wrought in the attitude of the public mind within the last few years. "The Blue Well" is a short fairy story by 'A Russian.' Wm. C. Ward gives us a historical retrospect of "The Neo-Platonists;" Robert Calignoc continues his interesting "Glimpses of the Eighth Muse;" M. W. Blackden contributes "An Ancient Cantata" (Egyptian), with comments thereon, and Mrs. Ames writes a brief practical paper on "Lenten Thoughts"—an excellent one—which concludes the main text.

Theosophy in Australasia, April, is mainly filled with the report of the Ninth Annual Convention of the Australasian Section, which was held in the Melbourne Branch Rooms on the 10th of April. Mr. H. W. Hunt, President of Melbourne Branch, was elected Chairman and addressed the convention. The General Secretary's report shows an increase of membership, and also of activity throughout the Section taken as a whole, and the future promises well.

Revue Théosophique. The April issue contains an original article by our esteemed brother, Dr. Pascal, and another by L. Revel. There appear, also, the translation of an essay by Mrs. Besant, a portion of H.P.B.'s *Theosophical Glossary*, and the usual smaller items of theosophic news, reviews and answers to questions.

Sophia, Madrid. The April number continues the translations of Mrs. Besant's "Esoteric Christianity" and "The Evolution of Consciousness." Senor Vellozo's essay is completed and that by Senor Gonzalez-Blanco is continued, as is also the translation of H.P.B.'s "From the Caves and Jungles of Hindústan."

Theosophia, Amsterdam. With the April number our Dutch magazine completes its 11th year. That number maintains the high standard of excellence for which the magazine is noted, containing many interesting articles, chiefly translations from the English of our best theosophical writers. The members of the Dutch Section deserve much commendation for their industry in translating into Dutch the most valuable of the English essays, thus placing within the reach of all, whatever is of especial value to students.

Teosofisk Tidskrift. The April number contains the translation of the Introduction to Mr. Mead's "Fragments of a Faith Forgotten" and of a portion of Miss Edger's "Some Hindrances to Spiritual Progress," together with notes on the movement, and reviews.

The New Zealand Theosophical Magazine commences a new series with its April issue and is now the property of the N. Z. Section, and edited at the Headquarters Office in the Strand Arcade, Queen St., Auckland, the General Secretary and his Assistant being its managers. We wish it abundant success in the services of the good cause to which it is devoted. This issue contains a continued paper on "The Seven Races of Man," by Marion Judson; the first portion of a "picked up" report of a lecture on "Original Sin," which was delivered by Mrs. Besant in London, June 1902; some short poetical selections, and a "Student's Page" which aims, in this number, to state the proper pronunciation of the letters of the Sanskrit alphabet, and is helpful.

The South African Theosophist is a monthly magazine issued by the Johannesburg Theosophical Society, and edited by Major C. L. Peacocke. We cordially welcome this new champion of light and truth, and may its influence spread to the remotest corners of the Dark Continent. The first number (April) opens with a useful editorial "Foreword;" this is followed by a reprint of an article on "Theosophy," by Herbert Burrows; next comes the first portion of a paper on "Man's Place and Functions in Nature," by Mrs. Besant (written for the Humanitarian League); this is followed by "Kaffir Lore," or 'What the White Man Does Not Know'—from the *St. James Gazette*. The closing article on "Easter," by the Editor, will be continued. There is also a question department, and notes on activities, making altogether a very acceptable number.

Received with thanks, our usual Exchanges, not herein mentioned.

CUTTINGS AND COMMENTS.

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

An
Historical
Mansion.

A Paris paper says that Edward VII., during his stay at Paris, is to inhabit the English Ambassador's hotel, 39, rue du Faubourg St. Honoré, built after the designs of Mazin, the King's Architect and Engineer, for the Duke of Charost. On that hotel, Franklin, then Ambassador of the United States at Paris, had put the first lightning rod ever used in France, an innovation, which inspired the following well-known line—verse attributed to Turgot.

Eripuit calo fulmen sceptrumque tyrannis.

(He snatched the lightning from Heaven, the sceptre from tyrants.)

But if Franklin's discovery was admired by savants and by friends of progress, as a set-off it provoked the bitterest opposition on the part of the ignorant and the maledictions of bigots. In Paris, this holy rage was powerless, but in the provinces it was quite another thing. At St. Omer, a Mr. de Boisvalés, having had a lightning-conductor put on his house, the Sheriffs of the town ordered him to take it down immediately. The alleged offender did not feel beaten, but took his case before the superior council of Artois, and this Court of Justice, after having heard the warm defence of a young barrister, just at the beginning of his career, gave, on the 31st of May 1783, a judgment, which reversed that of the Sheriffs of St. Omer. This young barrister was Maximilian Robespierre.

Under the first empire, the Mansion of Charost became the property of the Borghèse, and was occupied by Pauline Bonaparte, Duchess of Guastalla, the Emperor's sister, widow of General Leclerc, who separated from her second husband, the Prince Camille Borghèse.

In 1850, the British Government purchased this estate for the occupancy of its Ambassadors. Franklin's own residence in 1775 was at No. 26, Rue de Penthievre.

The credulity of the scientific world has recently been taxed to its utmost limit by the discovery of a wonderful metallic substance called Radium, which has the remarkable property of constantly radiating light and heat without diminution of its substance or change in its molecules. *The New York Herald* says in reference to it:

It is said to be the most important discovery in the last generation, and epochal in the history of science. Briefly described, it is a powder, a combination of metals, which gives off a light almost as strong as the light of the sun. It is as far ahead of Röntgen rays, the scientific sensation of six years ago, as these rays are ahead of twilight.

When, with the so-called X-rays, scientists actually photographed the bones of living persons, laymen were awed. This accomplishment would be the merest child's play for radium. With it a photograph can be taken through three feet of iron or a foot of lead. Its value to surgery, to medical science, and physical science, cannot even be approximated. To modern scientific research it is what the discovery of the telescope was to astronomy.

Further on, the *Herald* says:

The strength of the pure metal is almost beyond belief. Professor Curie, of Paris, the discoverer, says he would not dare to trust himself in a room with a kilo (two and three-tenths pounds) of pure radium, as it would without doubt destroy his eyes, burn all the skin off his body, and perhaps cause instant death. From carrying a small metallic case containing a small bit of the metal, under his arm, he sustained a burn which was fifty days in healing. Mme. Sklodowska Curie was associated with her husband in the experiments which led to the discovery of the metal. They had found that a metal known as uranium possessed great radio activity, and later discovered a still greater radiant substance which, in honour of Mme. Curie, a Polish woman, was named 'polonium.' This led them to believe that there was a metal of even greater radio activity, and they finally came upon radium. It will never be plentiful because of the great quantity of other substances, scarce in themselves, which are required to produce it. To obtain one kilo, 5,000 tons of uranium residues must be treated.

The new metal differs from sulphate of lime and compounds of barium, calcium, strontium, uranium, &c., which possess the property of glowing in the dark, in that it requires no exposure to light to become incandescent, but will glow for months and years, for all any one knows; and will even cause other substances to become radio active. It is a white crystalline powder which, in the light, looks inoffensive and harmless, but when in the dark glows like steel melted to its highest pitch. And whether it be in day-light or dark, it is constantly sending out the rays, which can pierce three feet of iron, take photographs in closed trunks, and burn through metallic cases. So far as is now known, it retains its full strength perpetually. Its rays travel almost as fast as sunlight.

The *Times* says that Mr. Curie's communication to the Academy of Sciences "would have been received with absolute incredulity had it been offered on less unimpeachable authority," and again, referring to M. Curie, it says:—

What the "London Times" says about it.

He finds, further, that Radium maintains its own temperature at a point 1'5° centigrade, or 2'7° on our ordinary scale, above its surroundings. To put the matter in another way, the actual quantity of heat evolved is such that the pure Radium salt would melt more than its own weight of ice every hour. Or, again, half a pound of the Radium salt would evolve in one hour heat equal to that produced by the burning of one-third of a cubic foot of hydrogen gas, and this evolution of heat goes on continuously for indefinite periods, leaving the salt, at the end of months of activity, just as potent as at the beginning. Radium has excited the keenest interest by its power of throwing off rays, vibrations, emanations, or whatever we may call them, which when received upon a sensitive screen of barium platino-cyanide or zinc sulphide, cause it to glow with a phosphorescent light.

After alluding to the 'brilliant results' obtained by Sir William Crookes, in investigating this new metal, as demonstrated by him at a recent meeting of the Royal Society, the *Times* continues:—

Remarkable as are these photogenic properties of Radium, it is obvious that M. Curie has introduced us to forces of a totally different order of magnitude. Phosphorescence occurs in nature, as, for example in the glow-worm, and in certain Bacteria, in conditions where the energy is absolutely infinitesimal as compared with what we have to expend to produce light. Hence the phosphorescence of a sensitive screen under the influence of Radium emanations does not necessarily take us beyond a region in which light is an accident of process infinitely minute, though not on that account less worthy of investigation. But heat sufficient to raise the mercury in the thermometer by 2'7° is a different thing altogether, and when the output of this heat is maintained indefinitely without any visible compensation to the heat-giving body, we are in presence of a physical effect which is not only appreciable, but considerable. That effect must have a cause, for we are not to suppose that we have at last hit upon perpetual motion. Investigation of that cause is full of promise for the physicist. Apparently we have in Radium a substance having the power to gather up and convert into heat some form of ambient energy with which we are not yet acquainted. Other substances, mostly of high atomic weight, possess its radiant properties to a less well-marked extent, and research may prove that transparency to the unknown form of energy is merely a question of degree.

The scientific world might now also accept the results of the highly important researches of the Baron von Reichenbach, as given

to the public half a century ago, in his great work, "The Dynamics of Magnetism," which was then so persistently sneered at by scientists.

"*Bitter Herbs.*" James Macbeth, in his "Song of the Cross," makes some suggestions which are well worthy of consideration at the present time. He says:—

There is a very great need for the word of health in these days, when through the misinterpretation and abuse of the beautiful doctrine of the indwelling God, self-assertion has run riot in many minds.

Pseudo Christian-science, misunderstood mental-science, the unlovely misapprehension of the high doctrine of the "I am," by the crude, shallow, unspiritual earth-mind, have opened the door of the human consciousness to all manner of insane obsessions on the psychic plane, and these obsessing influences manifest themselves, as a matter of course in the ways of over-weening self-esteem, and in ideas of self-importance. And in this, as I see it, there is a way of stumbling not only to Spiritualists, Occultists or Theosophists, but also to mental and Christian Scientists, and all intellectualists.

For who so important as this Almighty 'I,' since I am God? I can be taught nothing. I need no correction; and therefore I shall oppose my will determinedly and energetically to resist all forces that work not for my present well being and general success in mundane as truly as in spiritual matters. It is only a manifestation of the ruling will of this day of manifold insanity and exaggeration. Succeed in everything you, the Almighty one, undertake, and summon all powers to aid you to attain your end.

Such is the note of supreme selfishness which this cult has sounded clearly and loudly far and near. Such is the doctrine, which, in the form of a shoddy, truly up-to-date literature, that ignores the simplest rules of syntax, has hidden from sight much that was of simple modesty in man, much that was of a lovable lowliness in woman. It is indeed an anti-Christian doctrine. It breaks the cross. Instead of accepting the good and necessary service of this implement of God's will and using it for the good of the divine man within, by nailing the lower man upon it, it worships self and serves this vain god with all its will. And the fruits of such worship and service are so painfully manifest even to those who yield them, that I need not speak of them.

What we commonly understand as "touchiness" is the natural outcome of this vanity of self, this madness over the misconception of the divine selfhood. Vulgar jealousies and antipathies also appear in the most unlikely quarters. Nothing we know is more dangerous than the seizure of a half-truth or of a misapprehended truth by the earnest or active mind, for in its practice it is that fanaticism comes in.

*Of the
Vertebrate
class of
poems.*

Did you tackle that trouble that came your way,
With a resolute heart and cheerful?
Or hide your face from the light of day
With a craven soul and fearful?
Oh! a trouble's a ton, or a trouble's an ounce,
Or a trouble is what you make it,
And it isn't the fact you're hurt that counts,
But only—How did you take it?
You are beaten to earth? Well, well, what's that?
Come up with a smiling face.
It's nothing against you to fall down flat,
But to lie there—that's disgrace.

* True Christian and mental science are divine. (Author's note).

The harder you're thrown, why the higher you bounce;

Be proud of your blackened eye!

It isn't the fact that you're licked that counts;

It's—How did you fight—and why?

And though you be done to the death, what then?

If you battled the best you could,

If you played your part in the world of men,

Why, The Critic will call it good.

Death comes with a crawl, or comes with a pounce,

And, whether he's slow or sly,

It isn't the fact that you're dead that counts,

But only—How did you die?—

Edmund Vance Cooke in the *Windsor Magazine*.

*A Sermon
on
"Christian
Socialism."*

The London correspondent of the *Indian Mirror* refers to a sermon recently delivered at the City Temple, by Rev. R. J. Campbell, a Non-conformist clergyman, on "Christian Socialism." There was such a 'tremendous crush' that a larger hall was promised for the next meeting. We quote the following from the letter of April 17th:—

In a quiet but effective manner he set forth what he considered to be the duty of the Christian Church in relation to social questions. He enunciated views which must have almost startled some of his more orthodox hearers, but which would have delighted the most vehement social reformer. He contended that every man had a right to be provided with work, a right to a fair remuneration for his labour, and a right to be supplied with the necessities of life in old age or infirmity. In fact, he gave his audience a new rendering of the "rights of man." It was the Church's duty, he said, to create a social conscience, and assist in realising the great purpose of the gospel of Jesus Christ in respect of the poor. The gospel that did not strive for the amelioration of our present social and economic conditions was not the gospel that the working man could accept.

During the animated discussion which followed, Mr. Stead made "a characteristic speech, in which he said that the churches were asleep and wanted waking up. When people were in a somnambulistic condition, only the loudest shouting would arouse them." Mr. Ned Wright, the "Thieves' friend," said that "the development of character was the only remedy for many of our social ills. The social salvation of the submerged classes depended upon their moral reformation. He would have been nearer the truth if he had said that moral reformation must go hand in hand with the improvement of the whole social and material environment."

At the celebration of the birth of Lord Buddha, held at the rooms of the Mahabodhi Society, Calcutta, on April 10th, the Hon. Norendro Nath Sen, Editor of *The Indian Mirror*, delivered an excellent address, a portion of which is reproduced hereunder. He said:—

Lord Buddha was a Hindu of Hindus, and his creed was exalted Vedantism. He was a restorer of the highest truths. But he was a destroyer of bigotry and superstition and error which in his day had reached the culminating point. Lord Buddha preached, that it was not by the lowness of his caste that a man was lost, or that it was by being born as a so-called Dwija that a man was saved. His chief doctrine was

that salvation lay according to *karma*, which means national and individual activity; activity of high thought, pure life, and noble action. The doctrine was nothing new. It was as old as the days of the Satya Yuga. But in the Kali Yuga, men in India, as indeed everywhere else, forgot it, or ceased to believe in it or to be guided by it, and so brought intense misery upon the land. Then, at the appointed hour, the appointed man appeared in the person of the Prince of Kapilavastu. And his fellow-men saw and believed and testified. They beheld his utter renunciation of all that they themselves prized, they were witnesses to his conflict with the powers of darkness, that is, with the snares of the senses, and finally they saw the Master triumph over Avidya or ignorance, and all its evil brood, and become the Buddha. There was no mysticism or superstition in all that process which led to human perfection, to a divinity beyond that of the gods themselves. Priestcraft fell limp and broken, for its purpose was gone, for it was proved that every man was his own saviour and liberator, whether he happened to be the twice-born Brahman or the socially detested Chandala. The life and precepts of Gautama Buddha broke the shackles of social tyranny, gave a new meaning and zest to existence, imparted dignity to labour, and sanctified life in both its most developed and in its crudest form. In other words, Lord Buddha proclaimed the One Life in which "all things live, move and have their being." Surely, there was no atheism in such a doctrine which brought the subtlest transcendentalism of the Vedānta to the immediate perception of the commonest understanding. Thus was the Universal Brotherhood established without the adventitious aid of mystic phenomena. Anybody had, so to speak, to turn himself inside out, to know and to acknowledge that he was of the same clay with the Brahman or the Sudra, or, indeed, any animated thing, and that his indwelling spirit was the spirit which fed every form of life, and sustained and lifted it to perfection. The *Sat*'s rays were divided and divergent, but they all gathered back into the *Sat*. So Buddha preached, and the illumining truth of the preaching touched and convinced all. Then error fell away, and unhappiness fled, and men rejoiced, and this dear land of ours attained to a pinnacle of joy and prosperity, such as has been unknown to it since darkness again set in. Buddha's law of Universal Brotherhood and Love and Compassion Absolute was broken, and we reaped what we sowed—tares and thistles. But the Lord's compassion, if it will console us to know, is still with us. We are not hopelessly lost, so long as we can find even a moment to think back of that life and example. Surely, gatherings like these, where words and thoughts are circulated and exchanged, have their karmic value, and draw us, even if it be but by the fraction of an inch, nearer to the Lord. And the spiritual dynamic force is immense. So that, in restoring such a ceremonial as we are going through to-day, we are honouring the greatest man within human memory, and attempting, however tardily and however feebly, to become once more worthy of our great inheritance, which by devotion, penance, merit and altruistic work we hope to regain.



आ.

THEOSOPHIST.

(FOUNDED IN 1879.)

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E IS NO RELIGION HIGHER THAN TRUTH."

mily motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

FIFTH SERIES, CHAPTER XV.

(Year 1894.)

APH in the October "London Letter" in the *Theosophist* on the completion of Mr. Stead's first volume of *Borderland*—me to put on record my sense of appreciation of the vice rendered to psychical science by that quarterly. It certainly was one of the most important agencies for the diffusion of correct ideas as to the interrelation between the frontiers of the next. It covered a field not previously covered, one on which the students of physical and those of psychical science could meet and co-operate. In his forecast of the first year of his magazine, Mr. Stead, in rebuke of those who had more zeal than care in pushing on research into the field of consciousness said:

"It is not to be surveyed and mapped out in a year, must not be in too great a hurry." His main conclusion—the results of the first year's work is that "whatever mysterious it is becoming tolerably clear that the new faith in the persistence of the individual after death as its chief contribution and a demonstration of the almost undreamed of complexity of the complex congeries of personalities that make up the chief contribution to human thought." It occurred to me in compiling the present chapter that it would be instructive to refer to the first volume of *Borderland* (year 1894) and see

how the series of thirty chapters, tracing the history of the Society from its beginnings at New York, have appeared in the series of volumes are available in book form. Prices: Vol. I., Rs. 3-12-0, or paper, Rs. 2-8-0. Vol. II., beautifully illustrated with quarters, Adyar; cloth, Rs. 5; paper, Rs. 3-8-0. Apply to the Editor or to any Theosophical book agency throughout the world.

what was the drift of public opinion about this class of research at the time when Mr. Stead drew it out by his prospectus of July, 1893. It was sent to a large number of prelates, men of science and other persons of distinction. The instructive fact was elicited that the religious leaders of the Roman Catholic and Protestant denominations, who had the greatest reason to collate all possible proofs of the survival of man after death, and should have, more enthusiastically than others, welcomed the advent of the phenomena of Spiritualism, Clairvoyance, thought-projection and transference, Hypnotism, and the whole range of phenomena associated with the experiments of magic, of both colours—since the teachings of the churches would thus find experimental corroboration—for the most part expressed their strong disapproval, even their scorn for such studies. Nothing could have been more disdainful than the tone of the Archbishop of Canterbury—not to Mr. Stead, for he disdained a reply—but to a mutual lady friend, to whom, at her request, he wrote his opinion. Other bishops and clergy regarded all such phenomena as the work of the devil; the Roman Catholic Bishop of Nottingham wrote that, “no one holding the Catholic faith can doubt that the attempt you propose to make is grievously unlawful, and fatally dangerous to souls. The intelligence which uses your hand (Mr. Stead was then very successfully experimenting with automatic writing), and of which you are not conscious, is no other than the Devil, and if you continue such unlawful intercourse with the unseen you will necessarily be misled to your ruin by the enemy of God, the murderer of souls and a liar from the beginning.” Father Clarke, S.J., has views equally reactionary as to these researches. He says: “we expose ourselves thereby to be tricked and made fools of by beings of a superior nature to ourselves, and our bitterest enemies. Under the tempting bribe of a revealed knowledge of our condition after death, we are liable to be cajoled by spirits whose one object is to deceive us, and, *sub specie boni*, to divert our minds from Truth and from God.” What nonsensical chatter, what a mumbling of the shrunken spectres of mediæval monkish teaching! But, on the other hand, Mr. Stead got encouraging replies from some clerics and many laymen, professors and others. Mr. Balfour, now Prime Minister of Great Britain, replies that: “If, as I do not doubt, the intention and effect of this undertaking will be to promote a strictly scientific investigation into this subject, it cannot be otherwise than useful. You will, of course, be overwhelmed with unverified stories and vague surmises, but these you will doubtless be able rigidly to exclude from your pages.” Another and greater statesman than he, and his predestined successor in the Premiership, now Viceroy of India and Baron Curzon of Kedleston, but then plain Mr. G. Curzon, M.P., displays that same brave declaration of opinion and capacity for grasping special fields of knowledge, that have been so con-

spicuously shown since his coming to India. He writes to Mr. Stead:

“I entirely sympathise with your projected publication of a quarterly review dedicated to the examination of so-called spiritual or supernatural phenomena. The existence and reality of such phenomena appear to me to be as amply demonstrated by reliable evidence as are many of the axioms of exact science; and if your magazine can succeed in displaying, analysing, correlating, and popularising this evidence, you will perform a great public service by carrying conviction home to the public mind.

You may also be able, by slow degrees, to dissipate some of the suspicion in which the area of Borderland is enveloped, arising from the peculiar and unsatisfactory conditions under which many of the phenomena take place. I allude to—

(1) Their capricious, irregular, and fortuitous manifestation.

(2) The apparently imbecile character of many of the so-called spiritual communications.

(3) The unscientific nature of the media of communication commonly employed.

(4) The general impression that such studies have an unsettling and mischievous effect, and can only be pursued at the cost of peace of mind, sometimes of bodily health also.

Your review will also be useful in facilitating that co-operation with others in which many inquirers would like to take part, without the preliminary difficulties now attendant upon any such action.”

Some of the replies, as for example, from Prof. Ray Lankester; Prof. Fitzgerald, Trinity College, Dublin; and others, were bitter, scornful, and sometimes insolent, but as futile as had been those of their colleagues of previous generation in checking research. Spiritualism, Hypnotism, Astrology—yes, even that—have gone on with ever increasing power and expansion, while as to Theosophy, so far from its having been checked, the number of our Branches since the date of Mr. Stead's Circular has doubled, having been at the close of 1893, in number 352, and at the close of last year, 714! It is a pity that Mr. Stead's other imperative public engagements should have forced him to abandon the publication of *Borderland* after issuing only four volumes, and having made it one of the most widely circulated quarterlies in the world.

With the lapse of time the popular conceptions about Madame Blavatsky are undergoing that slow but sure change which marks the universal law; the stories to her discredit are being forgotten, the recollection of her personality is being thinned to a shadow, and little by little there is rising in its place, and showing bright against the screen of the past, the luminous figure of the sage who taught us and the guide who showed us the path upward and encouraged us to break through the obstacles that lay across its mouth. In an article on “Colonel Olcott's Madame Blavatsky,” in his *Borderland* for October, 1894, the epoch of which we are writing, Mr. Stead, with clear insight and almost prophetic forecast of the results of her work, says things so notable that I feel I shall be conferring pleasure

upon my readers in quoting him at some length. None of H.P.B.'s intimate friends will approve of the coarse terms in which she is spoken of as to her personality, but we may forgive much to a man who, without being a theosophist or her declared follower, has so magnanimously analysed the causes and growth of her influence. He says:

"In this sketch I have no intention of reviving the controversy about the sliding panel and the Coulombs. If everything be true that Dr. Hodgson and the Psychical Research Society say about her, it only heightens the mystery, and adds to the marvel of the influence which Madame Blavatsky undoubtedly has exercised, and is exercising, at the present moment. For the most irate of the sceptics cannot deny, and will not dispute, the fact that the Theosophical Society exists, that it is far and away the most influential of all the associations which have endeavoured to popularise occultism, and that its influence is, at the present time, felt far and wide in many lands, and in many churches. The number of pledged theosophists may be few, although it is probably greater than most people imagine. But the Theosophical ideas are subtly penetrating the minds of multitudes who know nothing about Theosophy, and are profoundly ignorant of all the controversies which have raged round Madame Blavatsky.

This is eminently the case with the doctrine of reincarnation, and with the altered estimate which the average man is beginning to form of the mystic teachers and seers of India. Reincarnation may or may not be true. Whether true or false, it has, until the last decade, been almost unthinkable by the average Western. This is no longer the case. Multitudes who still reject it as unproved have learned to recognize its value as a hypothesis explaining many of the mysteries of human life. A few admit that there is nothing in reincarnation antagonistic to the doctrine of Christ, and that it is quite possible to hold firmly all the great verities of the Christian revelation, without rejecting the belief that the life of the individual, upon which judgment will be passed at the Great Assize, is not necessarily confined to the acts done between the cradle and the grave, but may be an existence of which such a period is but one chapter in the book of life. Altogether apart from the question of the actual truth of the doctrine, it is indisputable that the sympathetic recognition of the possibility of reincarnation has widened the range of popular thought, and infused into religious speculation some much-needed charity. And this, which is unquestionably a great achievement, will ever be associated with the name of Madame Blavatsky.

Still more remarkable has been the success with which this remarkable woman has succeeded in driving into the somewhat wooden head of the Anglo-Saxon, the conviction—long ago arrived at by a select circle of students and Orientalists, of whom Prof. Max Müller may be said to be the most distinguished living representative—that the East is, in matters of religious and metaphysical speculation, at least entitled to claim as much respect as the West. That indeed is stating it very mildly. 'The snib-nosed Saxons,' as Disraeli used to love to describe the race which made him Prime Minister, are learning somewhat of humil-

ity and self-abasement before the races whom, by use of material force, they have reduced to vassalage.

Down to quite recent times the average idea of the average Englishman—notwithstanding all the books of all our pandits—has been that the Hindus were benighted and ignorant pagans, whom it was charity to subdue, and a Christian duty to attempt to convert. To-day, even the man in the street has some faint glimmerings of the truth that these Asiatics whom he despises are, in some respects, able to give him points, and still leave him far behind. The Eastern sage who told Professor Hensholdt that the West studied the stomach, whereas the East studied the soul, expressed strongly a truth which our people are only beginning to assimilate. We are learning at last to respect the Asiatics, and in many things to sit at their feet. And in this great transformation, Madame Blavatsky again figures as the leading thaumaturgist. She and those whom she trained have bridged the chasm between the materialism of the West and the occultism and metaphysics of the East. They have extended the pale of human brotherhood, and have compelled us to think at least of a conception of an all-embracing religion, with wider bases than those of which the reunionists of Christendom have hitherto dreamed.

These two achievements, even if they stood alone, would have made Madame Blavatsky notable among the leaders and moulders of the thought of this generation. But they did not stand alone. Perhaps even more important was the impetus which she gave to the revival of the doctrine of the continuity of existence beyond the grave, and the Divine justice which enforces the law of moral responsibility, unthwarted and uninterrupted by death. In an age when materialism has entrenched itself in the churches, she made men realize that the things which are seen are but temporal and evanescent, and that it is the things which are unseen which alone are eternal. 'The future life,' which had become a mere phrase to many, has acquired a fresh and awful significance; and the essential spirituality of man has been asserted with no uncertain sound in the midst of a carnal and material civilization. Nor must it be forgotten in the midst of the clash of polemical strife that, despite all ridicule and misrepresentation and abuse, Madame Blavatsky, by her unswerving and passionate assertion of the reality and continuity of her communications from the Mahatmas, has revived the almost extinct belief of Christendom in the constant presence and active intervention of guardian angels and saints in the affairs of men.

If Madame Blavatsky has done all this, it is surely beside the mark to consider that her claim to be considered one of the greatest Borderlanders of our time is not to be ignored even if it can be proved that, on various occasions, she lied like Sapphira, cursed like a trooper, and lived like Messalina. We might as well refuse to recognise what the Psalms have done for mankind, because of David's treacherous murder of Uriah, or insist upon ignoring the influence of Constantine upon Christendom, because of the scandalous record of that Imperial criminal. These moral blots and blemishes—many of which her most devoted followers admit—were limitations to her influence. They were in an ethical sense what her ugliness was in another sphere. Few people realize how much Madame Blavatsky was handicapped by her singular lack of beauty. A beautiful woman

finds her good looks a veritable John the Baptist for her Gospel. The mere spell of her beauty makes the crooked places straight, and levels the obstacles which would otherwise impede her progress. But Madame Blavatsky had neither form nor comeliness. She had no complexion, no figure, and no grace. She was almost disgustingly fat, and almost repulsively hideous. From another point of view she was equally unfortunate. Jeanne D'Arc and St. Teresa, two other Borderlanders in our gallery, achieved their triumphs in their own country, and both were the incarnation of the national and religious spirit of their time. It was far otherwise with H.P.B. If there is one nation that is popularly believed to be antipathetic to the English-speaking race, it is that to which she belonged. If there is any section of our Imperial realm where Russophobia exists in its most virulent form, it is in Anglo-India. But it was precisely there where Madame Blavatsky began her active apostolate of Theosophy. That with all these disadvantages she achieved so much, is a fact which should never be lost sight of in attempting to estimate her place in the Gallery of Borderlanders.

Those who, after duly considering what Madame Blavatsky accomplished, still cling to the belief that they have 'demolished the whole fraud,' by their conclusive demonstrations of the sliding panel at Adyar, brought to light by the Coulombs, are welcome to their conclusion. For us, and for most men, Carlyle's terse and weighty words in reference to the complacent stupidity, which for centuries dealt in similar fashion with the Apostle of Arabia, suffice as a warning."

On the 12th of November arrived at Bombay that great scholar and renowned publicist, Dr. Hübner-Schleiden, the acknowledged author of that German policy of colonial expansion which Prince Bismarck fashioned out of his writings. Since 1884 he had been associated with us in our work in Germany and was now coming to India to perfect his knowledge of Hindu philosophy by getting it at first hand from the pandits themselves. He was received on landing at Bombay, at my request, by our local Branch, garlanded on board the steamer and taken to the Lodge room. A few days later he arrived at Adyar and was warmly welcomed by all the residents. Meanwhile Mr. Bertram Keightley had left for a tour in Southern India.

The Executive Notice of 7th of October, notifying the Society of the expulsion of Alberto Sarak, *alias* Das, *alias* Martinez, *alias* Count, *alias* Dr., *alias* General Inspector and General Delegate of the Supreme Esoteric Council of Thibet, was circulated to the General Secretaries at this time. It was worded as follows:

"The Society is notified that Señor Alberto Das, formerly of Spain, and subsequently of Buenos Aires, Republic of Argentina, South America, has been expelled from membership; his two diplomas, the second of which he obtained under an *alias*, are hereby cancelled; and the charter granted him for the organization of the Luz Branch T.S., at Buenos Aires, has been rescinded, and a new charter issued to Señores D. Federico Fernandez, D. Alejandro Borondo, and their associates."

Of course I have mentioned this person at various times and I only recur to the subject now so that his theosophical history may be taken into our permanent record. It is almost beyond belief to what lengths credulity will carry persons who have an insatiate hankering for all that is mystical, without the counterpoise of sound common sense. At this very time of writing, I am about to report to the Indian Police the case of a confidence man who has been making money out of dupes by pretending to sell them mysterious medicines and other secrets, and affixing our title of F. T. S. after his name.

By the Overland Mail which reached me on the 20th November, I got news that Mr. Old had published in the *Westminster Gazette*, eight chapters of a series in which the entire private papers of the Judge case were included. This is one of the disagreeable incidents in T. S. history which I would have been glad to pass by without notice; things have so entirely changed since then that Mr. Old, after having brought all this trouble upon us and withdrawn from membership, is now figuring again as a contributor to the *Theosophical Review*. But if I were to pick out only pleasant incidents and omit the others, my present work would never be regarded, as it now must be, as an absolutely veracious and impartial narrative of events. The papers in question were the various briefs of evidence and original documents which were to have been laid before the Judicial Committee if the Judge case had gone to trial; since it did not, then, clearly, these documents should never have been published, but have been laid by in our archives as historical data. I had given them into the custody of Mr. Old—then resident at Adyar—and for the preparation of copies: they were mine and no one's else until I chose to publish them if I ever should. Mr. Old had not the shadow of a right to either print them himself or give them over to a third party for publication without my written consent. On the 27th September he notified me that being "unable to accept the official statement with regard to the enquiries held upon the charges preferred against the Vice-President of the T. S.," he resigned the offices of Treasurer and Recording Secretary. So far, so good; but his dissatisfaction did not constitute him the appellate authority to set aside the findings of the Judicial Committee, nor give him the right to put our private papers into the hands of one of the most unsympathetic and caustic literary experts on the London press. This mistake of his he, himself, regretted when he found what use was made of the documents, but too late, for the merciless articles of the *Westminster Gazette* circulated throughout the whole English-speaking world and caused us all much sorrow. So far as appears at this distance of time, not the least good was effected; on the contrary the articles embittered the feelings of the Judge party and doubtless hastened the taking of the fatal step of Secession by Mr. Judge and his followers.

Mr. Sven Ryden, a Swedish member of the Golden Gate Lodge, who had been acting as Treasurer and Recording Secretary, with great acceptability, finding it necessary to return to San Francisco, was relieved of his offices from the 12th of October, and left India, carrying with him our best wishes. Mr. T. Vijiaraghava Charlu was appointed to act in his place.

As the Indian National Congress had arranged to hold its Annual Meeting at Madras this year on the same days as our Convention, and as many of our friends were members of both bodies, a timely circular was issued asking that all who were likely to attend our meeting as delegates or visitors should notify us in advance so that the necessary preparations might be made. Only those who have been here on such an occasion can form an idea of what it means to find lodging and food for 250 to 300 delegates and as many more visitors, to everybody's satisfaction. Our quiet home is then the scene of the busiest activity.

H. S. OLCOTT.

A CYCLICAL RETROSPECT.

[Concluded from p. 556.]

WHEN tyranny and corruption, both lay and ecclesiastical, had in one form or another begun to do their best in strangling and silencing the occult aspirants, and thus endeavouring to extinguish the light of the East, and, in one of their hydra-headed manifestations, had received throughout the orient so rude a check at the hands of the Saracenic power, their evil energies were turned more towards the West. And in the barbarism then existing throughout Europe, they found for a time a congenial soil for that expansion which they had lost eastwards of Rome. Accordingly we find that, in the countries where the Arabic power did not reach, but where, by that time, the Christian propaganda had found a more or less ready acceptance—as in France and the more northern countries of Europe, as well as its original centre in Italy—ecclesiasticism had taken a firm hold; and all the worst phases of its dominion, to which the Arabs had elsewhere put an end, exhibited themselves in full force. That the Moslems were the enemies of the religion ascribed to Jesus Christ was quite enough to condemn all that they did, or all the things to which they might become addicted, so that priests denounced them as infidels and atheists, the servants of Satan, and charged them with every enormity. The oriental practices of magic and sorcery were pointed to as sufficient justification for this; and in their blind prejudice, the ecclesiastics included all scientific attainment which came from Eastern sources under the same denomination, condemning the Arabic medicine as magical, and generally execrating everything which came from such sources. But there were, to the honour of Europe in those dark ages, some few notable excep-

tions; and those who dared seek to know those things which the Church banned were in the habit of resorting to Cordova, Seville, Salamanca, and other centres of Mahomedan learning, for instruction.

These latter were the true sources of all the real learning which began gradually to be disseminated over Europe about a thousand years ago; for the colleges of those countries where Christianity ruled, had produced, up to that date, little else but heaps of barren and worthless doctrinal controversies, and religious tracts and treatises. So long as Europe received no scientific light from the East, just so long it remained in the darkness of barbarism; devoid of the power to raise itself from the slough of ignorance and degradation into which it had sunk—or rather, from which it had made no attempt to rise. The Church held the reins of power and did nothing to abate the miseries of the land, beyond doling out charities and pretending to cure diseases by aid of sham miracles, and the spurious relics which had elsewhere proved so powerless against the emissaries of the prophet of Mecca.

When intellectual learning, apart from occultism as such, first began to obtain a foothold in Europe, it met with very great difficulties. Not only was there no public to give it support, and little protection afforded to it by the higher classes, but owing to the causes already referred to, it was too often looked upon with suspicion (as Theosophy is now) as an Eastern and Pagan product, and one little likely to afford profit to those who might foster it. Unless its operator could turn tons of lead into similar quantities of golden coin, or predict satisfactory futures to men and monarchs; unless it could help to make the poor more poor and wretched, and the rich more tyrannical and oppressive; or, failing one or both of these, unless it could be made the means of concocting subtle poisons to strike down such as might prove obstacles in the path of ambition, or in furtherance of some other crafty and diabolical scheme, Europe wanted none of it. She would have welcomed with avidity the man who offered her a panacea against old age, a recipe which should produce untold millions in gold, an elixir like the fabled Orvietan or Venice Treacle, which was to be an antidote to every poison, or the means of turning an adversary's sword against himself; and her sons laboured hard in their selfish search after these things. But for the man who would show her the distances of the stars, or the real dimensions of the earth; or who should explain why the comets she so much feared returned in their seasons; for him who endeavoured to ameliorate the miseries of the poor, or to curb the excesses of the rich, for that sort of man Europe cared not the value of her least coin; but she would speedily have made an end of him if he had appeared without the church's sanction, or the means of forcing an audience.

But knowledge, apart from that portion of it which could haply

be made available for religious purposes of the sort in vogue, met with still greater difficulties in Europe than the general indifference; for as already said, it met with the determined hostility of the Church. For everything which tended to make people think for themselves, and so might eventually lead to the exposure of the shams and pretences, the errors and nonsense, which passed under the name of religion, was a direct menace to the Church's ascendancy. She had declared that the earth stood still in space, and did not revolve either about its own centre or any other; but science already contained facts and suggestions directly contrary to this. The Church declared the Earth was flat, and denied the existence of the antipodes; but science maintained that it was globular, and proved the fact, and in the meantime many another such contradiction arose. Now as the Church claimed to be infallible, she could by no means tolerate contradiction; and whoever brought forward scientific data calculated to expose the ignorance of the Church, she endeavoured immediately to destroy, and in the cruelest manner she could devise.

But above all things the Church abhorred anything in the shape of magical studies or mystic learning, as these trespassed at once on what was regarded as her own special domain, claiming, as she undoubtedly did, to possess the entirety of available knowledge as to the things of any other world than this. Whatever might tend to throw additional light upon the spiritual world or the things relating to it, or those faculties in mankind by which they might cognise other planes of consciousness than the five senses as usually known, became abominable, and worse than heretical, in the eyes of the priest of the current orthodoxy. But all this implacable animosity was perhaps, not quite without some show of justification. For as, owing to the prevailing state of things, true occultism had withdrawn to its impenetrable secrecy, the opposition of the Church and of society as then constituted was not without a show of reason in its behalf. As already said, the memory of the existence of some sort of occult powers never quite dies out; although in a debased state of society the practice of them may take fantastic or objectionable forms. And in the mediæval period of European history, morality and civilisation were at so low an ebb that they could scarcely be worse; so that whatever relics of mystic science were left, were almost sure to be turned to base uses of an essentially selfish or wicked character.

Accordingly, nearly all we find at that time in the way of occultism was of the worst sort, and had the basest motives in view. It was a time of universal corruption and ignorance, when every man's hand was against his neighbour, and no one could call his soul his own. Human life was of no value, liberty of conscience or action was a thing unheard of. Those who might seek to discover new fields in science had to pursue their researches in secret; for if discovered, a speedy death was too often their portion.

But no tyranny, however organised, can exist forever. To suppose it were so, would be to infer that the Law of Progress which is inherent in man and Nature could be stayed by human means. But this is as little true as it would be to suppose that the courses of the planets could be stayed or turned backward, even for a single day—no matter how many fables we may find on such matters in the Bible or elsewhere. When the vast stream of human entities began the long course of their descent into matter, in order that the experiences of that state might be added to those of every other which they might pass through, there had been set in motion a current more resistless than the tides; and one which, like the stately march of the celestial bodies, is unalterable by man; it has moved onward in silent majesty for myriads of ages, as it must do forever. To resist it is to court destruction; for though we may succeed in covering up the signs of its progress for a little while, and in so doing inflict misery upon thousands and entail corresponding karmic punishment upon ourselves, yet in the long run the irresistible stream will sweep aside the puny bounds we may attempt to impose upon it. To it no man can say, "Thus far shalt thou go, and no farther."

Not for long, therefore, could ecclesiasticism maintain its ascendancy over mankind, and thereby cause the fount of knowledge—the perennial stream of progress—to vomit forth blood and folly. The same power which, in the lands of the Orient, had spoken through the mouth of the Camel-Driver of Medina, and made use of the doctrine of the Unity of God as a means to crush the religious, political, and moral corruption and general rottenness of the old world, began in Europe to manifest itself under the garb of the Protestant Reformation. And that, in its turn, was chiefly the cover to political and social reform, expressing itself in the only manner which was suited to the cyclic period through which Europe was then passing.

Beginning, then, with the twelfth century of the Christian era, we find that the crystallized stagnation of the centuries which intervened between it and the last expiring efforts of Greek science, began to give way in all directions; and the intellectual impulse which had been checked by the moral and religious opiate laid upon it a thousand years previously was bursting forth with renewed energy, and with a force which all the organised terrors and cruelties of the dark ages could neither stem nor abate. For that imperious longing of the mind to recover the knowledge of Nature which is a part of its heritage, will never be long delayed or hampered by superstitious shackles or priestly anathemas. At this point it seems to have been (or during the centuries immediately following), if we may venture to speculate upon the reincarnation of those who had died in the Mediterranean lands, that the Carthaginian Hanno, reappearing as Columbus, again renewed that westward voyage which in a previous life he had failed to complete, at the time when his ships had been stopped by the obstruction of the "weedy sea." Those who had

scanned the heavens in Old Chaldea and Egypt during the centuries immediately preceding the Christian era, returned to complete their labours under the guise, perhaps, of Newton, Flamsteed, Halley, and their followers; while the artists of old Greece, such as Zeuxis, Apelles, and their pupils, doubtless returned as Raphael, Titian, or others of the Renaissance period, and, being true to the impressions of their earlier lives, began again to paint pictures embodying the scenery and the incidents of Greece and of the East, as we may to this day see in the fashion they originated of painting all their figures in Old Greek costumes, and filling their ideal landscapes with Greek temples, Thessalian shepherds, and all the other paraphernalia proper to a time some 1500 or 2000 years before. The Spartan mobs who had drenched Syracuse in blood when they drove out their tyrants, once more reappeared, this time to re-enact their tragedies in those of the French Revolution; while the armies who had followed Alexander and others once more retraced their steps under Napoleon, or fought against him under Wellington—as they may have done under the leaders of the Persian hosts—but this time with characteristically different results.

With all these egos there must also have come back the materialists, the satirists, and others who had been the leaders in the philosophic world of Greece and Rome after the age of intellectual pursuits had there set in; and these were the scientists of the later time, and the men like Voltaire, Paine, and their followers. See them, even until quite recent years, trying to reduce all the phenomena of life and nature to mere mechanical effects; and condemning all occultism, as before they had cast ridicule upon the impostures of the heathen shrines and the Pagan diviners and augurs. During the fifteenth, sixteenth, and seventeenth centuries the pursuit of science became universal; and the division between its exoteric forms and the esotericism of the occult arts became more and more defined. As the division became wider, so the contempt and aversion of the intellectual scientists of the lower mind became greater and more emphasised towards all the relics of the science of the Higher Self, which as a body of knowledge had been lost so many centuries before. They wrote clever books in which they attempted to explain the trickery of the Pagan temples and the early churches, by attributing to the priests a familiarity with certain chemical, optical and mechanical discoveries only brought to light some two centuries back, and pointed, in triumphant proof of their explanations, to the Egyptian statue of the Vocal Memnon, or to the Pompeian Temple of Isis with its acoustical tubes and mechanism, and in one fell swoop, mastered as they were and still are by that intense dislike of all they cannot understand and explain, which is so prominent a feature of the egotistic pride of intellect, they condemned with derision every trace of the occultism which alone could

give the keys to their own discoveries, and point out the true philosophy which lay behind.

As to the churches, they had long condemned everything occult; but the feeling which prompted this, though proceeding through a widely different channel, had much the same origin as that which causes men of science to take a similar course. Shorn, as the Churches in no long time became, of every power by which they had sought to stamp out science, both exoteric and esoteric, and whereby they had sought to compel at the least an outward show of belief in their absurdities, they have eagerly grasped at the attempted explanations science has offered of the phenomena of occultism, and made themselves still more ridiculous in seeking to turn the very things which have helped in exploding their own power, into leaden swords of ignorance with which to defend themselves against modern Theosophy in its many forms. In so acting, they are blindly attempting to cut away their own foundation; for as they have so widely departed from it by degrading and materialising its meaning and practice, the force which destroys them is generated within themselves, and no one but themselves need trouble at the result—that which is contrary to true knowledge, will sooner or later disappear.

While the revival of science and art, and the multiplication of religious sects was thus actively in progress during the last four or five centuries, it must not be supposed that occultism of both the right and left-hand paths did not also experience a similar activity. For when true occultism was dying out of the ancient temples, the Christian religion was taking its place, and itself falling into the grosser phase—when the philosophers, more than half knowing there had been a lost knowledge of some sort, were endeavouring to rebuild it intellectually according to their own crude ideas, there were also others who, seeing the outward impostures of the Pagan religions, the gross superstition of the early Christian ignorance, and the materialistic negation and general contradictoriness of the early philosophers, held aloof from them all; and in secret they sought to restore what their intuition told them were the disused and latent faculties of the mind upon which the occult arts seemed to depend for their success. These observers were most likely those who, seeking the true initiation at a time when the last occult cycle had been drawing to a close, had not the time to reach far into that knowledge before the chance passed by; but who, in preparation for the next cycle of activity, had pursued the Path as far as their then remaining opportunities permitted. And during the sixteenth and seventeenth centuries especially, we find what seem to be these same people at work once more upon the plane of this physical life.

For in those days there suddenly appeared several great minds illumined with the Light of the East, which they called Theosophy.

And though they may have understood well enough the value of physical science as then known, and were by no means ignorant of religious principles, yet they were not exactly the followers either of the science of their day, nor yet to any very great extent of its religious ideas. They tried to point out that the true course lay in a sort of middle path; and they laboured to show that the pursuit of occultism did not merely mean the practice of the occult arts, nor had necessarily any base or selfish purpose in view—very far from it. They tried to prove that occultism lay at the root of all religions and of all science; but in so corrupt and material an age their efforts were but little better than vain, because they were premature.

At that time physical science had made such great triumphs that its advocates began to look upon it as the be-all and the end-all of human attainment; and as usually happens in such cases, they became utterly intolerant of anything else which might assume to be in possession of some little light on the obscurities of Nature and the destinies of man; and as occultism or Theosophy advanced such ideas, they unhesitatingly condemned it and all who followed it. As for the churches, no sort of liberality or tolerance was to be looked for from them; for they held that all was the work of an evil power which did not emanate from themselves; and they were far too appropriately occupied in anathematising and persecuting each other, to give much thought to anything less than a stoppage of their revenues, an absurd dispute about transubstantiation, or something equally useless to the world and themselves. And the public in general, if we except certain superstitious ideas which they had received from old times, relating to what was called witchcraft and sorcery, took no interest in anything but the difficulties attendant upon their daily life in times of such turmoil; these were still dominated by the clergy, and had not yet learned to think for themselves.

But at this point we may fitly close our retrospect of the past ages that are fled, and come down to our own day, when the world at large has either learned better than slavishly to bow down before the *dicta* of the churches, or has become indifferent to them. In our day science has reached such a large measure of perfection, that for the many who look not critically at its latest developments, there seems little hope outside of its negation, of any continuance of life or consciousness after the death of the physical body, or as to the possibility of any powers in man other than those already common to the five senses. In the wide spread of education these things have been spread broadcast; and if there ever was a time when all thought of occultism ought to have disappeared, it was during the years previous to the last decade that we might most fitly have predicated it. But the fact, never to be lost sight of, that mystic ideas and pursuits cannot be eradicated from the human mind, has never been more forcibly exemplified than in our own day. Amid all the brilliant triumphs of science, and besides all the pretended certainties as to no life beyond the present, there stalks

this mystic spectre from the times of long ago; and instead of finding occultism dead and gone, we find it more than ever alive—more than ever in evidence. Our science and religion would stamp it out if they could, and have tried every weapon in their efforts to do so; but having failed ignominiously, now try to ignore it altogether. But the last few years have abounded in occult experiences, thoughts, and practices, to such an extent that even science and the churches cannot afford altogether to ignore it as they wish, but have reluctantly to turn some small share of their august attention thereto; and one by one have to admit its leading points and sanction a belief in their reality.

Arrived at this time, we stand at the turning-point of a great cycle; yet it is one which is relatively small as compared with some which are known to occultists. But in the shorter cycles which parcel out the career of humanity, things correspond to a certain extent with their appearances in the longer periods. What it may take mankind as a whole, many millions of years to go through on the larger scale, it may take single nations or family groups either thousands or hundreds of years to accomplish individually. Hence the diversity of their progress, and the differences we perceive in the degrees of civilisation attained; as well as the wide discrepancies between individuals. As we know from physiological evidence, the human being in its initial stages goes through a representation of all the forms the monad has occupied in its various stages of existence in ages past; although what has in reality taken millions of years for the race at large, is gone through by the human embryo in a few short months. Even so do we find things in their psychological aspect; for the mental progress of individuals and of nations is similar, in their respective cycles, to that of the race. It has its waves of advance and recession—its periods of illumination and of obscurity in various directions—exactly as the great waves of the ocean have their smaller wavelets, both on their crests and in their depressions. The hidden forces which are the cause of both are continually present, and periodically they burst forth into more or less marked effect, according to the laws by which they are guided, and the corresponding periods of their activity.

It is for these reasons we have taken such a long glance backward, and traced the several developments forward, during more than twenty centuries. In the third century before the Christian era there began a celebrated cycle which, in the present time, comes to an end. It appears to be one which is peculiarly associated with the evolution of the mind, and more especially of the powers latent in man. The obscure faculties which began to go so much out of use about the third century before Christ, and which are so much the province of the occultist and the student of mystic lore, are to-day returning into more prominent use; and it is to this fact we are mainly to attribute the abnormal prominence of the mystic element

in the trend of the public mind. This seems more particularly evidenced at the present time, because the effort of former students, who carried on their studies during the first six centuries of this cycle, and then came to a more or less abrupt close, appear now again to be manifested; for the 1500 years or so which have elapsed since the stoppage of those efforts, make the average which is now exoterically assigned as the period when the people whose respective careers then closed will reincarnate.

It is chiefly owing to these returns, and the coincidence of this with the closing in of the greater cycle, which has enabled the Masters of occultism to give out a certain portion of that relatively obscure knowledge which they have in their keeping; and which portion is far more significant and deeper than at first sight it may appear to the more superficial examiner. And thus we may perceive that the charges of selfishness which have been brought against them by the unthinking are altogether baseless—the Masters cannot give out more than the world can take for the time-being, nor at any time other than the period when the public mind is open to its reception. For similar reasons they have to withdraw into obscurity, and to hide their treasures of occult literature and knowledge, at all other times; for otherwise both they and it might long since have been destroyed. Therefore it is not they who have wilfully concealed the occult knowledge generally, but we who in our ignorance have made them do so; only by the means they have used could it have been preserved for us; and it is in order to such preservation, and to lead the way to all who are in earnest to follow that Path which leads into the arcana of the Ancient Wisdom, that the Masters exist upon this plane at all. At the present time they can give to us a certain portion of that which is in store for us; were they to give more, we could not assimilate it, or should in our ignorance misapply it, and then they would stand accountable to the karmic law for everything in the mistakes and calamities which might happen to our race through such premature unfolding; which would only thwart their work and not forward it.

From the review we have taken of past times it will be seen that at no period, during two thousand years past, was there as favourable a state of things in which to make known what is now being given out, as in the present day. But about 300 years since, the occult day began to dawn; and its manifestations became more and more marked during the last quarter of each century as it arrived; and such will be the case, to a greater or less extent, perhaps for another 500 years hence; by which time our race will have received all it is capable of assimilating until the next return of the great cycle brings about a condition of things which shall permit a further reception of Light from the East such as now constitutes the Sun of Theosophy and of every system of occultism, of religion, and of science, which does not minister solely to the selfish

instincts of man. Therefore, instead of repining that more is not given to us now, it is our plain duty to make the most of that which we already have; and if we do so, it will be found that the means placed within our reach lead to vastly more than our few short years of physical life will allow us to acquire; and that in the meanwhile there will be no time for idle contentions. The latter lead only to more confusion and to further division, to loss of time and waste of energy, and allow opportunity for all those hindrances to advance which we have seen in operation during the period covered by our Cyclical Retrospect.

SAMUEL STUART.

BODY AND CHARACTER.

PART II.

SO many considerations seem to press upon us on taking up the subject of the indication of character by the body, that it will be profitable, to some, to pursue the matter a little further. In what has been said so far no reference has been made to heredity, and to touch this part of the subject at all it will be best to go back and trace the history of what has become, by repeated incarnations, an individuality. These incarnations go right back to the animal kingdom, for there is a point where animal consciousness quits forever that kingdom and gets promotion, as it were, in the human. From the moment this boundary line is stepped over there commences that responsibility which from henceforth must belong to every unit. At first of course it was very slight, yet still it was there and always had a tendency to grow, and with this increasing responsibility, from the moment that it commences, there begins the formation of what we may really consider the body proper of the man—considered as a spiritual and lasting factor in evolution as an individual—and this is what we know as the Karana S'arira, or Causal body. Now whatever is done as time goes on, and the incarnations follow each other, in the way of forming the character, is done by each life working into the Causal body something of itself, of the result of its experiences. At first the Causal body will be quite indiscernible at all, but with each life it will grow, and the degree of development of the Causal will be a measure of the development of the man. Now after this lapse of many ages of time covering perhaps hundreds of lives for each individual, characters will, although still very partially formed, have already taken certain very decided lines, so that any very competent observer will be able to detect the strong and weak places of each, and indeed the various qualities will already be so marked that the people themselves while in the earthly body will be able with tolerable accuracy to detect character in each other. But if we were to follow the lines of incarnation of any one

group of individuals all meeting together by the association of the family life we should by no means find that all of a like degree of progress came together by that means. I have no intention of making any observation on the complications of heredity, I only want to establish the main principle that the character goes to the body, not that the body brings on to the field a certain character. If there be no character ready to take up a certain body, then there is for the moment, I take it, no need for that body, and it dies; and this to my mind explains the enigma of infantile and pre-natal death of the body; always allowing, of course for the intentional lesson which may be contained in this, for members of that family in which these deaths occur. Of course we shall be told that in the slums of our great cities where such deaths most frequently occur, there is no idea of any lesson being gleaned from such an event, the early death being a subject of self-congratulation in parents of this debased type. I cannot however see it in that way, and rather hold that no parents however debased, be they Chinese or Patagonian, ever destroy life without some effect being sown for the future, however minute may be the seeds, within the soul of the consciousness that is the factor in forming character.

That a certain young life therefore grows up successfully out of childhood, into manhood and old age, is evidence along these lines, that an already established individuality has been able to take up again his own particular line of growth where he left off when last in physical life, by taking up that particular body. And of course, the mother and father being themselves people of already settled character, will, if they provided a hundred infant bodies, produce them all of a certain stamp, within certain limits, the range of which is itself a subject of wonderful mystery. At any rate it will be the rule that Egos requiring, say, a body in order to follow development of high intellectual faculties, and those seeking the satisfaction of mere brutal instincts, would hardly meet in the same family; there will be exceptions which form the mystery surrounding the subject; but the rule will be that like will link with like.

That however the limits within which this rule works is very wide is not only well known, but easily understandable if we look widely enough at the multiplex nature of the task to be carried out in the development of the *whole* of the human family, and not merely a favoured portion of it. For not only have the more advanced ones who have begun to find some mystery in life, to be provided with environments furnishing events which will appeal to them all round, but they have themselves to form part of the environment of those who think about the mystery of life not at all. The philanthropist has to be thrown forward into the company of the indigent, the improvident and the selfish. The Howards and Barnardos have to rub shoulders with Bill Sykes and Little Joe; neither can do quite well at present without the other. Indeed all along these

lines of thought it is ever profitable, to reflect on the wonderful wisdom displayed in the arrangement of our social surroundings *as we find them*, ugly as certain phases of them appear to us, when we consider the lesson we are, unconsciously for the most part, teaching each other. That there should be at one end of London, say at Westminster, a busy throng of thoughtful men forming a congenial sphere of life for a strong and great character like W. E. Gladstone, and at the other end of it another equally busy throng, a hive of energy, such as Billingsgate or Ratcliffe highway, forming a fit surrounding for souls desiring to rush out into the coarsest physical contacts, appears on the surface a reflection on our national character, and to bar the way to accomplishment of the perfect national life. When however we get below the surface, and put national history in its place as a chapter only of the history of humanity, we see how indispensable is the presence of both classes to the growth of each.

And I take it this necessity for contact and contrast obtains more or less throughout all the three worlds in and out of which man has to pass ceaselessly until he accomplishes Nirvâna. For although a great deal of the Devachanic plane is closed out from the presence of the backward Ego, who on earth would seek out such a place as Billingsgate, yet, seeing that the earthly experiences just closed, form the basis of what transpires in Devachan for the soul of the philosopher or saint, such advanced souls will necessarily themselves bring into the circumference of their place of rest and happiness, the presence of those whom they have worked for during all the past life, and around whom the energy of their thoughts and pity of their hearts has been entwined. What will heaven be to Barnardo without crowds of the familiar faces of his waifs and strays, no longer in want, but utterly reclaimed, yet still offering a contrast between his own existence and consciousness and theirs. For me there is no greater truth made manifest on earth than that the soul of man is made to grow by contact and contrast with the souls of other men.

So grows by degrees and so improves the type of the everlasting body of man, that permanent instrument which gleans all that is worth gleaning from every life, takes up the golden thread from each and works it into its own imperishable texture, and it is only so that body and character are together built up. To be able to judge correctly what the character of a man was, up to date, we should have to study this permanent body in order to see that character expressed essentially. Knowledge would doubtless be required to distinguish the qualities of a mystic, like Pythagoras or Plotinus, from a world conqueror like Caesar or Alexander, but greatness would be stamped upon each, marking them off from the mass around them, and having regard to the karma of each, they would be drawn, on incarnation, towards bodies that to some extent

expressed their characters. The soul of Napoleon could not be contained by the body that would exactly express the quiet contemplative mind of the Indian Yogi. It is impossible to think that Nature ever makes such blunders as this. It is true that we sometimes find great souls in bodies which appear to contradict their character, but it is only a surface contradiction; it is impossible that in its essence and true character the body of the nobleman can be anything else than noble. To take an illustration from English literature; no author we have has paid greater attention to these seeming contradictions between body and character than Thackeray, and he puts what all must feel to be one of the noblest if not the very best of all his characters, Colonel Dobbin, into an indifferent type of body, large, angular, awkward, yet clay which we feel to be noble clay.

Now as we in earthly life are in error in taking the body of the man for the man himself, so in the other two of the three worlds the tendency to do this may also there obtain. Yet must we try and realise that this is error, the body in each condition of life—here on earth, in Kama-Loka, or again in heaven—being merely the expression of the man as best obtainable considering the surroundings made necessary by karma. Let us consider this a little, as really the crux of the whole matter. When the serious business of another life for any one of us is determined upon, regard is had, not to our making the most magnificent display of some characteristic in which we shine, nor a general exhibition of the extent of development all round, which we have accomplished, but rather to securing for us a sphere of life where some chance may be given us of making good some defect in the character, that is, of making some further progress towards the goal of evolution. Also in the birth of any already great soul, a genius, likely to be of great value to the people he comes amongst, no doubt his value in the national life will be counted upon, and his influence upon the mass must be reckoned with, but justice has to be done first of all to the man himself, and if the necessities of his particular line of development at the moment demand a temporary suspension of any opportunity of putting forth the peculiar strength of his genius, that strength will for the time be suppressed in any direction where we should be able to recognise it, and would be directed towards the object of some necessity of personal conquest where you and I could never look for it at all. There can be no question but that Lord Bacon was a rare genius, yet with so grave a defect in his moral nature as to make it certain that he will have to work hard at it to obliterate it—and we may be certain he'll do it. Are we to think that this will be worked out and made good only in the exalted positions of national life? It is more probable that some obscure sphere will be chosen where the lesson will be closely pressed home on him, in a body adapted to the lower work the man will

then have to do. At that time the casual observer might suppose that body a base one, but *that* it could not be; the genius exalts it, though for a time its chief qualities are concealed.

Realising along these lines the impossibility of anything of value in the way of character ever being really lost to humanity, we should cease to distress ourselves over those cases where we see genius apparently wasted through the struggle with some moral blemish. Our newspapers in recording the passing away of any life that has left a great mark in the history of literature, politics, or social advancement, speak often as though the power that resided in the genius had ceased to exist, that the only residue, beyond the results of its work, was the legacy of its example. The establishment of some belief in the everlasting body of each and every man will make all this impossible. To me Theosophy stamps itself as essentially the Gospel of Hope, by reason of this fact of the persistence of every quality once won, and its preservation for all time, not only for the individual himself, but for the race of humanity at large. If Mozart should have in his next life to follow the plough, or any menial calling, for a living, his genius being only hinted at by little flashes of its colour here and there, I can no longer be distressed at this, I shall rest content that all is well. In that case it is true that we have lost to us for the time, some splendid talent for making first class music, but I shall have to think that in numberless other cases suppressions of a like character are going on which will one day be removed, and the true value of the man better burst forth, and have besides the moral contentment that justice is being done to the soul of a genius which, from some necessity unknown to me, is thus circumscribed to be made stronger and richer by its new experience. Music alone will not teach Mozart all he has to learn. That the great Law decrees these suppressions of genius and of talents of all kinds, the circle of observation of each one of us will afford us ample proof. Let each look around amongst those he meets and he will not have far to seek for instances of people showing qualities far ahead of the position they are called upon to fill; indeed the majority need to look no further than themselves, for I take it that there are events in our lives which make us feel we have tapped for just a moment some well of quality within, that far transcends the general outer presentation of ourselves to those about us. We are each of us greater than we think. Yet this is no cause for self-congratulation, but only for rejoicing at the wisdom and economy of God, as well as being proof of His benevolence.

We have therefore this explanation before us when we consider the relations between the permanent spiritual body of man, and this temporary lower instrument, and get to understand the spirit of the principle laid down in the evolution of life and form and to realise that the form, though always essentially in harmony with the life using it, will only express in the case of humanity a certain [°]limited

portion of the character. I say in the case of humanity because the lower forms of life are decidedly more fully expressed by what we see of them. I will not say that some of the more nearly individualised animals do not hold qualities which are concealed from view, but for the most part the body does express the character of the animal very closely. The patience and endurance of a horse are housed in a body adapted to their being made use of in the service of the world; the stealthiness, the treachery and cruelty of the cat tribe are well expressed in the limber, elastic frames they have; the elasticity suggesting the character of the snake, the beauty and soft touch of their skins expressing their susceptibility to every caress from those whose presence is a pleasure to them. All animal nature right through is more expressive of the whole nature than is man, and the nearer we come to individuality or manhood, the more begins to be concealed, till in the highest domestic animals suppressed character is often very marked. An elephant possessed of a bad temper has been known in a fit of rage to kill his mahout, and on realising what he had done, to give way to the deepest anguish and sorrow for the act. The possibility of the animal acting in this way lies in the possession of a quality concealed and stored in some centre which is the storehouse of the animal's incipient individual character, that which in the man is the Causal body. Mr. Sinnett, in the "Growth of the Soul," speaks very clearly of the first faint beginnings of the Karana S'arira, making it quite plain that at first many lives will have to be lived before any perceptible formation of it is begun; therefore the presence of the centre and storehouse of what character there is will be just as much a mystery as that of the noblest animal about to cross the boundary into humanity. Probably the antiquity of the forces that go to form the bed-rock formation of character is so enormous that there always will be mystery surrounding it, but as experience is gathered in the human kingdom, more and more light is thrown upon character by the growth of the Causal body.

The power to detect the varieties of character by observation of the appearances the Causal body may make to the beholder, will be a gradual product of evolution, just as our present power to detect expressions in the physical body. In the eye, the features, and the gestures, we at once are able to see as much and sometimes more of the inner meaning and motive of the man, than by the spoken word or the deliberate act. In many ways there are subtle betrayals of ourselves, of our weaknesses and of our strengths, by that complicated instrument the physical body. Is not that faculty a wonderful power which enables us instantly to detect by the changes of expression in eye, mouth, or other facial feature, the emotions and thoughts which cause them? Yet it has become a commonplace and ceases to excite astonishment: so, as the time goes on, will man acquire the power of interpreting the expressions of the higher

vehicles. And as we find immense variety of character here, so shall we hereafter come to see the still wider range of character in the Causal body, and to be able to interpret by its changes the thoughts of the moment as well as determine by its outlines and colours the place which it holds in evolution.

W. G. JOHN.

MR. LEADBEATER'S AMERICAN LECTURES.

THE NATURE OF THEOSOPHICAL EVIDENCE.

WHEN Theosophy is first presented to a man, he is often much attracted by it, but at the same time somewhat startled at the boldness and definiteness of its assertions, and he naturally asks us by what evidence we have been so strongly convinced of these truths, and how it is possible for him to obtain a similar conviction. I wish to try in this lecture to answer that question, and perhaps, if you will pardon me for introducing for a few minutes a somewhat personal element, I can hardly begin better than by telling you exactly how I myself reached that conviction, for it seems to me that the experience of a man who has sought the truth with some measure of success along certain lines can hardly fail to be of some interest and some use to others who are studying along similar lines.

At the time when Theosophical truth first came in my way, I was a clergyman of the Church of England, and I might be one still if I had not begun to think about certain things of which it is not well to think if one wishes to remain orthodox. I had, as part of my duties, to prepare young men for what is called confirmation, and sometimes these young men would have doubts to be solved and questions to ask, based usually upon the works of Thomas Paine or Bradlaugh. I was always able to answer these enquiries to the satisfaction of the questioners, but not entirely to my own satisfaction, for when I thought critically over some of the arguments which I found myself using—the stock arguments which are always used—I was forced to admit that they were not such as I should have accepted in connection with any other subject. I felt that if some one came to me and offered me for any ordinary historical event the evidence that is put forward for the gospel story, I should instantly reject it as utterly insufficient. But since the whole theory of eternal salvation appeared to be based upon this alleged history, this uncertainty seemed to be a serious matter, for it left me with the uncomfortable feeling that I might be teaching that which was not true. The only thing to do was evidently to study the matter more deeply, and to see what the wise men of the church had said on these points. The result was very disappointing, for they have said practically nothing—nothing, that is, of any value to the enquirer. There is a great deal of vigorous assertion, and much denunciation of the wickedness of those who dare to doubt; but there is nothing what-

ever that would be accepted as evidence or argument in any other connection. Nothing is said that really meets any one of the difficulties, and when a man's attention and critical faculty are once aroused, he sees at once that the whole scheme as proposed for his acceptance by orthodoxy is an unreasonable one, and that no shred of evidence is producible in its favour. All alleged proofs break in his hands when he subjects them to more than superficial examination, and he finds that there is no certainty for anything anywhere. This is a terrible thing for a man to discover with regard to the religion in which he has been brought up; he feels as though all his convictions had been torn up by the roots, and nothing was left to him.

Personally I was not in so bad a position as many men when this came to me, because previous to this I had investigated spiritualism, and therefore I *knew* that some things were true. Still, looked at in the cold, calm light of reason, the story of the creation, of the insensate anger of the Creator and of the alleged necessity of salvation from His fury by the extraordinary expedient of a vicarious atonement, all looked strange and unreasonable when divested of the sanctity of the dim religious light of the time-honoured custom; and so this fantastic jumble of fragments of a faith forgotten left me, as it has left so many others, without any real satisfaction.

Just at this time—by chance, as it seemed, except that I believe there is no such thing as chance—I met with a book by Mr. Sinnett called “The Occult World,” and found in it suggestions of a magnificent scheme of philosophy which at once attracted my attention and aroused my deepest interest. It was more fully explained in a second book, “Esoteric Buddhism,” and as soon as I read it I noticed several points in which it completely differed from anything which had been offered to me so far. I was acquainted so far with two theories, the materialistic idea that everything is ruled by blind chance, and the orthodox theory that men are placed in happiness or misery, in civilization or savagery, in criminal surroundings or in respectability, simply according to Divine caprice. Both of these were eminently unsatisfactory, for neither of them seemed in the least reasonable, and there were many phenomena that they entirely failed to explain. The caprice theory has been so thoroughly disposed of by the writings of Colonel Ingersoll and others that I need hardly point out the manifold objections to it; the materialistic system I knew to be defective, because I had myself seen many phenomena for which it failed to account. Here was a third hypothesis which certainly had immense advantages, for it explained all the difficulties as to which the others had failed; it really did account rationally for the conditions which we see around us, it gave an intelligible scheme of development which included the past, present and future of man, and at the same time it agreed with the general trend of scientific thought. Here for the first time I encountered a

reasonable philosophy, according to which it was possible to believe that God was all-powerful and all-loving without having to shut my eyes to all the facts of life.

Naturally I seized upon this theory at once, since it seemed so obviously the best of the three, and proceeded to enquire further. I found my way to Mr. Sinnett, by whom I was received with the ever-ready courtesy and affectionate interest which all his friends know so well, and through him I was enabled to join the Theosophical Society. There was very little theosophical literature then; in those earlier days we had not all the manuals with their detailed explanations which make the study so much easier for you now; and besides the two books which I have already mentioned, we had only “Isis Unveiled” and “The Perfect Way.” We asked how this knowledge had come to the West, and heard that it was through Madame Blavatsky from some great Oriental teachers. We found that the Indian philosophy was far in advance of any that we had previously known; far in advance of anything that orthodoxy gives us now, though not of the true early Christian teachings, as contained in the writings of the great Gnostic Doctors. But the ignorant majority in the early Church cast out these great Gnostics, and since then they have left their religion without anything to offer to the thinking man. Every religion ought to be able to meet the needs of all classes, the poor and ignorant on the one hand, and the cultured and philosophically-minded on the other. You will find that every religion has applied itself to meet these two classes, and has had its plain ethical teaching for those who could understand nothing more, but has always been prepared to supplement that by metaphysical instruction for those who were capable of looking deeper into the heart of things. Christianity was in no way behind the other religions in this respect originally, for it had its secret teaching for those who had proved themselves worthy of it, but in these degenerate days the Church has largely forgotten its birthright. I shall have to speak of this in detail later, in another of this series of lectures.

Madame Blavatsky told us that there had always been a body of men who knew the great truths of Nature, and were therefore in a position to teach others. She said that, so far from these truths being new, they were old as the world itself. Was there more that we could learn? Perhaps; for these great Masters of Wisdom sometimes took pupils, and any man whose life was devoted to the service of humanity might hope some day to be accepted as one of those. As to this, Madame Blavatsky could promise us nothing, for the matter remained entirely in the hands of the Masters themselves; but men had been accepted, and therefore there was always hope for others who are willing to take the trouble to fit themselves for higher development. I felt that a commonplace man like myself could hardly dare to hope for such honour in

this incarnation ; but in the meantime there was plenty to study, and at least I could work for this cause which seemed to me so far greater than any other that I had yet seen. So I gave up my position in the Church, and went out to India with Madame Blavatsky, to work in the office of the Society at the Headquarters. I expected nothing but this opportunity to work for the cause, and I had no idea at that time that any further advancement was possible for me in this life. In India it was my privilege to meet some of the great Teachers, and from them and from their pupils I learnt very much more than I had known before, and began to gain a fuller grasp of the system. Presently I received hints as to how to raise the consciousness to higher planes. I had had no expectation of this, as I had supposed that one needed to be born with special faculties in order to attain success along that line ; but I was told that such powers were latent in every human being, and that if I worked at them with sufficient energy I might develop them. Naturally I took the hint, went to work at once, and in process of time found that all that had been told me was true—that it was possible to develop astral and mental sight, and by their means to verify at once the principal teachings of Theosophy. Any one who is willing to work at it as I worked, may come to know, as I know, that the planes of Nature are definite facts ; he may know the truth of the teaching as to states after death, for he will see and speak to the so-called dead, and meet them on their own plane ; and it is far more satisfactory for him thus to rise to their level than to drag them down again to his own by materialization. He may know the great facts of reincarnation, for he may learn to look back on his own past lives, spread before him as the pages of a book. He may verify for himself, without a shadow of doubt, the action of the mighty laws of evolution and of divine justice. All these things I know for myself by personal observation, and so may any of you if you are willing to take the trouble and to tread the Path. I do not say that you will find it easy ; I do not say that it can be done quickly ; but I do say that many have done it, and that every man has the powers latent within him and may succeed if he will.

You will say that in thinking I know these things I may be hallucinated. Now of course theoretically that may be true ; I may be hallucinated at this moment when I think that I am addressing you, and you may also be under the influence of hallucination when you think that you are listening to me ; indeed, some philosophers argue that we are all hallucinations ourselves ; but if we really exist, if I am speaking and you are listening, then it is also true that I have seen these things and know them. I have seen them not once, but hundreds of times ; they are daily facts in my experience. To many of us these other planes are as well-known as the streets of your city are to you, and we can no more doubt them than you can doubt the existence of the town in which you live. If Theosophy be

an illusion, it is one which has been shared by some of the greatest minds of the world, by such men as Buddha, S'ankarâchârya, Pythagoras. It would be rather a serious assumption to accuse all these of hallucination. For myself I am fully satisfied upon this point ; but I quite recognize that though I have proved these things to my own satisfaction, my mere assertion is not in any way a proof to you. Yet it is a piece of evidence, of which you should take account along with other evidence.

There are many who are deeply interested in the study of Theosophy for whom a visit to India would be an impossibility ; and besides, it is obvious that a man might spend a lifetime in India without necessarily encountering the same experiences which came to me. So it is natural for men to ask what proof there is available for them short of this direct personal experience of which I have spoken. I myself believe that short of experience there is no direct proof of such matters as these, but assuredly there is very much evidence. These things may be known just as exactly and definitely as we know the majority of facts in science, in which we all believe without question. On this subject I should advise every student to read carefully Mr. Fullerton's most admirable pamphlet on "The proofs of Theosophy," and follow closely the unanswerable arguments by which he shows that the proof of any proposition must be congruous with the nature of the proposition, and that consequently the final proof of the deepest of the theosophical doctrines must always lie in the experience of the evolved soul. Yet though in the ultimate this must always be so, there is still a great deal of confirmatory evidence to be had, as I hope presently to show.

Those who, ignoring the law of congruity, persist in demanding for psychological problems and theories a demonstration along mathematical lines, or a proof on the physical plane which they can hold in their hands, would do well to consider upon what evidence they hold their own inherited convictions, if they are not afraid to face the question. When we come to ask for proofs of the orthodox theory of life, where are they ? There are simply none, and as a general rule no one professing that faith even pretends that there are, but simply remarks that it is wicked to ask for them, and that doubt is a temptation of the devil ! The practice of orthodoxy has been always to condemn reason, and to endeavour to force men to adopt its conclusions, recognizing no way but its own, and no possibility that it may be mistaken, or that any one else can ever have known anything. I do not in the least wish to hurt the feelings of any loyal believer, but what I am saying here is simply indisputable, and has been confirmed over and over again in the history of the Christian churches. This theology is based upon a book which is obviously self-contradictory and is known by every scholar to be incorrect ; indeed, in many cases one might suppose

that its professors had taken for their motto the celebrated saying of one of them, "*Credo quia impossibile*"—I believe it *because* it is impossible! It asserts so many things that it does not know, and so many things that cannot possibly be known, and would moreover be of no conceivable importance to any human being even if they could be known. But on the really important questions which vitally affect every one of us no shred of evidence is ever offered. Not one preacher in all this great city will tell you that he himself has been to heaven or to hell, and knows of his own knowledge that such places exist as he describes them. He will say simply, "The Church teaches this," or, "it is written thus in the Bible." I venture to say that this is no sufficient evidence upon which to pin a faith which, they tell us, is to settle the question of our eternal salvation; that seems somewhat too important a matter to rest upon so insecure a foundation. In Theosophy we at least preach to you nothing that we do not ourselves know to be true by direct personal observation.

But does theology at least account reasonably for everything that happens? Has it a clear, rational answer to offer to the questions which arise in every thinking mind with regard to the problems of life? On the contrary, it does not even attempt to suggest an answer; it can only say that this is God's will, and that man must submit without daring to enquire why. If we can get no more information than that, we are indeed in a perilous condition. The materialistic hypothesis gives us, if possible, even less satisfaction, for it also attempts no explanation, but cynically refers us to a law of chances; but at least it adjures us to live well, not for the sake of any future gain to ourselves, but in order to benefit the race—which is a noble and unselfish idea.

Theosophy asks no blind faith from any one, but simply offers for consideration a theory which is reasonable in itself, and does account for the facts which we see around us. It is based not only on the tradition and teaching of many ages, but also on the reports of those who definitely state that they know certain things for themselves. Which of these three theories will you accept? Obviously the rational answer is that we should provisionally accept the most reasonable, use it as a working hypothesis, and begin to look round for confirmations of it. If we do so, we shall be surprised to see how these confirmations appear on every hand.

There are many occurrences, commonly regarded as mysterious, which the other systems find themselves compelled either to ignore or to deny; Theosophy welcomes these, as it does all other facts, finds a place for them in its system, and accounts for them in a rational manner. Among these are the facts of spiritualism, of apparitions and doubles, of mesmerism and telepathy. Materialism, being unable to explain these, takes refuge in denial of their existence—which is both disingenuous and foolish. A man may possi-

bly not think it worth his while to examine these facts: but if he will not take that trouble, he has no right to assert that those who do examine, and testify to the reality of the occurrences, are either mistaken or fraudulent. Such an attitude resembles that credited to the ostrich, who is said to hide his head in the sand when danger is near, thinking that when he can no longer see it, it must have ceased to exist. As Mr. Stead remarks in the preface to his "*Real Ghost Stories*:" all honest enquirers *know* that these things happen, though they may have a hundred different theories to account for them.

The Christian theory has little to say about these facts. Sometimes it also denies them; sometimes it admits them, but attributes them to the devil, as it has always attributed everything which it could not understand. In any of the older countries where Christianity has long existed, we find that all the marvels of Nature are almost invariably ascribed to diabolical influence. The circular bed of a prehistoric lake in Hampshire is called the "*Devil's Punchbowl*"; certain isolated spears of rock in Yorkshire are known as the "*Devil's Arrows*"; the truncated root of a certain species of scabious is called by the peasantry "*devil's-bit*"; and so in many other cases. Mediæval ignorance is in many ways still rampant among us, and the silly old parrot-cry of "*the devil*" is still raised in the twentieth century. But since we are speaking of proof, what proof is there of the existence of this same devil of which they talk so glibly? Who has ever seen him? But orthodoxy does not like to be asked for proofs.

Again, if we tell you that direct proof of many of these facts is obtainable only by personal experience, we are saying no more than is true with regard to scientific matters. In nearly all that we believe along such lines, we have not made the experiments for ourselves, but we are relying on the testimony of experts; and it is inevitable that it should be so, for life is not long enough to allow every man to become a specialist along all possible lines. We cannot all experiment for ourselves, but we accept the deductions of those who have made the experiments, when they are in accordance with the general principles of evolution and in harmony with such facts as we already know. This is all that any one is asked to do with regard to Theosophy.

What facts are there then which bear out its teachings as being true? There are very many. Perhaps we may usefully divide its doctrines into two parts for the purpose of such examination, and consider them separately. We may think of its scheme of philosophy, and for the moment leave all its more practical side out of our consideration. Then it is clear that this philosophy must be judged as are other philosophies, and that for much of it nothing like direct or physical proof can be expected. We do not expect to demonstrate philosophy on a slate, like a problem in arithmetic; we judge it by

its inherent probability, and by the degree in which it gives a rational explanation of known conditions; and when tested by these criteria, it must certainly be admitted by any unprejudiced person that Theosophy far out-distances its competitors. Consider its presentation of the glorious scheme of evolution under an inexorable law of divine justice, its teaching that what we commonly call the life of man is only one day of a larger life, and that that larger life in turn is part of a coherent whole, which is ever moving onward and upward towards its appointed end. Surely that is grander than the thought of a blind chance which whirls us all to nothingness, or of a plan of "salvation" which fails so miserably that nine-tenths of the human race are hurled into endless perdition! Now among those who are rather afraid of psychology, or at any rate prefer not to investigate it, there may yet be many minds willing to accept and consider such a system of philosophy as this. In that case by all means let them take it, and leave the rest of our doctrines until their interest in them is awakened. Remember always that we have no creed in Theosophy to which every student is expected to subscribe; we ask no one to believe anything, but simply offer a system for his study; and it is of course open to him to take up one part of this and put aside the rest.

There are those who accept our system of psychology without special investigation, on the same grounds as the philosophy, because it is the simplest explanation of recorded facts, and of the many unclassified phenomena which are so constantly happening. But there are others who desire to investigate for themselves, and very reasonably. How can they do this? They may approach the matter as I did myself, by examining direct evidence, and trying to see for themselves as far as possible. They may visit spiritualistic seances, they may write to or interview those people who are known to have had extraordinary experiences in connection with the unseen world. Or, if they are not willing to give this much time and trouble, they may read the literature of both spiritualism and apparitions—and there is an enormous literature of both subjects—and thus obtain the evidence of their fellow-men at second-hand, precisely as we do with other sciences. To study geography it is not necessary to visit in person all the countries of which we hear, though no doubt it would be interesting to do so; most of us are quite willing to read and accept what others have written who have visited them. Perhaps we hardly realize how entirely we are in the habit of accepting the testimony of others about things which we suppose that we know. A ready instance of this is the question of the rotation of the earth. We should most of us say that we knew this to be a fact, but in truth all the evidence presented to our senses is absolutely opposed to the theory. Here we are, sitting or standing on the earth, and it seems evident to us that it is absolutely at rest indeed, "terra firma" is with us a very synonym of stability.

The sun and the stars seem to move round us, and the natural conclusion would be that they do really move. So we do not know that the earth moves; we only believe it, unless we happen to have seen certain experiments. There is the Foucault pendulum experiment, and another with the gyroscope; a man who has seen those *knows* that the earth rotates, because he has seen two experiments which could not have resulted as they did on any other hypothesis; but the rest of us are simply believing. So in daily life there are many things which we say we know, which in reality we only believe. There are far more witnesses to the reality and existence of the astral plane than there are to the existence of the island of Spitzbergen, or of the pygmy race which Stanley found in Central Africa. Remember how Du Chaillu had seen and described this pygmy race a quarter of a century before Stanley, and how every one ridiculed his story as a mere traveller's tale; and yet it was perfectly true. No one was obliged to go to Central Africa to see those pygmies; but unless they were willing to do so, they had no right to disbelieve Du Chaillu, who *had* been—or rather, their own private opinion was entirely their own business, but they had no right to accuse Du Chaillu of falsehood, when they had taken no steps themselves to discover the truth. So with regard to Theosophy, we do not press those to investigate its assertions who feel no interest in them; but we do say that they should neither on the one hand deny their truth without enquiring into them, nor on the other hand demand with regard to them a type of proof which they do not expect in connection with any similar subject of study.

It constantly happens to us to find unexpected corroborations turning up, of statements made years ago by Madame Blavatsky, and at the time ridiculed as unscientific. The same thing is true with regard to the later investigations. Take for one example the case of the two planets beyond the orbit of Neptune, which are mentioned by Mr. Sinnett in his book, "The growth of the Soul," published six or seven years ago. No one outside of the band of occult students suspected their existence at that time, but in the *Times*, of September 15th, 1902, it is mentioned that Professor Forbes has pointed out that there are two cometary groups which indicate the existence of two planets beyond Neptune. This is a small point, but it is suggestive, and it is only a specimen of many others. Again, there was the question of the rotation of Venus. When I was at school we were taught that Venus had a day and night very similar to that of the earth, but later astronomical research seemed to show that it kept one face always turned towards the sun, just as the moon does with regard to the earth. This would make it practically uninhabitable for beings at all like ourselves, and therefore seemed to contradict our knowledge that it was inhabited by an advanced evolution. Recently, however, Sir Robert Ball stated that the latest observations confirmed the original idea that

Venus revolved as we do, so once more the occult explanation was shown to be the true one.

Science generally is undoubtedly growing gradually towards the theosophical theories. Notice these extracts from an address recently delivered by Sir Oliver Lodge at Birmingham:—"The fact that we should not have any definite knowledge of the sun if the sky had always been cloudy, Sir Oliver used as a parable to indicate that there may be other existences in the universe which we might see if our senses were keener and nothing obscured our vision. What we saw and knew was in all probability a minute fraction of what there was to know and see. Wherever life was possible there we found it; might not life be possible in planets upon which we had no direct evidence of the existence of life? Some people thought that science negated the possibility of there being existences and agencies higher than man. As far as he had understood science, it had no business to negative anything of the kind. When a man did not know, he had no right to make an assertion either in the positive or the negative. How life originated on the earth was an entire mystery to science at present, but he did not think it would always remain a mystery. The process of evolution was not one that excluded or negated the idea of divine activity. It was, he ventured to say, a revelation to us of the manner of Divine activity. How could order come out of chaos without some guiding intelligence? With regard to the method of Divine working, they must infer that He always worked in the same way—by agents, by a gradual process and not by occasional direct personal intervention. We did not suppose that at any stage the process of evolution was different from what it was now. Thus they were interested in watching Divine activity, and they should not look for it in the past alone, but be guided by what they could ascertain in the present. What he wished them to realize was that they were an intelligent, helpful and active part of the cosmic scheme. They were among the agents of the Creator, and could make themselves more useful by co-operation—by helping one another. While on this training ground they should realize the privilege of existence. In the midst of so much suffering it was a pity if they could not be kind to each other." So you see how much there is in the very latest scientific pronouncements which is quite in harmony with theosophical teaching.

It might seem that after all, for the majority of our students, who do not yet see psychically for themselves, the Theosophical teachings must rest upon faith, just as orthodox doctrines do. There is a sense in which that is true, but the kind of faith is so different that no comparison can be made. If our students, or some of them, accept as true certain things which they have not seen, their faith is not blind, but based on reason. It is not founded merely on a scripture—though if you want scriptures, we have them

to support our views, and they are scriptures older far than those of the Jews: Vedas and Upanishads, coming to us down the stream of time from a nation which was at the height of civilization when the Jews were yet an obscure and undeveloped Arab tribe. But it is not on these alone that our faith is based, but on the knowledge and teaching of great Adepts of the present day—men who are almost more than men in the splendour of their power and their wisdom; teachers well and personally known to many of our members. In addition to all this we have the direct investigations pursued by some of our European members, all confirming at every point this grand Theosophical System.

Yet the reason for the strong conviction of our members is not the weight of testimony, important though that may be, but the fact that the system is in itself so inherently rational and satisfactory. The best hypothesis holds the field in all scientific study until a better one is found; and it is from that point of view that we feel our faith to be impregnable. Show us a better and more reasonable doctrine, and we all stand ready to accept it; but we have little expectation that it will be offered to us, for we have studied many faiths, and know of what nature most of them are. Instead of finding difficulties arising, the more we think and the more we study, the more corroborations we find for our own ideas. In this country especially, where so many are already developing psychic faculties to a greater or less extent, it should not be hard to meet with these corroborations. Many of you must have had experiences outside the mere physical, and many more must know of friends or relations who have had such experiences. Theosophy can explain these to you, and can give you a rational account of their place in Nature: can you find any other explanation which is better or clearer?

Take up this study then, not on blind faith—for blind faith has done enough harm in the world already—but for enquiry; if you are not satisfied, there is no harm done, while if you are satisfied, much good may come to you thereby, as it has come to the rest of us. The best way of all to see whether [this thing is so, is to act as if it were true; live the life which it teaches, and note its effects. Try the thought-control which it recommends, and see whether you are the better or the worse for it. Try to realize the unity and brotherhood which it teaches, and to show the unselfishness which it exacts; and then see for yourself whether this is an improvement upon other modes of living or not. It still remains true now, as in days of old, that "they that do the will of the Father that is in heaven, they shall know of the doctrine, whether it be true." The surest way to find the truth is to live the life; try the unselfishness and the watchful helpfulness, and see whether here is not an opening into new fields of happiness and usefulness. From that go on gradually to other parts of the teaching, and you will find evidence enough. Think what the world would be if all held these

doctrines of the fatherhood of God and the brotherhood of man ; would it be better, or would it be worse if all mankind held unity as a fact, and unselfishness as a duty ? As yet we are only at the beginning of this mightiest of studies ; yet we say to you with utmost confidence, come and join us in our study, and to you also will come the peace and confidence that has come to us, so that through your study of Theosophy your lives shall become happier to yourselves and more useful to your fellow-men.

C. W. LEADBEATER.

THEOSOPHICAL GLEANINGS FROM NON-THEOSOPHICAL FIELDS.

"TRUTH will out," is a trite saying. When we find the same kind of statements made in different parts of the globe and by different people almost at the same time we naturally come to the conclusion that these statements must be founded on facts ; that there must be some truth in them. Now in perusing the present day literature, chiefly magazines, which apparently have nothing to do with Theosophy, we cannot help being struck by the number of allusions made to, what we might be inclined to call, theosophical teachings. This plainly shows us that there is a good deal of well prepared soil in which the seeds of those teachings would readily spring up, if they were scattered at the right time and in the proper manner. It is very often only the outward garb, the wording, which makes identical beliefs or teachings appear entirely different, while the underlying truth is one and the same. Many people would object to read an article simply because it was under the heading of "Theosophy," for there are still many persons, whom one would expect to know better, who think that Theosophy is some new system which aims at the overthrow of religion and science. "Ninety-nine men out of every hundred believe that Madame Blavatsky invented Theosophy.....Theosophy, in popular parlance, has come to be synonymous with imposture ; Theosophists are looked at askance, because they are generally suspected of being charlatans." "Theosophy" (by F. C. O. Beaman, I.C.S., *East and West*, p. 297, March, 1903, Bombay).

If we compare the following "gleanings from non-theosophical fields" with *our* teachings we cannot fail to see that it is only the name that divides them while the idea is the same. In the March number of *Mind* (the leading exponent of the New Thought, issued in New York), there are, in an article entitled, "What is Religion?" (by Frank D. Mitchell), some paragraphs that might almost be called a definition of the three objects of the T.S., only in many more words. "Just as there are many different races and classes of men, on different planes of development, yet all moving upward along the same path to the same ultimate destiny, so there

are many religions, all of them forms of the one Universal Religion, and all tending, slowly but surely, toward it as an ultimate and perfect ideal. The problem of true religion, then, is the problem of the perfect man—the goal of evolution, and only when approached from this standpoint can it be rightly understood." (p. 440).

"The first and most important of the many influences at work in this direction (the working towards perfection) is the improvement in social relations, particularly within the family. A freer intercourse between man and man must lead us, first to a more intimate knowledge of one another, and then to a truer realization of the vital and practical meaning of human brotherhood and of the literal oneness of the human race. This, with the strengthening of family ties already referred to, will tend to make the force of *love* paramount in social relations, instead of subordinate, as it is to-day. A constantly broadening religion of Man will lead to a knowledge of God's oneness with man, and man's oneness with God—in other words, of the immanence of God

"A second influence in the same direction is the slow yieldings of the barriers of sectarianism, not only between the different branches of the Christian Church, but between orthodox Christianity and various Eastern religions. Already the study of comparative religion has broadened our views not a little ; and some day we shall realise that the 'benighted heathen' have much to teach us, and can supplement our religious and even our scientific views in not a few particulars

"Again, the spread of science is contributing constantly to a more correct and adequate view of the Cosmos, and indirectly of its relation to God." (p. 442).

Professor G. T. Ladd, LL.D., writes : "The spirit of morality and religion, as conceived and realised by the great teachers and their faithful followers, is essentially the spirit of kindness, goodwill, and fraternal love. To *this* spirit it is expressly forbidden to set limitations of colour, race, external circumstance, or temporal relation." ("The present Moral and Religious Crisis," *East and West*, April 1903, p. 399.) This sounds very much like the first object of the Theosophical Society ; so does the statement : "There is perhaps a common ground upon which all types, mental diversities, nations, peoples and tongues can meet ; it is the duty of those who love their fellow men and desire the welfare of the race, to find that ground of union." ("Unity and Diversity" in *Bibby's Quarterly*, a Journal of Country and Home Life, Liverpool, Christmas Number, 1902, p. 88.)

About the relationship of Science and Religion, F. D. Mitchell in the before-mentioned article expresses himself in the following words : "So far from being foes, true science and true religion are inseparable friends, for neither can exist without the other. The passing of this old 'conflict' between science and religion, or rather

between scientists and theologians, is, to all those who have at heart the welfare of humanity, one of the most hopeful signs of the times."

By the side of these two sentences we may well place a few lines from Mrs. Besant's "Evolution of Life and Form," to show the identity of the views. "Now, in the olden times, in those times to which in this land our thought turns back most fondly with reverence and with pride, in those times, here, as in every other ancient land, Religion and Science were wedded together, there was no discord between the intelligence and the spirit." (p. 3.) "Religion reveals the spirit, the spiritual truth which is one. Intelligence studies that truth in its manifold manifestations, and its work. Science, studying the phenomena which are images or aspects of the Divine, is the handmaid, is the sister of Religion, and between them discord is unnatural and fatal to progress." (p. 4.)

"Karma" and "Reincarnation" have formed the subject of many a lecture at many a branch meeting of the T. S.; it may therefore not be amiss to quote a few paragraphs from an essay (the whole of which might fitly have a place in the pages of *The Theosophist*.) by Grace Lee Orr; "The Law of Cause and Effect." (*Mind*, March, 1903.)

"Few people realize the deep meaning underlying the words *cause* and *effect*, using them in general to apply to the material plane alone, and little thinking that they represent, not only the law that controls the planets, but the law that takes into account each act and thought of our daily lives. The average mortal is too prone to separate the material from the spiritual, the visible from the invisible world, and it is as a reminder that the universe is a perfect Whole, and that a law upon one plane is a law upon all planes, that this article is written.

"No one needs to be told of the operation of cause and effect in the material world, for the law is visible all about us. We see it working in all Nature, from the destruction or growth of a continent down to the destruction or growth of a molecule. We see it in the rise and fall of nations, and, coming down to individuals, we see it exemplified in the working of our physical bodies. We know that if we abuse our bodies Nature will make us suffer, for she is a strict disciplinarian and accounts with her must always be settled. Now, let us consider that *Nature* is but another term for *law*, and that this law holds good upon all planes of the Universe, acting no less powerfully upon the invisible than upon the visible planes; for the entire Universe is one great Whole, of which we see but one part—the material; but behind all manifestation, and throbbing and pulsating in all, is the great Spirit of things, the One Reality, the Absolute." (p. 453.)

"Realising ourselves to be a part of this great Spirit—a drop as it were, in the ocean of Divinity—we see at once that we also must come under the sway of this mighty law of cause and

effect; and, knowing this, let us, instead of pitting our puny strength against it, strive to recognize and work in harmony with it and thus attain to perfect peace. The Lord of this mortal frame is something more than a mass of matter, tainted with the animal instincts and desires of hundreds of generations. It is the conscious ego, the immortal spirit, which directs, controls, and moulds the physical body, the instrument through which it gains experience in matter. And, this being the case, every act we perform and every *thought* we send out are bound to react at some time upon us. A cause once set up, the effect is bound to be reached, just as a pendulum swung to one side will swing equally far in the opposite direction. Nature works for a balance—an equilibrium." (p. 454.)

"....." We, the real sons of God, have always lived, gaining experience in many lives and putting off and taking on body after body, as we need them. Each succeeding life is the outcome, the summing up as it were, of all the lives gone before, and our future lives will be the exact results of our present acts and *thoughts*. Thus the great law of cause and effect is carried out on all planes, and rebirth, or reincarnation, is simply its process. Our present is but the definite result of our own past actions, and our future is in our own hands. Once a cause is set in motion on *any* plane, the effect is bound to follow, as does the night the day; and it may be to-morrow and it may be a thousand years hence, but some day we will reap what we have sown. Let us be careful, therefore, how we sow the wind, lest we reap the whirlwind." (pp. 454 and 455.)

"....." Neither Christianity nor materialism can explain in any reasonable way the differences between people in character and environment. "Heredity," you say? If it were the law controlling these things, then the children of the same parents ought to be alike, especially in the case of twins. Heredity deals only with the personal, physical man, with his tastes and tendencies. The *real* man, the *ego*, is something apart from all this—using his surroundings simply as a means to an end and accountable to himself alone. The law of cause and effect, together with the process of reincarnation, explains, as nothing else can, the differences in character and environment, not only of individuals but of races and nations, and their rise and fall. It places the evolution of man upon a logical basis, not only in the past but in the future; and, by demonstrating that man is alone responsible for what he is, it places his destiny in his own hands and sheds a new light upon the Teacher's words: "The kingdom of heaven is within you." (p. 456.)

In "Dignity of Work" (by Mr. J. O. S. B., *Bibby's Quarterly*, Liverpool, Christmas Number, 1902, p. 98) we read: "Just as the master spinner in the factory arranges his machines so that a fault or carelessness—say a broken thread which has carelessly escaped attention and which may spoil a hundred yards of cloth—is traced back to the weaver, whose wages are lowered; so in the factory of the universe

there is mechanism, still more cunning and infinitely more certain in its operation, which brings home to every man his faults, and be he never so dexterous, his carelessness will appear in the web and be brought home to him in a practical way when the pay-day comes round.

"But this law happily operates with a like certainty in the direction of reward, and whatever we sow of diligence or thrift or thoughtfulness for others, we reap later on, with unerring certainty, an exactly corresponding crop.

"If this view of work be a true one—and each reader must judge for himself—it will be seen how ignoble and puny are all efforts to wrong our fellows; constituted as the universe is, only the veriest ignorance would seek to take advantage of any one, for good Mother Nature is very precise, and never by any chance overlooks a fault.

"It follows from all this that a man's true interest lies in co-operating with nature by purifying and uplifting the *motives* (italics ours) which actuate his activities;.....only when a high level of unselfish aim is achieved is the best type of character developed....

"But if the present life be regarded as a page in the volume of the true life, the emphasis we might put on all this receives a tremendous endorsement; for the strengthened character and increased aptitudes and abilities resulting from work carefully done become in reality our truest and only permanent wealth; it represents so much gain to the stock of aptitudes and capacities which we brought into this present life; and we carry this increased wealth away with us when we die."

The following sentences are the expression of Eugene del Mar:

"Each must gain freedom for himself; no one may attain it vicariously.....

"Temporary pains and burdens lose their sting and are even gratefully accepted, as one absorbs the eternal truths they serve to exemplify and body forth. A new light reaches one when he knows that what he receives is exactly what he is entitled to. The interrelation of cause and effect becomes luminous to him. One's sympathy broadens and deepens so as to become all-inclusive, and a bond of love unites him with all mankind and with all life." ("The Attainment of Freedom," *Mind*, February 1903, p. 327.)

Regarding rebirth an orthodox clergyman writes: "Is it then harder to believe that we should be born again *after* we have lived than that we should be born when we have not lived? The profoundest mystery is the first birth, in which we all believe." ("The next step in Evolution," by Isaac K. Funk, D.D., LL.D., New York.)

The spiritualists are beginning to view this subject favourably, as is seen by the following paragraphs taken from the leading edi-

torial in the "Banner of Light" (March 14, 1903)—written by Wm. Brunton—on "Reincarnation" (which is all good).

"And then it makes death no more than a sleep to us, and a re-clothing of our lives when the new morning comes. And our friendships are ours through these changes, and the ones we love we learn to love the better and sweeter, and so enter into celestial devotions, which are revealments of the justice of the schooling, however severe and hard it may have been.

"As a new view of life, reincarnation has its interest. As a warning against the pomps and vanities of a wicked world, it is one of the most impressive teachers. As a guide to right doing with all its rewards, it has the beacon splendor the sailor hails in darkness for the guiding of his ship. As a destroyer of the fear of death, it is like the coming of morning to drive the beasts of prey to their hiding. I see in this thought, help and inspiration for a full and noble life of manhood. To me it is not a dogma but a suggestion of beauty and blessing and hope!"

"The Secret Doctrine" teaches:

"The fundamental identity of all Souls with the Universal Over-Soul, the latter being itself an aspect of the unknown Root; and the obligatory pilgrimage for every Soul—a spark of the former—through the Cycle of Incarnation, or Necessity, in accordance with Cyclic and Karmic Law, during the whole term. In other words, no purely spiritual Buddhi (Divine Soul) can have an independent conscious existence before the spark which issued from the pure Essence of the Universal Sixth Principle—or the Over-Soul—has (a) passed through every elemental form of the phenomenal world of that Manvantara, and (b) acquired individuality, first by natural impulse, and then by self-induced and self-devised efforts, checked by its Karma, thus ascending through all the degrees of intelligence, from the lowest to the highest Manas, from mineral and plant, up to the holiest Archangel (Dhyâni-Buddha). The pivotal doctrine of the Esoteric Philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations. This is why the Hindus say that the Universe is Brahman and Brahmâ, for Brahman is in every atom of the universe, the six Principles in Nature being all the outcome—the variously differentiated aspects—of the Seventh and One, the only Reality in the Universe whether cosmic or micro-cosmic; and also why the permutations, psychic, spiritual and physical, on the plane of manifestation and form, of the Sixth (Brahmâ the vehicle of Brahman) are viewed by metaphysical antiphrasis as illusive and mââyâvic. For although the root of every atom individually and of every form collectively, is that Seventh Principle or the One Reality, still, in its manifested phenomenal and temporary appearance, it is no better than an evan-

escent illusion of our senses." (S. D., Vol. I., pp. 45-46, 3rd revised edition.)

"Esoteric Philosophy teaches that everything lives and is conscious, but not that all life and consciousness are similar to those of human or even animal beings. Life we look upon as the One Form of Existence, manifesting in what is called Matter; or what, incorrectly separating them, we name Spirit, Soul and Matter in man. Matter is the Vehicle for the manifestation of Soul on this plane of existence, and Soul is the Vehicle on a higher plane for the manifestation of Spirit, and these three are a Trinity synthesized by Life, which pervades them all. The idea of Universal Life is one of those ancient conceptions which are returning to the human mind in this century, as a consequence of its liberation from anthropomorphic Theology." (S.D., Vol. I., pp. 79-80.)

Now we have before us "*The Harbinger of Light*," (Melbourne, March 1, 1903) and from "Spirit, Soul and Body," by Magnetius, we will quote a few paragraphs for comparison.

"When the early Christians were dividing the human being as above, they must have been aware that there is a difference between Spirit and Soul. Such knowledge seems to have been entirely lost to-day. Most Spiritualists use the two words interchangeably; even standard writers do not seem to have a clear idea where the difference exists

".....It seems to be a rule that every lower world must sustain a higher world, and in turn the lower is drawn upwards by the higher one. Here we have an action and reaction that is beneficent to both. The mineral world sustains the vegetable world; the vegetable draws its sustenance out of it, and the mineral uses the vegetable as a means by which it moves upward, the vegetable world in turn supports the animal and human, and through this the physical as well as Soul forces are more vitalised, *i.e.*, progress. The physical world as a whole supports the Soul world (in this essay a clear distinction is made between Soul and Spirit), the latter using the former as a means or instrument of its progression or evolution. The scientists have taken great pains to show that man, so far as his physical body is concerned, was evolved out of the animal world; 'from mud to man.' A moment's reflection for those who admit the existence of the Soul will convince them that, when the body of man was thus evolved, the Soul and Soul forces were evolved by the self-same process. The body without a Soul would be dead, and would quickly be re-absorbed by mother Earth.....It is only through its Soul that a body is animated and receives its quickening impulse, that will lead to progression or evolution; the soul is using the body for that purpose..... No matter what colour his skin is, no matter on what continent he was born, all men are equals; all men are brethren. Some man's Soul might be more violent, more daring, more enterprising; another one's more gentle and submissive; but

so far as they have evolved their Spirit out of Soul forces all men are equal.'

"Man is more than an animal; he has a Soul and a Spirit."

"Above I pointed out the evolution of the Soul, the evolving of Spirit out of Matter. This process must of necessity have been preceded by involution, the involving of Spirit into Matter. The two stand to each other as action and reaction. That the Soul throughout its existence in the animal, vegetable and mineral world had spiritual essences within itself, is proved by the fact that without it, it could not progress, it could not improve, it could not evolve.....Without the Soul the Spirit of man cannot animate the physical nor Soul-body, the Soul forming, so to say, the medium. The Spirit forming a spark of the Infinite, is always pure and undefiled, never participates in the wrong-doings of man; even in the lowest and vilest of men, his Spirit is pure and undefiled; it is the still small voice within that always counsels towards goodness, purity and charity. It is always the Soul with its animal passions that is the wrong-doer.

"The Spirit of man once, far back into eternity, was a spark of the Infinite, and by virtue of this, possesses all the attributes in an infinitely small degree (which) divinity has in an infinitely large degree, and having now in man a soul and body of its own, with individual consciousness, is often called a Microcosm, a world on a small scale, in distinction from God, the Macrocosm. By virtue of this, the Spirit of man has all powers, knows all things in an infinitely small degree, but is not conscious of it. This means to say that man has the ability to learn all things, and to do all things. Instinct is for the Soul, what intuition is for the Spirit. This getting conscious of what the Spirit knows deep down within, this externalizing of its faculties, is the aim of the Spirit, and seems to be the grand aim of creation. 'That every atom shall attain unto the consciousness of the whole.' Man's Spirit has for all times existed in the past, and will exist for all times in the future; being always pure and undefiled, it has always done the will of the Father. But in the past it has done so without knowing it; without having any individual consciousness it partook of the consciousness of the whole. With man a turning point has set in, it is the first time the Spirit gets consciousness of its own, gets individualized, and henceforth during all eternity is doing the will of the Father in a conscious way, knowing why and wherefore. But the Spirit cannot do this without the help of its Soul, and the Soul in turn cannot exist without its body; it is only through the Soul and the senses, which are very material indeed, that the Spirit can come into contact with Matter. On the material plane it is our five physical senses that give consciousness to the Spirit, on the Soul plane it is the soul senses, clairvoyance, clairaudience, etc., that give consciousness. We see the necessity of harmonious

interdependence of all three factors, Spirit, Soul, and Body. . . . "The Spirit, always pure, gives the aspiration; the Soul, more or less willing to give the conditions under which the aspirations may be realized, rises in just due proportion to its willingness, its obedience. No doubt in the higher world, when the conditions are more favourable for the Soul, the time will come when the desires of the Soul are identical with those of the Spirit. Then and only then the immortality, the conscious continuous existence of the trinity, Spirit, Soul and Body, and their harmonial relations, are assured."

Elsewhere we read: "However imperfect our physical organism may be, *spirit* will manifest in some way when the soul and mental faculties respond to the call. Spirit operates through the mind, and that entity conceives an idea that can be conveyed to the world only through material channels. Spirit, Soul, and Body are interdependent, and so closely are they allied that all manifestations exist in, with, through and by, this co-ordination." ("The Ideal as a Dynamic Force," by Agnes Proctor. *Mind*, February 1903).

CAROLINE KOFEL.

[To be concluded.]

"LIGHT ON THE PATH."

FROM NOTES ON STUDIES.

[Continued from p. 436.]

"Steadily as you watch and worship, its light will grow stronger."

This "light" is from the spiritual self which illumines the soul—it is the radiance streaming down from the "dim star" that grows brighter with each incarnation. The spiritual self is that which survives life in the "complex separated self" and is beyond individuality. It grows by our holiest thoughts and aspirations, by self-sacrificing endeavor, and boundless love for universal life. We may be aware of its increasing strength in the course of one incarnation after the training of discipleship has been undertaken and systematic effort toward self-development is in full working order. Ordinarily spiritual evolution is very slow, as there is so little material stored up that can be used in its building.

"Then you may know you have found the beginning of the way."

The expansion and illumination of the spiritual self is so evident to the disciple as not to admit of doubt. What he knows he knows truly. It is the permanent reality in process of realization and taking the place of transient illusions which are presented to the consciousness on the lower planes. By this ever growing reality he is able to separate the real from the unreal, to distinguish self from the not-self. He will feel the "way" growing ever stronger and clearer within him—the blissful certainty that the right thing has been chosen without prejudice or partiality, since either quality

suggests animosity against an opposite choice. An even balance has been struck for right and the future is regarded with calm expectancy and willingness to take whatever comes with patient submission to the law.

"And when you have found the end, its light will suddenly become the infinite light."

It is said the past, present and future are the eternal. Now, if this be true then the beginning and the end of the way is right here; we may go from earth to heaven and not move out of our tracks. The infinite light has always been shedding its rays upon us, our inability to see does not prove it to be elsewhere on some distant height, yet it seemed so on entering the way. The light was also within us but we needed wisdom to make it answer to the vibration of the light without. At the end of the way the light within and the light without become blended into one, universal, infinite eternal.

"Look for the flower to bloom in the silence that follows the storm—not till then."

A pure spotless soul is the flower that blooms in the mental world and showers its fragrance down to the very earth. It is the splendid production of many incarnations, the result of countless experiences, the pure white blossom springing out of the crucible of time.

It is strange how man grows and thrives under the storm and stress of adversity! From the cradle to the grave there is one continuous struggle to attain something that lies just beyond. The more opposition a man finds the more he desires to win and in conquering the small obstacles he becomes strong enough to face larger ones. Yet through it all he seldom loses heart:—the body may fall but the soul clings to its purpose only to renew the battle in another incarnation.

"It shall grow, it will shoot up, it will make branches and leaves and form buds, while the storm continues, while the battle lasts."

The ego, like the plant, is brought down from its native home on the higher planes and placed in foreign soil to which it has to adapt itself by slow degrees. The elements play upon it, night and day alternately bring darkness and light; heat and cold, rain and wind beat upon it and although often borne to the earth by overwhelming circumstances, it yet makes some progress. The sun shines upon it, beautiful days of comfort and repose bring rest and hope and strength, the process of growth and expansion takes place and the tiny sprout gradually evolves to its full stature of usefulness with all its innate powers and faculties expanded in the vigor of perfect manhood.

RE'SUME'.

The present evolution of the Monads called "divine fragments" is confined to the physical, astral and mental worlds through which the life currents play, sending the consciousness round and round like a wheel. This is not an exact statement either, because when the physical body dies, the consciousness retreats to the astral world for a length of time, and then retreats once more to the lower mental plane and again to the higher mental for its heavenly rest. When that is over it comes forth to the physical world gathering as it comes, the corresponding bodies of the mental and astral worlds. When intelligent selection is added to natural progression the evolution of a soul is greatly quickened especially if guided by the desire for wisdom and spiritual power. During the periodic seasons of discipline in the lower worlds the soul is subject to divers experiences,—it learns the lessons of life from every point of view, continually rising in the grade of evolution.

"But not till the whole personality of the man is dissolved and melted—not until it is held by the divine fragment which has created it, as a mere subject for grave experiment and experience—not until the whole nature has yielded and become subject unto its higher self, can the bloom open."

The personality is like a lump of clay out of which is to be moulded the figure of a man. The whole mass is subject to change under the skillful fingers of the artist,—it is reshaped and added to or taken from; as it assumes form and grace and beauty it seems to grow, to expand and almost speak like the ideal it represents. But this miracle is wrought from the outside while in the living man he has the advantage of being able to aid his development from within. The forces of nature try him by every conceivable fashion and stimulate the latent powers to awaken into activity. At this awakening the personality is made to gradually feel an iron hand of restraint, it is curbed, thwarted, encouraged and rebuked by turns, until it acknowledges a master in the Higher Self.

"Then will come a calm such as comes in a tropical country after the heavy rain, when nature works so swiftly that one may see her action."

The calm that comes to the purged and chastened soul is not because the storm of life has ceased but that it no longer is moved by what goes on outside. The winds may blow and thunder roll but the lofty spirit is not shaken or attracted from its steadfast purpose. The inner consciousness is raised to higher levels, the mind is set upon more lasting and permanent conditions, the functions of the body are automatic, and the whole being of the disciple is vibrating to higher, richer tones. Then nature performs one of its swift and wondrous miracles—it transforms the channel of the

senses as by a single stroke, it breaks the bonds of the flesh and lo! the gates to the unseen are made to open.

"Such a calm will come to the harassed spirit."

Yet this calm is but the culmination of a long preparatory course in life's school of experience, it is the interval of repose, the quiet moment before the crowning act of discipleship. Every act and thought of the past has led up to this, it has been the end and aim of existence as a probationer. There is naught that can disturb or trouble the blessed calm that succeeds the possession of knowledge, the greatest sorrow is known as a transient ordeal, the greatest joy a temporary reprieve, neither phase of life has power to deceive and the soul stands forth ready to receive its spiritual baptism.

"And in the deep silence the mysterious event will occur which will prove that the way has been found."

The soul now steps over the threshold of a new experience—of conscious recognition from higher powers—of an unfoldment of the spiritual man to intimate relation with the master of its own plane. The opening and closing of the first door of knowledge may be brief but its memory is lasting, leaving the conviction of certainty to what had before been accepted in intuitive faith and hope. The loving faithful heart has had no need of proof, it has not asked for any premature testimony of what it believed was true, but has waited patiently for this blessed hour of confirmation with all the trustfulness of perfect devotion.

"Call it by what name you will, it is a voice that speaks where there is none to speak—it is a messenger that comes, a messenger without form or substance; it is the flower of the soul that has opened."

Who can describe the indescribable, or put into words that which has never been spoken? The plane of the Self is so widely different from anything known in terrestrial life that to attempt to depict the subtle conditions of spirituality is like trying to analyze a summer breeze or the radiance of a moonbeam—both are common enough to us but how much do we know of them? We cannot hope to reach understanding of that which we have not experienced except by analogy; even when told the details by one who has had this privilege it is still beyond our grasp and wholly unthinkable. Yet it is well to be assured such prospects are in store for us, that this glorious future awaits us when we have in our turn made ourselves ready for the divine outpouring of knowledge.

RE'SUME'.

There is a vast difference between the great masses of the people who are being swept onward in the course of natural evolution and those who have stepped out from the rank and file with the intention, of placing themselves under systematic training for discipleship and

hus add intelligent selection of forces to the building of the spiritual man. What makes the difference? The exceptional cases are those whose souls have responded more quickly to the powers that have forced them onward and upward. There must be pioneers in every field, strong characters to lead the van of progress who have ripened for the work and are ready to assume heavier burdens. By self-generated effort, by adapting themselves to existing conditions, they have unconsciously taken advantage of the storm and wind and sun and have suddenly emerged to clearer understanding of what was wanted of them. The "messenger" comes and in obedience to the voice of the silence they join the number of the "chosen."

GERTRUDE B. GREWE.

[To be concluded.]

AVATĀRAS.

IN the articles on Avatāras, which have appeared in the Theosophist, for May and June, this subject has been further discussed. Mr. Sūtariya, after all his discussion, states on page 559 that, "the Vishnu, Sri Krishna of this Solar system, and the Vishnu, the Supreme, should not be confounded, *though they are different phases of the same.*" This statement clearly recognizes the Mahā-Vishnu who is God, ever-existent, and self-existent (which is the fundamental doctrine of all Theists, and of Theosophists as well; cf. "God exists, and He is good, &c."—the first Great Truth—Vide p. 16, Leadbeater's "Outline of Theosophy"). That Krishna is an Avatāra of Vishnu, we all admit; and if this is what is meant by the *different phases of the same, i.e.,* Krishna is Vishnu incarnate, no one will impugn the statement; but to make Krishna an *evolute*—which he terms Avatāra (*descent*) and Incarnation (*assuming flesh*) do not mean—is not to understand the mystery of the Avatāras at all.

2. To interpret *Bahūni janmāni*—i.e., *many births* (of Gītā, V. 5) as meaning, for Krishna also, births such as we have in our course of evolution, is to make a statement entirely opposed and repugnant to the spirit of such Upanishad passages as *Ajāya Māno Bahudhā Vijāyate* (quoted by me in my previous article), which means "He is *unborn*, and yet is *born*," i.e., the ever-existent Lord leigns to *descend* (Avatār) and *take on* manship (Incarnation); and entirely opposed too, to all the Purānic and other assertions of Mahā Vishnu having been invoked by the Devas, and His *descending* to us as *man*. *Birth*, hence, in the case of Krishna, means *appearance*, not birth as we are born in the course of evolution.

3. The Christians understand much better our Doctrine of Avatāras and do not show that confusion with which we are all so strenuously endeavouring to veil the Theme. Even the Editor of the *Epiphany*, so recently as Saturday, May 2, 1903, wrote thus:—

"We are of course thankful that the idea of Incarnation affords a point of contact between the Hindu and Christian religions. It is due to the Hindu conception of Avatāras that the Hindu does not, like the Mussulman, repudiate at once the very possibility of God having come down amongst men." *God come down amongst men*, is an Avatār; otherwise if Krishna is a mere outcome of evolution, like any of us, he is no more an Avatār in the real sense of this word. For then we cannot look upon him as anything better than ourselves. He is no more the

"True Image of the Vishnu, whether throned
In the bosom of bliss, and light of light,
Conceiving, or remote from heav'n enshrined
In fleshly tabernacle and human form."

If He is divine still for any reason, He is but as divine as any of us are; for are we not all sons of God as well as Krishna? Satan argued thus, addressing Jesus:—

"In what degree or meaning art thou called
The son of God, which bears no single sense?
The son of God I also am, or was,
And if I was, I am; relation stands;
All men are sons of God! * * * *"

Even Satan however acknowledged Jesus as something better than a mere son of God, for he continues:—

"* * * * Yet thee I thought
In some respect *far higher* so declared."

Krishna is thus declared to us by the Vedas and the Purānas (and all Hindu conscience must subscribe to this) as not mere man as man *evolved*, but as God Himself *involved* as man.

4. If Krishna be only the Systemic Logos and He can appear on earth, a small point in that system, why is it inconceivable that the Primeval Vishnu Himself, the Universal Lord, appears as the Systemic Logos, who again on earth appears? Where is the difficulty in understanding the *third down-pouring* from the Mahāparanirvānic plane of the Theosophists? It is a *down-pouring* or *descent* that Avatāra means; not *ascent* or evolution. Krishna is not *evolute*, but the *Evolvent*.

5. If the fact of this *descent* and *enshrinement in human form* be still not understood, then Lord Krishna is perfectly justified in complaining of Himself in the Gītā as *not understood*. For He says:—"They fail to understand My Divinity inasmuch as I choose to appear in a fleshly tabernacle. The ignorant do so err, and it is a reproach to my Divinity." [IX. 11].

6. That Krishna is Lord *unmanifest* who became *manifest* for purposes of salvation is again clear from Gītā IX. 4 [Mayā tatam, etc.], where He says: "By Me, the *Unmanifest*, all this *Cosmos* is *pervaded*," The terms: *Unmanifest*, all, *Cosmos*, *pervaded*, are un-

mistakable signs to show that Krishna cannot be confined to a mere systemic Logos. If the *hypostatic* principle, as so often insisted upon by me, is well understood, then all difficulties of the Infinite appearing as the *finite* disappear. Otherwise we may go on without end, lowering Krishna to our level, and lower and lower still.

7. In a previous article on this subject, which I wrote, I invited the attention of our readers to the term "Sarva," i.e., "Thou art the All," used by Arjuna to Krishna, meaning thus that Krishna was no other than the All-God. Read also the Chapter on the Cosmic Manifestation of Krishna (Chapter XI. called the *Viśva Rūpa-Adhyāya*). Can *all* mean only a Solar System and no more? But then what would *many suns* mean?

8. I invite our readers to another passage also, viz., the last verse of Chapter V. of the Gītā, where Krishna applies to Himself the epithet:—"Sarva-loka-Maheṣvaram." This paraphrased means:—"I am I'svara," Ruler: not that alone, "I am Maheṣvara," Great Ruler; not that alone, "I am loka-Maheṣvara—The Great Ruler of world-system;" not that alone, "I am Sarva-loka-Maheṣvara," The Over-Lord of *all Systems* of worlds." Shall we still persist in confining Krishna to a small Solar System?

9. Also dwell on three more expressions used in Verse 3, Chap. X., which, being translated means, "He who understands me as (1) Unborn or *birthless*; as (2) *Beginningless*, as (3) The Great or Over-Lord of *Systems* of worlds." All these three epithets, clearly define Krishna as the Primeval self-existent God. The *Brahmānī* of Verse V. 5, should therefore not be understood as meaning *births* for Krishna such as we have in the swing of evolution. For he is not only (1) *Birthless*, but (2) *Beginningless*, and (3) is the *Universal* Lord. [Yo mām ajam anādincha vetti loka-maheṣvaram].

10. If then our Hindu brethren still persist in declaring against Krishna as the Universal God, they declare against their own Grand Doctrine of Descents of God (*Avatāras*) or Incarnations (*Assuming*lesh), and confound even the Christian Missionary who understands the doctrine much better; for example, the *Epiphany* quoted in para. 3, *supra*.

11. To persist in so declaring, is moreover dangerous inasmuch as it will make Krishna a mere *Karma-bound* creature as any of us are; and this will further lead to Atheism, for there is nothing to prevent our totally denying an *un-Karma-bound* God or *Free* God, to whom bound creatures as we are can look up to for our deliverance from all bonds!

12. The Doctrine of Avatāras or the Mystery of Avatāras, consists in God having hypostatic states such as *Para*, *Vyāha*, *Vibhava*, etc. [See our "Bhagavad-Gītā," "Divine Wisdom of Drāvida Saints"]

and "Holy Lives of the Azhvārs"]. This is briefly expressed by Krishna in verse IV. 5 [Ajopi, etc.] :—

"Though I am *Unborn*, Everlasting,* and Lord of beings, I appear encased in My own matter, and am born by My *own will*."

This is another evidence that Krishna's births are not *Karmic* births, because He is born "by His own free will."

And in verse IX. 11 [*Avajānanti* etc.] He says :—

"Not knowing my transcendental (divine—Param Bhāvam) nature, only veiled in man-form," etc. And Rāmānuja clearly says in his Proem to Gītā [See pp. 8 and 9 of our Translation] :—

"But He, being the vast Ocean of Mercy and Condescension,..... *willed* to assume (Material) forms similar to those of His creatures, *without abandoning His own essential divine nature*, and repeatedly made descents (Avatār)."

This Mystery is well explained by even a Christian Divine thus :—
"He came down from Heaven." When we say so, we simply mean this, that His eternal and unchangeable nature, without undergoing any change whatever in itself, manifested itself in human form. We have lost the knowledge of God. We can no more gaze upon His ineffable brightness than we can look upon the noon-day sun. Then God in His boundless mercy shaded His brightness in the clouds of human nature—veiled His face, so that through the veil of human flesh, human deeds, and human words, we might look upon God and live."

"O Love, how deep! how broad! how high;
It fills the heart with ecstasy,
That God the Transcendent, should take
Our mortal form for mortals' sake!"

13. As to the series of Vaikunṭhas or Heavens, dilated on in the Mahā-Nārāyaṇōpanishat, it has nothing to do with *evolution*. For evolution concerns only the *rūpa* or *form-universe*, whereas the Vaikunṭhas, or as the very term implies *that which never alters*, concerns the *arūpa* or the *formless* universe. The series of Vaikunṭhas and the Vishnus resident therein are all on the *immaterial* planes above the astral, the Devachānic, and Buddhic planes of the Theosophist. Vaikunṭha is the same as Parama-pada or Para-vyōma or Paramākāṣa or *that above which there is none other*. The series thus represent the sum of blissful experiences to which the liberated soul becomes heir, after completing his round of evolution. But if Vaikunṭhas belong to the plane of evolution, then they are no more *immaterial*.

14. The Vishṇus or Mahā Vishṇus or Nārāyanas seated in these series of Vaikunṭhas are therefore to be understood as *hypostatically* related to each other. In other words the lower Vishṇus (so to say) are of the same *essence* as the highest Vishṇu and are to

* Vide page 507, "Secret Doctrine" Vol. II. 1893, where H. P. B. writes thus (and this must quiet even Theosophists whose hearts are troubled about the Avatāras):—"And at the end of the Kali, our present age, Vishṇu, or 'The Everlasting King' will appear as Kalki, &c." So that it is Vishṇu, who is Krishna, Vishṇu, the Everlasting, who appears whenever necessary.

one another Avatârs or *descents* in the descending scale, so that Lord Krishna is the same as the highest Mahâ-Vishnu or Nârâyana, only *manifesting* himself to us on earth vested in human form; in other words *involving* Himself of His own *free* accord (for *evolving* means Karma-*impelled*).

15. Vaikunṭha or the spiritual or immaterial universe, is not spatial, but is everywhere. It is the "*Throughth*" Universe. The Avatâr is the *inmost essential spirit* of this universe *manifesting* (therefore not *evolving*) itself in the material words of concentric or spiral rings (so to say), in a more intensified, condensed and effective form (like dispersed rays concentrated by a glass) for purposes of salvation or lifting up. The Avatâra or the Saviour is thus a *lifter*, not the *lifted up*.

16. It is therefore to worse confound confusion, to draw *evolutional* deductions from the Mahâ-Nârâyana-panishat, which has no concern with anything like that of Darwin's theory of evolution. Links of evolution are much more missing between *evolution* and *Avatâra* than the missing link between man and monkey.

17. The Avatâra is thus a *procession*, * so to say, from the spiritual centre to the several circumferences of circles representing several states of manifestation. *Procession*, is thus exactly the reverse of Evolution. If the term Involution is properly understood, *i.e.*, as meaning the *Essence* of *involving* itself in envelopes or *incarnating* itself, it is the opposite of Evolution; *i.e.*, it is the *Avatâra*.

18. If this fails to produce conviction against the travesties of sense in which the doctrine of Avatâras continues to be treated by our Indian writers, it is hopeless to argue any further; as when writers presume to oppose their own wits against the declarations of the Vedas, and their wise interpreters such as Râmânjuna and Sankara, it is time that Vedas and those Sages be no more recognized by them as Revelational authority. Without recognizing this authority, even the Christian Missionary recognizes our Doctrine of Avatâras really as it is! But we benighted Hindus signally fail to clearly understand our own Mysteries of Religion, while yet professing to believe Revelations and their Genuine Interpreters!

A. GOVINDA' CHA'RYA.

Theosophy in all Lands.

EUROPE.

LONDON, May 29, 1903.

London is assuming the wonted air of gaiety which is proper to it at this season of the year, and the activities of the T. S. pursue their usual course as far as circumstances permit. But circumstances, in the shape of Mrs. Besant's absence in India, have a depressing effect on the season's lecture list, there being no Queen's Hall lectures to draw big crowds, or afternoon addresses to pack the Headquarter's Lecture Hall. Mr. Keightley has continued his series of Monday afternoons on the study of Human Personality, according to Myers, and the ordinary meetings have been held.

The Vahan announces various arrangements for the forthcoming Convention on July 4th and 5th, when there is every hope that Colonel Olcott will be with us and preside over what promises to be an important discussion on questions of finance and representation. Coincidentally with the Convention of the British Section will be the First Annual Meeting of the Federation of European Sections. We hope to welcome many representatives from the various European countries, and addresses will be given by the representatives of Sections at a meeting on Saturday, July 4th.

The Northern Federation of T. S. Lodges held its quarterly gathering last week under the presidency of Mr. Keightley, who is now visiting all the Lodges in the North and will not be in town again for a fortnight.

Mr. Sinnett has just issued a London Lodge Transaction dealing with the constitution of the earth, which will probably give rise to much discussion, as it puts forward some startling theories with regard to "this solid globe," as poets and scientists have alike regarded it. Mr. Sinnett claims very satisfactory "authority" for his source of information, which of course is occult and not based on physical investigation, and one rather wonders whether polar expeditions will ever settle, on physical grounds, part of the vexed problems with which the transaction deals. Oddly enough, *Science Siftings* for this week, in describing the preparations which a French Canadian—Le Roy Pelletier—is said to be making to *walk* to the North Pole, refers to the "absurd belief in a great opening at the pole, a hollow chamber connecting with the centre of the earth." Source of the belief, or by whom held, is not stated. But it isn't only theosophical literature that is responsible for startling statements about the make-up of the world on which we creep about. Only a week ago the aforesaid paper printed the statement on the authority of a French Astronomer, the Abbe Moreux, that the earth is really a four-sided pyramid! The base is the North Pole, the apex the South Pole, and the great ocean beds represent the sides of which the mountain chains running North and South form the angles. Then the

flat-earth people are still with us, so there are theories enough and to spare for anybody who doesn't want to believe what he was taught at school. Meanwhile Bhumi sails through space and apparently pays little heed to the opinions of the pigmies who scratch about on his surface, as little as the ox in the fable to the fly on his horn, notwithstanding that Dr. Alfred Russell Wallace has recently been reassuring—on scientific authority too!—the anthropocentric philosophers who had begun to take a more modest view of the importance of HUMANITY—in capital letters—and has been informing us that there is every reason to believe that we are indeed “a chosen people,” the very efflorescence of the universe, and reside, at or near its central point, the only place at which such an evolutionary product as our magnificent selves could be supposed to function on! One feels inclined to say with Bobbie Burns—

“Oh! wad some power the giftie gie us
To see oursel's as ithers see us.”

And the worst of it is that when some of us *do* see ourselves as others see us, *i.e.*, from a different plane of consciousness, we don't all see alike, so the contradictions are legion and we are thrown back—as is right and proper for us—on experience, and told to use our common sense—if we've got any!

A. B. C.

Reviews.

THE CONSTITUTION OF THE EARTH.*

The present work is of a very unique character, for it deals with subjects that have not hitherto been discussed, to any great extent, either by occultists or by scientists. Whatever there has been written by the latter has been only in the form of speculation. Mr. Sinnett claims that the information which he gives us in the pamphlet under mention was given to him in a manner to satisfy him of its truth: for the general student of Theosophy to be able to fully accept it, he must develop the higher faculties; but one can take the statements as working hypotheses, as the bases for further investigation, and it is for this purpose that Mr. Sinnett has placed the information before us. The question of the constitution of the earth has always been of great interest. The old theory was that the earth had a solid crust, of a very inconsiderable depth compared to the diameter of the whole and that the whole interior was a mass of molten rock. Later experiments of sorts have led to the conclusion that such could not be the case, for the earth could not then withstand the attraction of the moon, etc. Mr. Sinnett, after recalling to the reader's mind the occult theories in regard to the planetary chains, and referring particularly to that which preceded ours, the moon chain, shows that within the orbit of a planet, there must be masses of meteoric matter floating about in streams; and that this matter is far in excess of what will be required for the building of any one planet. “This is available for the construction of a new planet when

* London Lodge Transaction No. 38, by A. P. Sinnett. London, The Theosophical Publishing Society, 1903. Price 14 pence.

required, the old one having by that time completed its life-bearing period and being ready to surrender its volatile ingredients to its successor.”

“The clashing together of meteor streams in space has been thought of as a condition sufficient to account for the sudden appearance of a new star in a distant constellation. That meteor streams are flowing about through the system to which we belong, is plainly evidenced by meteoric displays, often arising from what is probably a mere touch with the outskirts of some such stream. It is easy to understand that when a new planet is required the full force of some considerable stream is directed against a corresponding mass of planetary matter in the orbit of the occurrence, and the heat so engendered would resolve the matter of the clashing streams into a planetary nebula. Its condensation as time went on would provide the nucleus of a new planet.” This was the way our earth was begun, and this “nucleus,” according to the theory which Mr. Sinnett advances, was a very small part of the planet which was to be. After a considerable time had elapsed “another clash of meteoric streams surrounded the young Earth with a huge envelope of fresh nebulous matter. This in its turn cooled, but a stratum of gaseous matter is left between the center and its enclosing ring. Again and again is this process repeated until there are six concentric globes about the original nucleus, and between each is a stratum of the gaseous matter which formed at the time of each new deposition of matter. After the outer globe had cooled sufficiently, there was a fresh deposit of matter which consisted of the two outer layers of the moon, and this latter formed the matter in which the vegetable life was to be begun on the new planet. Other matters are discussed into which one cannot go in detail. There is an excellent diagram attached to the booklet. X.

L' ISLA'MISME ET SON ENSEIGNEMENT ESOTERIQUE.

BY AN F. T. S.

This work shows that the writer has made himself thoroughly familiar with all the details of his subject and whatever bears upon it. In the first chapter he treats of Islâm as compared with other religions; Arabia before the advent of the Prophet, General Idolatry, Mahomed: The Revelation, the Jewish and the Christian world; Mahomed's mission, his preaching, persecution, the Hegira, the holy war, nobleness of the Prophet's character, his death. The second chapter presents us with: The profession of faith, The unity of God, His Majesty, The secret virtue of His Name, Belief in the Apostle, Prayer, alms, fasting, pilgrimage, Mecca and the “Kaabah.” The successors of the Prophet, schism, *Sunnites* and *Schittes*; The Imâmat; The twelve Imâms, Exotericism and Esotericism, the *Gefr*, the *Madhi*, Sufism and Muslim Theosophy, form the themes of chapter third. In the fourth we are made acquainted with the Korân, its different names, Jewish and Christian sources, its subdivisions, the occult power of its verses and the esoteric teachings of the book. Chapter five brings before us: The Muslim mystical cosmography, angels, genii, pre-Adamic races, Adam, his fall and its symbol, The book of Adam, Noah, Abraham, Moses, David, Solomon, Jesus and

evangelical Islām. Reincarnation, Karma, punishments and rewards are in the next chapter shown to have their place in the teachings of the Korān, while the last chapter speaks of the true Muslim secret societies, Pantheism, the five-fold cosmic division, the septenary one of man, the soul and union. The author regrets that he received Mrs. Besant's "The Religious Problem in India" only after having finished his work. He feels however that he cannot do better than to quote her final words of the lecture on Islām (p. 40), in the Appendix to his book, which latter is well worth a careful perusal.

C. K.

"THE ZOROASTRIAN RELIGION AND RE-INCARNATION."

BY NASARVANJI FRAMJI BILIMORIA.

In these few pages we have a collection of passages from the old Persian works relating to reincarnation, such as the "Desâtir, Jâm-e-Kaikhushru," "Jindeh-rod," "Zur-e-Bâstân," supported by "The Chaldean Oracles" and other Greek works. The orthodox Parsis consider the Avesta and the Pahlavi works only as Zarathushtrian, and the Persian works are considered as those of the Sufis. Mr. Bilimoria's argument is that the above books written in old Persian, though they have a colouring of Sufism, are either translations or commentaries of Zend books, in support of which he cites a long passage from the preface of "The Kheshtâb," another Theosophical work in old Persian. These books are often quoted in support of their teaching by the modern Dasturs, as if the books belong to Zoroastrianism. Moreover, it is shown from the same preface that there existed many mystic Orders in Persia in ancient times, and as the source of Sufism is now carried to a pre-Mahommedan period, it may be probable that Sufism sprang from ancient Magiānism. Thus there seems to be a connecting link between modern orthodox Zoroastrianism, which has no re-birth doctrine to teach, and the mystic Orders of Persia, which emphatically teach this most soul-satisfying doctrine.

N. P. M.

MYSTERIEN, SYMBOLE AND MAGISCH WIRKENDE KRAFTE. BY FRANZ HARTMANN.

In the 250 pages of this book the Author presents in very pleasant and clear language a great amount of useful information, touching on a variety of subjects of a theosophical and metaphysical nature. The reader must, however, through the title, not be led into thinking that in a mysterious way he can, as if by magic, acquire some great powers or forces. The writer, on the contrary, shows in the 12 chapters of the work before us that it is only by continuous, persevering labour that any real progress is made. The title of the chapters may indicate the nature of the teaching that is offered: I. The Inner Life. II. Self-knowledge. III. The Way. IV. Symbols. V. God and Nature. VI. Macrocosm and Microcosm. VII. Spirit, Soul and Form. VIII. "I." IX. The Word. X. The A B C of the Inner Life or the Teaching of the Alphabet of the Soul. XI. Mantras—The Power of Prayer. XII. Theosophy.

The different symbols which illustrate the book are carefully explained. A great many references are made to texts in the Bible to show the identity of the teachings. The significance of the letters of the alphabet (Chap. IX "The Word") as taken partly from J. Boehme, is very interesting, also the information about "thinking letters (of the alphabet) with the feet."

In one point the author seems to be ill-informed, *i.e.*, when he writes (p. 248) that the Society founded by Madame Blavatsky, after her death went to pieces. According to last year's report the Theosophical Society, of which she was one of the founders, counted 10 Sections, with 714 Branches and a membership of almost 10,000.

We however agree with the following concluding words of his: "The true theosophical union will therefore always be a.....spiritual communion. It is the communion of the spirit of those who have awakened to the inner life. It needs no external appearances, but it does infinitely more in silence than can be done through noise and clamour; for the kingdom of God enters not with drums and trumpets into the heart of man, but in quiet and peace. This kingdom is the temple of wisdom in the human heart and in the centre of the worlds; into it every one is received without further ceremony, when he is ripe for it. In it all find themselves together in the end."

C. K.

We acknowledge with thanks the receipt of the 19th Annual Report of the Bureau of American Ethnology (1897-98), consisting of two large volumes, copiously illustrated, and of Bulletin No. 27, of the Publications of the Bureau of American Ethnology, which treats of the subject of Tsimshian Texts.

A LECTURE ON MIND-CURE.*

Our thanks are due to the Theosophical Publishing Society, London, for a neatly printed pamphlet of twenty-four pages, containing one of Mr. Leadbeater's Chicago lectures, on "The Rationale of Telepathy and Mind-cure." The various phases of mental healing, in connection with thought-transference are set forth in the lecturer's lucid and logical style. Those interested in these subjects can find in the author's brief exposition of them in the light of Theosophy, more food for thought than in some more wordy treatises which aim to elucidate these themes

MAGAZINES.

The Theosophical Review for June, opens with an article on "Vicarious Suffering," by Powis Houlst, in which the writer says that "the seeming logical inconsistency of the two doctrines of Karma and Vicarious Atonement arises out of the tacit assumption that the individual man is a separable and separated unit, and that an imaginary line might be drawn round his Karma, cutting it off from that of the rest of the world." This is, of course a false assumption, and must be cast aside in order to arrive at the truth. Further on he says: "But it

* Price sixpence.

comes within our experience that man does show mercy to his fellow-man without any violation of the principle of justice. By the assumption that the penalty of our evil-doing is a fixed and unalterable quantity, we refuse to allow the Elder Brothers of the race that prerogative which we ourselves exercise."

"Notes on Vicarious Suffering in China," by C. S. M., state that "it is a common practice in that mysterious land for a child to offer its life to the gods in the place of a parent who is supposed to be marked for death." Sometimes the statement is made in writing "and presented to the god with appropriate offerings and worship;" and sometimes a verbal statement is offered. Mrs. Weller's article on "A Modern Mystic: George Macdonald," is concluded, and shows the subject of the paper to have had many clear views of spiritual truth. Michael Wood contributes another unique and impressive story, entitled, "The Willow Weaver." George W. Allen has a short article on "The Philosophy of Tri-unity." "Man's Deeper Self," by Bertram Keightley, is written in continuation of his very able review of Mr. Frederick Myers' notable work, "Human Personality and its survival of Bodily Death," which is doing so much toward revolutionising public opinion on that most interesting subject. Wm. C. Ward concluded his valuable article on "The Neo-Platonists," Mrs. Besant's article, "Some Karmic Problems," is both instructive and suggestive. Referring to the way in which a man who can recall the events of his previous life may neutralise some evil Karma that awaits him, she says:

"For he can send against the completed thought a new current of thought of the opposite character, and destroy the evil ere opportunity has manifested the thought as act. In this way also, where the act is connected with a person, an ancient enemy, the enemy may be turned into a friend by sending to him streams of goodwill ere the meeting on earth takes place, and the old hatred seeking revenge may be made love seeking to bless."

"The great Teachers of the world, knowing this possibility, have ever inculcated universal love and goodwill, and by obedience to Them a man may transform an ancient foe into a friend, even though he wots not of his existence. For, taking it for granted that in his past he has generated some Karma of hatred, he may daily send out a wave of goodwill to all that lives, so that his love, outspreading in all directions, may quench any fires of hatred still fed by long-past wrongs."

Considering further the nature of Karma, she says:

"No action that we can do is wholly good. All actions generate mixed Karma, because, being done in an imperfect world, the best must cause some friction, and we can only strive to choose the lines of work in which the good most preponderates. We must study the law in order that we may understand its workings, and then in all our activities seek the balance of good, cheerfully bearing the inevitable evil which must accompany all the good we do."

The leading features of *May Theosophy in Australasia* are, first, a stirring and powerful appeal "to the members of the Australasian Section T.S.," for earnest and united effort "for the strengthening and upbuilding, the purifying and the harmonising of this Society, not for its own sake, but in order that it might be made a more perfect and efficient instrument for the helping of the world." Mr. Leadbeater's "address to the Sixteenth Annual Convention of American Theosophists," and an interesting paper on "Etheric Possibilities" are the other noteworthy articles.

The May number of the *Revue Theosophique* presents a very interesting table of contents to its readers. The original essays are the continuation of Dr. Pascal's admirable essay and a further portion of Mr. Revel's "Mystic Silence." There are also, an article by Mr. Leadbeater and the usual instalments of questions and answers, reviews, notes on the movement and the monthly portion of the translation of the "Secret Doctrine."

Theosophia for May opens with an editorial on the beginning of the twelfth year of its existence. There follow translations of two short essays by H. P. B., further portions of Mr. Leadbeater's "Clairvoyance" and the "Kamic-Elemental," "Mary Worship," by C. J. Schuwer, "Jesus," by J. B. Wilson, a translation of Michael Wood's story, "The Preacher," and the usual smaller items of interest. Our Dutch brothers are to be congratulated on the excellence of their work and we wish them every success in the future.

Sophia. The May number continues the translation of Mrs. Besant's "Esoteric Christianity" and has several original essays. We note the departure for South America, on the 5th May, for an indefinite period, of the old and valued friend of the President-Founder and earnest worker for the cause of Theosophy, Senor Melian. We feel sure that he will be very much missed by his colleagues in Spain, and we trust that he may be able to aid the work of the T. S. as much in the new field as he has in the old.

Teosofisk Tidskrift. The May issue is chiefly occupied by portions of the translations of Miss Edger's "Obstacle to Spiritual Progress" and of Mrs. Besant's "Individuality." There are notes on the movement and reviews.

Acknowledged with thanks: *The Vahan, Light, Theosophic Messenger, Harbinger of Light, Review of Reviews, The Arena, Mind, Phrenological Journal, Banner of Light, Health, The Prasnottara, Central Hindu College Magazine, Maha-Bodhi Journal, Indian Review, Indian Journal of Education, Christian College Magazine, Pra-Buddha Bharata, Suvasini (Canarese), Theosophisch Wegweiser, The Lotus Journal*.

CUTTINGS AND COMMENTS.

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

In her convincing and exquisite phenomenon of focusing the particles of a heavy gold ring in the head of a rose that Colonel Olcott held in his hand (*Vide* "Old Diary Leaves," Vol. I), without crushing or abrading a single petal of the flower, H. P. B. proved that the matter of an ore can present the condition of weight without the usual concomitant of bulk. We now have it proved by the most eminent men of science that there can be heat without fire. The following extract from the (*London*) *Daily Telegraph* of March 28th last, gives the astonishing details of the chemical demonstration:

Nothing more astounding has probably ever been chronicled in the marvels of science than that which within the last few days has been

reported to the French Academy of Sciences by M. P. Currie and M. A. Laborde. It comes also as the culminating fact of a series of marvels. Four and twenty years ago Sir W. Crookes published some remarkable researches on "Molecular Physics in High Vacua." These besides other remarkable results led him to the invention of an optical apparatus known as Crookes's tube, which has proved one of the most fruitful instruments of investigation ever devised. In the hands of Professor Röntgen it disclosed the X-rays. This great discovery showed up the whole subject of obscure radiations, and M. Becquerel discovered that there existed in nature bodies capable of giving off continuous emanations, without any stimulus of heat or electricity. In rapid succession there were discovered uranium, polonium, and actinium, possessing this new property. But these were all surpassed by a new element which, after wonderful research, was extracted by M. and Madame Currie from the mineral, pitchblende. This, which they named radium, possesses the quality of throwing off spontaneously a stream of particles so minute that it has been computed no sensible loss would be discernible after millions of years. Chemists and physicists were compelled to admit that here was matter smaller than the atom. Professor J. J. Thomson has calculated that one of these corpuscles is probably not more than one seven-hundredth part of the dimensions of an atom of hydrogen, hitherto firmly believed to be the smallest thing in the universe.

Stupendous as were these results, they have been thrown into the shade by the latest report. MM. Currie and Laborde now announce that radium possesses the power of maintaining its own temperature 27 deg. above surrounding objects; that any quantity of this mysterious element will develop sufficient heat in an hour to melt its own weight of ice; and, further, that a pound and a half of the salt would yield in an hour as much heat as the burning of a cubic foot of hydrogen gas. The old and false theory of spontaneous combustion pales its ineffectual fires before such a statement, for here is nearly illimitable heat without combustion. At first sight this looks like perpetual motion, a contradiction of the law of the conservation of energy, which is impossible. But whence comes the heat? Sir William Crookes falls back, by way of hypothesis, on a famous suggestion of the late Clerk Maxwell, to whose immortal work every year seems to add greater value. Maxwell suggested that an imaginary "Demon" might sort the moving atoms of a gas in such a manner as practically to suspend the conservation law. Crookes suggests that "the atomic structure of these radio-active bodies may be such as to enable them to throw off the slow-moving molecules of the air, with little loss of energy, while arresting the quick-moving missiles, and so gaining energy." A particle of the air travels sixty or seventy miles a second; a radium corpuscle 186,000 miles per second. If one can conceive that radium sustains a bombardment of the quick, while only throwing off the slower, particles, one can vaguely see how its temperature may be raised.

Last week Sir William Crookes submitted a report to the Royal Society on some recent experiments of his own by which these strange emanations were made visible by being directed on chemical screens. By using radium nitrate a phosphorescence was made visible to the naked eye. "On bringing the radium nearer the screen," he writes, "the scintillations became more numerous and brighter, until when close to it the flashes follow each other so quickly that the surface looks like a turbulent luminous sea." "It seems probable," he says, "that in these phenomena we are witnessing the bombardment of the screen by electrons (radiant matter, satellites, corpuscles, or, whatever they are, acting like material masses) hurled off by radium with a velocity of the order of that of light." What the radiations themselves are that produce these effects is a cardinal mystery. In part they are certainly electric, and Sir William suggests that they are composed of an atomic nucleus linked to an electron or elementary atom of electricity.

Some time ago Professor Sir W. Ramsay, the discoverer of argon, said: "Whatever the true explanation of these mysteries, it cannot be

denied that they form the beginning of what may and almost certainly will affect the material future of the human race." At present, to extract a pound of radium costs more than to manufacture artificial diamonds; but some day, when its production is cheaper, there may be found in the new element a source of power. As we know it now, it is a difficult and dangerous subject to deal with. M. Currie says he would be afraid to enter a room containing a pound of radium, as he believes it would be death to go near it. A glass tube holding a few grains of radium salts, and carried in the waistcoat pocket, gave rise to painful sores; and besides, the radiations powerfully and injuriously affect the nerves. In brief, we are on the threshold of a momentous problem, possibly of vital interest to the future of mankind.

A still more recent announcement than the foregoing has been made, viz., that light is emitted by the human body. Not spiritual, not transcendental, but physical; perhaps the same as that given off by the firefly and the glow-worm, perhaps the very odyle of Von Reichenbach, so insultingly mocked at by Dubois-Reymond the French Chemist. Says the *Daily Telegraph*:

Professor Arthur W. Goodspeed, of the University of Pennsylvania, has discovered a hitherto unknown ray which, emanating from the human body, is strong enough to make a photograph. Röntgen ray photos, which ordinarily require an exposure of half an hour, can be taken in five minutes with the application of the new principle.

This discovery was communicated to the American Philosophical Society on Friday night, when photographs taken by the light from a hand were exhibited. Professor Goodspeed explained the discovery as follows:—

All matter absorbs radio-active energy in waves of varying lengths and gives off the same energy in waves of changed length. The energy thus transformed is a characteristic of the matter that gives it forth. The human body gives out rays with comparative freedom and force.

After this, what will the skeptics have to say about the human luminous aura which has so long been a subject for their jests? The Theosophist whose reading keeps him abreast of the progress of modern physical discovery, must indeed be dull if he cannot see how complete and unquestionable is the vindication of the teaching of the Sages of Old, and their modern disciples.

In the May issue of *The Vahan*, A. A. W. offers some very helpful thoughts on Free-will—in reply to a question by H. V. S.—which we take the liberty of quoting hereunder:

Our querist has hold of the right idea, that man's free-will must somehow or other, be God's free-will to be possible at all. His difficulty lies here—that he has not made his own the Theosophical doctrine of the double mind: the Buddhi-Manas, whereby the higher powers communicate with him, and the Kâma-Manas whereby the attractions of the physical world play upon him. It is a fundamental defect of the older presentation of the doctrine of the Seven Principles, that it takes no account of this division, the most important of all. The physical body, the desire body which feels the impression made on the physical senses by the objects around it, and the Kâma-Manas—the portion of the true Mind which is put down into these lower vehicles to gain experience by them, which thinks and reasons over the perceptions given it, form together a whole, as to which the word "free-will" is altogether inappropriate.

If you go no further than this (and modern psychology goes no further than this) there can be no such thing as free-will. An action of this determined by anything but motives ultimately of the physical plane is impossible; for Kâma-Manas *knows* nothing but what the senses give it.

But, to the Theosophist, all this is not the Man at all. It is only so to speak, a reflection of the real Monad, A'tma-Buddhi and the Higher Manas, whereby the spark of what the querist would call God is individualised—one man separated (for the time) from his fellows. And the lower self which is incapable of free-will is only the true man's means of learning from the world and of acting upon it. Now this Higher Man is free in the fullest sense—the attractions of the physical world have for him no meaning whatever—he does not need to *resist* them; for him they have no existence. He knows only the needs of the true soul; and when he succeeds in impressing His will on the lower self, this is quite regardless of this lower self's pleasure or pain.

The point of this view is that we no longer regard free-will as an innate power or a "gift" received from outside. It has to be *developed*, life after life, by the continued efforts of the Higher Ego to rule the lower. As Mr. Leadbeater very rightly says, the majority of mankind have as yet developed almost no will at all.

A good example was given in a question in THE VAHAN a few months back, where the querist described himself as having been driven, as it seemed to him by a force outside himself, to save the life of a person he particularly hated, and who fully reciprocated the feeling. I then replied to him that that action, which seemed to him against his will, was very probably the only time in his life he had ever exercised his *real* will at all.

H. V. S. will accordingly find that we Theosophists do *not* meet him with the assertion that man *has* free-will. On the contrary, I would say that this is the goal of his evolution. His will *becomes* free in proportion as he succeeds in making his lower mind and body obedient to the Higher Ego which transmits to him the Divine Will; entirely regardless of the "motives" with which modern science concerns itself. And when this freedom—from the wants and desires of his lower self—is complete, his reunion with God is accomplished, and his long pilgrimage ended. Of the bearing of this doctrine on theology, this is not the place to speak; we will only fully agree with the querist that free-will in the common sense *would* place man outside God, which is impossible. But when our will is finally one with God's will we shall then, and only then, realise fully that "His service is perfect freedom."

Hygienic Importance of Mental States. In Dr. Carr's "Medical Talk" we find the following valuable suggestions in regard to mental and moral hygiene:—

The physical body is greatly dependent upon the moral and mental faculties as to health. It makes little difference what your chronic ailment is. If you get right mentally and morally you have done a thousand times more than all the doctors put together can do.

Do you hate any one? Have you a grudge against any one? Are you harbouring revenge or malice toward any one?

No matter what the provocation may have been to cause you to have these feelings against any one, you can never get well as long you allow them to remain.

As long as there is any one in this world whom you wish ill, you will try in vain to find a cure for your physical ailment. Your hatred operates as a perpetual waste of vitality. It weakens the sources of vital energy and deranges the nutritive processes.

Are you jealous of any one? Have you allowed jealousy in any form to creep into your life?

If so neither wholesome food, nor proper exercise, nor the closest observances of hygienic rules will make good your loss. Jealousy saps the vitality faster than an ulcer. It eats into the very core of life like a malignant cancer.

You have got to have a house-cleaning inside of you. You have got to get rid of malice and hatred and revenge before you can get well. Even though you have some incurable organic disease, getting rid of these things will do wonders toward improving you.

We clip the following from the *Indian Mirror*, and in connection with it we beg to call the reader's attention to Surgeon-General Thornton's review of *Pasteur Institutes and Hydrophobia*. "The First Annual Report of the Indian Pasteur Institute" (at Kasauli), which appeared in June Theosophist (See p. 565):

"The revelations made from time to time of the failure of the Pasteur treatment at the Paris and Kasauli Institutes, of patients suffering, or supposed to be suffering, from hydrophobia, have spread suspicion everywhere. Recently a man went to the Kasauli Institute for treatment, and was sent home as cured. A short while after, he displayed all the symptoms of acute hydrophobia, and died in great agony. Again, the inoculation against plague has been discredited in consequence of a whole village in the Punjab losing its population which had been subjected to inoculation. And a further discredit will be attached to inoculation by the published reports of one or two cases in which bacteriologists, who have been preparing plague inoculation serum, have in the process caught the disease, and died of it. And yet these abominations are perpetrated in the name of science and humanity, and actively encouraged by Government."

The Editor of *The Hindu* offers the subjoined remarks on the same subject:

The Pasteur treatment at Kasauli does not always result in the recovery of the patient. We have before now recorded cases in which the treatment was followed by death; and yet another instance is now reported. Three men were bitten by a mad jackal near Kareli station on the G. I. P. Railway last December, and were promptly sent off to Kasauli. One of the three developed symptoms of hydrophobia on the 9th April, and died 4 days later. *The Pioneer*, which is a supporter of the Kasauli Institute, says that "No educated person claims absolute infallibility for the Pasteur system in all cases." But in the absence of such absolute infallibility there is no justification for maintaining the Institute, since indigenous treatment has been found to produce the same results; that is, a good many recover while some die. Men who were bitten by mad dogs have been saved by the Buisson vapour bath treatment as well.

Mr. Baulding's Address before the London Spiritualist Alliance. Mr. J. W. Baulding made some very good points in his address at St. James' Hall, on the evening of April 16th, the first portion of which is published in *London Light* of May 2nd, from which we quote the subjoined paragraphs:—

A *Spiritist* may not be a *Spiritualist* and a *Spiritualist* may not be a *Spiritist*. A *Spiritist* is a man who believes in Spirit existence and Spirit manifestation; a

Spiritualist is a man who lives a spiritual life, though he may have no knowledge or experience of spirits out of the body. Hence a man may be a Spiritist, and yet be a bad man, a false man, a perfect demon of a man; and the spirits he deals with may be like himself—bad spirits, wicked spirits, demons of darkness, and not angels of light. And another man may be a Spiritualist, a good man, a true man, a perfect angel of a man, and yet may know nothing of good spirits, true spirits, angelic spirits, although, attracted by his goodness, they may be all about him, and continually ministering to his spiritual life.

Referring to his being at times conscious of the presence of his departed mother, Mr. Baulding offers the following suggestions concerning "Spirit communications":—

Occasionally I have been told that when I called for her she was not *locally* near: but the desire for her presence, the loving thought of her, has flashed to her spirit at whatever remote distance she may have been, and brought her with the rapidity of light to my side. I used to doubt this instantaneous effect of my prayer or wish, but the marvel of Marconi's telegraphy has seemed to illustrate and even confirm my belief. Those wireless messages are almost akin to spirit communications. Flashing through the ether over three thousand miles of pathless sea, they seem to suggest that spirit communication is only a parallel to this marvellous process, and that the transmitter in my mind and the receiver in my mother's are illustrated by those finely-attuned instruments whereby the world is made a whispering gallery, and continents separated by solitary oceans become one by the sympathy of soul with soul. The conviction, therefore, is always strong, and the feeling sweet beyond the power of words, that there are currents of thought and emotion continually passing between me and the unseen; that the cloud which gathers and hovers about me is charged with spiritual electricity; that the lightnings of this subtle and mysterious force are perpetually flashing down in sympathetic influence; that in a higher sense than Byron meant,

"The sparkle in the eye is caught
From heaven and lighted with electric thought,"

and that in a spiritual and blessed sense I am never uninfluenced, and never alone, because these waves of spiritual power are continually playing round my mind and heart, and these unseen witnesses are always at my side.

When I mentioned this idea once to a friend of mine he replied, "What an awful thought! Never to be alone! Never to be by yourself! Never to have any privacy! Always to be watched by an invisible eye!" But I do not share his opinion: Why should we mind being always inspected if we are true men and are living honest and transparent lives? I did not know that *good* men objected to the Inspector. I always thought it was the thief that feared the Policeman; that the watchman was rather a comfort than otherwise to the honest man, because he not only watches for him and over him, but against the prowler who might do him wrong. Why should I want to be so private unless I am meditating evil, or doing it? Why should I object to my beloved dead going with me everywhere, noting everything I do, hearing everything I say, and even writing it down in some immortal book? On the contrary, if I am really sincere in wishing to be good always, and to do good everywhere, I shall welcome the companionship of the good spirits, who will certainly approve and as certainly assist.

Mr. Boulding makes some excellent remarks on "*heavily weighted souls*," which he supplements by the following original poem of his, on "Worldliness:—"

The world and the *unworldly* soul
Together often sit:
And he who nearest is, is oft
The *farthest* off from It.

I've seen the great and mighty walk
Heaven high, the earth above:
But they oft love the world the most
Who have the *least* to love

I've seen the coroneted head
With reverence bending low:
And *serving* men and maids behind,
As proud as Satan go.

The Earl is simple as a child;
But John!—upon my word
Did he not overact the part
You'd think he was '*my lord*.'

More oft with pence than fortunes staked,
Hell plays for souls of men;
Why, Judas sold the Lord of all
For only three pounds ten.

There are who, in the purple born,
The pomps of power despise;
While Mary from her new stuff-gown
Can scarcely lift her eyes.

I have seen men of brilliant minds
Modest in deed and speech:
But brainless little nobodies
Like peacocks strut and screech.

And some there be of vast estate
Whose hearts are pure and whole:
While others in an acre-plot
Have buried all their soul.

So worldliness lies not in things,
But only in the heart:
Who lightly holds them, rich or poor,
Hath chosen the better part.

The Editor of the *Indian Mirror* after referring *Brahmin* (see issue of June 10th) to the District Conference at *Exclusive-Chingleput*, near Conjeeveram, then about to take place, says:—

"Conjeeveram was lately the scene of a number of torch-light dacoities of such a daring character that the people of the adjoining villages have been seized with a wild panic, and have deserted their houses, leaving them under lock and key. How such dacoities can occur under British rule well-nigh passeth our understanding. But we do not at all wonder at the sufferings of Conjeeveram and the neighbouring villages, for we read that there are Brahmin Streets and non-Brahmin Streets in some of these villages—that is, streets reserved exclusively for the use of Brahmins, and others for that of non-Brahmins—in order to meet the exigencies of caste prejudice which is very strong in some parts of Southern India. What could be a greater reproach to the boasted enlightenment of the Hindu

community than that streets should be reserved exclusively for the use of Brahmins, and that no Pariahs should be allowed to desecrate these streets with the contaminating touch of their feet! Such people, in our opinion, richly deserve to suffer—the great Ruler of the Universe can never look upon their conduct with anything but the severest displeasure. Though a District Conference is about to assemble near Conjeeveram, we see that no steps have been taken by that Conference to eradicate such huge social evils.”

In the *Indian Mirror* we find the following good suggestion :
White Lotus Day.

“We see, that the White Lotus Day was celebrated throughout India with deeds of charity, and a special feature was the feeding of the poor. This was especially the case in South India where, in the aggregate, many thousands of the poor were fed, and had otherwise their wants looked after. In one single place, it is reported, as many as ten thousand poor had their wants attended to. This is one way of keeping Madame Blavatsky's memory green. Might we suggest yet another? Suppose as little as a pice is set apart for every single man or woman or child, treated to the banquet at every centre of theosophical activity, would not the White Lotus Day prove a blessing to Theosophists, but say in ten years form a fund large enough to found orphanages in different parts of the country. We think that our suggestion is practical, and as time flows, more good can be done to deserving poor by means of such orphanages than by one sumptuous meal once in twelve months. We hope these lines will catch the eye of the Head-quarters of the Theosophical Society at Adyar in Madras and at Kashi (Benares).”

We would esteem it a favour if our friend, the Editor of the *Indian Mirror*, would elaborate his idea.

A New Buddhist Temple at Colombo. Miss A. C. Albers contributes to the *Indian Mirror* an account of the opening of the Maitriya Temple at Colombo on April 25th. We quote the following opening paragraphs :—

For some years past, there has been existing in that city a school conducted so far only on a small scale, in which Buddhist monks receive the advantage of English education. Thanks to the ardent endeavours of its promoters, this work has been gradually growing until it has now resulted in the erection of a magnificent building fitted up after the model of the modern houses of worship of the Christians. A large and well-lighted structure, provided with comfortable benches, a pulpit from which the speaker delivers his address, these are some of the main features of this new Temple, somewhat of a contrast perhaps, with the old style, but a happy sign of the fact that the promulgators of the faith are prepared to go abreast with the times, and not to be left dreaming as the wheel of evolution rolls slowly on.

Considerable opposition was raised in the beginning, by the more orthodox faction, on the grounds that a Buddhist shrine may not be entered with shoes on, and that sitting on benches on the part of the congregation is an act of disrespect to the Sangha. But the sound argument of the leaders—men of advanced thought and education—that manners will change in accordance with an inevitable law, and customs of a thousand years ago apply no more to day, finally won the victory.

The Hall was beautifully decorated with 'lotus entwined garlands' and festoons. The leading priests of the Island were present, including His Reverence the High Priest Sumangala, and an able address was delivered by Bhikku Ananda Maitriya. This indicates progress.



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[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

FIFTH SERIES, CHAPTER XVI.

(Year 1894.)

THE discontent shown by Mr. Old, as narrated in our last chapter, was seething throughout the whole Society; petitions, remonstrances, copies of Resolutions, poured in to me from all parts, many demanding that Mr. Judge should be called upon to publish a defence or resign; others, recommending him to make no defence, as their confidence in him was unshaken. A Circular put forth by him on the 4th of November, “By Master's Direction,” purporting to be addressed to members of the E. S. T., instead of clearing up the affair made it still more entangled. He and Mrs. Besant had been jointly in charge of this secret body, but now Judge, with supreme audacity, arrogated to himself “in full all the functions and powers given to me by H. P. B. and that came to me by orderly succession after her passing from this life,” and declared himself “the sole head of the E. S. T.” “Hence,” he continues, “under the authority given me by the Master and H. P. B., and under Master's direction, I declare Mrs. Annie Besant's headship in the E. S. T. at an end.” Coming from a man who, during ten of the years of his pretended close relationship with the Masters, was writing me the most despairing letters and complaining that he was unable to get the smallest sign of their personal interest in him, this was a piece of audacity indeed. The whole Circular was a most unsatisfactory document, disingenuous and self-laudatory. Mrs. Besant is made out

* Four 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 two 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. Apply to the *Theosophist* or to any Theosophical book agency throughout the world.

to be much less important than himself in the E. S. T., a "Secretary, because she had great ability in a literary way . . . but this did not make her a *teacher*." He goes on to say that he has a large body of instructions given him "all the time from 1875, which I shall give out and have given out, as far as I am directed ;" a palpable misstatement if his letters to me mean anything. In support of his claim to be a qualified teacher he refers to what H. P. B. said in her Introduction to Vol. I. of the "Secret Doctrine," viz., that "she taught Colonel Olcott and two Europeans. I am one of the latter." He then proceeds with some confessions about myself which ought to surprise that large number of his followers and those of Mrs. Tingley who, in reading the history of the theosophical movement, have found all reference to me and my work persistently suppressed. He says :

"Colonel Olcott is the old standard-bearer, and has been the medium for teaching, himself having Chelas whom he has instructed, but always on the lines laid down by the Master through H. P. B. He was selected by the Master to do a certain and valuable work not possible for anyone else, and he was never taken into the E. S. by a pledge, for, like myself, he was in the very beginning pledged directly to the Master. His main work has been that great and far-reaching work in the world, among not only ordinary people, but with kings and rulers, for, the sake of this cause, which the Masters knew he was to do for them."

After paying compliments to Mrs. Besant's "devotion and sincerity of purpose," and confessing that she had given "many years of her life to the cause of the oppressed as she understood it," and admitting that, during the previous five years she had "done great service to the T. S. and devoted herself to it," he proceeds to paint in dark colours the downward path she was then treading because she had tried to force herself "along the path of practical work in that field. "Sincerity," he tells us, "does not confer of itself knowledge, much less wisdom : " he then becomes critical and didactic, holding her up as an example of failure to be avoided by other postulants for wisdom.

"Mistakes made by such a disciple will ultimately be turned to the advantage of the movement, and their immediate results will be mitigated to the person making them, provided they are not inspired by an evil intention on the person's part. And I wish it to be clearly understood that Mrs. Besant has had, herself, no conscious evil intention ; she has simply gone for a while outside of the line of her Guru (H. P. B.), begun work with others, and fallen under their influence. We should not push her farther down, but neither will the true sympathy we have, blind our eyes so as to let her go on, to the detriment of the movement. I could easily retire from the whole T. S., but my conceptions of duty are different, although the personal cost to myself in this work is heavy, and as I am ordered to stay I will stay and try my best to aid her and everyone else as much as possible. And the same authority tells me that "could

she open her eyes and see her real line of work, and correct the present condition in herself as well as the one she has helped to make in the T. S. and E. S. T., she would find herself in mental, physical and spiritual conditions of a kind much better than ever before, for her present state is due to the attacks of the dark powers, unconsciously to her."

And now it becomes necessary under instructions received, to give the members of the school some account of the things behind the scenes in connection with the recent investigation attempted at London upon the charges against me.

The two persons around whom its noise arose are Mrs. Besant and myself. Prior to that, in 1891, after the death of H. P. B., Col. H. S. Olcott, the President, was the centre of a disturbance due to his resignation, and that disturbance was due to the same forces working from behind to try and disintegrate the T. S. by causing its old-time President to leave office before his death. The recent troubles centred around us because I was made the object of an attack in the guise of an attempt to purify the Society, and Mrs. Besant was thrown forward as the official accuser of myself—a friend who was certified to her by H. P. B. ; her teacher, and well known as working for the T. S. for many years. All this needs light, and the best interests of Mrs. Besant and of the E. S. T. demand that some of the secret history shall be given out, however disagreeable it may be, in order that the very purgation which was improperly directed to the wrong quarter shall take place now. The difficulty arose when in January or February Annie Besant finally lent herself unconsciously to the plot which I detail herein ; but prior to that (from August 1893), those managing that plot had begun to work upon her.

The plot exists among the Black Magicians, who ever war against the White, and against those Black ones we were constantly warned by H. P. B. This is no fiction, but a very substantial fact. I have seen and also been shown the chief entity among those who thus work against us and who desire to destroy the whole movement and especially to nullify the great work which H. P. B. began for the Western nations. These Black Magicians have succeeded in influencing certain Brahmins in India, through race-pride and ambition, so that these, for their own advantage, desire to control and manage the T. S. through some agent and also through the E. S. T. They of course have sought, if possible, to use one of our body, and have picked out Mrs. Besant as a possible vehicle. One object of the plot is to stop the current of information and influence started by H. P. B. by deflecting thought back to modern India. To accomplish this it is absolutely necessary to tear down the tradition clustering around the work of H. P. B. ; her powers and knowledge have to be derogated from ; her right to speak for the Masters has to be impugned ; those Masters have to be made a cold abstraction ; her staunch friends who wish to see the real work and objects carried on have to be put in such a position as to be tied hand and foot so as not to be able to interfere with the plans of the plotters ; it has to be shown that H. P. B. was a fraud and forger also. These men are not the Chelas of our Masters.

The name of the person who was worked upon so as to, if possible, use him as a minor agent of the Black Magicians and for the influencing of Mrs. Besant is Gyanendra N. Chakravarti, a Brahman of Alla-

habad, India, who came to America on our invitation to the Religious Parliament in 1893. At the first, sincerely desirous of helping the race by bringing to the American people the old truths of his forefathers, he nevertheless, like so many before him, permitted ambition to take subtle root in his heart. Fired with the ambition of taking position in the world as a Guru, though doubtless believing himself still a follower of the White Brotherhood, he is no longer in our lines; on the contrary, his mediumship and weakness leave him a vehicle for other influences also. * * * His ability to be used as an unconscious vehicle was made known to me when he was made to receive the message. Although he was not fully aware of it, not only was the whole of his tour here well guarded and arranged, but he was personally watched by agents of the Masters scattered throughout the country, unknown to him, who reported to me. On several occasions he has taken people into his confidence, believing that he was instructing them, when in fact they were observing him closely for the Lodge, helping him where right, and noting him fully, though they did not tell him so. This was also so in those parts of his tour when he believed himself alone or only with Mrs. Besant."

The strikingly cruel feature of this case is the eagerness shown by Judge to nullify, so far as possible, Mrs. Besant's personal influence and at the same time to inflict on her as much pain as he could as a punishment for her having obeyed the call of duty, at my instance, by formulating the charges of misconduct which were to have been laid before the Judicial Committee. To speak with all candor, I must say that I thought that Mrs. Besant, and nobody else, should stand as Accuser, because no other person had done so much as she in creating for him the factitious appearance of occult knowledge and confidential relations with the Masters upon which he had traded in his scheme for acquiring not only the Presidentship but also the occult Successorship to H. P. B. Without this endorsement by her he would never have dared to assume the authoritative tone which runs through the document we have been quoting from and all his literary output from the date of the London Committee meeting onward until his death. Mrs. Besant was simply led away by her congenital nobility of motive and honourable confidence in her co-workers. In this instance, to doubt Judge seemed to her monstrous, and the animosity which she and those most nearly associated with her felt for myself had this blind trust in him for a basis, for I was never carried away for one moment by his pretensions: how should I be, in the face of the multitude of disclaimers and appeals for help that he had addressed to me? Her tender-heartedness for him led her to put information about the case into his hands before it was time to use it judicially, and it was only in December of that year, when she came to Adyar and compared notes with me, that she could bring herself to believe that her estimate of his character and acts had been wholly wrong. Yet we see in the above-cited passages that he accuses this dear, unselfish, loyal friend, this sister of the distressed and the oppressed, this potential martyr for humanity, with having gone about America before and after the Parliament

of religious believing him to be a criminal, yet treating him as a dear and valued friend, in short, playing the part of an abandoned hypocrite. And then see how he repaid her services to him and his Section that season, especially at the Parliament of Religions where her splendid eloquence crowned our Theosophical Congress with such brilliant success as, it was said, was greater than that of the Congress of any of the great world-faiths represented there by delegates. He depicts her not only as a hypocrite, nourishing the futile ambition to be my official successor, but worse than that, a practitioner of Black Magic allied with the fiendish enemies of mankind, and the helpless, hypnotised tool of one of the most brilliant scholars of modern India, Prof. Chakravarti, whose private character is without a stain and whose life has been lived in sight of the whole world. For an educated Indian the worst of all charges that could be made against a man is this very one of dabbling in sorcery, for, as I have often explained, the Hindus have voluntarily no dealings with the dead nor with sub-human spirits: such things are pursued only by the least advanced of the races inhabiting Hindustan. So the malice which prompted this accusation is palpable. I might quote much more from this evil-intentioned circular "issued in the E. S. T. under the protection of pledges made by all its members," but my mind revolts, and I find, as I marshal the facts of this history before me for condensed record, that it is very hard to see all this turpitude uncovered without losing that judicial impartiality which should be my guide.

Let us turn our backs for the moment upon this whole matter and take a look around the theosophical field while we are waiting for the month of December to pass away and bring us to the meeting of the Convention at which the Judge case was brought up and passed upon. One of the important events of this season was the creation of a theosophical centre at Johannesburg, South Africa, by two or three earnest men who have kept our torch burning throughout the whole stormy period of the late war and who, with the coming of peace, are reviving its activity with unabated zeal. Mr. Kitchen, formerly of the Leeds Lodge, had joined them in September 1894; a lending library was formed and a press propaganda begun after a systematic plan. After the Parliament of Religions adjourned, Vivekananda, Dharmapala and other eastern speakers travelled about the country, giving lectures and creating that wide-spread interest in theosophical ideas which has never since been extinguished. Mrs. Besant's Australasian tour moved on its course of triumphant success and, after finishing the Australian continent it took her over to New Zealand. It is amusing to see how completely the popular idea of her personality was belied by the facts. It appears, from what one writer said, that they had "half expected to see a fire-eating virago, full of fury and repulsive personal eccentricities, whereas there stepped into view one of the most modest and womanly women they had ever seen. Instead of her bellowing in strident

tones a diatribe against social order, they heard a silvery voice speaking wisdom in faultless phrases, acting for a mind which seemed to have stored away in itself a profound knowledge of each of the several subjects of her lectures. The most eminent statesmen and judges gladly presided at her meetings and introduced her to the Australian public in terms of the highest respect." The *Sydney Herald* said of her fourth lecture:

"It was a great oratorical effort—probably the most eloquent discourse ever delivered from a platform in this city—and the large house was visibly affected.

"It was quite a study to watch the audience during the hour and a half that Mrs. Besant was addressing them. There was no coughing, no sneezing, no whispering, no going out for a drink.***

"The listener who sat upright in his chair was the exception. The great majority bent forward towards the stage luminary, and the house resembled, to a certain extent, a plot of sunflowers or a bevy of fire-worshippers with their faces turned towards the sun.

"But the lecture was something more than a mere flow of oratory. Mrs. Besant appealed to the reason and not to the imagination of her hearers, and adduced strong arguments in support of the propositions she put forward. In the course of her address she attacked the scientific theories of heredity and atavism, and in the encounter with science, Theosophy usually came out on top.

"Three or four times during the evening the pent-up feelings of the audience found vent in cheers. But the applause seemed to disconcert rather than to encourage the lecturer, and seemed almost as much out of place as it would have been in a cathedral during the progress of the service. The ovation tendered to Mrs. Besant at the close of the lecture was well-timed, and could not fail to be acceptable to the recipient."

An earnest Christian writes to a Sydney paper, proposing that the attempt be made to induce Mrs. Besant to hold a public meeting of all the Christian sects, at which they should be persuaded to unite on a common platform for the advancement of the religious spirit. He says:

"I am sure our religious teachers and people, somewhat blinded by prejudice, do not know what sort of a woman we have in our midst. Could she, as an apostle of the broadest and truest Catholicism, be missioned forth so to the wide religious worlds, she would do more to promote universal union and harmony than any other could do. The crying need of this is on our Anglo-Saxon tongue everywhere. I firmly believe in the practicability of her power of achieving such a work: and it would be an achievement second to nothing but the founding of the Great Evangel itself by the Divine Master, devoutly revered by the dominant civilized races of the present epoch of the world.

"No one can listen to her, especially in her semi-private gather-

ings, without being impressed that she is possessed of transcendental ability, and of the truest Catholic, Christ-like piety and love. She is so overflowing with wisdom and knowledge that if she is not divinely inspired, I have no higher conception what such a one would be. She is so logical and eloquent, yet simple, apt, and convincing of speech, that I have never witnessed her equal in either man or woman."

Another leading Sydney paper said about her lecture on the "Meaning and Working of Reincarnation:"

"This is one of the fundamental principles of the Theosophic creed, and although at first acquaintance it would seem to contain nothing but uninteresting and unattractive elements, yet when the matter is gone into, and especially when it is so eloquently expounded by such a remarkable thinker and orator as Mrs. Besant, there will be found in it much that is worth thought, and much that will repay careful and reasonable investigation. One of the extraordinary features of Mrs. Besant's charm and force as an orator is that, no matter how technical is the subject of her discourse, she always manages to deal with it in an attractive light, gripping the attention of her audience at the start, and by the force of her oratory, the perspicuity of her reasoning, and the instructiveness of her matter, never releasing that hold until the end. Last night the lectress had what in other hands would have been a painfully dry scientific and ethical subject to deal with, but for an hour and a quarter she engrossed the attention of her audience while she combated the widely accepted evolutionary theories of heredity and atavism, and offered the doctrine of reincarnation as a basis on which to found a new conception of human duty, and as an explanation of many apparently irreconcilable and unintelligible facts in life."

There, let this series of vivid pictures of the real Annie Besant as she appears when doing her work as a teacher and the friend of all, of whatsoever creed or nationality, who may aspire towards the attainment of noble ideals of life, thought and conduct, stand out in contrast with the painful caricature, painted in gall and mud by an ungrateful co-worker, and the reader will be prepared to appreciate the remarks made by the several speakers about the Judge case at the then forthcoming Annual Convention of our Society, the report of which will come before us in the next chapter.

H. S. OLCOTT.

THE RATIONALE OF TELEPATHY AND MIND-CURE.

LET us commence by defining the meaning of our terms. The term telepathy is derived from two Greek words, and its literal meaning is "feeling at a distance," but it is now generally used almost synonymously with thought-transference, and may be taken to cover any transfer of an image, a thought or a sensation from one person to another by non-physical means—means unknown to ordinary science. The word "mind-cure" bears its meaning on its face—unless indeed one reverses the arrangement of the words; it does not mean a cure for a mind diseased, but the curing of physical ills by the use of the mind, or at least by distinctly non-physical means. So we see that both these subjects are very closely connected with the influence and power of thought, and a comprehension of them will therefore largely depend upon thoroughly understanding these latter questions. First of all, then, let us spend a few minutes in considering exactly how we think.

To us thought seems an instantaneous process; we have a proverb "as quick as thought." Yet, rapid though it be, it is a more complicated process than we suppose. In that respect it resembles the process by which sensation reaches the brain from the different parts of the body. We commonly think of that also as almost instantaneous, but science assures us that it is not so in reality. When for example, we grasp something which is too hot, we very quickly drop it; yet in that moment of time two entirely distinct processes have taken place. The nerves of the hand have, as it were, telegraphed to the brain the message "This object is too hot," and the brain has sent back the answer "Then drop it," and it is only in response to this order that the hand relaxes, and the object is released. The rate at which these messages travel has been measured by students of physics, so that the time occupied is appreciable by their instruments, though to us it seems undistinguishable.

A process exactly analogous takes place every time we think, though in this case it needs clairvoyant sight to watch what happens. To one who possesses the sight of the mental plane, thought is distinguishable in its formation as a vibration of the matter of the mental body of the thinker. Then it would be observable that by that vibration another was set up—a vibration an octave lower, as it were, in the grosser matter of the thinker's astral body, and from that in turn the etheric particles of the man's brain would be affected, and through them at last the denser grey matter would be brought into action. As these successive processes must take place before a thought can be translated into action on the physical plane; it may be said that the thought has to pass through two whole planes and part of another before it can come into effect down here. I must de-

scribe to you how this process appears from the clairvoyant point of view, so that you may have a clear mental image before you.

Every cell in the physical brain—every particle of its matter even—has its corresponding and interpenetrating astral matter, and then behind or rather within that, it has also the still finer mental matter. The brain, as you are aware, is a cubical mass, but for the purposes of our examination let us suppose that it could be spread out upon a surface so that it was only one particle thick. Let us further suppose that the astral and mental matter corresponding to it could also be laid out in layers in a similar manner, the astral layer a little above the physical, and the mental a little above the astral in turn. Then we should have three layers of matter of different degrees of density, all corresponding one to the other, but not joined together in any way, except that here and there wires of communication existed between the physical and mental particles, and were continued up into the mental matter. That would fairly represent the condition of affairs existing in the brain of the average man. In the Adept, the perfected man, every particle would have its own wire, and the communication would be perfect in every part of the brain alike; but the ordinary man has at present only very few of these channels of communication opened. Now we know that the brain is mapped out into certain areas, each corresponding to a certain set of qualities. In the perfect man all these qualities would be fully developed, for the wires belonging to all of them would be active; but in the ordinary man the great majority of the wires are as yet inactive, or hardly formed at all, and so the qualities corresponding to them are dormant in his brain.

You may image these wires as tubes, through which the true man within has to send down his thought to the physical plane. In the fully developed man, each thought would have its own channel appropriate to it, through which it could descend directly to the correspondingly appropriate matter in the physical brain; but in the average man many of those channels are not yet open, and so the thought which ought to flow through them must go a long way out of its way, as it were—must find its expression through other and inappropriate channels, going laterally through the brain of mental matter until it can find a way down, passing eventually through a tube not at all suited to it, and then, when it does reach the physical level, having to move laterally again in the physical before it encounters the physical particles which are capable of expressing it. You will readily see how awkward and clumsy such a roundabout expression is likely to be, and you will understand why it is that some people have no comprehension of mathematics, or no taste for music or art, as the case may be. It is simply that in the part of the brain devoted to that particular quality the communications have not yet been opened up, so that all thought connected with that subject has to go round through unsuitable channels; the

brain is not yet in full working order, and therefore the thought cannot yet work freely in all directions. The physical brain is a solid mass, and the astral and mental brains interpenetrate it, so that the layers and tubes do not really exist; but nevertheless the symbol is an accurate one as describing the want of communication between the mental, astral and physical particles.

Picture to yourself what happens when we interchange ideas down here upon the physical plane. I formulate a thought, but before it can reach you it must pass from my mind through the astral matter of my brain down to the physical, and be translated into speech or writing. Then it appeals to you either through the waves of air which strike upon the tympanum of your ear, or through the light reflected to your eyes from the printed page; the idea enters the physical brain, but even then it has to pass up through the astral to the mental before it reaches the true man within, thus reversing the process which took place in my brain when I sent out that thought. Once more you will see that this is a very laborious method—that the message has to go a very long way round; and it will inevitably occur to you to ask whether this circuitous route is really necessary—whether it is not possible to take a short cut, to tap the telegraph wire at some intermediate point. Since the starting-point and the terminus are alike on the mental plane, since both on the way up and on the way down the message must pass through the astral and the etheric levels, is there no communication possible at any of these points, without lengthening the process by descent to the physical?

There is such a possibility; indeed, there are three such possibilities; and this is precisely what is meant by telepathy. We may under favorable circumstances open up a direct communication between two mental bodies, between two astral bodies, or between two etheric brains; and this gives us three varieties of telepathy. Let us begin with the lowest.

If I think strongly of any simple concrete form in my physical brain, I make that form in etheric matter, so that it can be seen by a clairvoyant, but in the effort of making that image I send out etheric waves all round me, like the waves which radiate from the spot where a stone falls into a pond. When these waves strike upon another etheric brain, they tend to reproduce in it the same image. It is not the image itself which is sent out, but a set of vibrations which will reproduce the image. It is not like a speaking-tube, through which the voice itself passes, and could be heard as a voice at any point of its journey. It rather resembles a telephone, in which it is not the voice itself which is conveyed, but a number of electrical vibrations set up by the voice, which when they enter the receiver are transmuted into the sounds of that voice once more. If you cut the telephone wire and listened at the end of it without a receiver, you would hear nothing, for the

vibrations are not the sound, but under proper conditions they will reproduce the sound.

In exactly this way a simple form may readily be transferred from one brain to another. It is an experiment that may easily be tried, if any two people are sufficiently interested to take a little trouble with it. One would have to think strongly of some quite simple geometrical form such as a cross, for example, or a triangle, while the other would have to sit quite quietly, and note what ideas formed themselves in his mind. In quite a number of cases such an effort would be successful the second or third time it was tried, though of course some people are more sensitive than others, and some people can form clearer images than others. In this case we have come down to the etheric state of matter, so that we are only one remove from the ordinary method of speech or writing; in fact what we have done is very like Marconi's wireless telegraphy. Let us see whether the same thing can be effected a stage earlier, at the astral level.

Not only can it be done, but it is constantly being done all round us, though we do not notice it. The astral body is the vehicle of emotion and passion, as we have seen in previous lectures, so that what is conveyed from one person to another at this level will be an impression of a passional or emotional nature. Notice it for yourselves in family life. When one person is in a condition of deep depression, it will be found that others round him are very liable to be affected in the same way. If one person is especially irritable, then it will soon be observed that others in turn become less serene and more readily affected than usual. This simply means that any person who gives way to a strong wave of feeling of any sort is radiating a certain rate of astral vibrations, which tends to reproduce that state of feeling in others as it impinges upon their astral bodies. The case in which above all others this is important is with regard to the dead, for they are living entirely in the astral vehicle, and so are more sensitive to these waves of emotion than the living, who are to some extent protected by the density and dullness of their physical bodies. So if a man selfishly gives way to uncontrolled grief for the dead, he often causes his departed friend the most acute and profound depression. On the other hand, if he thinks of his friend with love and an earnest desire for his progress, he may help very much instead of hindering, because these feelings also will reproduce themselves with perfect fidelity in the astral body of the dead man. This is a case of real telepathy, or "feeling at a distance."

Now let us advance one stage more, and see whether it is not possible that the thought may be communicated directly from mind to mind on its own level, without descending even so far as the astral plane. This also can undoubtedly be done, and often is done, but it is a means of converse for the more exalted souls only, as a regular

thing. One who is highly developed may thus flash his ideas through space with literally the speed of thought, but for ordinary men as yet such power is rare. Nevertheless, it sometimes exists where there is unusually perfect sympathy between two persons, and I feel sure that when mankind is further evolved this will be our common method of communication. It is already employed by the great Masters of Wisdom in the instruction of their pupils, and in this way they can convey the most complicated ideas with perfect ease.

We have before us, then, these three kinds of telepathy, all of them consisting simply of the conveyance of vibrations at their respective levels—liable, perhaps, to be confused by the superficial observer, but very readily distinguishable by the trained clairvoyant. In a minor way we may find evidence of one or other of them almost daily, for we so often observe cases in which some friend is thinking simultaneously along the same lines as ourselves—thinking, it may be, about a subject which has not occurred to either of us for months previously.

We shall at once see how closely associated is telepathy with mind-cure, which aims to transfer good strong thoughts from the operator to the patient. We meet with various types of mind-cure, differing considerably in their teachings, commonly called Christian science, mental science, mind-healing, &c., but they all agree in endeavouring to produce physical cures by non-physical means. There seems to be a vague general opinion afloat that Theosophy is opposed to these systems, but this is entirely inaccurate. Theosophy is opposed to no form of faith; on the contrary, it points out whatever is good in each of them, emphasizes and explains it, and thus combines them all into one harmonious whole. It objects only to misunderstanding and misuse of dogma or practice; it seeks, not to attack these multitudinous religions, but to comprehend them intelligently and to select from them impartially whatsoever things in them are beautiful and true. Our strong belief is that it is a very serious mistake for religious people to quarrel over trifles as they do. On broad principles of right and wrong they are all at one; they all agree that man ought to leave the lower and seek the higher; let them then band together to convert the rest of the world to that much of religious faith, and leave the discussion of unimportant details until that great task is accomplished. That seems to us to be a suggestion of the merest common-sense; yet how few can be induced to listen to it for a moment!

So we who study Theosophy are in no way opposed to mind-cure, though there are some things connected with it to which we should take exception. Its leading idea is a very grand one—that of the power of thought. It is in no way a new conception, for the old religions have always taught it; you will find it, for example, very clearly laid down in the very first chapter of the great Buddhist

book, The Dhammapada. To claim for the mind-curists the credit of discovering the power of thought is a mistake, and shows a sad ignorance of the teaching of the great Oriental faiths; but it is quite true that they are making many people in this country see it now for the first time. For this, then, we owe thanks to them, that they are raising some people out of materialism, and opening their eyes to something higher and more rational; and that is a great thing to do, for when it has once been done, further advance becomes possible. All honour to them for their share in this work of elevating the thought of the time; and though there are points in their schemes that we may criticise, let us never forget that they have this always to their credit. Let me briefly mention first certain dogmas of theirs with which I cannot agree, and get those out of our way, so that afterwards we may turn to the more congenial task of stating the ideas with which we find ourselves fully in sympathy.

First of all, I have never been able to see why a medical process should be erected into a religion; one might as well make a religion of homœopathy or hydropathy. So to those who are working upon such an unsatisfactory mental basis, I would offer the magnificent system of philosophy which they will find in Theosophy—a scheme which will give them food for thought, and supply them with a rational theory of the universe. One of the principal schools of mind-cure denies altogether the existence of matter—one which calls itself Christian science; though it is difficult to see upon what grounds such a name was assumed, since to deny the existence of matter is neither Christian nor scientific. Certainly it cannot be the latter, for it is matter only that science can cognize, and all its experiments are conducted by its means. And this doctrine of the non-existence of material things is emphatically not Christian, but pagan, for it is the teaching of one of the oldest Oriental systems. Of course there is a truth behind it, if it is rightly understood. All manifestation comes forth from the Absolute, and presumably will all one day return to Him. All manifestation therefore is impermanent, and from the point of view of eternity may be regarded as fleeting and momentary and hardly worth taking into account at all. Still, to say that it does not exist seems to me misleading, since it is in truth just as much one of the manifestations of the Logos as is that spirit, which is its other pole. The Lord Buddha has said that there are two things which are eternal, *ākāsa* and *nirvāna*; and the context seems to show us that he means what we now call matter and force. Herein modern science agrees with him; and it seems to me that it is both truer and safer to recognize that while manifestation exists each type of matter is real on its own plane. It is quite true that while we are on the physical plane only physical matter is real to us, and astral and mental matter remain invisible to the lower senses, while when we raise our consciousness to the higher planes this condition of things is reversed; but it is the

focus of our consciousness that has changed, not the manifestation of the Logos. So while we most fully recognize that the unseen things are the more important, we yet prefer to regard matter as real to us so long as we are upon its level. It scarcely seems sensible first to deny the existence of the body, and then to point to an improvement in its condition as the result of the denial of its existence; for how can one cure that which does not exist?

I incline to believe that this denial of matter is probably in essence a reaction against the old and horrible theory of a personal devil. Our friends feel intuitively that the idea of evil imposed upon us from without is an absurdity, since every man makes his own good and evil destiny for himself; so they say there is in truth no evil but that which we make—all is subjective; and then, since they constantly find themselves struggling against matter and its qualities, they make the old mistake of identifying matter with evil, and so come to the conclusion that there is really no matter. It is strange thus to find Bishop Berkeley's theory reappearing amidst such different surroundings, and we find ourselves reminded of Swift's remark about him: "If Berkely says there is no matter, then surely it is no matter what he says!"

But the point in all these theories to which I feel myself most bound to take exception is the idea of securing wealth by undue influence; with that I must most emphatically disagree altogether. Even to ask money for the use of mental power in curing disease seems to me undesirable; to use mental power in order unlawfully to extract it from others is a degradation and prostitution of the higher knowledge which ought to be held sacred for unselfish work. He who would seek wealth through mental effort should do so through legitimate channels only, and his attempt should be rather to limit his desires than to increase his possessions, for that alone is the path of true wisdom.

Yet again—I know the value of strong faith and affirmation as well as any man, yet truth would forbid that I should deny that the body can ever be in ill-health. The true man, the ego, the soul, is not ill, and if the denial is understood in that sense there can be no objection to it. But it is not usually understood in that sense; the statement is clearly made that the way to get rid of a headache is to assert "I have no headache;" an assertion which may presently become true, but is undoubtedly false when it is first made. I do not deny that by persistently making that false statement an effect may be produced; but it seems to me that the falsehood is a much more serious evil than the headache or the toothache which it eventually removes. Any man may lawfully say: "My head or my tooth shall not ache," and in thus setting his will persistently against the pain he may very probably drive it away. Such an effort of will is quite legitimate and even admirable; the concentration of thought which it implies is a splendid exercise for any man. In this way

one may well think *against* any disease, and thus repel its attacks, avoiding it altogether if it has not yet effected a lodgment in the body, and very greatly enhancing the effect of remedial measures if it is already in possession. The power of thought is enormous, and can hardly be exaggerated.

This brings us to that part of the mental science teaching which we can unreservedly approve. When they exhort their clients to think always cheerful thoughts, to cast away from them fear and worry, to avoid sedulously that fault-finding which always intensifies the evil to which it draws attention—in all this, and much more that they say, we can have for them nothing but unstinted praise. In one of their books a few days ago I found this advice given to a man:—"If you feel depression or sad thought coming over you, think of something to be glad about, quick! you have no time to waste over depression!" And as to fear, again and again they assure us that most things that are feared never come to pass, and that whether they do or not, we double our trouble if we suffer the pain of fearing it beforehand—all of which is utterly true and healthy doctrine. Sometimes even this runs somewhat into extremes. I have read the statement that if men had no fear of disease there would be no infection, which of course is not true, since men often catch disease when they do not know of its existence. But what is true is that the man who is absolutely fearless about a disease is very much less likely to catch it; though even then it may happen to him, if he is overtired, if the forces of the body are not active enough to repel the infection. So that in that exaggerated form the remark is untrue, though it has a basis of truth.

The realization of the effect of thought upon others, and therefore of our responsibility for our thoughts, is also most admirable. We find it constantly in the mental science literature of the better class. For example, it is stated that "false conceptions of God, and especially belief in eternal vindictive punishment, make their unwholesome influence felt in every bodily tissue." A startling and yet obvious truth, which it would be well for many people who think themselves orthodox to take very seriously to heart. Again, I find them asking us how we can wonder that we have such an increase of all diseases among us, especially nervous diseases, when for many generations the whole atmosphere has been full of chronic, fearful, selfish thought about religious matters—loaded with the thought-forms of terror-stricken men about an angry god, a horned devil with a barbed tail, the flames of hell, and other abominable figments of the diseased ecclesiastical imagination—an idea with much truth in it, surely, as any Theosophist will readily realise.

I heartily agree also with the dictum which I find our friends laying down, that if a man thinks himself a poor worm and a miserable sinner, full of natural depravity, that is exactly the way

to make him really an unpleasant entity of that description! If he despises himself to begin with, he is likely to become despicable; if he respects himself he is likely to remain worthy of respect. If he realises himself as a spark of the Divine Life, and so knows that he can do all things through the Christ within which strengtheneth him, he is far less likely to be swept away by the storm of passion, far less likely to yield to the insistent temptation. It is very true that we all are sinners, but we surely need not aggravate our offences by being *miserable* sinners; and as to worms, we have passed through the reptilian stage many æons ago, and there is nothing to be gained by talking nonsense! We are far more likely to be encouraged to forsake sin and to rise to virtue if we comprehend our true place and dignity than if we believe, or profess to believe, a degrading falsehood. The "miserable sinner" can excuse himself by taking refuge in platitudes about human frailty; the Divine spark knows that he himself is responsible for his own actions and his own evolution, and that he has the power to make himself what he will.

One passage upon the use of thought-power in common everyday life which I met with in reading books on mental cure I should like to quote verbatim, for it is a most beautiful idea, and as entirely Theosophical as though it had come straight from one of our own teachers. "Knead love into the bread you bake; wrap strength and courage in the parcel you tie for the woman with the weary face; hand trust and candour with the coin you pay to the man with the suspicious eyes." Quaint in expression, but lovely in its thought; truly the Theosophical concept that every connection is an opportunity, and that every man whom we meet even casually is a person to be helped. Thus the student of the Good Law goes through life distributing blessings all about him, doing good unobtrusively, everywhere, though often the recipients of the blessing and the help may have no idea whence it comes. In such benefaction every man can take his share, the poorest as well as the richest; all who can think can send out kindly, helpful thoughts, and no such thought has ever failed, or can ever fail while the laws of the universe hold. You may not see the result, but the result is there, and you know not what fruit may spring from that tiny seed which you sow in passing along your path of peace and love.

Turning from the general principles to the definite cures which are frequently effected, it remains for us to consider how they are produced. There are several methods, and I think we may divide them into four classes, though there is also a fifth to which I must refer—one quite apart from any ordinary cures such as we have to consider, but nevertheless necessary to make our list perfect.

1. The first type is that which denies the existence of matter and of disease, and aims at curing the person simply by making him

believe he is well. A considerable amount of hypnotic influence is frequently exercised in the course of such efforts, and the hope is that if the man really believes himself well, the mind acting upon the body (which however does not exist) will force it into harmony with itself, and so produce a cure. They never can call it a cure, I notice, but always employ the scriptural word "healing," so as to throw a sort of religious glamour over the transaction, and suggest a comparison with the miracles described in the Bible. It seems to me better to divest the subject of all unusual terms which tend to obscure the matter and throw a veil of sentiment over plain fact. We say that the ordinary doctor "cures" us by his skill; why then must we abandon the Latin word for the Saxon when we speak of the result of a mind-cure?

2. The second class holds (truly enough) that all illness means inharmony of some sort in the system, and their effort is simply to restore harmony, usually by the transfer of vibrations from themselves. That is to say, the operator endeavours to bring himself into a condition of intense harmony and peace and devotion, and then to project this influence upon the patient, or to enfold him in it. The practitioner of either this type or the first does not care to know what is the matter with the patient; the nature of the disease is of no importance to him; in any case it must be disharmony, and he can cure it by establishing harmony once more.

3. The third class just pours vitality into the patient, again largely irrespective of the nature of the disease, though some practitioners of this method do make an attempt to direct their stream to the portion of the body which is affected. Many people who are themselves in strong health radiate a great deal of vitality quite unconsciously, and the sick or weak feel better and stronger from their very presence.

4. Our fourth class adopts what we may call, by comparison with the others, a scientific method. They try to discover exactly what is wrong, picture to themselves mentally the diseased organ, and then image it as it ought to be. The idea here is that the strong thought will mould etheric matter into the desired form, and that will help Nature to build up new tissues much more rapidly than would otherwise be possible. It is obvious that this plan demands a great deal more knowledge than the others; to be successful along this line a person must have at least some acquaintance with anatomy and some idea of physiology.

There is no doubt whatever that all these methods sometimes succeed, and they would do so oftener and more fully if they were employed more scientifically and with greater knowledge of the human body and its structure. Consider the various classes of diseases to which we are subject. The mind-curists are quite right in their contention that many of them proceed from want of harmony

and it is chiefly want of harmony between the etheric and the physical particles in some part of the body—most often of all in the brain. We must remember that there is a very close connection between the mental body, the astral body and the etheric double in man, so that it is well within the bounds of possibility to influence one of them through the others. Now all nervous diseases imply a jangled, inharmonious condition of the etheric double; and that seems very often to be the cause of diseases of the digestive organs, of headache and sleeplessness. In all such cases what is needed is first of all to quiet the hurried irregular vibrations, and give Nature an opportunity to reassert herself. The strong, quiet, persistent thought of the operator would undoubtedly tend to produce such an effect, and would leave the patient soothed and strengthened. The system of pouring in vitality would also be helpful, if it were not of a type that would aggravate the restless symptoms. In almost any kind of illness, to take the patient's mind off it, and calm and encourage him, is a long way towards a cure. Many a doctor of the older schools does far more good by the confidence he inspires than by his drugs.

But there is a class of human ills where there is a definite lesion or wound. Could mind-cure do anything with them? The first and second kind would seem less effective here, though always to quiet and encourage the sufferer would increase his chance of recovery. The third plan would also assist Nature to recuperate; but such cases as these are certainly best met by the fourth method, according to which an effort would be made to image the wounded part as it should be in health, and thus assist the building in of new tissue. This is of course merely an expedient to hasten the natural process of recovery.

In another class of human disease we have the presence of some poison in the blood, and in yet another the illness is in reality the life-history of a microbe, as is the case probably in all infectious diseases. It would probably be difficult to deal directly with these by mental cure, but it certainly might assist greatly by giving the patient greater strength to enable the natural guardians of his body to drive out the foreign invader. I hear that the head of the least scientific of the schools of mind-cure has recently issued an order that infectious cases should not be treated by her followers. If people would only look at this matter scientifically and reasonably, and consider exactly what mental treatment can do, and what it cannot be expected to achieve, they would be saved much trouble and danger. If they could understand that in many cases it is a valuable auxiliary to the ordinary treatment but is by no means competent to take its place, it might be much more successful than it is now. It is surely obvious that different diseases must be met by different methods, and that though there may perhaps be a universal cure for all physical ills, none of these plans which I have described contains it. The strong centre of quiet thought set up in the second

of them cannot fail to do good to any man; yet regarded as an effort to cure a wound, let us say, it would be a great waste of force; it would be like pouring a bucket of water over a man in order to wash his finger! And being, as far as the wound was concerned, a blind effort, it could never be so concentrated an effort as one made on the fourth plan, which would form a mould to assist Nature in repairing the damage. It is probable that a great Adept could so hasten the natural process as to cause an almost instantaneous building into shape of the tissues which had been injured or destroyed; but the thought of an ordinary man would never be strong enough for that, and he could only hope to produce his result by continuous action.

5. Nevertheless, there is another method of which we know very little, though unmistakable traces of it occasionally appear. No one who hears or reads of it need presumptuously suppose that he or she possesses the power which it gives; though unfortunately human self-conceit is so great that some are quite sure to do so instantly! We who have to lecture or to write know this only too well. If we, for the sake of our earnest students and as an encouragement for them, make an effort to describe the sight of the Buddhic plane, immediately somebody who has perhaps once had half a glimpse of something astral will come trotting up to say that their experiences on the Buddhic plane were far grander than those which the unfortunate lecturer or writer endeavoured to describe! But in spite of this certainty that the information will be misapplied, I must yet mention that there is another method connected with the great healing principle in Nature—with a mighty life-force from some far higher level, which may under certain circumstances and for a limited time be poured out through a man without his detailed knowledge or volition. In that case his very touch will heal, and there seems to be no limit to the power employed, and no disease that cannot be cured by it. We know little of it, I say, except that it is among the powers of one of the great orders of the devas, or angels, as our orthodox friends would call them. The power undoubtedly exists, but beyond that we can say very little. Our own President, Colonel Olcott, once possessed this marvellous power for a time, and effected some most extraordinary cures while it remained with him.

Out of it all emerges this great fact, that through this idea of mind-cure many thousands have been induced to accept the reality of the power of thought, and to understand that there is something outside of this mere world of physical matter; and that at least is a very good thing, and an achievement upon which mind-cure may reasonably be congratulated. But it will be well for those who study it to learn that it should be used only for altruistic purposes, and to try to raise their thought to something higher than the mere curing of the physical body. For those who have no

thought beyond that will presently find their occupation gone; since as the world evolves there will surely come a time when disease shall be no more, because man will at last have learnt to live reasonably, purely and healthily. But if they turn their knowledge to a higher use, and leave the physical for the mental, the curing of the body for the development of the soul, they may be a very mighty force for the evolution of the world. Let them think less of body, and more of life and soul; less of removing physical ailment, and more of removing ignorance and prejudice; less of bodily health and of personal gain, and more of love and compassion and brotherhood; so shall their rapidly-spreading movement become a power for good which cannot readily be over-estimated, a world-wide blessing which shall endure and flourish through the ages which are yet to come.

C. W. LEADBEATER.

THE MARTYRS.

IN old London there was once a house which stood near the river in a spot then known as Smart's Key. The place was a tavern; but it was also a house of ill-fame, and a resort of thieves of all grades of eminence and obscurity in the world of criminals. There dwelt within it, too, certain children who were being taught the alphabet of their future callings. In modern London, as we know, there are houses that hide within their walls dramas of violence, of suffering, and of sin; but perhaps there is no house in the London of to-day quite so foul, so lawless, so utterly shameless as the house whereof I speak. The owner, a man known as Ned Winch, paid the officers of the law heavily that he might go unmolested. He was the despotic ruler of a foul world; within ten years there were no less than five unpunished murders beneath his roof; two were carried out by his orders, and were of the nature of executions. There was no redress for those who suffered at his hands; his victims, and he had many, could not appeal against his cruelty. Who would hear the cry of the boy thief, and the young prostitute, against their master—the plea of the law-breaker for protection from the law-breaker? Winch ill-treated the weak, cringed to the strong, and bribed the law. There were no “Rescue Homes,” “Farm Schools” or “Reformatories” in those days; only the cart's tail, the branding iron, the stocks, the pillory, the prison, or—most merciful—the gallows. The cry of the children, the wandering, helpless, evil children, old and young, went up continually from the place.

Into this house whereof I speak, a child was born who, by lineage, did not belong thereto; a strong and gentle soul, with pure instincts and aspirations, and innate love of things lovely and of good report, was born for a brief and bitter life into the house presided over by Ned Winch. What in his past had earned the

judgment of the unerring Law, that he should be born there, I know not. I tell the tale as it came to me.

One autumn night when dark mist crawled over the river banks from the Essex marshes, a certain footpad found a fainting woman on the shore; because she was richly dressed and wore jewels, he carried her to Ned Winch's house.

There it became apparent in what grievous straits she was; there she gave birth to a child, and died without seeing the faces that surrounded her, or even glancing at her babe. Whether she died in sorrow and in shame, or whether in sorrow only, no man knew; her silken garments and her jewels showed her to be used to ease and wealth; her sweet pure face was that of a gentle woman or repute; howsoever she died in a house of ill-fame; and the men and women who lived there stripped from her both clothes and jewels, and cast her naked body into the river, the waters whereof bore it to the sea. The living child would have followed the dead mother, but the powers unseen, or else the inner power that abides in sinners as in saints, stirred the heart of the mistress of the thief who found the dying woman; she saved the baby and reared him. She, the foster mother, died of a fever when the boy was six years old. He did not miss her; the faint stirrings of womanly tenderness which prompted her to save the helpless infant, were quickly stilled.

The boy was a remarkably pretty child; and there was now no question of murdering the little fellow; he cost nothing; and he was beginning to be a source of income. He was learning to pilfer trifling matters; and even to be trained to enter the churches and clip gold buttons and jewels from the dress of the devout. To be a church thief was a lucrative trade, and one at which the little fingers of children learned to be deft. To this trade the child was trained; and he had, moreover, a face so sweet and saintlike (as the veriest imps of small boys sometimes have) that the charitable often flung alms to the beautiful and pious child who seemed to love to hang about the steps of the churches. Winch ordered him not to beg; for it was found people gave more freely when the boy speechlessly raised his grave wistful eyes to their faces. He was quiet, docile, and very sweet tempered; no one knew his capacity for silent musing, for greatly loving, and for holding firmly to his purpose when his will was fixed on aught that he had greatly at heart. A child of an alien race, he lived and grew among the foulest and most evil folk in the city; and, a criminal in practice—for he was taught nothing but methods of dishonesty, reproached with idleness, and punished if he neglected to practise them—he yet remained curiously honest, gentle, and clean of soul. An observer might have seen that he never initiated any wrong-doing on his own account; he was obedient, and he stole with the fear of the rod before his eyes, as other children might learn their catechism; but

he never was ill-humoured, greedy, selfish, cruel, or vicious in his ways; nor was he ever untruthful. He had not even a name; only a nickname. The spot where his mother was found was called "Garry's Flat." Therefore they called him "Garry."

When this boy was fifteen years old he was Ned Winch's most promising pupil, because he was graceful, deft, intelligent, trustworthy, and well spoken. Winch took some pains with him, hoping to develop him into a swindler who might mix with gentlemen as one of themselves, and cheat them at his leisure. He was a very silent boy, and one who inspired confidence; he was popular with his fellows, although he was isolated from them in methods of speech and in most of his habits.

He frequented the churches for the sake of robbery, and was much alone; he grew to love the peaceful, silent places; thus, with evil purpose imposed on him from without, he spent some time daily in an atmosphere permeated with thoughts of pious devotion and religious aspiration; and the dual influences—of which, as influences, he was quite unconscious—of Smart's Keye and the Christian churches, exercised a very curious effect on the lad's mind and emotions. Thus he lived an odd, lonely life; acting without putting any great intention or desire of his own into his actions, and little affected by them. Groping dreamily inwards, since nothing external appealed to him in his present surroundings; groping inwards, even when he was apparently alert and active; groping—but in a queer shadow world of reminiscence, not consciously introspective, and outwardly not very critical, or he would have seen and compared the incongruity of his inner and outer life; of himself and his actions.

One day a comrade directed his attention to a richly dressed man whom Garry followed into a church, to steal from him. In this church was a side chapel; in the chapel was a little altar, and the picture of a saint. The saint was St. John the Beloved; but the picture was a portrait; for the artist had taken as his model a man—some said a God-sent prophet—who was martyred for his teachings. He was a recluse, and long reputed a saint, a worker of miracles and seer of visions. Suddenly this man left his retirement, and went among the people preaching a wondrous doctrine given him by God; but the doctrine sounded strangely in the ears of the church, and he was burned for heresy.

But one had watched him while he preached, and painted his portrait; and after he was dead, and forgotten save by the very few, this artist sold it to a lady as a picture of the Beloved Disciple; and she, a devout woman, gave it to the church where she was wont to pray; which was dedicated to St. John. Thus the heretic's portrait hung in the church; and the man whom Garry followed, who had known and revered the dead Prophet, entered there, that he might pray with his eyes fixed on the face of one, whose voice had been to

him as the voice of God's messenger. The lad came into the chapel, and his eyes and those of the portrait met. He felt a sudden shock; something stirred in him and pinched at his heart; a link of the past—nay, a link of the present—bound his soul to that greater soul, whose body was destroyed by fire. Instead of stealing he sat down and watched, dream-wise, the face of the portrait. He sat there after the man left unrobbed; he sat there till it was too dark to see; then he went home without booty, and was flogged for it. So absorbed had he been, that he forgot the inevitable result of returning empty handed; and yet, being sensitive, nervous, and made of finer clay than were his fellows, he had a great dread of physical pain; so much so, that had he once been arrested and punished for his actions, after the barbarous fashion of the day, he would probably have been roused to the necessity of changing his method of life.

The next day he returned to the church; and finally he made a practice of going there every day, morning and evening. He did not understand the feelings that stirred in him as he sat before the picture; and he never dreamed of applying them to life and action, as to his moral standards; if one so spontaneous in his instincts and so utterly untaught from without, could be said to possess conscious moral standards at all. "Beings follow nature," and he followed his; without reasoning as to morality; his actions were, however, those of Ned Winch; they were quite disconnected from his own personal instincts and vague aspirations.

He never stole in that church, because he watched the pictures; but he stole in other churches. Observing that people brought flowers and candles to the altar, he brought them too, and took pleasure in it; he bought them with stolen money: the small sums Winch allowed him; for with honest dishonesty Garry faithfully gave Winch all he "earned," and would have been vaguely shocked at the thought of defrauding him. The other lads often did so, but not so Garry.

Since too it was the custom of the place to kneel, he also knelt; and stared and stared at the picture, till he and it were all alone in the world; alone in a shifting haze of many-hued light; sometimes a halo grew round the head; sometimes the eyes began to live, and gain colour, and smile at him.

The first moral shock he received in connection with all this was on this wise: He came out of the church after an hour's picture-worship, and saw, without, a good pilgrim friar who was hot and tired, having walked far. This man, beholding, as he thought, a pious lad fresh from his devotions, called to him, crying, "My son, fetch me a little water that I may drink."

Garry was always good-humoured and kindly. He saw the old pilgrim looked weary; he ran to a tavern and bought a little cup of wine. There came by a man who knew Garry for an inmate of Ned

Winch's house. He cried out on him, and warned the friar not to drink.

"It's poisoned, like enough," he said, "or if it be not, it's stolen; or the money that bought it is, I'll be sworn. Come to my house, good father. Meat and drink there are honestly come by."

The friar, frowning at the boy, put the cup aside, and followed the accuser. Garry was frightened and hurt. He poured the wine in the gutter and carried the cup to the tavern. His hand was shaking as he gave it back, so that the man who took it asked what ailed him.

Garry did not answer. If he must not offer wine to the holy, the like might apply to flowers and candles. He went back to the foul tavern, looking so ill that Winch forbore to punish him for empty handedness, thinking he was sickening of fever, which was rife in the neighbourhood. Garry hid himself; he felt beggared; stripped of all the possessions of his soul, and hungry in his heart. The next day he was more silent than ever; his face was white, and his eyes crimson with sleeplessness and crying. He reflected that the friar objected to the wine because it was bought with stolen money; but he knew money need not necessarily be stolen; it was sometimes earned in other ways. He might earn money otherwise, to buy flowers and candles; he did not apply this idea to life generally; he was content to steal; he thought of honesty as of a standard for the few; just as a respectable layman might view a priestly life, wholly devoted to God and the service of man. If you will observe the matter, such a method of thinking is not wholly unknown among people to-day; only theft is not one of the sins to which they apply this reasoning; every respectable person must refrain from pocket-picking in its crudest form.

If the friar was of so excessive a holiness as to dislike stolen goods, thought Garry, of course the man in the picture might not like them either. You must not entrap a "total abstainer," for example, by offering him a dish with brandy therein; that is unjustifiable; though you may feast upon it yourself with great gusto.

Garry always thought of the man in the picture, as of one who was alive; perhaps, as will be seen, he was wise in this. He roamed about the next day, with a stolen purse in his pocket, looking for honest labour; he saw a grave faced, soberly clad man, chopping firewood in the street before his house. The boy drew near and offered to do it for him. The man answered that he needed no help; Garry sighed, and leaned lazily against the house wall. The man, whose heart was kinder than his grim severe speech, thought the boy might be in need, he looked up and offered him food. Garry, sadly enough considering his life and surroundings, was rather shy; he coloured, and said he was not hungry; he wanted work, not food.

"Thou'rt in great need of work, my boy?"

"If it please you, good master, yes."

"Then thou shalt chop this wood and I will pay thee some small matter."

Garry thanked him and began his task; he was not used to hard work; he was slow; he blistered his hands; when he finished he was tired and his face was flushed. The man noticed these things; he smiled rather grimly as he paid him, and told him he was better used to idling than to labour. The boy answered with pathetic shamelessness; he was used to work, he said, but not to honest work. He spoke as though these were two perfectly legitimate branches of human activity; and indeed they were always thus spoken of at Smart's Key. The man seemed to be surprised and slightly interested by the simple avowal, which was neither shamefaced nor recklessly impenitent. He began to ask questions. Garry answered quite truthfully and politely but refused to give the name of his task-master. As he spoke, his questioner's face and voice grew gentler and more pitiful. At last he rested his hand on Garry's shoulder and read him a mildly homily on sin; he told him the view taken by the honest, of the dishonest; he told him his life was disgraceful, and he urged him to amendment. Garry listened, then grew very white and looked frightened and nervous. He scraped his foot to and fro on the earth and said, pleadingly:

"I—I should earn little, sir."

"What does it matter so you save your soul alive?"

Garry had never thought of the salvation of his soul; perhaps few boys have done so, even though well brought up and instructed that they possess such a secondary appendage to the body; for this is practically the instruction of very good folk concerning the soul:

"I have a soul," say they, implying "I am a body."

At last Garry said with a trembling lip: "If I earned little, Ned—I mean the man I serve—would flog me every day of my life, sir."

"You should be prepared to suffer for conscience's sake."

The good man was in deadly earnest, and he had very little sense of humour. Garry was greatly distressed; he belonged in truth to the ranks of the religious and law-abiding; circumstances, and his own now distant past, had flung him into the ranks of the opposers; he was too good, too honest, too intelligent and meditative by nature, to pass lightly by these interesting suggestions of the stern-faced Protestant; besides, this voice from without was the first he had heard to which something in his own soul answered. Right and wrong—to suffer "for conscience's sake"—to do justly—to love and seek God—why, these things were familiar; these he knew and had known! But practical considerations pressed hardly upon him.

"You do not know what his beatings are like" he murmured at last; offering, with tears in his eyes, a humble excuse for his own weakness.

The man looked at him; on his stern face was a terrible and

disfiguring scar; his right wrist was mutilated and handless; he chopped with his left hand. When he spoke of suffering for conscience's sake he uttered no light lip precept, but as he looked at the boy, and saw how young he was, and how nearly in tears, his face grew pitiful.

"Poor boy," he said; "God forbid I should judge thee. I, the weakest of the saints; yet He giveth strength in His own good time to those who cry to Him. I saw a young maid—"

He ceased; a shudder shook his strong squarely built frame. Garry seemed to be on the point of gaining that help which he so greatly needed, when his questioner abruptly asked him why he had desired so much to work for, and earn, this money. At the answer his face darkened. The man was a stern, bigoted, passionately honest and pious soul; one who had sorely suffered for his faith, and paid for it with blood and tears and anguish unspeakable of mind and body. He was not—perhaps few of his day would have been—interested in the psychological problem involved in the boy's extraordinarily incongruous actions; the anomalies presented by his thought, speech, and behaviour. To him he was a Catholic; one who offered meat to idols; he saw in him an "idolatrous Papist," a "persecutor of the saints," the "Son of the Scarlet Woman," the "spawn of her of Babylon," therein infinitely more sinful than mere theft could render him; he could forgive a thief, he could not forgive the supposed follower of an alien creed. He invoked the curse of the All-Father on the boy and his fellow believers, went into the house, and banged the door.

The boy was surprised; he was, of course, wholly outside the swirl of religious feeling and opposing forms of faith; he did not know what bitter cause for hatred man can give to man in the name of Christ. He was not much distressed by the man's sudden wrath; for he did not know his own great need, nor what he had missed; and he had the money, which was a great point; moreover he remembered much that the man had said, and said kindly, before he grew angry and cursed him. He never received any help from man; his associates, his master, Winch, the good friar, the equally good Protestant, alike ill-treated and reviled him at times. One only did not denounce or punish him—that was the martyred messenger of God who was to him as a living presence.

He went to the Church and sat before the picture with a sigh of relief; it was like entering the house of a trusted friend wherein he could be sure of welcome, and at peace. He was looking at the picture for the last time; but he did not know that. A rosy sunset lit it; the eyes were more wise, more deep, wondrous and soul-compelling than he had ever seen them. He sat there as long as he dared; then he went "home" with the stolen purse, and sought for Winch. The man was with two or three associates; when he saw Garry he swore at him for a loiterer; it was only a method of

greeting, for the boy was in favour with him. He told him of great promotion in store for him, because he was so discreet and trustworthy and silent; he was needed, being slender, lithe, and active, to help a prince of the criminal world who had a great robbery on foot; it was a robbery that involved sacrilege, for it was to steal the jewels and plate that were bestowed by the pious on a church; a crime which, if the culprits were arrested, would involve a ghastly penalty.

The boy listened without assenting; he felt a strong sense of discontent and distress; a great desire for something which he could not put into words. At last, for the sake of showing some perception of what Winch was telling him, for perceptible inattention would mean a blow, he asked where the church was. The answer gave him a sense of being flung out into space, and brought back with a jerk: The Church of St. John—his picture's church.

Quite unreasoningly, but none the less surely for that, a soul within his soul, whose voice had never spoken clearly and loudly till now, said: "No." He echoed the word mechanically, and saw three surprised faces, stained red by the setting sun, turn towards him. Winch asked him what he meant. Garry repeated his refusal. The man asked him whether he was afraid. The boy shook his head, and stammered that he could not—not that church—any other house—any other church in England—but not that. To this he held, till Winch, very angry, dragged him from the room and up the crazy stairs to the garret where he was born.

"There are others, Ned," pleaded Garry, "There's Dick and Black Sim, and the rest."

"Sim's too big, and little Dick's a fool. Besides, you shall go where I choose to send you."

"I'll go anywhere, else, Ned."

"But you—won't go there, eh?"

Their eyes met. The older and the younger soul, the stronger and the weaker will, shone out from the two pairs of eyes. On the side of the younger and weaker was superior physical strength. The stronger spoke; his voice was steady and his eyes tearless, because he knew his case was hopeless and he was about to be tortured to death.

"I shall not go," he said.

"Then you'll go to your grave; nowhere else, I promise you."

That was at sunset. At midnight a boy younger than Garry crept cautiously garretwards. He pushed the door; it opened easily and he went in. Winch had tied his disobedient slave so that his feet barely touched the floor; he could not scream, he was half choked with a gag. The younger boy crept near.

"Garry," he whispered.

The other shuddered. The rescuer undid the gag and Garry spoke:

Ernest A. Tietkens, Biskra, Algeria, relates some of his experiences in *Light* (p. 176, April 11, 1903, London). If in the one we are going to cite we were to substitute the words "astral body" for "spirit," and "astral" for "spiritual," we might almost fancy ourselves reading the account of an astral experience of one of our writers. Thus he says:

"One night my spirit (*astral body*), freed from the trammels of the flesh, saw my physical body lying asleep on my bed. My body was luminous, my head and brain particularly so. I could see that my physical eyes were firmly closed in sleep. My spirit (*astral body*) could clearly discern that the atmosphere surrounding my physical body was also luminous and seemingly phosphorescent. The thought flashed through my brain, "How wonderful!" Which brain operated to produce this thought (for the spirit [*astral body*] is the exact counterpart of the [physical] body). I could not judge whether it was the physical or spiritual (*astral*). It might have been a joint production. Now followed the strangest part of the phenomenon. I distinctly saw with my physical eyes (though still fast asleep) my spirit (*astral body*) standing above and near me, clad in its spiritual (*astral*) dress, which shimmered and shone like the iris-coloured light to be seen reflected in the rays from the diamond or in that beautiful rainbowed flame of the electric light. The next moment I lost spiritual (*astral*) consciousness, and my spirit (*astral body*) had entered its tenement of flesh. I opened my physical eyes in the dark."

In the last Christmas number of *Harper's Magazine* (pp. 155-162) there is a sympathetically told story. "The Man and the Boy" (by Julie M. Lippmann), which we will briefly sketch.

The Man, a machinist, is killed while at work in a factory. The Boy, a delicate little fellow of eight, leaves the town soon after his father's death, as he is not happy in his rough surroundings. He carries off his belongings in a carpet-bag. Weary through his walk and the weight of his burden he rests by the wayside, when all of a sudden there falls a shadow on the path before him and looking up he sees the form of his father standing in front of him, silent, gazing tenderly at him. On the boy's softly whispered "Father!"—the man extends his arms, into which the child rushes unhesitatingly. After a prolonged and tender embrace the little fellow explains to his father what he intends doing, then he murmurs: "I didn't know—you—you could ever come back, when you had gone—there." Having described his weary days and nights of weeping, he winds up with: "But—but you knew I was lonesome, didn't you? An' you came back 'cause a father couldn't leave his little boy alone like that, could he? An' now you won't go away again, will you; not even ever again?" In a low voice the man answers: "I came back to you because, as you say, a father couldn't leave his little boy alone like that. There's love—and there's law. It was love

brought me back. It's stronger than law, son; stronger than law. It was so strong it broke the bonds and I came back. But the law is strong too. Oh yes, the law is strong; and so I shall have to leave you again, but not till the time is fit; not till I've found some one here to look after you as I would do."

As they start out, though the father does not help, the boy finds his burden quite light. At sunset they arrive at a town where the man straightway walks to a nice boarding-house. There they stay. The man finds work in one of the shops; the boy attends Sunday-school and the father goes with him; they are also regular church-goers. The minister becomes interested in them and tries to make the man unite with the church, wherein he does not succeed however, as the man always answers him: "I cannot." The clergyman nevertheless keeps up a friendly intercourse with him and is very much drawn to the boy who reminds him of his own lost one. His wife cautions him not to be too friendly, as she thinks the man had been in prison, because the boy had told some one that his father had "come back," and so on. The minister says, if he could he would adopt the child.

A day or two later, he repeats the same thing to the man, who makes him promise in a most solemn manner that he would love the boy as his own and be—his father.

The next day towards evening, in fact as even-song is chiming, the silent man at the factory is crushed; but when the fellow workmen go to take away the mangled body, they are struck with awe, for—nothing is there!

The minister, who goes to break the news to the boy, is surprised at finding him weeping because he knows it all. He tells the clergyman what his father said to him when he "came back," and that that morning he had told him that he now has to leave him again, but can never come back, because the minister is there to take care of him and be his father.

The man of the gospel cannot understand how the man can have foretold that he is going to die; but the boy hands him a piece of crushed newspaper in which there is an exact account of the accident that took place exactly a year before and under perfectly similar circumstances. The boy furthermore tells him that his father at the time of his return has said that love brought him back and would make him stay until the boy would need him no longer.

All that the minister answers is: "Come, my son," and he takes him home.

Though this is not an account of an actual event, yet we have taken it in among our "gleanings" because of some of the ideas expressed in the story. The writer evidently seems to believe that materialisation can take place, also that we through our attitude of mind can and do affect our loved ones who have gone from us, even to such a degree that we can draw them again within the physical

"Dick, for the love of God, untie me!"

"I would if I dared."

"Unbind me but for five minutes and let me lie on the floor."

"I daren't. There's one on the stairs. May be it's Ned. I must go."

He slunk away in terror. The martyr to his faith moaned wearily. Even this boy who had been reared with him had failed him when he needed him most. The very climax of the martyrdom of all martyrs is this failure of would-be succourers. This was a very humble soldier of the "noble army," but he was dying for his faith, such as it was, and the martyr's law had power on him.

Garry began to wonder why he had brought this on himself; pain had the power to blur the memory of the picture in the church; it seemed unreal; he must be crazy to let himself be tortured to death for the sake of a picture—the face of a dead man; perhaps of a mere fancied face of one who never lived. How silly it seemed! To-morrow he would tell Winch he would go with Wat to the church as soon as he was fit to do so. The house grew quite still, save for the gnawing of mice. The agony of the bonds, the pain of his weary body, the strain of the muscles as he hung, his feet barely touching the floor, became unendurable; he dared not shriek, and thus the possibility of shrieking became an added anguish; he wished the gag back. He longed to faint. To-morrow he would submit, and beg Winch's pardon in dust and ashes. Then he should feel himself finally given over to Winch; his body, his will, and his newly-discovered soul. It would be done with then; he should rob the church with Wat; he should knowingly choose the life the Protestant told him was disgraceful to him. A distant clock struck two. Almost at the same time he heard a man's step on the stairs. Half dying though he was, he thought of Winch and shuddered. His heart seemed to leap into his throat and pause there, quivering. The door swung open and some one came in. Garry saw in the faint light a tall man of very stately carriage; he was clad in a robe like that of a monk—but no priest ever entered that house. The air grew light and pure; it seemed to tremble. The scent of wild thyme filled the room. Hands loosened the ropes that bound Garry. He gave a sigh of relief. His visitor laid him gently on the floor and stood beside him. Garry drew the back of his hand over his dim eyes and peered upwards through the darkness. He had a vague sense of rest, peace, safety such as he had never known: a clear pale light began to dawn about his rescuer's head; it filled the room slowly, filled it from floor to ceiling, and in the light he saw the face of his visitor, shining through the darkness and the mists of pain that dimmed his eyes. He felt a wild sense of victory, of unspeakable thankfulness for his madness that made him say no when prudence bade him say yes; which had forbidden him to do

evil in the sight of the pictured eyes whose living reality shone upon him now.

"I shall say *no* again," he gasped; "I shall say *no* to-morrow, if—if—I am alive."

Thereat the eyes that gazed upon him smiled. The light faded. The man was gone. Garry lay there in the dark; he was content; he knew he had loved one who was not dead but living. Therefore with unshaken peace of heart he waited for the morning, and what it should bring. At sunset the next evening a Thames waterman found the body of a boy, half clad, floating in the river. He had not been drowned; in his heart there was a dagger; his eyes were shut and his mouth smiled.

MICHAEL WOOD.

THEOSOPHICAL GLEANINGS FROM NON-THEOSOPHICAL FIELDS.

[Concluded from p. 618.]

IT is interesting to note what "Magnetius" (in "Spirit, Soul and Body") writes about the souls of animals or what we might term the group-souls, and how far his ideas correspond with ours.

"No one below man has a whole or complete Soul. Every animal has only Soul organs, or parts of a Soul. In the lower animals this is a very simple one; the higher ones have more complex Soul organs; they have groups of organs, but every animal has only some kind of Soul organ to round off. This accounts for the great difference we find in the different animals. The tiger has a different kind of Soul organ to round off than the sheep.....

"A class of the lower animal world is divided into many families; the more we approach the apex the less families we find in a class, till we come to the apex itself, man, representing but one family."

We are told that during sleep we can do a great deal of useful work and also receive instruction ourselves. Once more we find the Spiritualists agreeing with us.

"How seldom does sleep receive the credit it deserves on any plane beyond the thoroughly familiar one of bodily repose and consequent refreshment....

"It is a matter of regret that many people entertain such narrow views of sleep that they imagine they can derive no instruction while asleep....

"During sleep we are often blessed with instructive and prophetic visions, and as this theme is one of great importance, and usually much misconceived, we heartily welcome all sympathetic treatment of it with a view to elucidating testimony to the higher uses of necessary repose." ("Editorial Notes," *Banner of Light*, April 4, 1903).

plane and also that their own impulses and desires may bring them back, chiefly if there is any important work that has been left unfinished by them.

Mr. Leadbeater in "Our Relation to Children" writes about the "germs of qualities" which a child brings over from his last birth: "Whether they develop once more in this life into the same definite tendencies as in the last one, will depend very largely upon the encouragement or otherwise given to them by the surroundings of the child during its early years. Any one of them, good or bad, may be very readily stimulated into activity by encouragement, or on the other hand may be, as it were, starved out for lack of that encouragement" (p. 12).

Further: "The very greatest care, then, ought to be taken as to the surroundings of children; and people who will persist in thinking coarse and unloving thoughts should at least learn that while they are doing so they are unfit to come near the young, lest they infect them with a contagion more virulent than fever" (p. 15, *ibid.*).

"And not only should a parent watch his thoughts, but his moods also" (p. 17, *ibid.*).

Now we shall hear how the same idea is expressed in "Our Children" (*Bibby's Quarterly*, Christmas Number, p. 97). "When the child is born, he is born with a character. He brings this character with him into the world, and the higher body is shaped according to this character. But there is one very important fact about this higher body; virtues and vices exist in it as seeds, not as fully developed qualities, and the growth of these seeds depends very largely on the thoughts and emotions of the people by whom the child is surrounded. All their good thoughts and emotions stimulate the growth of the seeds of virtues; all their bad thoughts and emotions stimulate the growth of the seeds of vices....."

"Thus the thoughts and emotions of his elders stimulate and nourish similar thoughts and emotions in him, and his character develops largely on their lines. Thus we see the immense importance of the surroundings of a child, and the wise parent will sedulously guard his child from all contact with evil or coarse-minded persons.

"Moreover, the seeds of evil which exist in a child may be starved out by surrounding him with good and kindly people. A child with the seeds of falsehood in him may have these starved out by being surrounded by thoughts of truth, and gentleness and trust, and so the evil may be eradicated in early life, when it is at its feeblest. And even when it is too strong to be entirely starved out, it can be so weakened in this way that the struggle against the vice in youth and manhood will be rendered far less painful and difficult.

"Finally, all who have to do with children should remember their extreme sensitiveness to the vibrations set up by the thoughts

and emotions of others, and the fact that they are more affected by these than by words."

As in several of the foregoing "gleanings" allusions have been made to the power of thought and to the importance that ought to be attached to its control and culture, according to the teaching given to us by Mrs. Besant and in "The Science of the Emotions," we will content ourselves with quoting only from two more sources relating to this subject.

"We are continually giving and receiving impressions. Our spoken words are powerful, and their power may be not only equalled but exceeded by the silent word—the thought. Our thoughts are continually going forth into the sensitized ether, to meet and mingle with currents of thought from other minds—perhaps, if strong and well directed, and meeting no cross-current that will prove a ground-circuit, to dart like a lightning-shaft into some other mind and wield a mighty influence. Can we be too careful that our thoughts shall be life-giving instead of death-dealing?" ("Truths of Being," by Emily Wright Hood, *Mind*, Feb. p. 361). "To direct men's thoughts into right channels, then, is so vastly important that it cannot be over-estimated. We have dwelt too long in error-thought—in the thought of sin, sickness and death. We have even thought too long at random, for random thinking lacks the force of concentration necessary to produce desired results" (p. 363, *ibid.*).

Also: "There is no doubt that, while many thoughts tend to excite the mind, there are others that have the opposite tendency. If one is desirous of acquiring an even temperament, let him attend carefully to the character of his thoughts. A little attention to this matter will soon start one on the road to attainment. He should by sheer force of will keep out of mind all ideas that give rise to the emotions of anger, fear, hatred, anxiety and the like, and purposely entertain such as produce emotions of joy, peace and spiritual love." (From "The Strenuous Life," by Prof. W. A. McKeever, *Mind*, March 1903, p. 438).

What power is ascribed to concentration by followers of the New Thought movement is shown in the succeeding lines: "By practice in concentrating the mind upon a given thought two or three hours every day for a year, any portion of the physical body may be changed. If fire-walking is the problem, and mental concentration be continuously applied to the soles of the feet, the nerves will be withdrawn therefrom (?) and the tissues made insensible to pain. By a lesser degree of mental concentration a person with impaired eyesight may restore his eyes to the normal. We know some who have done it. (Several other examples are cited in the same article. "The Tabiti Fire-Walk," by Charles W. Smiley, *Mind*, Feb. 1903, p. 340).

"Some time ago, a *post mortem* examination of the hands of a blind person demonstrated the existence, in the ends of the fingers,

of convolutions of grey matter similar to that of the brain. The fingers had by their long continued concentration of the consciousness upon their action, developed in a marked degree the machinery by which the brain takes cognisance and acts intelligently." ("The Brain in the Hand;" by Clara Bewick Colby; *East and West*, March 1903).

In the "Secret Doctrine" we read: "To pronounce a word, is to evoke a thought, and make it present. . . . To utter a name is not only to define a Being [an Entity], but to place it, under, and condemn it through the emission of the Word [Verbum] to the influence of, one or more occult potencies....."

"Yes, names [and words] are either beneficent or maleficent; they are, in a certain sense, either venomous or health-giving, according to the hidden influences attached by Supreme Wisdom to their elements, that is to say, to the letters which compose them, and the numbers correlative to these letters.

....."In the Sanskrit as also in the Hebrew and all other alphabets, every letter has its occult meaning and its rationality; it is a cause and an effect of a preceding cause, and a combination of these very often produces the most magical effect. The vowels, especially, contain the most occult and formidable potencies." (Vol. I., p. 121, 3rd revised edition.)

There is an interesting series of articles (not yet concluded) on "The Significance of Letters," by Bertram Sparhawk, F. S. S., in *Mind*, wherein is stated: "Words are tangible expressions of thought... Vowels are naturally the most important of all letters." (March number, p. 420).

After a lengthy definition of the qualities of "A," especially in the names of persons, the writer adds (p. 422):

"Having reached names of persons, is it possible names do not 'happen,' to be given to mortals; and do they contain a potency affecting the individuals bearing them? (Mr. Sparhawk begins his article with: Nothing 'happens,' he seems not to believe in chance or accidents).

"Studying the significance of letters and naming a child according to the best knowledge of favouring influences ought to be of use" (p. 423, *ibid.*).

The nature and properties of the vowels as given in those articles differ somewhat from those ascribed to them by Jacob Boehme in "Mysterium Magnum" and in "Vierzig Fragen."

After a dissertation on Fohat and the elements, Madame Blavatsky writes: "Were a truly learned Occultist-Alchemist to try to write the 'Life and Adventures of an Atom,' he would secure thereby the supreme scorn of the modern Chemist, though perchance also his subsequent gratitude. Indeed, if such an imaginary chemist happened to be intuitional, and would, for a moment step out of the habitual groove of strictly 'Rational Science,' at the Alche-

1903.] Theosophical Gleanings from Non-Theosophical Fields. 675
mists of old did, he might be repaid for his audacity." (S.D., Vol. I., p. 167, 3rd revised edition).

We can almost imagine ourselves to be approaching the times when her words will become true, as we read in the newspaper under the heading "The Romance of Science." "The scientists are the romancers of the twentieth century." (*The Advocate*, April 23, 1903.) Why this?—Because Mr. Curie had stated that he had discovered in Radium a property which subverts all the present known laws respecting heat. This communication "would have been received with absolute incredulity had it been offered on less unimpeachable authority," as would have been Sir William Crookes' discovery of "'Ions' made Visible," which is described thus: "If the minutest invisible particle of radium, or its nitrate, falls upon the screen (Sidot's hexagonal blende [zinc sulphide] is used) it becomes a brilliant speck of green light; and the marvel of Sir William Crookes' discovery becomes manifest when these little specks of phosphorescent light are examined beneath a microscope. The appearance of the specks is then changed to a meteor shower of tiny sparks. Also, when a piece of radium is brought close to the screen, and the phosphorescence is examined under the microscope the surface of the screen is seen to be sparkling with innumerable bright scintillations, twinkling in and out like stars upon a black sky. And these scintillations, it is reasonable to suppose, are due to the bombardment of "ions," the ultimate finest particles or emanations of matter; so impalpable that a molecule, which is itself unrealisably small, stands to it in the relation of St. Paul's Cathedral to a billiard ball; travelling with a velocity of the order of that of light; and each "ion," as it is hurled off on to the screen, causing by its disturbance of the others a luminous splash, large enough to be visible under a microscope." (*The Friend of India*, April 9, 1903).

Thus we see that the man of science, the spiritualist, the theosophist, each is working in his own way to find out the Truth higher than which there is no Religion. Therefore "whatever line we may be on we can do something to help one another, if we can only be persuaded to sink our bigotry and intolerance—and bigotry and intolerance may be scientific or artistic as well as religious."

"We may be sure that the man who has followed earnestly a different path to our own will have perceived some aspect of truth that we have not. If we converse with him as a brother he will be able to help us, and probably we also shall be able to help him.

"For Truth is one, but we are many. We all possess some gleam of it—enough to live by. The trouble arises when we mistake our own little bit of coloured ray for that of the white light of the great Spiritual Sun that shines everywhere." ("Many Paths, One Goal," by Colin Sterne, *Bibby's Quarterly*, Dec., 1902).

Leaders of "New Thought" and spiritualists are beginning to recognize the *work* that is done by the theosophists, as is clearly shown in the next quotations.

"Leadbeater and other popular writers on Theosophy draw largely upon clairvoyance to illustrate their theories of man visible and invisible; and although their conclusions seem rational and more satisfactory than the views of those who repudiate Theosophy, yet it remains an open question among the bulk of enquirers how we can verify for ourselves the statements of clairvoyants." (Clairvoyance and Clairaudience," by W. J. Colville. *Mind*, April 1903, p. 37).

Also in the *Harbinger of Light*, April 1, 1903:

"Mr. C. W. Leadbeater, a prominent English Theosophist, who is touring America, has been lecturing there on a variety of subjects akin to Theosophy and Spiritualism, covering a field far broader than that occupied by the somewhat hackneyed themes of Re-incarnation, Karma, and the Secret Doctrine, which so frequently meet our ears and eyes, in Theosophic oratory and literature. Mr. Leadbeater's lectures are interesting; he speaks as one who knows, though he does not tell us how his knowledge was obtained or how it can be verified, nor in any of those that have come under our notice does he claim inspiration; the charm in them lies in the beauty of his diction, in his undogmatic tone, and in the kindly and tolerant way in which he refers to others holding different views."

After a summary of "Life After Death—The Heaven World," interspersed with quotations from that lecture, we read further: "Thanks for this, Mr. Leadbeater; thanks for this spiritualistic jewel, one of the brightest and most precious in the spiritual diadem; set it in your theosophic badges, it will comfort many a bereaved one...."

"If this is Theosophy, we give it a whole-souled welcome, and will not object to a few doctrines that are not obligatory."

We have seen in these various "gleanings" from near and distant fields, sprung up from seeds scattered by many different workers, that there is a tendency towards a union of thought and ideals. What will bring about this union more quickly? It will be the practice of *love*, that love which is "the reverence of one soul for another," which "pours its life into the life it loves;" that love which "suffereth long and is kind," which is "than death itself more strong." Therefore let us all strive earnestly, and perseveringly in *Faith* and *Hope* that soon *Love* may reign supreme.

CAROLINE KOFEL.

THE LIFE SIDE.

IF we could see evolving life as clearly as we see evolving form, what a change would come over our thoughts and emotions. If we all had the wider vision that pierces physical barriers and traces life and form on higher planes, what joy and contentment would take the place of sorrow and resentment. Some have that sight, some few who have pushed forward, strong in faith, unresisting to the onward sweep of the life-wave, yielding form willingly, trustingly, and these try to help us to do the same, patiently measuring their step to ours and encouraging us to look forward, not backward.

Life does not suffer, form suffers. And why? Because form resists, because form struggles and by that struggle brings pain upon itself; if form would cease to struggle, there would be no pain, but form strengthens itself in habits of resistance and holds on to what it has, unseeing, doubting its power to expand, and fearing the unknown, the untested. We are able to see very little of the great scheme of Nature, and yet we acquire habits of judging all things by the measure of our own eyes, our own brains, and our little measures become to us reliable estimates of all things. True, the measure enlarges as the brain evolves and we look back in dismay and humility to our past estimates and see how paltry and mistaken they were, but, nevertheless, the power of the present is dominant with us and the tendency to think one's individual brain-measure all-reliable is strong and assertive. We stand unabashed in ignorant self-assertiveness before the greatness of Nature and, like Lilliputians with a Gulliver, solemnly measure distances from joint to joint and argue over exact figures; and in our petty arguments the beauty of the thing over which we disagree is lost sight of, and we pin our thoughts to some small detail, and fuss and worry. There is the beginning of pain: we confine our thought in a detail and see only the limits of its form.

The tendency to regard form rather than life has grown to be so strong a habit that our eyes droop in sadness, our ears quiver to cries of distress, our hearts are heavy with the burden of sorrow for suffering form; and, meanwhile, life springs gladly from all things, whether their apparent aspect be joyous or sorrowful, and flows onward harmoniously. We have not acquired the habit of listening to the song of evolving life and we hear only the cry of resisting form. We weep over the faded flowers of a past season and cherish the dried petals, not seeing the eternal essence making ready for a new blossoming. And yet faith looks forward tearfully, like a procrastinating child who has lost sight of its mother in a bend of the road, and we go onward while we weep. We are such little children!

Our range of vision is so short that we cannot grasp even what intuition whispers to be true. And we sigh great sighs of relief at each tiny unfolding of the wider sight and go forward so full of anxiety for our safety that we scarcely see the beauties of the way-side or feel the loving influences that surround us.

If instead of seeing the struggling form we could fix our sight upon the buoyant life striving for larger expression, straining under the limitations that hold it back, how gladly would we turn over to the life side, undoing instead of tightening the clinging grasp of form. But we don't see, we gaze on the agonizing, the disintegrating form, and our hearts are full of sorrow. In our blindness, our narrowness, we pinion, persecute and impede the life that is the spirit of the form we care for, and look downward in regret while advancing life cries joyously to us to look upward and mark its higher flight. Cold, want, death, persecution, war, raise their shrill cries in our ears and drown out the subtle harmony of evolving Nature. We tarry in the midst of discord and rebel with the rebellious, while the clear, glad music of the inner sounds is drowned out by confusion. If thought could be still, for one brief pause, if sight could be opened wide for just one instant, if hearing could expand for just one little space of time, if all the senses could be suddenly merged into the one great sense-perception, our souls would sing onward for evermore. And at times, in an obscure, indefinite way, this truth comes to us; not long enough or strong enough to be grasped and held, but only as a dim sensing of that which *really is*, of that which we shall some day *know to be*; peace floods us and all things, briefly, in a still, pure light, and then the waves of matter rise up and the struggle begins anew.

And so we go bravely again into the midst of it and, guided by a faint, uncertain memory, try to see, try to hold one small piece of the great puzzle before the mind and look deep into it. We take Cold, that seemingly remorseless persecutor, and try to fix its iniquities, to pierce its malevolent methods, and as we survey it passively we find our preconceived opinion of its cruelty breaking down in places, melting out of shape, slipping away from us, and in place of a terrible reality, we find an innocent unreality. We find that tormenting conception a towering shape composed of millions of thought forms sent out by individuals; that concrete "Is" and that impalpable "Is not," only the contrasting aspects that mark all things. Emotion cries, "Cold is," and puts down her foot; Reason says, "Let us investigate and see if it is," and impassively sets to work. And the result is what? Wisdom says, "It is and it is not," and there we are. It is, because we have built up a habit of thinking that it is; we are influenced by the law of contrast; we have made our minds and our bodies sensitive to certain conditions of the atmosphere and these conditions affect us more or less, according to the strength of the habit.

A native of Africa will shiver through a winter; an Esquimaux will find the climate too mild. The ideas of one are associated with a certain state of the elements, those of the other with one directly opposed. And if we deal with a group of people settled in any given place, we find suffering and enjoyment of identical atmospheric states in different degrees. An entity whose last earth-life was passed in a warm country will have brought over mental habits that fix suffering at a certain barometrical (*sic*) degree; another who has known frigid regions, will only reach the point of suffering at a degree far lower; one suffers, the other enjoys, the same atmospheric condition. A hypnotist will tell a subject that it is intensely warm on a bitter cold day and the man will throw off wraps and mop the perspiration from his brow; or he will tell him that it is freezing cold, in the midst of summer heat, and the sensitive will suffer all the agonies of cold; here is another example of condition being subject to mental attitude. What becomes of our "long and dreary winter," our "cold and cruel winter," in face of such evidence? It stands like a great innocent snow-man and we have to shift our accusations.

Those who have learned the use of the astral body tell us that they feel neither heat nor cold on the astral plane, and the conclusion naturally is, that these things are delusions of the physical plane, delusions built up by mind, and relative according to habit and experience. As man evolves and draws nearer to normal life on higher planes, he recognises the delusion, copes with the habit of thought and minimizes his suffering by changing the attitude of his mind. But this is possible now only to the few, the vast majority of the human race writhe and groan under their limitations. We cannot ease the suffering of the masses by telling them of these higher possibilities; suffering is—man made, relative, like any other condition—but it is wherever a mind takes that view, wherever habit chains the life-force to its throes, and if we would lessen the suffering of the world we must bend to the conception of each mind and soothe it according to its needs. What it needs, what it feels, is real, terrible to itself, and as helpers, that is the only estimate that we should allow ourselves to go by. We must comprehend the delusion of every mind and from that standpoint find the remedy suited to the case. We are all creatures of habit; even while theory tells us bravely the higher truth, practice cries, "I have not gained it, I believe but I suffer still." Suffering is real, physical man has made it real, but spiritual man sees through the delusion, and under the madness of suffering sees the life-force gathering in its harvest of experiences, its results of lessons, mounting gradually to the full vision, to the seeing of all sides at once, all as one, the end of suffering, the accomplishment of peace.

If we single out that piece of the puzzle called Want, we find again the same existent and non-existent aspects. Let us look at it

in this way. As generally understood, want means the lack of food; people suffer, die of want, of lack of food. Now usually this means lack of the particular kind of food that they are accustomed to eat, for what kind of food and how much food is required is a matter of individual habit. A materially-minded man, accustomed to three hearty meals a day, will go mad if suddenly reduced to the frugal portion of a recluse; habit makes his body demand a certain amount of food and when that amount is denied, it suffers. On the other hand, the recluse has acquired the habit of subsisting on little; much food interferes with his meditations; he is not willing to take a great deal of time from thought for the function of digestion; his mental control is such that he avoids the outrushing of nervous force that wears and tears the body and so, by conservation of energy, preserves it and does not need much food, for the need of building up the body is not so great.

We read of famine-stricken people in India refusing certain kinds of grain supplied them by the Government because they have been accustomed to another kind; refusing wheat because they knew only rice as food; men die and are eaten by rats or dogs because they have only the habit of eating cows and sheep; bodies are yielded up in fields full of green vegetation, because the minds inhabiting them have not yet evolved to a knowledge of the use of these particular kinds; a little more knowledge would have prevented this suffering. We have heard of people who learned to use grass as food by boiling it and pouring off the water several times; we know of tribes that live on acorn flour that has been purified in a sand-filter; yet men suffer and relinquish their forms, surrounded by just such things. We have numberless instances of men who by knowledge have preserved their bodies for days or months or years without food. These instances have come from the East, from Yogis in India for the most part; but here in our own material West we have had examples of fasters who have passed thirty and forty days without food. Men can do these things if they only have will and knowledge. Look at the number of animals, (the polar bear for instance,) that hibernate, living on their own fat; reptiles, toads and numberless forms of lower animal life lie dormant for long seasons; man could do the same if he had the habit of doing so. Where then is the awful injustice of Want? Where is the monster, Want? It is in man's brain, it is a production of his own, or rather a limitation of his own.

"But want does exist," you may say in indignation. Yes, it does exist, but not as an affliction sent by or permitted by an almighty power. It is no wide-sweeping, annihilating, natural force; it is a circumstance that man brings upon himself through ignorance. But we have been looking at the form side, now let us turn to that of life.

Man is reduced, we will say, to want, and suffers from depriva-

tion of food. He suffers in proportion to the suddenness of the change in his circumstances; if it is a gradual reduction of food, form gradually acquires the habit of subsisting on less, and mind, the life side of man, learns that it can do with less. It has evolved that much further along the path of evolution when it finds this out and has gained that much more of the full store of knowledge that is to be gained by experience. Still far off is the realization of the tested, demonstrated knowledge of the advanced man, that food as we take it in concrete form is not absolutely necessary to life; but a little bit of that knowledge has been won and life is stronger, freer, for the experience of suffering form.

Now is it not cause for rejoicing that life has gained something, that even though form has suffered, perhaps broken down, life, consciousness, has expanded and won for itself wider knowledge, therefore wider power? Habit makes us mourn with form, why not learn to rejoice with life? We who have reached the vantage ground from which the winding path of evolution is seen stretching out toward a definite goal, ought to be more resolute in pulling ourselves out of the old habit and more willing and energetic in our efforts to show the true meaning of things to others. It is true we have still lessons to learn, we are not beyond the suffering of form but we too have helpers, helpers at every stage of the road; we must not forget to turn back and teach where we have been taught, to aid suffering where we have suffered, to make the lesson easier for others because we remember how hard it was for us. "I asked for bread and ye gave me a stone," should not be said of us, even though it be the philosopher's stone that we have to offer. Material food for material needs, spiritual food for spiritual needs; both needs are real, as man makes them so; we must use discrimination and give of each in proportion to the need.

And now let us look at death, that black robing of life, which is the most heart-rending mistake, the most unjust reflection upon the loving care of the watchers over humanity, of all man's misconceptions. Life, that should be seen rising gladly from its outward garment of clay, is unheeded, neglected, for the memory of its latest form. If, as they bear away the sombre coffin and emphasize the gloom, man could gaze with the wider vision upon the life whose up-rising has brought about this mournful state, he would shrink back in horror at such proceedings, at the manifest wrongfulness of his own doings. Religion has for so long offered only sentimental vagaries upon the subject of death, that men, for the most part, imagine that it is something to be accepted, because it is evident, but quite beyond investigation. The average churchman thinks, in an indefinite way, that those who leave the body probably arrive in some country somewhere in space, and are happy; how, when and where, he does not attempt to fathom. He repeats the poetical phrases printed

upon the subject in his hymnal or prayer-book, grieves a little, perhaps a great deal, calls attention to his grief as much as possible and makes himself a centre for sentimental attention. It does not occur to him for a moment that he can in any way affect for good or ill the departed one; he considers himself separated from that one for the rest of his natural life and trusts to the chances of a future meeting, sometime, somewhere, without any idea of responsibility whatever. Meanwhile, a whole world of reality, of higher life, breathes all around him. His indefinite heaven is within touch of his hand, within sight of his eye, as far as space is concerned, but he has not been instructed to look for it so near, and to do any independent thinking or investigation does not occur to him. The few who have dared to face material blindness and proclaim the next world as infinitely near, he turns from in horror, and, with neither fact nor hypothesis to offer, himself, refutes the self-verified assertions of others with scorn and resentment. He is a creature of habit, and the habit of relying on a code endorsed by a majority is so strong upon him that he never suspects the power for attaining knowledge that lies within his own thinking apparatus if he would but exercise it.

ANNIE C. McQUEEN.

[To be concluded.]

A STUDY IN MEDIEVAL MYSTICISM, PART I.

"THE IMITATION OF CHRIST."

A VERY hopeful feature of the present is, the awakened interest in Mysticism, and the consequent study of the productions of the more eminent mystics of past ages. We may hope that this will be increasingly the case as the bonds of creeds and dogmas are dissolved, and their power over the soul broken. It is with the desire of being helpful to the class of enquirers whose emancipation has commenced and who are seeking their way into the delightful fields of mysticism that the present study is undertaken.

Among these spiritual treasures the 'Imitation' is almost universally accorded a place in the first rank. It is said to have first seen the light in its completed form in the year 1441 and thenceforward so general has the demand for it arisen that it has been translated into all the languages within, as well as outside, the pale of Christendom: as many as 6,000 editions of it having, it is reckoned, issued from the press, and the price it has been sold at has ranged from a few pence up to £620 a copy.

In the 'Imitation' we have the rich fruitage of Medieval Mysticism, expressed in the orthodox phraseology of the period of its

inception. It is the work of a recluse, and breathes the spirit of one from beginning to end; of one who experimentally knew the inner mysteries of the divine life. It is a *vade mecum* for all who have any high spiritual yearnings, and a guide, as few other books, into the secrets of the inner life of the soul. The experience portrayed is presented as a life-long discipline, in which the lower self is crucified and merged in the Christ as one with and in God; self becoming more and more nothing and He more and more All. It is a mystic life which is presented and sweetly and tenderly pressed on the reader, in which God is viewed as communicating of his own essence to the soul, and by means of which the soul becomes one with Being Itself, and first properly *Is*. The supreme end of life according to the 'Imitation,' and indeed of every other form of true mysticism, is not to see and hear and think and feel and fancy, but *to be that* which is before and beyond all that is seen, is heard, is thought, is felt, or fancied; to be one with and part of the reality of Being as it really is.

The reputed author of the 'Imitation' as we now have it, Thomas à Kempis, was born in the year 1380 at Kempen, a small town not far from Düsseldorf, on the flat country between the Rhine and the Meuse. At the early age of 13 years Thomas left the paternal roof and entered a monastic institution named the "Brotherhood of Common Life," a fraternity of pious-minded men who, withdrawn from the corruption of the time in both Church and State, and supported by their own industry, devoted themselves to the training and care of such as sought, apart from the evil around them, a pure and godly life. In one of these communities constituted after the rule of the Canons Regular of St. Augustine, he chiefly resided until the day of his death in 1471 at the advanced age of 91. I have said à Kempis is the reputed author of the 'Imitation'; in point of fact, in common with most of our richest literature, its contents appear to have reached us through various channels. In the history of literature there is no work, perhaps, whose paternity is more obscure. The original author has not left a trace of himself. Time and space do not exist for him. Therefore, may we not conclude that it came through a divinely prepared and inspired channel; that in it a voice speaks which is completely disengaged from all individuality, save as tinged with the modes of thought and expression which rendered it a suitable vehicle for the times and peoples to whom it was given, as a guide and aid in their spiritual evolution. The claim of the Christian scriptures springs in great part from the fact that the author of each book is so frequently unknown. Homer and Shakespeare are to us but names, synonyms for the impersonal creation of the form and modes under which are given some universal truths: truths for all times and peoples. We have parallels in an even wider sense, in the "Gitâ," "Light on the Path," and the "Voice of the Silence:" those priceless gems of mystic lore which we place on the same shelf with the 'Imitation.'

Regarding its authorship Renan says : " The Thomas à Kempis hypothesis is but little more acceptable than that of Gerson, although it embraces, from other points of view, a certain amount of truth . . . The renown has not acted in a purely capricious manner in the honour which it has given to the scribe of Zwoll. The truth, as it seems to me, is that Thomas à Kempis was the author, not of the book itself, but of the unheard-of vogue which it obtained, beginning with the second half of the fifteenth century, over all Christendom. He composed a collection of ascetic opuscles, at the head of which he placed, as distinct treatises, the four books which, till then little known, became afterwards, under the title of "*Imitation of Jesus Christ*," the code of religious life. This collection was much appreciated in the Low Countries and on the banks of the Rhine. Many confraternities became eager to have copies "made of the book written by Brother Thomas." In one sense the pious à Kempis has, then, veritable claims to the book of *The 'Imitation'*. He did not compose it, but compiled it, and we can say that, without him, this production, so characteristic of Christian mysticism, might have been lost, or might have remained unheard of. The Middle Ages has thus a few characteristic copyists altogether estimable, who, by their studious habits, attained to a position of great intellectual nobleness. The gentle and guileless "Soul of this good scribe," who is declared to have everywhere sought repose without finding it, "except in a little book in a little corner" (*in angello cum libello*), "was worthy of responding, across two centuries of oblivion, to the equally pure but more elevated soul of the unknown ascetic whose destiny would not have been completed if it had not been precluded by obscurity, to the incomparable *éclat* which the future had reserved for it." Continuing, he says :— "A second result which appears very probable, is that the book of the '*Imitation*' originally appeared in Italian. It bears marks of the genius of the latter, superficial yet limpid, far removed from abstract speculations, yet marvellously in keeping with practical philosophical researches . . . From Petrarch to Manzoni and Pellico, we can trace in Italy an unbroken series of minds, refined and distinguished, moderately ambitious in philosophy, though very delicate in morals, and at the head of these I should place the author of the '*Imitation*.' It is most closely allied to the spiritual family of the John of Parma and the Ubertins of Casale, who, starting from the mysterious Abbot of Calabria, Joachim of Flor, if you will, under the banner of the "Eternal Gospel" joined hands with the order of St. Francis, and continued in Italy, during the Middle Ages, the cult of the free Spirit. On the other hand, the Low Countries and the Rhine provinces were destined, by reason of the placid mysticism which they inspired, to become the adopted country of the '*Imitation*.' Cradled in Italy, it came first to be fully appreciated in the country of Ruysbrock, Gerard, Groot and of à Kempis."

With this brief review of its genesis, in the next paper we will give our attention to an examination and comparison of it with other mystical scriptures and thus bring to view a few of the precious pearls it contains.

W. A. MAYERS.

"LIGHT ON THE PATH."

FROM NOTES ON STUDIES.

[Continued from p. 622.]

"It, this silent 'voice', cannot be described by any metaphor."

Metaphor is valuable as far as it goes, but there are some phases of life which cannot be described or alluded to by any formula of words. Then again each individual sees from his own point of view, colored by past experience, temperament and the latest environment, so that no two people would be affected exactly alike by this new expansion of consciousness. It must be remembered that the soul has three stages of development, the animal, human, and divine. The animal soul as a group factor is dropped on entering the human kingdom but the realm to which it belongs is not open to conscious investigation of the individual until the period here spoken of.

"But it can be felt after, looked for and desired, even amid the raging of the storm."

As long as a man is functioning in the purely human kingdom and has not yet entered the divine, he requires an incentive for continued effort in the way of progress. He must have something to look forward to, something that serves as an inspiration, and this great epoch in the evolution of the individual is one of the critical stages which marks his growth and which he anticipates with awe and wonder. It is a step into the unknown that has no comparison to previous experiences; he cannot picture it by any effort of the imagination, he simply knows nothing of what lies beyond, yet he is not afraid, he has the utmost confidence in the unseen power that has thus far borne him safely on even amidst the wildest storms, the fiercest of nature's catastrophes.

"The silence may last a moment of time or it may last a thousand years."

The silence that comes to the disciple at this time is a respite from struggle, a season of perfect peace and calm and inward joy, an interval of rest when all nature seems to stand still while he luxuriates in his new-found happiness. It does not last long, as time is counted in the phenomenal world, even though it be for a thousand years, they are as a day when calculated against the ages that have come and gone since man began the climb toward divinity—a goal which still stretches immeasurably into the distant future.

"But it will end."

To mortal sense all things have a beginning and an end, and time is measured by cycles of Nature. The first great event as an accepted chela cannot last always yet the memory of it stands out with wonderful clearness in the history of the individual. It may have an end—all things do in the phenomenal worlds; the illusion of time is broken only by the spiritual man, but it cannot matter to the immortal ego; this is his first lesson in the Hall of Learning, and it will remain with him.

"Yet you will carry its strength with you."

A subtle elixir—a potion of divine energy—has now been infused into the being of the disciple. Even should he turn back again or be led into other paths for a while, this hour has left its brand upon him. Its return will be something to be watched and worked for, while life holds a new and deeper meaning, involving added power and responsibility and a wider sphere of usefulness. Never again will he be the same man he was before, even though for an incarnation or more he may not be able to carry over the memory of this wonderful experience. The Self has felt the magic touch of awakened consciousness and will respond when no knowledge is recorded by the physical brain.

RE'SUME'.

A disciple has the most imperative need of courage, strength and endurance because by his own act he has drawn vibrations to himself that are so rapid and powerful as to require the utmost self-possession and calmness to meet. The farther advanced he becomes the heavier will be his burden, but he will learn how to bear it nobly and well, he will be taught to think not of the aching weight but of Him for whom it is carried and how much it will lighten the load of his brother man. Love, the universal comforter, spreads its soft influence over the heart and mind, bringing the disciple into fraternal unity with all who suffer through ignorance and thereby he is permitted to help in the quiet stillness.

"Again and again the battle must be fought and won."

The disciple striving toward the goal of divinity is like the swimmer out at sea attempting to get ashore; many times he almost reaches the safety-line only to be borne back again by the strong undercurrent. Again and again he fights desperately against the forces that would drag him out into deep water and he realizes that his only salvation rests in making the most of favorable circumstances and saving his strength for the final in-going tide. Evolution is essentially the synonym of progressive action in which man is at once the sacrifice and the sacrificer during the term occupied in the three evolving worlds.

"It is only for an interval that Nature can be still."

The stillness of Nature may be only another illusion of the senses, what we take to be absolute quiet without may be serene calm within. By observation we find many of the conditions in life depend on our own state of consciousness and the point of view from which we look. There are intervals when the soul seems to have attained perfect rest and peace and every thing for the time being stands still as though in sympathy, and a point in space is reached that may answer to the Over-Soul in which the joy of divine unity is felt as a living reality. But this cannot last, so long as man is only man and not a God.

"These written above are the first of the rules which are written on the walls of the Hall of Learning."

If we take a broad sweep of the meaning of the term "Hall of Learning" and apply it to the physical, astral and mental planes as the continuous scene of human evolution these lessons take on a different aspect. We know at the beginning of man's probation to higher thought he is obliged to acknowledge the necessity of self-control and learn by slow degrees how to be master of his bodies, how to purify them and make them effective instruments for service. There are rules and regulations to which the probationer must conform, there are inviolable laws of Nature which he must obey, and all along the way he adapts himself more and more to the inevitable, and gradually loses sight of the personal self. This cannot be done on one plane alone since vibrations generated on any level react upon corresponding centres of other planes and a simultaneous effect is produced that is bound to change the bodies according to the nature of the vibration. In this manner progression is made in the Hall of Learning and the disciple advances according to the energy and persistence he puts into his work.

"Those that ask shall have."

"Ask and ye shall receive, knock and it shall be opened unto you." Many of the Masters have made this same promise but the result depends largely on the manner of asking. A certain amount of preparation has to be made before such a request is taken into consideration. A disciple must first deserve a hearing, he must have become sufficiently evolved to appreciate the privilege for which he asks and have made himself ready for the next step. It is utter folly to ask for anything that is still beyond us, which we cannot comprehend or make use of after we have it—it would be like giving a complicated piece of machinery into the hands of a little child. Premature asking is not encouraged by the Lords of Karma, so if our requests are not granted when we think they ought to be, it is not because they are unheard but that we did not meet the necessary requirements.

"Those that desire to read shall read."

Everything in the universe occurs in its appointed time, governed in its action by a law of proportion or ratio. The desire to read and the opportunity to read prove the existence of a reader and a capacity for reading. If the three factors of reader, capacity and desire are furnished, it is a foregone conclusion that the opportunity is not far off. Thus mathematics underlies every force generated, no matter where it may be. The desire to read presupposes an adjustment in the mental nature of the reader causing receptivity or capacity, without which there would be no desire and consequently no opportunity.

RESUME.

There are many qualifications necessary for the disciple to evolve and cultivate before he can hope to reach anything like special training in occultism. For to have special training one must first show special receptivity and this state is only the result of previous endeavor on the part of the aspirant. The unfoldment of qualifications is the natural growth of the soul aided by wise and judicious selection of the material used in the formation; there is no chance, no favoritism of the elements thus drawn together.

"Those who desire to learn shall learn."

The same law which pertains to the desire to read also governs the desire to learn, all depends on our own faculty or capacity for understanding, and until that is acquired there would be no use to give us instruments which we would be unable to handle. So we must begin and work up to the point where reading and learning will fall in as a natural and helpful part of our progression at a time when we need them. This is not reading and learning in a material sense, but through psychic and spiritual centres that correspond to eyes and ears.

"Peace be with you."

This holy benediction when uttered by a good man and accompanied by the earnest desire that Peace will rest upon a person actually creates around him an atmosphere of Peace that is helpful, strengthening and uplifting. Everyone, no matter how undeveloped, can do some good in this way toward making life easier and more enduring for others. By casting out thoughts of jealousy, envy and hatred, and substituting those of goodwill we elevate our own characters and bless those who may have done us wrong. In returning good for evil the element of Peace will grow about us to dissipate the effects of evil that may be directed toward us.

GERTRUDE B. GREWE.

BIRTH OF ZOROASTER.

ZOROASTER was called by the ancients the Prophet of Mystery. He not only taught mystery but his life itself is a mystery. Looking to the lives of the great Incarnations of God we find that they are twofold. In their thoughts, speech and acts we find models for outward life: their lives were not merely ideal characters, but in these lives there lay deep hidden, the history of the birth, evolution, and emancipation of the soul of man. This is shown in the life of Christ, Krishna, Buddha and various other great souls, but nowhere is given the esoteric meaning of the life of Zoroaster. In my study I have found that this can very well apply to the life of Zoroaster too; so I simply beg to lay some of my views on this matter before the readers. In this article I shall confine myself to the birth of Zoroaster, leaving further details of the life for some future period, or for others.

The Khureh of Zoroaster, according to the legends, was with Ahuramazda. In order to be sent to the earth it was required to have threefold union, union of Khureh, Fravashi and body. This Khureh separates from the eternal light of Ahuramazda and goes down to the material world and enters the body of the mother of Zoroaster, Dughdoh, and illuminates her whole body to such dazzling glory that the father of the lady thinks her to be possessed by some evil powers, owing to the insinuation of the demons, and sends her away to the place where Zoroaster's father, Porushaspa, lived, who later on marries her.

Next Vohumano and Ashavahista prepare a Hoam tree branch of the height of a man, and putting the Fravashi of Zoroaster on it come down from heaven. For some time this branch with the Fravashi of Zoroaster is put in the nest of the two birds whose young ones a monster serpent used to kill. But this branch protects the young ones and kills the serpent. After the marriage of Porushaspa with Dughdoh, the Amshaspands, Vohumano and Ashavahishta, meet him on a pasture ground and deliver the branch to him (removing it from the charge of the birds) who gives this branch to his wife to take care of.

The third element, the physical or material essence, is taken by Khordad and Amardad and is mixed with milk, but dark powers and demons try to destroy it, therefore this milk is mixed with Hoam, and the parents of Zoroaster drink the decoction. This becomes the seed of Zoroaster in the womb of his mother.

Such is the wonderful origin of the birth of Zoroaster. The Orientalists and the educated do not believe in such imaginary and fabulous accounts, as they take them to be. Let us see if any sense

can be made out of it, for such things are very interesting to theosophists and they see high philosophy and wisdom in a great many things which appear imaginary and fabulous to outsiders.

The Khureh, Fravashi and body are A'tma-Buddhi-Manas, the immortal Triad. First the Khureh was with Ahuramazda, but it separated and went down to the material world. This means that A'tma was one with Ahuramazda, Paramâtma, but for manifestation a ray from the Paramâtma separated, individualized and confined itself in the Buddhic matter (Dughdoh the mother of Zoroaster).

The individualized A'tma, A'tma-Buddhi, Fravashi of Zoroaster, is put in the branch of Hoam by Vohumano and Ashavahishta and put in the nest of a bird. Vohumano corresponds with Buddhi and with the Buddhic plane, and Ashavahishta with Higher Manas and Arupa-manasic plane, and Hoam is the tree of Life, and the bird is Aum, the Kala Hamsa. The serpent which killed the young ones of the bird is wisdom, knowledge. That is, the Monad, A'tma-Buddhi, differentiated further on, remained on the Higher mental plane, preserved in the cycle of time, protecting time from wisdom, in which time does not exist. After the marriage of Porushaspa and Dughdoh, the Hoam Branch with Fravashi is given to Porushaspa who gives it in charge of Dughdoh. Now Porushaspa is Manasic, that is, when Buddhi-Manas unites, further differentiation of the Monad takes place, or the Monad remains on the Buddhic-Manasic plane, and individuality is formed. But still the physical element is not prepared. The physical essence, the lower Manasic matter, is mixed with milk, the astral plane matter, and the milk is drunk by the parents. This work is done by Khurdad and Amerdad. Khurdad corresponds with the Rupa-manasic plane, or lower Manas, and Amerdad with the Astral plane, Kama-Rupa. When A'tma-Buddhi-Manas, the individuality, was formed, it required the body, the personality, which was supplied by Khurdad and Amerdad, Lower Manasic and Astral matter, or Lower Manas and Astral body. Thus man, Zoroaster, was completed and was born to Dughdoh, that is, entered the physical body.

Such is the glorious philosophy in the myth, and fabulous account of the birth of Zoroaster.

C. E. ANKLESARIA.

Theosophy in all Lands.

EUROPE.

LONDON, June 30, 1903.

Matters in the world Theosophical have run the usual course as regards lectures and meetings during the month. But this Section has to record the loss of two well-known members by death during the days of June. Miss Louisa Shaw of Harrogate, for many years Secretary of the Lodge and ever full of ardent devotion for its well-being, was lost to us by sudden accident while visiting the Dutch Head-quarters at Amsterdam. A fall from a window in the early morning of Sunday, June 7th, caused her death later in the same day, and the news came as a great shock to her many friends in the North of England where her work was best known, as well as to all who had come into contact with her devoted spirit. If we do not mourn as the world counts mourning it is that we realise that for our friend the transition is gain, the gain of moving on into some fresh sphere of work for the great movement that she had most at heart.

Countess Schack, a German Colleague, long resident in London, passed away after a short but painful illness. Her earnestness and great kindness of heart had made her much beloved and she will be missed by many to whom she was a real friend.

We are now on the eve of the Convention and members are beginning to assemble in London. The President-Founder is hourly expected and the most smiling of skies is promising fine weather for our reunion with our many continental friends. The events of Convention must wait for another letter, but there is much business to discuss and it bids fair to be a busy and important Convention.

The Romanes lecturer for this year was Prof. Sir Oliver Lodge. His subject was "Modern Views on Matter," and truly all Theosophists will hear with interest that Modern Views on Matter are remarkably like theosophical views and extremely suggestive of the "Secret Doctrine." Compare, for example, the following passages:—

Sir Oliver Lodge 1903.

"My first thesis is that an electric charge possesses the most fundamental and characteristic property of matter, *vis.*, mass or inertia; so that if any one were to speak of a milligramme or an ounce or a ton of electricity, though he would certainly be speaking inconveniently, he might not necessarily be speaking erroneously. In order to have any appreciable mass, however, an electric charge must either be extremely great or must be extremely concentrated...that is to say it must exist on bodies of far less than ultra-microscopic size."

Mme. Blavatsky, 1889.

"In 1882 the President of the T.S., Colonel Olcott, was taken to task for asserting in one of his lectures that Electricity is matter. Such nevertheless is the teaching of the Occult Doctrine....Yet matter it is, as much as Ether is matter, since it is as atomic, though indeed several removes from Ether."

"It is not matter, as defined by science, *i.e.*, matter in any of its known states." "We must seek for the ultimate causes of light, heat, etc., in Matter existing in supersensuous states—states, however, as fully objective to the spiritual eye of man, as a horse or a tree is to the ordinary mortal."

Of equal interest is it to note that the learned Professor leans unmistakably to an electric theory of mass or inertia in preference to a gravitational one. He touches upon it in the lecture quoted from, and treats it at much greater length in his address to the Institute of Electrical Engineers. We all remember how H.P.B. has set forth that the phenomena which have been attributed to gravitation are in reality due to magnetism—well!—Compare once more the "Secret Doctrine" and "Modern Views of Matter."

Sir Oliver Lodge.

"It is possible, but to me very unlikely, that the electron, as we know it, contains a material nucleus in addition to its charge..... The mass which is explicable electrically is to a considerable extent understood, but the mass which is merely material (whatever that may mean) is not understood at all. We know more about electricity than about matter..... There may possibly be two different kinds of inertia, which exactly simulate each other, one electrical and the other material; and those who hold this as a reasonable possibility are careful to speak of electrons as "Corpuscles," meaning charged particles of matter of extremely small size, much smaller than an atom consisting of a definite electric charge and an unknown material nucleus; which nucleus, as they recognize but have not yet finally proved, may quite possibly be zero."

But one might continue such quotations *ad infinitum*. They all point to the justification of occult science. Students certainly should not miss filing Sir Oliver Lodge's address* and comparing what he calls a "fascinating guess" about negative and positive electrons with Mrs. Besant's Occult Chemistry article in *Lucifer* of November 1895.

T. P.'s Weekly for June 12th contained quite a sympathetic article on a paper by Pierre Loti, the well-known French writer, which appeared in the *Revue des Deux Mondes*. It appears that Pierre Loti visited Adyar and Benares in turn, meeting theosophists and finding something in the teaching of Mrs. Besant at Benares of which he writes: "I know that this renouncement will pass, and that little by little, escaped from this sphere of influence, I shall re-attach myself to life, but never as before; the new germ which has been placed in my soul is destined to over-spread it, and will probably bring me back to Benares." And we say "Amen, let it be."

A. B. C.

Mme. Blavatsky.

"Thus, supposing attraction or gravitation should be given up in favour of the Sun being a huge magnet... a magnet that acts on the planets as [gravitational] attraction is not supposed to do, where-to or how much further, would it lead the astronomers from where they are now?" H. P. B. goes on to say, "Not an inch," because they have already been familiar with the idea in Kepler, who "gave a pretty fair description of cosmic magnetism. That *such magnetism exists in nature is as certain as that gravitation does not*; not at any rate in the way taught by Science."

(Italics are mine).

Reviews.

STUDIES IN THE BHAGAVAD GITA.

(SECOND SERIES, BY 'THE DREAMER'.)

There is no definite literary connection between this book and the First Series, which was entitled "Stray Thoughts on the Bhagavad Gita," though both have been called into being by the study of that apparently inexhaustible work. The Second Series deals, for the most part, with that fundamental, universal law, the law of Karma, and eight of its eleven chapters are devoted to it, as follows: 'Karma and Automatism,' 'Renunciation,' 'Self-Consciousness,' 'The Process of Growth,' 'The stages of Karma,' 'Karma and Harmony,' 'Duty,' and 'Sacrifice.' The remaining chapters treat of 'Occultism.' The First Series, having treated of the first two chapters of the Bhagavad Gita, the Second Series finds in the third chapter the "*Raison d'être* of Karma Yoga," hence the prominence of that subject. The key-note of the treatment of the subject is found in the statement of the writer that. "The first and the initial mistake into which the aspirant naturally falls is that of confounding karma with the inner life—the real man. From the stand point of the illuminated self there is no karma." This naturally leads to the subject of Occultism, and the nature of the "inner man," in the concluding chapters. The writer's views are expressed clearly and with a feeling of devotion, and will help the aspirant both intellectually and spiritually, thus serving a double purpose.

F. D.

LES MYSTIQUES DEVANT LA SCIENCE

ON

ESSAI SUR LE MYSTICISME UNIVERSEL. *

As the editor of this work has written a review which he wishes to have published in these pages, we gladly do so in giving a free translation of it, inasmuch as we quite agree with his ideas upon the subject in hand.

"This study deserves the attention of all those who are interested in the religious problem and in that of human destiny. It is a very condensed analysis of the mystical question from an impartial point of view, entirely free from all religious profession. The author has his treatise supported by the opinion of the most illustrious thinkers, both ancient and modern, and he clearly points out the essential difference which exists between the religious and esoteric traditions. He also tries to demonstrate that there exists a secret and mysterious bond between all the mystic schools and that these rest upon a common ground of essential dogmas which form a permanent ground of speculative mysticism.

* By L. Revel, Lucien Bodin, Libraire, 5 Rue Christine. Price. 2 Frs.

" Thus, after having searched for the origin of Catholic and Alexandrian mysticism, he closely brings together the mystic doctrines of the Gnostics, of the Gallic Bards, and of the Hindus.

" The author has only roughly sketched this part of his subject doubtless wishing that the reader himself should dive into it more fully, but one is struck with the identity which is underlying these different conceptions. What does it matter whether the divine sphere be called *Ceugant* by the Gallic Bards, *Pleroma* by the Gnostics, or the *A'tmic Plane* by the Hindus; whether the circle of Abreb be that of transmigration or re-incarnation among the Gnostics and other mystics, whether the circle of felicity (Gwynfyd) of the Bards be that of the Pneumatics, the Gnostics, or yet the Buddhist or Nirvānic sphere of the Hindus; in short, the form of the ideas does not matter, as long as they all express, under different aspects, the rays of the One and indestructible Truth."

The Editor.

The book is well written and a good many references are made to different works of our most prominent authors.

C. K.

A DREAM OF REALMS BEYOND US.*

The author of the little book under review has chosen to detail his Philosophical ideas under the garb of a dream and in the fanciful dress of a drama, in poetry. A spirit, who had been on a visit to earth and had returned to her own abode is questioned by other spirits as to what she has seen. Among other things she says:

I noted this: men did not
See that themselves are makers of themselves;
Makers of flowers and fruits, of dearths and famines;
And that the years in which would famines come
Were in themselves inscribed, and years of plenty.
That when they grasping grew and sought without,
Where is the place of sand, flow and effects,
Prosperity, came after dearth of growths;
But honest deeds of nations would make birds
Carol and their earth blossom. That they knew not
They should be glad for hardships placed upon them,
And know them wealth for their soul's treasure-house—
Seeing, who has the heaviest put upon him
Is one, for strength selected, to make richest
If that same strength can hold him, when wronged,
Silent.....
Higher than institutions, beyond schools,
Must men go would they learn more than their most.
Ceasing to hope for gain, to store up stores,
Out of the depths, out of misfortune's well,
Must know that wisdom comes.

Unfortunately the price of this little book is extremely high, being about Rs. 3 for the small pamphlet, but the author is willing that copies should be made by any one and the copies sold for some small price.

X.

A TIBETAN-ENGLISH DICTIONARY.

We have received a copy of the Tibetan-English Dictionary with Sanskrit Synonyms, recently issued by the Bengal Secretariat Book Depot. It is the work of Sarat Chandra Das, Rai Bahadur, C.I.E., and has been revised and edited by Graham Sandberg, B.A., and A. William Heyde, both of whom are recognised Tibetan scholars. The author is to be congratulated on the completion of his great work.

X.

We acknowledge with thanks the receipt of Mr. Pranjivandas Odhavaji's translation into Gujarati of Mrs. Besant's "Sri Ramachandra." Of the translation we can say nothing, but the book itself is nicely printed and bound and has, as frontispiece, an engraving of a photo of Mrs. Besant. Such translations open to large numbers of the Indian peoples that wealth of theosophical explanation which will tend to bring about a re-awakening of the old religious ideals and thus to make her people more worthy custodians of her spiritual inheritance and better exponents of her faith.

X.

FREEWILL AND NECESSITY.

The excellent article by Mr. A. Schwarz which appeared in two recent issues of this magazine, under the above title, has now been printed in pamphlet form and can be had of the Manager, "Theosophist Office," for Annas 3.

UNIVERSAL PROBLEMS.*

We acknowledge with thanks the receipt of the above little book. It contains much that is good and helpful, but at the same time there is much that is misleading concerning the methods of Western countries and, I think, concerning the intentions of Government in India. One serious mistake the author makes is to class the Australian aborigines and the American red Indians with the natives of India. There can be no comparison whatever in the minds of well-informed people, for the two former are scarcely above the savage state, if they can be said to be at all above it, while the latter are the custodians of great religious teachings which are spreading all over the world, and contain among their numbers some of the finest thinkers and logicians of the modern world.

X.

The Presidential Agent for South America, Mr. Luis Scheiner, has sent us a copy of the little pamphlet just issued by the Vi-Dharma Branch, T. S., for propaganda work, entitled, "Algunas Nociones de Teosofia."

MAGAZINES.

The Theosophical Review for July opens with an instructive dream, somewhat allegorical in character, by L. B., entitled, "In God's Vineyard." "The Relation of Theosophy to the Churches," by Hodgson Smith, is the last of the "Series of lectures delivered under the auspices of the Harrogate Branch of the T.S., during February and March of the present year, under the title 'Unity with Diversity in the Christian Churches.'" Referring to the many religions which exist throughout the world, the lecturer said:

"As these religions appear to us, they seem a mixture of wisdom and folly, of light and darkness, of power and weakness, of good and evil. All alike . . . have been founded in Divine Wisdom and limited by human ignorance. This ideal Theosophy or Divine Wisdom is the source of all Religions, and I hold that there have existed, exist and will exist, Beings who have charge of our evolving humanity and who from time to time incarnate as Divine Teachers. Each religion, therefore, proclaims the same fundamental truths in a manner fitting the time and circumstances. Each has a great Teacher, a Divine Messenger, who has charge of and inspires His own special believers."

"Glimpses of the Eighth Muse," by Robert Calignoc is concluded.

In dealing further with Mr. F. W. Myers' great work, "Human Personality and its Survival of Bodily Death," Mr. Bertram Keightley writes on "The Problem of Post Mortem Communications," giving special attention to 'Phantasms of the Dead,' and 'Motor automatism.' Mrs. Annie Besant contributes one of her highly important articles, on 'Will, Desire and Emotion.' Mr. G. Dyne writes on "A Chemical Caduceus" (an illustration is added.) "Art and Literature in Theosophy," by H. D. Web, has the following paragraph, which is worthy of careful consideration:—

"I hope I do not minimise the importance of science, physical or superphysical, but it seems to me there are things more important for us to learn, than the workings of nature on other planes. Surely we shall feel there, as we do here, when a soul loves us, without waiting to see whether it turns red. And the thing of interest to all time is to learn to love; not to learn how even the causal body looks when it loves. Great literature and great art should help us—who do not get help from the churches—to love."

"The purpose of the Theosophical Society," by Miss Louisa Shaw (lately deceased), is an excellent and very useful article bearing the imprint of a soul deeply imbued with high theosophic ideals.

Theosophy in Australasia (June) has an important and thoughtful paper on "The True Self of Man," by S. Studd, which is followed by a helpful and suggestive one on "Variety in Branch Activity."

Mind (the American New Thought exponent), which is always full of choice reading, deals with the following subjects in its July issue: "Gods, Heroes, Dwarfs, and Giants," "Adolph Roeder: a Biographical Sketch" (with a fine portrait), "Brotherhood and the New Thought," "Reincarnation," "The Creation Astrologically Interpreted," "Environment as related to Growth," "The Festival of Life," "Milton, and Dante," "Success is Man's Inheritance," "The Nature of Sin." There is also an Editorial on the "Nature and Value of Prayer," and several delightful articles in the department of "The Family Circle."

The Phrenological Journal, and *Health*, are two other of our valuable exchanges published in New York City.

Revue Théosophique. The June number opens with a report of the celebration of White Lotus Day at the French head-quarters, at which the President-Founder was present. The articles by Mr. Leadbeater and Dr. Pascal are continued and that by Mr. Revel is completed. The monthly instalment of the "Secret Doctrine" is given and notes on the movement and reviews complete the issue.

Theosophia. The June issue opens with an account of the White Lotus Day meetings in the various lodges of the Section. There are original articles by Chr. J. Schuver and M. J. Vermeulen and translations of articles by Mr. Leadbeater and Mr. Sinnett.

The N. Z. Theosophical Magazine for June continues "Some Thoughts about Theosophy," by Kabir Harrison; this is followed by an article on "Bruno, the 'Awakener,'" by Eveline Lauder. We sincerely hope the financial scheme which is mentioned—that of the daily contribution by each member, of one penny, for meeting the various expenses of the Section—will prove a success.

The South African Theosophist, is a very creditable journal, well edited, and sure to be useful in spreading Theosophical ideas. Of the articles specially worthy of note in the June issue, we may mention, "Useful Qualities," by L. W. Ritch; "Hints on Study" (concluded) by W. Wybergh; "Easter" (concluded), by C. L. Peacocke; and "The True Source of Power," a selection from *The Hermetist*.

The Central Hindu College Magazine for July, presents its readers with five small pictures of the Central Hindu College buildings, a portrait of Prof. J. C. Bose, an illustration of the Human Eye, and of St. Paul's Cathedral, London, following which is a descriptive letter by Miss Edith Ward. Among other instructive reading matter we notice a few pages of "Science Jottings" by the late Mrs. A. C. Lloyd. This collection is followed by an affectionate tribute to the memory of the deceased, or, rather, the risen one, by Mrs. Besant.

The Arya for May, the second number of Vol. III. opens with a contribution by Dr. Wm. Sharpe the poet, on "Christianity, its Worship, Forms, Litanies, Prayers and Exhortations." Following this are articles on "Yoga Principles in Sacrifices," "The Philosophy of Inoculation: The Pasteur Institute," "India, the Home of Philosophy," "Tiruvalluvar and his Contemporaries," "Philosophy of Marriage," "Rāmas in Rāmāyana," "The much-needed Education," "Religious Notes," "Notes and Comments" and "Stray Thoughts," comprising in all a very interesting table of contents.

Acknowledged with thanks:—*The Vāhan, Light, Review of Reviews, Banner of Light, Harbinger of Light, The Indian Journal of Education, The Light of Truth, The Arena, The Christian College Magazine, Journal of the Maha Bodhi Society, The Central Hindu College Magazine, The Light of the East, Our Dumb Animals, The Buddhist, Theosophic Messenger, Prasnotlara, Indian Progress.*

CUTTINGS AND COMMENTS.

The Spread of Cremation. We learn that the Calcutta Municipality has decided to purchase land for the erection of a crematorium. It is to be hoped that Madras will soon take steps in the same direction. In Western lands the practice of cremation is increasing year by year. Since the establishment of the crematorium at Woking, England, about twenty years ago, two thousand three hundred bodies have been cremated there. Another crematorium was recently opened in London, and a third is now proposed. Manchester, Glasgow, Hull, Liverpool, Darlington, Birmingham and Leicester are already supplied. It will be remembered that Colonel Olcott set the example to the United States, by the cremation of Baron de Palm. There are now twenty-five crematoriums in that country, seven in Germany, twenty-two in Italy, three in Switzerland, and one each in Paris, Copenhagen and Stockholm. There seems to be no other method so satisfactory for the disposal of human remains.

**

Resuscitating the seeming dead. Doctor Robert Kemp, of New York City, has recently made a wonderful discovery, and claims to have restored animation to eleven out of twenty-three animals that had been certified as dead. His method consists in "heart massage combined with an injection of a saline solution into the blood, and vigorous stimulation, by a special apparatus, of the respiratory organs." The Doctor has not yet tested his method on human beings, nor does he claim that it would be successful save in special cases. The heart must still have sufficient vitality to respond to stimulation, which could not be the case if life were entirely absent in the tissues; but in cases of sudden shock, heart-failure, drowning, etc., the vital organs being uninjured, success would be quite probable. We judge the Doctor makes use of electricity, but "heart massage" needs explanation.

**

Surgical treatment and massage in Snake-poison. A case is reported in the *British Medical Journal*, by Captain V. B. Bennett, Civil Surgeon of Broach. A cooly had been brought to him who had been bitten on the top of his toe by a venomous snake. The Doctor tied a string round the base of the toe, and put a twisted bandage above the knee, and sent his patient to the hospital where six deep incisions were made on the top of the swollen foot. No blood flowed and no pain was felt. An elastic bandage was then adjusted between the knee and the ankle, and the foot being vigorously kneaded a very small quantity of thick, dark blood oozed out. Then the bandage was taken off and the upper tourniquet loosened, and on adjusting the elastic bandage again more blood came from the foot on being kneaded. This was repeated, and then the blood began to flow naturally and some pain was experienced. The bandages were then removed and two men massaged the leg from the knee downwards, for fifteen minutes. The wounds being cleansed with perchloride solution and dressed antiseptically, healed slowly, without slough or suppuration.

**

The London Anti-Vivisection Society held its annual meeting on May 26th. Many people of distinction were present, including prominent physicians of London, and Deputy Surgeon General Watson of Edinburgh. Many letters of regret were received from people who were unable to attend, but as our space is limited we only quote the following from medical men:—

M'Lachlan (Oxford): "I trust the day is not far distant when this unclean and useless thing will be made illegal" (Cheers).—Dr. G. H. Jackson (Ashburton, Eastbourne): "If a small portion of the public had seen what I have witnessed, they would not permit such terrible tortures to be continued."—Dr. Robert Perks (Paignton): "I rejoice to know that so many of my professional brethren are to take an active part in your meeting, and am entirely at one with them in their efforts to bring about the total abolition of the immoral practice of vivisection."—Dr. J. R. Mallard (Hammersmith): "Vivisection involving torture should be abolished utterly."—Dr. Herbert Lilley (Oxford): "I hope to live to see vivisection absolutely abolished."—Dr. A. Stoddard Kennedy (London): "I have never practised vivisection, and have always firmly believed that every so-called advance in medicine which has been ascribed to it might have been better achieved by more humane and more rational methods of research."—Dr. J. Howe Hughes (Droitwich): "I earnestly wish the clergy could be induced to place the cause of the poor suffering animals more prominently before the people."

The Chairman, Col. Sandys, M. P., said he "could only compare vivisection to the tortures of the Inquisition: it was a cruel and he had almost said a Satanic, abuse (Cheers). He had put down an amendment to the Bill before the House of Commons, to the effect that no measure would be satisfactory unless it entirely forbade, under penalties, the practice of vivisection on animals" (Hear, hear).

Dr. Alexander Bowie moved the adoption of the report of the Committee, and said the abnormal and distorted conditions under which an animal necessarily existed in an experiment, made a comparison of vivisection with the sciences impossible. Vivisection was not necessary, nor was it conducive to morality or utility.

The Rev. Nevison Loraine (Chiswick) seconded the resolution, and maintained that while doctors were divided on the subject of vivisection, animals ought not to be allowed to suffer under it.

The resolution was adopted unanimously.

**

The Invisible Brothers. Now and then we see in the pages of a contemporary a criticism of ourselves, the Theosophical Society, or its teachings, which contains such a curious mixture of superficial familiarity with Theosophical matters, and of lamentable ignorance of them, that we think it well to preserve it for the benefit of our members. Such is the following, reprinted from the *Hindu*, which credits the *Morning Leader* with it. We reproduce spelling and punctuation:

TIBET, INDIA AND LONDON.

Shudder; for the scene is Tibet. Ah! a rugged most mountainous country; with rocks and "passes" and torrents and caverns and awful precipices! Also, terrifying men, who hate the stranger; and a terrifying ruler whose orders are that the stranger be put to death. No use pleading: the stranger must die, die. And down into the deepest precipice is hurled his poor body. So far as power goes the Grand Lama is the most powerful personage in the universe. His word is law, law. He is the supremest of the supreme. And so I wonder why he tolerates the presence in Tibet of one Koot Hoomi, a Mahatma, who in his own way is just equally powerful and supreme. One would think that he would rise in wrath and say, "Go on, you shall be put to

death like the merest stranger." The picture that suggests itself is of a thousand terrible Tibetans conducting Koot Hoomi to the frontier. And— A voice a contemptuous voice that interrupts me: "Fool, we pity your ignorance. You, one of the vulgar Herd cannot understand these things. So know that Koot Hoomi is greater far than the Grand Lama for he is miraculous!"

KOOT HOOMI.

So Koot Hoomi, the Mahatma, is miraculous. And it necessarily follows that he is greater far than the Grand Lama who is mortal. Nothing more powerful than the Miraculous. Why, the Miraculous can influence the entire world work wonders work the best and highest and noblest changes. And what does Koot Hoomi? What glorious changes has he worked? Ah Koot Hoomi, you who might adestroy the Grand Land at any moment, you who might improve and elevate humanity, you who could do anything anything, content yourself with sending "psychological" telegrams to the leaders of the Theosophical Society. Happy to be so favoured! Especially happy Mr. Sinnett—for Mr. Sinnett has received countless telegrams from the "Brother," and in the queerest manner. Why, Mr. Sinnett has found Koot Hoomi's occult communications in his dinner napkin; and sometimes they have thrust themselves into the sealed envelopes of private letters, and sometimes they have fallen on his head, "out of nothing," so to speak; and more than once they have had to be cut out of sofa cushions! And out of gratitude, Mr. Sinnett has dedicated his book, "The Occult World," to "The Mahatma Koot Hoomi," while the late Mme. Blavatsky admits in "The Secret Doctrine" and "Isis Unveiled" that the infallible truths she embodied in those volumes were inspired by Brother Koot Hoomi's telegrams. So without Koot Hoomi, there would be no Theosophical Society. The leaders are surrounded by thousands of allies in all parts of the world who are stirred by the telegrams of the "Brother." Add these three, readers and their allies regard you and me with scorn and refer to us as the Herd, because you and I cannot bring ourselves to be impressed by the telegrams.

MME. BLAVATSKY.

Alas! that Mme. Blavatsky is no longer here to hold her, seances to rig up her room after the fashion of the stage of the Egyptian Hall. Alas that she is not here to attend picnics, and then when we find ourselves a cup and saucer short, to say, "Dig over by yonder tree!" And alas that, after digging, we may not come upon the cup and the saucer and all of us have tea! Also, Mme. Blavatsky found rings that had been lost for years. Again, she recovered in occult fashion more than one brooch. And her telegrams, her telegrams! You were never free of telegrams in the presence of Mme. Blavatsky. They arrived, or were despatched at all hours of the day and night. No matter the place, India or England the telegrams were there. Koot Hoomi loved Mme. Blavatsky; Koot Hoomi in that rugged and most mountainous country of Tibet, was always thinking of Mme. Blavatsky. And here, for the first time, Koot Hoomi displayed some intelligence—for Mme. Blavatsky was also a wit.

THEOSOPHISTS OF TO-DAY.

But, to-day! To-day, alas! we have dull mediocre leaders; and we have, in thousands and thousands their dreary, misguided allies. Who is this puny little man in a soft hat and spectacles? He is a Theosophist. Who is this thin, plain woman in thick boots and a walking skirt, with the elastic of her hat under her chin? She is a Theosophist. And what do they say, this thin, plain woman and this puny little man? They say, "I am afraid these things are above you I am afraid you cannot understand these things." Things! always "these things." Things in Tibet; things in India; things in the Azores! But these things, sir, have made you an insufferable little man; and these things, madam, have made you the most absurd of

women. You are not clever, you are not witty; you are not even original, and I am sure that if Koot Hoomi were to see and hear you we would withdraw his patronage at once. It is well, then, for you, sir, and for you, madam, that Koot Hoomi liveth far away in rugged, mountainous Tibet. Koot Hoomi is necessary to you; you cannot tolerate mortals. We shock you we are distasteful to you—we, the vulgarians who keep the world going in a thousand different ways, we the Herd. Ah, ah, madam it must indeed be annoying to have us meddling with your own lofty, ineffable affairs. It must be indeed repulsive to you to hear us speak that magic name—Koot Hoomi. And yet I repeat it. Ye aloud I say it—If Koot Hoomi the Mahatma could but see and hear you, sir and you madam, he would withdraw his patronage at once.

The subjoined clipping from a Chicago paper
A remarkable Will.

The following document, a will framed with such perfection of form and detail that no flaw could be found in its legal phraseology or method, yet "devising" only those beauties and blessings which the great Father long ago devised to all human creatures, was recently rescued from a large collection of other legal but less interesting papers. It was written by Charles Lounsberry, a Chicago lawyer of much skill at one period of his existence, but who died an insane patient in the Cook County Asylum at Dunning. This strange will has only just reached its resting place in the vaults of a Chicago trust company. Being composed so perfectly, it was duly sent, after the writer's demise, to the Probate Court. There being nothing to probate, however, since the poetic deviser died absolutely destitute and penniless, it was merely placed on file.

The document is now given for the sake of its intrinsic beauty and peculiar interest. Possible friends or relatives of the writer could scarcely fail to be pleased with the inevitable admiration and appreciation of the document that must unfailingly follow publication. This is the document:

"I, Charles Lounsberry, being of sound and disposing mind and memory, do hereby make and publish this, my last will and testament, in order, as justly as may be, to distribute my interest in the world among succeeding men.

"That part of my interest which is known in law and recognized in the sheep-bound volumes as my property, being inconsiderable and of none account, I make no disposal of in this my will. My right to live, being but a life estate, is not at my disposal, but these things excepted, all else in the world, I now proceed to devise and bequeath.

"Item: I give to good fathers and mothers, in trust for their children, all good little words of praise and encouragement, and all quaint pet names and endearments, and I charge said parents to use them justly, but generously, as the needs of their children shall require.

"Item: I leave to children inclusively, but only for the term of their childhood, all and every, the flowers of the fields and the blossoms of the woods, with the right to play among them freely, according to the customs of children, warning them at the same time against thistles and thorns. And I devise to children the banks of the brooks and the golden sands beneath the waters thereof, and the odors of the willows that dip therein and the white clouds that float high over the giant trees.

"And I leave the children the long, long days to be merry in, in a thousand ways, and the night, and the moon and the train of the milky way to wonder at, but subject nevertheless to the rights hereinafter given to lovers.

"Item: I devise to boys jointly, all the useful, idle fields and commons, where ball may be played; all pleasant waters where one may swim; all snow-clad hills where one may coast; and all streams and ponds where one may fish, or where, when grim winter comes, one may skate; to have and to hold the same for the period of their boyhood. And all

meadows, with the clover blossoms and butterflies thereof, the woods with their appurtenances, the squirrels and birds and echoes and strange noises, and all distant places which may be visited, together with the adventures there found. And I give to said boys each his own place at the fireside at night, with all pictures that may be seen in the burning wood, to enjoy without let or hindrance, and without any incumbrance of care.

"Item: To lovers, I devise their imaginary world with whatever they may need: as the stars of the sky, the red roses by the wall, the bloom of the hawthorne, the sweet strains of music and aught else they may desire, to figure to each other the lastingness and beauty of their love.

"Item: To young men jointly, I devise and bequeath all boisterous, inspiring sports of rivalry, and I give to them the disdain of weakness and undaunted confidence in their own strength. Though they are rude, I leave to them the power to make lasting friendships, and of possessing companions, and to them exclusively I give all merry songs and brave choruses to sing with lusty voices.

"Item: And to those who are no longer children or youths or lovers, I leave memory; and I bequeath to them the volumes of the poems of Burns and Shakespeare and of other poets, if there be others, to the end that they may live the old days over again, freely and fully, without tithe or diminution.

"Item: To our loved ones with snowy crowns, I bequeath the happiness of old age, the love and gratitude of their children, until they fall asleep."

The question naturally arises, which of two men ought really to be considered the more insane; the man who devotes his whole life to a sordid scramble for wealth, or the man whose soul abounds in such beautiful thoughts as above noted?

* *

From a contemporary we quote the following:

Famous at four. At a time when Felix de Mandas, the Spanish ten-year-old schoolboy, has electrified half a continent by producing a novel which competent critics have pronounced little inferior to "Don Quixote," and when the wonderful verses of a little French school-girl of eleven summers are being read with amazement in both hemispheres, it may not be without interest to recall a few of the geniuses who have startled the world before they had even emerged from the schoolroom.

The most marvellous of them all was surely little Christian Heineken, of Lubeck, who died crowned with honour and glutted with fame when he was only a few months over four years old, and whose biography will be read centuries hence—side by side with those of Shakespeare and Goethe.

When he was but twelve months old, Christian had mastered the Pentateuch so thoroughly that he could pass the most searching examination in it; a year later, when other infants were absorbed in bottle and rattles he had made the whole of sacred history his own; at three years old he could converse fluently in French and Latin, and was familiar with the history and geography of the entire world, ancient as well as modern; while in his fourth year he mastered the study of the world's religions and Church history. Thousands flocked to Lubeck to see and test this miraculous child, and he was summoned to the Danish Court to receive the homage of the King. But his career was doomed to be as short as it was brilliant, for he died when he was but four years and four months old.

Can any one find a better explanation of this wonder than that contained in the theory of re-incarnation?

* *

In the Adelaide *Evening Journal* there is a report of an interview with Mr. Sandow, the noted apostle of physical culture, during which he made some very wise remarks, and some that, if reported correctly, we should consider other than wise. It seems that in youth he was quite frail, and was taken to Italy by his parents for his health. While viewing its perfect models of physical form chiselled in marble he was greatly interested and wondered how such strength as was thus depicted could be obtained, and if it would be possible for him to secure it. With this thought in his mind he began to study anatomy and to practise regular exercise. He says:—

"I have worked more with the object of establishing schools and institutions all over the world, and of trying to make physical culture compulsory, and to get the Governments of the various countries to take it up. I think I have succeeded in England. At any rate a bill is to be introduced into the British House of Commons, with the object of making physical culture compulsory in the schools. That is the greatest ambition in my life."

He says he has twenty institutions for the study and practice of physical culture in England, six of which are in London. He intends sending some trained teachers to Australia. Further on he says, "My system demands the use of the mind in connection with the muscles you are working;" and again, "You must use your mind, and you must learn a little anatomy so as to know on which muscles to concentrate your mind."

Concerning indigestion and the many physical ailments which are so common he says: "The liver and stomach get out of order through eating too much and taking too little exercise." "I don't believe at all in much eating." He thinks we should always rise from a meal before the appetite is sated.

"To get up from the table saying, 'Well, I've had enough; I'm full,' is a very bad state to get into. Exercise is just as necessary as food; more so, in fact. Ten minutes exercise every day is quite sufficient. (Perhaps so, for him.) In time you can exercise yourself while you are writing or talking or sitting still. That is done by will-power. I can exercise every muscle in my body while I am sitting talking to you. You see I can contract my muscles like lightning without moving a limb of my body. That is a sign that the nerve between the muscle and the brain is strong and well developed."

Being asked if every one can be strong he says, "even every man; it doesn't matter about his age or how delicate he is." *

"You must use your mind and do the exercise gradually. There must be nothing violent about it. It must be very careful and gradual exercise to be effective. My feats of strength are the result of slow, gradual exercise. It is for the sake of health that I advocate physical culture."

So far, very good, but he continues: "If a man indulges in physical exercise he can eat, drink and smoke, and, in fact, do anything." We must draw the line here. If a free license to gratify our lower appetites is to be placed before us as an inducement toward the practice of physical exercise, may heaven help us! Probably, however, the reporter did not convey Mr. Sandow's meaning fully; but, as it stands, it gives us a shock. In regard to health, he says:—

"I have never had anything the matter with me. I can sleep at any time and anywhere. I could stand on my head and go to sleep. That is command, again. You develop control so much that you command yourself to sleep. My system develops your moral character. It gives you a strong will. If you make up your mind that you won't do a thing, you won't do it. It is the finest thing in the world for the brain."

* It would be better to add—if free from organic disease. Ed.

He says: "A drunkard will live longer than a glutton. People eat a great deal too much." Again:

"I get hundreds of letters from people who think that the question of food has everything to do with growing strong. Nothing of the sort, it doesn't matter what you eat."

Doesn't it? Well, we prefer to use our common sense a while longer, rather than ignore questions of purity, occupation, climate, physical condition, etc. Notwithstanding some of these extravagant statements, the fact remains that well regulated exercise is necessary that the body may become a fit instrument for the use of the ego; and many a frail and sickly youth has, by means of such exercise, with earnest mental co-operation, grown to sturdy manhood, rejoicing in health and strength. Mr. Sandow is doing a good work.

A Buddhist Revival. Referring to the oncoming of a Buddhist revival, the Hon. Norendro Nath Sen said, during the course of his remarks at the Wesak Day celebration in Calcutta:

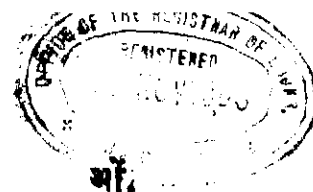
We have, in this direction, encouragement on every side and in many lands. There is a Buddhistic revival not only in India, and it is not so much in evidence here as it might be, but throughout Asia. Once more are pilgrims from Burmah, Ceylon, Siam, Thibet, Central Asia, China and Japan coming to this country in reverence and homage, as to the holy land which gave them their eternal Buddha. And these foreigners, great in their humility, look up to us in love and service, and their faith is great in a country and a people, sanctified in their eyes for all time by Buddha's birth and universal creed. That the creed is universal, everybody can see. Why, take the continents of Europe and America, where Buddhism is rapidly becoming the cult of the most thoughtful and the most cultured classes. There are unnamed Buddhist shrines throughout Europe and America with the Europeans and Americans themselves as Mahatheras and Anatheras. And Buddhism is being accepted by the thoughtful and cultured classes, because its teachings and doctrines militate neither against their reason nor even against the accepted facts and theories of modern Western science. In fact, true religion and true science are identical. Both tend to human liberation from ignorance and error, and both tend to progress and happiness. What Buddhism was, Buddhism again shall be. And should that day come, which I fervently pray it may, India will again become the Mistress of the World.

The following paragraph appeared in the *Pioneer* of June 20th:—
Wild White people.

Despatches from the Philippines describe the discovery of a mysterious white people living in the mountains in Mindoro Island. They are tall, and have long, straight hair and blue eyes. They are unapproachable, always fleeing at the sight of Americans. An expedition is to be sent to learn as much as possible about them.

In the *Theosophist* of February 1900 (pp. 286-7), reference is made by Captain Thomas Banon, in his article "The Kingdom of Ravan, Part II.," to a tribe of white people "living on the high, dividing ranges between India and Thibet, that have never yet been discovered by Europeans." He also quotes something of interest from Rev. Baring Gould's "West Country Lore," concerning the prehistoric inhabitants of the British isles, and draws the conclusion that "there is something more than a grain of truth in the old Hindu legend that the descendants of Hanuman's Warriors and the Rakshasins of Lanka peopled Europe."

The reader may also have heard of a tribe of white people who are said to inhabit the wilds of Central Africa. In view of all the foregoing it is evident that there are some interesting puzzles yet to



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[Family motto of the Maharajahs of Benares.]

OLD DIARY LEAVES.*

FIFTH SERIES, CHAPTER XVII.

(Year 1894.)

THE next palpable evidence of the spread of discontent among our members was the handing in, on the 12th of December, of the resignations of membership of Mr. S. V. Edge, and Mrs. R. Batchelor, of Ootacamund, the enthusiastic daughter of our dear and staunch old friend, Major-General Morgan. I must confess that both these resignations surprised me, for Mr. Edge had been peculiarly active as a worker both in London and Madras, and his retention of membership seemed about as certain as anyone's could be; while Mrs. Batchelor had been an extremely affectionate friend and admirer of H. P. B. and towards myself quite filial in her attitude. It was at this time that Mrs. Elin White, formerly of Seattle, about whom I have spoken above, joined the Staff at Adyar with the intention of settling down permanently to work.

The letters received by the Foreign Mail of the 18th December showed plainly enough that a split in the Society was imminent, that it was dividing into the hostile camps of the pro- and anti-Judge parties. The amusing feature was that the leaders of both cajoled and petted me as though they needed my help. On the same day Mrs. Besant telegraphed from Colombo her forthcoming arrival, and on the 22nd we gave her a hearty welcome for herself and those in her company, Dr. Hübner-Schleiden, Mr. J. C. Staples and Mr. Bertram Keightley. Mrs. Besant had intended deferring her reply to the outrageous slanders of the *Westminster Gazette* based upon the

* Four 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 two 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. Apply to the Manager *Theosophist* or to any Theosophical book agency throughout the world.

documents improperly supplied to the editor by Mr. Old, but on second thought, determined not to put it off, as it was important that her reply to the malicious charges against herself should be published as soon as possible. She therefore devoted a day to the matter and took her manuscript to the office of the *Madras Mail*, in which paper it duly appeared. Delegates had already begun to arrive for the Convention and from this time on they came in shoals.

As the Indian National Congress was meeting at Madras that year as above noted, I had arranged with its leaders to begin the sessions of our Convention on Christmas Day, instead of on the 27th as usual. At 8 A.M. of that day, Mrs. Besant inaugurated the system of morning lectures on chosen subjects of general interest, which has since been so marked a feature of our annual gathering. Her subject was "The Self and its Sheaths," and how ably it was treated is known to the thousands who have read the pamphlet containing the verbatim report of the course of four lectures. An immense crowd had gathered, despite the early hour and the distance of our headquarters from the heart of the town. The Convention proper assembled at noon when my Annual Address was read and a Resolution, supported by a magnificent speech, was offered by Mrs. Besant, and seconded by Mr. Keightley, requesting me to ask Mr. Judge to resign his office. As this document and that part of my Address referring to the case, present its features in a perfectly clear and dispassionate manner, thus enabling the reader to learn the truth, I think that I shall be doing a real service by rescuing them from the inevitable oblivion which would await them if left in pamphlet form, by making them part of this permanent record. I go on to say that petitions, remonstrances and other communications about the case had come in so numerous as to make it appear that something definite and final must be done at once. The opinions of our members were classified thus :

1. The American Section, with the exception of some individuals of the best class and some of lesser importance, stands solidly in his favour. I have even had it intimated that if Mr. Judge should be forced to resign, the Section will secede in a body, form an American Theosophical Society independently, and elect him President.

2. The Dublin, Brixton, and some other European lodges have passed votes of confidence; copies of a draft of Resolutions in his favour are circulating in France, Belgium and Holland, and being sent me numerously signed; and I should not be surprised if a large number of excellent people in the European Section should unite with the Americans to form the new Section in the event of a split. The Bournemouth and some other British Lodges and a large number of English Theosophists call on him to explain or retire. German opinion is reported to me as being adverse to him. Spain is against him, France divided, Holland divided.

3. Australasia, so far as I have any direct intimations, is on the side opposed to Mr. Judge.

4. India has, to my knowledge, sent in no protest in his favour, although many members recognizing his immense services and his tireless activity in official work, deprecate any hasty action based on *ex parte* newspaper charges. The Poona T. S., through its President, "demands his expulsion from the Society." The above facts prove the existence of the strong antagonistic currents of feeling above noted.

What courses are open to us and which should we choose? I offer the thoughts which occur to me with the hope that I may be judicially impartial, regardless of all personal feeling or bias.

Firstly. The Constitution of the Society must be rigidly adhered to at whatsoever cost. Not to save or to expel one man or twenty, will I swerve a hair's breadth from the strict letter of the law. In July last, both the General Council and Judicial Committee voted to quash the proceedings against the accused on a point which, although technical was nevertheless irrefutable. Whatever is now or may hereafter be done in this affair, therefore, must be constitutionally done. As we cannot legally try Mr. Judge, Vice-President, for alleged misdemeanours committed by W. Q. Judge, individual; and as the individual cannot be tried for his private opinions, we have to fall back upon the moral aspect of the case, and see how an individual accused of the immoral act of deception usually behaves. We have the familiar precedent of H. P. B. who, before leaving India—for the last time, as it proved—placed her resignation in my hands in order to relieve the Society from the burden of defending her against the charges of the Coulombs and the Missionaries. The Convention subsequently passed a vote of confidence, which I officially conveyed to her, and this restored her to her former status in the Society. State Cabinets invariably resign office upon the passage of a legislative vote of lack of confidence. This is the unwritten, sometimes the written, law of honour. Frequently, the resigning official offers himself for re-election or again accepts office, if so requested. From the fact that I had to over-rule the point made by him that he was not and had never been Vice-President *de jure*, I was led to believe that Mr. Judge was disposed to follow the same course as far as relinquishing that office was concerned. But, however that case may be, I should, if the case were mine, do as I have more than once before, both within and without the Theosophical Society, offer my resignation but be ready to resume office if my superiors or colleagues showed that I possessed their confidence, that there was a necessity for my so doing, and circumstances permitted. While the Society cannot compel Mr. Judge to resign and offer himself for re-election, and a very large body of our members advise him not to do so, he has it in his power to relieve the present strain by so doing and to thus enable the whole Society to say whether it still wishes to be represented by him before the world, or the contrary. Such a course would not affect his relations with the American Section or the Aryan T. S., those concerning only the Section and Branch, and having no Federal character, not coming under the purview of other Sections nor being open to their criticism. International action is only called for in Federal questions.

I felt it my duty to draw the attention of the Convention to one aspect of the case which had a distinct and important bearing upon

the question of Mr. Judge's guilt or innocence: a view which would of necessity suggest itself to every practical student of occult science. I said:

It is proper for me as a student of Practical Psychology of very long experience, to draw attention to the important fact that, even if the charges of forged writing and false messages brought against Mr. Judge were made good before a jury, under the exoteric rules of Evidence, still this might not be proof of guilty knowledge and intent. This must not be overlooked, for it bears distinctly upon the question of moral responsibility. Every student of Modern Spiritualism and Eastern Occultism knows that a medium, or psychic, if you prefer the word, is often irresistibly impelled by an extraneous force to do acts of turpitude of which he is incapable in his normal state of consciousness. Only a few days ago, I read in the learned Dr. Gibier's "Analyse des Choses," a solemn statement of this fact accompanied with striking examples in his own practice. And the eminent Prof. Bernheim also proved to me this dreadful fact by hypnotic experiments on patients in the Hôpital Civil, at Nancy. Equally well known is it that persons, otherwise accounted sane, are liable to hallucinations which make them sometimes mistake their own fancies for spiritual revelations and a vulgar earth-bound spirit for an exalted historical personage. At this moment, I have knowledge of at least seven different psychics in our Society who believe themselves to be in communication with the same Mahatmas and doing their work, who have each a knot of disciples or adherents about them, and whose supposed teachers give orders which conflict with each others'! I cannot impugn the good faith of either of these sensitives, while, on the other hand, I cannot see my way to accepting any of their mandates in the absence of satisfactory proof of their genuineness. So I go on my way, doing my public duty as well as I can see it, and leaving to time the solving of all these mysteries. My objective intercourse with the Great Teachers ceased almost entirely on the death of H. P. B., while any subjective relations I may have with them is evidence only to myself and would carry no weight with third parties. I think this rule applies in all such cases, and no amount of mediumistic phenomena, or of clearest visions of physically unseen Teachers by psychics who have not passed through a long course of training in Raja-Yoga, would convince me of my duty to accept blindly the mandates of even well-meaning advisers. All professed teachings of Mahatmas must be judged by their intrinsic merit; if they are wise they become no better by reason of their alleged high source; if foolish, their worthlessness is not nullified by ascribing to them the claim of authority.

In conclusion, then, I beg you to realize that, after proving that a certain writing is forged and calculated to deceive, you must then prove that the writer was a free agent before you can fasten upon him the stigma of moral obliquity. To come back to the case in point, it being impossible for any third party to know what Mr. Judge may have believed with respect to the Mahatmic writings emanating from him, and what subjective facts he had to go upon, the proof cannot be said to be conclusive of his bad faith, however suspicious the available evidence may seem.

The way out of the difficulty lies with him, and with him alone. If he should decide to neither give any satisfactory explanations nor

to resign his Federal office, the consequence will undoubtedly be that a large number of our best people of the class of Mr. Herbert Burrows, will withdraw from the Society; while if he should, his numerous friends will stand by him all the more loyally throughout. I do not presume to judge, the case not being before me on its merits.

I must, however, express my profound regret that Mr. Judge should have circulated accusations of resort to Black Magic, against Mrs. Besant and Mr. Chakravarti; neither of whom have ever, so far as I have been able to judge in years of personal intercourse, done the least thing to deserve such a suspicion. As for Mrs. Besant, I can conscientiously affirm that in all my life I never met a more noble, unselfish and upright woman, nor one whose heart was filled with greater love for mankind. The Theosophical Society owes her a debt it can never repay.

After the reading of the usual official documents, Miscellaneous Business was then in order, and the Judge case being called, Mrs. Besant rose and addressed the Convention. She first conveyed the greetings of the European section as its delegate, stated that she had tendered her resignation as President of the Blavatsky Lodge as soon as Mr. Judge's insinuations to her disparagement had been put in circulation, so that the Lodge might be entirely relieved of responsibility for her actions if it chose, that she had been re-elected and was therefore free to serve as delegate of the Section and to offer the Resolution to which she was about to speak. Coming to the history of the case proper she recapitulated the facts already made known to my readers, and when the fact of the meeting of the Judicial Committee was arrived at in the narrative, said:

Before that Committee objections were raised by Mr. Judge as to its jurisdiction. Let me say I had drawn up six charges to lay before the Committee. Under each of these charges I had drawn up the evidence on which the charge depended. I had made what would be called a brief; the charges were the indictments; and the evidence was practically the speech of the counsel stating what the charges were. My only deviation from the legal action was this—that I sent a complete copy of the whole statement that I proposed to make, to Mr. Judge; that, I knew was outside the legal duty, but I did it in order that the case might be met upon its merits, that he might know everything I was going to say, every document I was going to use, and every argument I was going to employ. Although it was irregular for me to do so, standing as I did, I thought that the Committee was to try a brother, and as we did not desire any sort of triumph or any kind of advantage but only absolute truth, every possible opportunity for explanation should be placed in Mr. Judge's hands. I thought it right to send the whole of the documents to him, so that he knew every word that I should speak before the Committee. As I say, when the Committee met, Mr. Judge raised technical objections—one that was overruled, was that he was not legally Vice-President at all. That was one objection. The other objection was that, although he was Vice-President, the offence committed, if an offence, was not committed by him as Vice-President, but as a private member. You will observe that that was what in legal terminology is called a demurrer. He did not challenge the facts of the case, but he challenged the jurisdiction of the Court before which the indictment was to be laid;

the objection was held to be a good objection, and I agreed with the finding. I think the objection was well taken, from a legal standpoint, and I hold that Mr. Judge had the right to take the legal objection if he preferred to rely on a demurrer rather than meet the case upon its merits. Every accused person has such a right in Courts of Law, and we are bound in dealing with members of our Society not to do anything which would be less generous than the Court of Law would allow him, and not to deprive an accused brother of peculiar right of defence which he would have in the courts of his country and which he had a right to use before ourselves. Regarding that action on Mr. Judge's part as fatal to his own dignity and reputation, I urged strongly upon him not to shelter himself under the technical plea. I could do nothing more than that. The technical plea was held, and I think rightly, to be a good plea. The Committee decided that it had no jurisdiction and therefore could not listen to the charges, much less of course to any evidence in the matter. According to my view—that is my own opinion—the Committee should have risen the very moment it had arrived at that decision. Having decided that it had no jurisdiction, its work was over, and it should have adjourned; but instead of that—very likely I may be wrong in my opinion—it thought it right to allow Mr. Judge to state what *would* have been his line of defence if the matter had been laid before the Committee. And on the statement of Mr. Judge that *if* he had defended himself it would have involved the question of Mahâtmas, the Committee further decided that it should not have tried the charges. Then the Committee rose and Mr. Burrows proposed that a Jury of Honor, should be held. Mr. Judge refused a Jury of Honor, on the ground that his witnesses were in America and that it would take six months to get together his evidence. The only importance of that is as having bearing on the resolution of the Committee, which was passed by the Committee before this refusal was made: *i.e.*, that it believed that Mr. Judge was ready to go on with the case, and therefore that he did not try to evade enquiry. The Committee said this on the statement of Mr. Judge, that he was ready to go on: when the Jury of Honor was proposed, and when it might have gone into the case, he withdrew the statement that he was ready to go on, and said that his witnesses were away and that it would take six months for him to collect the evidence. On the following day, in consequence of the strong pressure put upon Mr. Judge by his friends, he wrote and asked suddenly for a Committee. Such a Committee though would never have been in any sense representative, and I felt the difficulty at once of refusing it or agreeing to appear before it—difficult to refuse because, however late in the day, Mr. Judge asked for it; and difficult to appear before it, because some of the best members had left the place; so that it would have been a Committee without authority and without dignity, and the whole matter would have been hurried through in a way not conducive to a proper investigation. Therefore, entirely on my own responsibility—here you have a perfect right to judge me if I was mistaken in the action I took on myself—I made a statement in which I declared my own firm belief that these letters were not genuine, that the writing was a simulated writing, and that it was done by Mr. Judge. I read that statement before a meeting of Convention delegates, and Mr. Judge followed it, with a statement denying it, and then it was printed and sent out to the world.

Now comes the point as to the articles that appeared in the *Westminster Gazette*. These articles were based on documents supplied by Mr. Old, including the documents which I was prepared to lay before the Committee, as well as certain other documents which belonged to the Esoteric Section, which I should not have laid before the Committee. I was and am under a promise of secrecy regarding those documents, and under no possible conditions would I have broken the promise I made. But in addition to the evidence which was published in the *Westminster Gazette*, there was a considerable body of other evidence having an exceedingly strong bearing on the case; so in judging of the value of the statements of the *Gazette*, for the purpose of this movement, I take all the documents which deal with the exoteric and public matters. There were others in addition, which would have been laid before the Committee, had I been allowed to lay them. I now pass on to those proposals which I lay before you. Now it is said, and truly said, that the statements are *ex parte* statements; but while you admit that they are *ex parte* statements on the part of newspapers, you must remember that they are statements which would have been laid before a Committee where Mr. Judge would have been present,—statements that he might have answered if he desired to answer them, and therefore they are not *ex parte* statements in the ordinary sense of the term. If statements are made when a person has had no opportunity of answering them, it is right to demand an answer and to form no opinion until the answer is made. If the statements have been placed in the hands of the accused person, and he then, knowing the statements and the evidence in support of them, elects to shelter himself under a technical demurrer in order to prevent an open trial in regard to the statements made, then he has no right to claim the advantage of sheltering himself under the plea of the statements being *ex parte* statements, when they come before the world in the form in which they now appear. Therefore I consider that that is not a legitimate plea, because the defence and answer might have been made, and ought to have been made, at the time. In addition to the statement of fraud against Mr. Judge, there are statements against me for condoning the fraud, and against Colonel Olcott and Mr. Keightley for similar condonation. We are challenged to answer the accusation and I will deal with it in a moment. Let me say also that it is said that we had a conspiracy of silence. Against this there is this fact, that I was bound under a legal agreement of 1893, to be in Australia on the 1st September last for a lecturing engagement. I was therefore obliged to leave London, and I took the last ship which made me land in Australia the day before that on which my first lecture was to be delivered. By sitting up all night before I started for Australia, I managed by myself to direct a copy of this inquiry, with my statement that I believed that these forgeries had been made, to all the leading London papers. In addition to that, I sent to all these papers a statement which I had drawn up and submitted to certain well-known persons, with regard to the policy of concealing or evading truth, or considering that ordinary morality was not binding on any one who stood as an occultist. I drew up that statement and took weighty names to sign it, because I considered the protest was necessary against the policy adopted by Mr. Judge, and I desire that all the members of the Society should know that the President-Founder, Mr. Sinnett, Mr. Keightley

Mr. Sturdy, myself, Dr. Westcott (who has a peculiar following in Europe) and Mr. Leadbeater (who is well known in Ceylon)—these people, who were known as eminent Theosophists, should be known to stand to absolute truth against any sort of paltering with it or evasion, against fraud of any kind; so that the Society might remain clear in the world's face. I sent that also to the London papers, and I sent it with a private note from myself asking them to give full publicity. I placed all these documents in the hands of my friend Miss Willson, of the London head-quarters, and asked her to deliver them by hand at the newspaper offices. The *Westminster Gazette* was one of the papers. I wrote to asking for publicity. So I do not think there was much hush- ing up, as far as I was concerned. They say I "rushed" away. That is true, under the circumstances I told you. But Colonel Olcott was there for over a month after I had left. He was there till the end of August he would have answered any question that was asked, and he is the highest official in the Society. The papers did not say one word about the whole thing. The *Westminster Gazette* kept absolute silence, and three months after these facts were sent it by myself, when I was in New Zealand and when it knew that I could not possibly answer it in less than another three months, it then brought out all the accusations, together with the accusations against myself for condoning fraud, and for endeavouring to hush the truth of the matter for advantages, monetary and otherwise, that were obtained by belonging to the Society, and for the sake of the general position which I hold as one of the leaders of the movement. A telegram came to New Zealand stating that an exposure had been made, and a little later another telegram saying that, in consequence of the exposure, Mr. Judge had expelled me from the Society. I was not able to answer them beyond saying there must be some mistake, not knowing what had really occurred, and the papers met me in Ceylon when I landed from Australia. I wrote at once to the *Daily Chronicle* to say that an answer would be sent as soon as I landed in England. But on reading the articles on my way to Madras, I saw no reason to delay the answer, and I wrote that answer without delay after I arrived here on Saturday evening, and took it yesterday down to the *Madras Mail*, where it will appear to-morrow. I went to Reuter's Agent and telegraphed to the *Chronicle* that the answer would come by the first English mail. That answer is now being printed as a pamphlet, to the number of 20,000 copies, and will be sent to every Branch of the Society, in order that the full facts may be laid before them in every part of the world. Now I say that to you, and you will see its bearing in a moment, on one of the proposals I make. There is in Europe a very strong feeling on this matter: I have received from the General Secretary of the Section a list of names eminent in the European Section, to whom have been sent out circulars asking those to whom they were sent to sign the circulars if they approved of Mr. Judge being called upon to make an explanation. Out of the eighty circulars sent, 65 answers have been returned. These 65 unanimously demand that explanation should be made. Out of these 65 signatories, 12 are signatures of Presidents of Lodges and Societies in Europe. In addition to that, there has been a kind of informal canvass which has been placed in my hands, in which twelve lodges and centres demand that Mr. Judge shall explain or resign. One of them demands that he be expelled and the rest only ask for explanation or resignation.

There are then seven centres and branches which take a somewhat indefinite position. Three on his side; the others "counsel delay;" one looks to the Adyar Convention to discuss the matter, and does not wish to fan the flame. The President of one refuses to place the matter before his Lodge at all, and one expresses no opinion, content to leave action to Head-quarters. A more definite expression than that it is not possible at present to obtain, because there has not been time for the General Secretary to get answers from all the Lodges. Mr. Mead wrote to me—I received his letter yesterday—stating what had so far been done and saying that he believed that an informal appeal had been sent to Colonel Olcott—and that is true—by Mr. Judge's friends. No official notice had been sent to him, and the appeal had been circulated privately, so that he could only mention it as information for me, and not as the Secretary of the Section. I fully agree with what Colonel Olcott said. There is a strong feeling on both sides. Probably America is nearly unanimous in Mr. Judge's support; there are exceptions, but very few. Probably Australia is equally unanimous against him, but you must discount that by the fact that I have been lecturing there and exerting personal influence—not against Mr. Judge, I did not mention his name—but gaining influence, and you should bear this in mind when you are weighing the evidence of feeling. This is not a quarrel over individual opinions.

We have reached the limit of our space for this month, and I must here interrupt the thread of the narrative, which will be continued next month, but I wish to call the attention of the reader to the magnanimity and sweet charitableness shown by the speaker against whom such foul charges had been made by Mr. Judge.

H. S. OLCOTT.

INVISIBLE HELPERS.

TO my mind it is one of the most beautiful points about our Theosophical teaching that it gives back to a man all the most useful and helpful beliefs of the religion which he has outgrown. There are many who, though they feel that they cannot bring themselves to accept much that they used to take as a matter of course, nevertheless look back with a certain amount of regret to some of the prettier ideas of their mental childhood. They have come up out of twilight into fuller light, and they are thankful for the fact, and they could not return into their former attitude if they would: yet some of the dreams of the twilight were lovely, and the fuller light seems sometimes a little hard in comparison with its softer hints. Theosophy comes to their rescue here, and shows them that all the glory and the beauty and the poetry, glimpses of which they used dimly to catch in their twilight, exists as a living reality, and that instead of disappearing before the noonday glow its splendour will be only the more vividly displayed thereby. But our teaching gives them back their poetry on quite a new basis—a basis of scientific fact instead of uncertain tradition. A very good example of.

such a belief is to be found under our title of "Invisible Helpers." There are many graceful traditions of spiritual guardianship and angelic intervention which we should all very much like to believe if we could only see our way to accept them rationally, and I hope to-night to explain to you that to a very large extent we may do this.

The belief in such interventions is a very old one. Among the earliest Indian legends we find accounts of the occasional appearance of minor deities at critical points in human affairs: the Greek epics are full of similar stories, and in the history of Rome itself we read how the heavenly twins, Castor and Pollux, led the armies of the infant republic at the battle of Lake Regillus. In mediæval days St. James is recorded to have led the Spanish troops to victory, and there are many tales of angels who watched over the pious wayfarer, or interfered at the right moment to protect him from harm. "Merely a popular superstition," the superior person will say; perhaps, but wherever we encounter a popular superstition which is widely-spread and persistent, we almost invariably find some kernel of truth behind it—distorted and exaggerated often, yet a truth still. And this is a case in point.

Most religions speak to men of guardian angels, who stand by them in times of sorrow and trouble; and Christianity was no exception to this rule. But for its sins there came upon Christendom the blight which by an extraordinary inversion of truth was called the reformation, and in that ghastly upheaval very much was lost that for the majority of us has not even yet been regained. That terrible abuses existed, and that a reform was needed in the Church I should be the last to deny; yet surely the reformation was a very heavy judgment for the sins which had preceded it. What is called Protestantism has emptied and darkened the world for its votaries, for among many strange and gloomy falsehoods it has endeavoured to propagate the theory that nothing exists to occupy the infinity of stages between the divine and the human. It offers us the amazing conception of a constant capricious interference by the ruler of the universe with the working of his own laws and the result of his own decrees, and this usually at the request of his creatures, who are apparently supposed to know better than he what is good for them. It would be impossible, if one could ever come to believe this, to divest one's mind of the idea that such interference might be, and indeed must be, partial and unjust. In Theosophy we have no such thought, for, as I said in a previous lecture, we hold the belief in perfect Divine justice, and therefore we recognize that there can be no intervention unless the person involved has deserved such help. Even then, it would come to him through agents, and never by direct divine interposition. We know from our study, and many of us from our experience also that many intermediate stages exist between the human and the divine. The old belief in angels and archangels is justified by the facts, for just as there are various kingdoms below humanity, so there are

also kingdoms above it in evolution. We find next above us, holding much the same position with regard to us that we in turn hold to the animal kingdom, the great kingdom of the devas or angels, and above them again an evolution which has been called that of the Dhyan Chohans (though the names given to these orders matter little) and so onward and upward to the very feet of Divinity. All is one graduated life, from the Logos Himself to the very dust beneath our feet—one long ladder, of which humanity occupies only one of the steps. There are many steps below us and above us, and every one of them is occupied. It would indeed be absurd for us to suppose that we constitute the highest possible form of development—the ultimate achievement of evolution. The occasional appearance among humanity of men much further advanced shows us our next stage, and furnishes us with an example to follow. Then such as the Buddha and the Christ, and many other lesser teachers, exhibit before our eyes a grand ideal towards which we may work, however far from its attainment we may find ourselves at the present moment.

If special interventions in human affairs occasionally take place, is it then to the angelic hosts that we may look as the probable agents employed in them? Perhaps sometimes, but very rarely, for these higher beings have their own work to do, connected with their place in the mighty scheme of things, and they are little likely either to notice or to interfere with us. Man is, unconsciously, so extraordinarily conceited that he is prone to think that all the greater powers in the universe ought to be watching over him, and ready to help him whenever he suffers, through his own folly or ignorance. He forgets that he is not engaged in acting as a beneficent providence to the kingdoms below him, or going out of his way to look after and help the wild animals. Sometimes he plays to them the part of the orthodox devil, and breaks into their innocent and harmless lives with torture and wanton destruction, merely to gratify his own degraded lust of cruelty, which he chooses to denominate "sport:" sometimes he holds animals in bondage, and takes a certain amount of care of them, but it is only that they may work for him—not that he may forward their evolution in the abstract. How can he expect from those above him a type of supervision which he is so very far from giving to those below him? It may well be that the angelic kingdom goes about its own business, taking little more notice of us than we take of the sparrows in the trees. It may now and then happen that a deva becomes aware of some human sorrow or difficulty which moves his pity, and he may try to help us, just as we might try to assist an animal in distress; but certainly his wider vision would recognize the fact that at the present stage of evolution such interpositions would in the vast majority of cases be productive of infinitely more harm than good. In the far-distant past, man was frequently assisted by these non-human

agencies, because then there were none as yet among our infant humanity capable of taking the lead as teachers; but now that we are attaining our adolescence, we are supposed to have arrived at a stage when we can provide leaders and helpers from among our own ranks.

There is another kingdom of nature of which little is known—that of the nature-spirits or fairies. Here again popular tradition has preserved a trace of the existence of an order of beings unknown to science. They have been spoken of under many names—pixies, gnomes, kobolds, brownies, sylphs, undines, good people, etc., and there are few lands in whose folk-lore they do not play a part. They are beings possessing either astral or etheric bodies, and consequently it is only rarely and under peculiar circumstances that they become visible to man. They usually avoid his neighbourhood, for they dislike his wild outbursts of passion and desire, so that when they are seen it is generally in some lonely spot, and by some mountaineer or shepherd whose work takes him far from the busy haunts of the crowd. It has sometimes happened that one of these creatures has become attached to some human being, and devoted himself to his service, as will be found in stories of the Scottish Highlands; but as a rule intelligent assistance is hardly to be expected from entities of this class.

Then there are the great Adepts, the Masters of Wisdom—men like ourselves, yet so much more highly evolved that to us they seem as gods in power, in wisdom and in compassion. Their whole life is devoted to the work of helping evolution; would they therefore be likely to intervene sometimes in human affairs? Possibly occasionally, but only very rarely, because they have other and far greater work to do. The ignorant sometimes have suggested that the Adepts ought to come down into our great towns and succour the poor—the ignorant, I say, because only one who is exceedingly ignorant and incredibly presumptuous would ever venture to criticise thus the action of those so infinitely wiser and greater than himself. The sensible and modest man would realize that what they did they must have good reason for doing, and that for him to blame them would be the height of stupidity and ingratitude. They have their own work, on planes far higher than we can reach; they deal directly with the souls of men, and shine upon them as sunlight upon a flower, drawing them upwards and onwards, and filling them with power and life; and that is a grander work by far than healing or caring for or feeding their bodies, good though this also may be in its place. To employ them in working on the physical plane would be a waste of force infinitely greater than it would be to set our most learned men of science to the labour of breaking stones upon the road, upon the plea that that was a physical work for the good of all, while scientific work was not immediately profitable to the poor! It is not from the Adept that physical intervention is likely to come, for he is far more usefully employed.

There are two classes from whom it does come, and in both cases they are men like ourselves, and not far removed from our own level. The first class consists of those whom we call the dead. We think of them as far away, but that is a delusion; they are very near us, and though in their new life they cannot usually see our physical bodies, they can and do see our astral vehicles, and therefore they know all our feelings and emotions. So they know when we are in trouble, and when we need help, and it sometimes happens that they are able to give it. Here then we have an enormous number of possible helpers, who may occasionally intervene in human affairs. Occasionally, but not very often; for the dead man is all the while steadily withdrawing into himself, and therefore passing rapidly out of touch with earthly things; and the most highly developed, and therefore the most helpful of men are precisely those who must pass away from earth most quickly. Still there are undoubted cases in which the dead have intervened in human affairs; indeed, perhaps such cases are more numerous than we imagine, for in very many of them the work done would be only the putting of a suggestion into the mind of some person still living on the physical plane, and he might well remain unconscious of the source of his happy inspiration. Sometimes, but comparatively rarely, it is necessary for the dead man's purpose that he should show himself, and it is only then that we who are so blind are aware of his loving thought for us. Besides, he cannot always show himself at will; there may be many times when he tries to help, but is unable to do so, and we all the time know nothing of his offer. Still, there are such cases, and some of them will be found recounted in my book on "The Other Side of Death."

The second class among helpers which may be found consists of those who are able to function consciously upon the astral plane while still living—or perhaps we had better say, while still in the physical body, for the words "living" and "dead" are in reality ludicrously misapplied in ordinary parlance. It is we, immeshed as we are in this physical matter, buried in the dark and noisome mist of earth-life, blinded by the heavy veil that shuts out from us so much of the light and the glory that are shining around us—it is surely *we* who are the dead; not those who, having cast off for the time the burden of the flesh, stand amongst us radiant, rejoicing, strong, so much freer so much more capable than we.

These who, while still in the physical world, have learnt to use their astral bodies, and in some cases their mental bodies also, are usually the pupils of the great Adepts before mentioned. They cannot do the work which the Master does, for their powers are not developed; they cannot yet function freely on those lofty planes where he can produce such magnificent results; but they can do something at lower levels, and they are thankful to serve in whatever way he thinks best for them, and to undertake such work as is

within their power. So sometimes it happens that they see some human trouble or suffering which they are able to alleviate, and they gladly try to do what they can. They are often able to help both the living and the dead, but it must always be remembered that they work under conditions. When such power and such training are given to a man, they are given to him under restrictions. He must never use them selfishly, never display them to gratify curiosity, never employ them to pry into the business of others, never give what at spiritualistic seances are called tests—that is to say, he must never do anything which can be proved as a phenomenon on the physical plane. He might if he chose take a message to a dead man, but it would be beyond his province to bring back a reply from the dead to the living, unless it were under direct instructions from his Master. Thus the band of invisible helpers does not constitute itself into a detective office, nor into an astral information bureau, but it simply and quietly does such work as is given to it to do, or as comes in its way.

Sometimes people have thought that to give help in this way might be wrong, lest one should interfere with the working of the great law of Divine Justice. That is indeed a strange idea—to suppose that man could interfere with the Law. We all know how it often happens that we try with all our strength to help some fellow-man, yet we are unable to do any real good to him. There is clearly a case in which it was not in the man's destiny that he should be helped, and so it was not possible to do anything for him. Even then our effort has not been lost, though it has not produced precisely the effect that we intended. The attempt has still done great good to us, and we may be sure that it has also done something for him whom we tried to help, though what we wished could not be achieved just as we wished it. It is quite true that none can suffer except by his own fault, and that in every sorrow he is working out the result of some crime of long ago. But that is no reason for any relaxation of our effort to help him. For anything that we know, he may just have come to the end of the necessary suffering, he may just have paid his debt, and may be just at the point where a helping hand can lift him out of the mire of depression. Why should not ours be the hand to do the good deed? We need never have the slightest fear that our puny attempts will interfere with Nature's Laws or cause the least embarrassment to those who administer them.

Let us see how a man is able to do such work and give such help as we have described, so that we may understand what are the limits of this power, and see how we ourselves may to some extent attain it. We must first think how a man leaves his body in sleep. He abandons the physical body, in order that it may have complete rest: but he himself, the soul, needs no rest, for he feels no fatigue. It is only the physical body that ever becomes tired. When we speak of mental

fatigue, it is in reality a misnomer, for it is the brain and not the mind that is tired. In sleep, then, the man is simply using his astral body instead of his physical, and it is only that body that is asleep, not the man himself. If we were to examine a sleeping savage with clairvoyant sight, indeed we might probably find that he was nearly as much asleep as his body—that he had very little definite consciousness in the astral vehicle which he would be inhabiting. He would be unable to move away from the immediate neighbourhood of the sleeping physical body, and if an attempt were made to draw him away he would wake in terror.

If we examine a more civilized man, as for example one of ourselves, we shall find a very great difference. In this case the man in his astral body will be by no means unconscious, but quite actively thinking. Nevertheless, he may be taking very little more notice of his surroundings than the savage, though not at all for the same reason. The savage was incapable of seeing; the civilised man is so wrapped up in his own thought that he does not see, though he could. He has behind him the immemorial custom of a long series of lives in which the astral faculties have not been used, for these faculties have been gradually and slowly growing inside a shell, something as a chicken grows inside the egg. The shell is composed of the great mass of self-centred thought in which the ordinary man is so hopelessly entombed. Whatever may have been the thoughts chiefly engaging his mind during the past day, he usually continues them when falling asleep, and is thus surrounded by so dense a wall of his own making that he practically knows nothing of what is going on outside. Occasionally, but very rarely, some violent impact from without, or some strong desire of his own from within, may tear aside this curtain of mist for the moment and permit him to receive some definite impression; but even then the fog closes in again almost immediately, and he dreams on unobservantly as before.

Can he be awakened, you will say? Yes, that may happen to him in four different ways. First, in the far-distant future the slow but sure evolution of the man will undoubtedly gradually dissipate the curtain of mist. Secondly, the man himself, having learnt the facts of the case, may by steady and persistent effort clear away the mist from within, and by degrees overcome the inertia resulting from ages of inactivity. He may resolve before going to sleep to try when he leaves his body to awaken himself and see something. This is merely a hastening of the natural process, and there will be no harm in it if the man has previously developed common-sense and the moral qualities. If these are defective, he may come very sadly to grief, for he runs the double danger of misusing such powers as he may acquire, and of being overwhelmed by fear in the presence of forces which he can neither understand nor control. Thirdly, it has sometimes happened that some accident, or some unlawful use of

magical ceremonies, has so rent the veil that it can never wholly be closed again. In such a case the man may be left in the terrible condition so well described by Madame Blavatsky in her story of "A Bewitched Life," or by Lord Lytton in his powerful novel "Zanoni." Fourthly, some friend who knows the man thoroughly, and believes him capable of facing the dangers of the astral plane and doing good unselfish work there, may act upon this cloud-shell from without and gradually arouse the man to his higher possibilities. But he will never do this unless he feels absolutely sure of him, of his courage and devotion and of his possession of the necessary qualifications for good work. If he should in all these ways be judged satisfactory, he may thus be invited and enabled to join the band of helpers.

Now as to the work that such helpers can do, I have given many illustrations of this in the little book which I have written, bearing the same title as this lecture, so I will not repeat those stories now, but rather give you a few leading ideas as to the different types of work which are most usually done. Naturally it is of varied kinds, and most of it is not in any way physical; perhaps it may best be divided into work with the living, and work with the dead.

The giving of comfort and consolation in sorrow or sickness at once suggests itself as a comparatively easy task, and one that could constantly be performed without any one knowing who did it. Then it often happens that persons are in some perplexity, that they go to sleep at night with some unsolved problem in their minds; and in such a case a solution may sometimes be suggested, or they may be helped to a right decision. Not that anything may ever be done to bias or influence the mind of any person; we must not think of the helper as a mesmerist. It would be easier than you could possibly imagine for him to influence almost any mind in any direction he wished, yet to do so would be a violation of one of the strictest rules of his work. He may present his case to the mind of the man who is in doubt; he may state his opinion and argue in favour of it; but he must never exercise his will-power to force the man to yield, even though he may be well aware that disaster will follow if his counsel is not accepted. But there are many earnest seekers who are really anxious for light, and to give them as much as they are able to bear is one of the greatest pleasures of the helper. Suggestions may be made, and constantly are made, to writers, preachers, poets, artists, as to the subjects they should take, or the way in which they should treat them—of course without any knowledge on the part of the recipient of the source of his inspiration. Indeed, he usually thinks himself a very clever fellow to have such new and original ideas; but that does not matter in the least, for no helper wishes to take credit for anything that he does. If he had such a feeling of self-glorification, he would be quite unfit for the position of a helper. Many and many a time has such a helper stood beside a preacher or a

writer, and put before his mind a somewhat wider or more liberal view of his subject than he had had previously; and though sometimes it is impossible to get this accepted, yet in most cases at any rate something of it comes through to the physical plane.

Often efforts are made to patch up quarrels—to effect a reconciliation between those who long have been separated by some difference of opinions or of interests. Sometimes it has been possible to warn men of some great danger which impended over their heads, and thus to avert an accident. There have been cases in which this has been done even with regard to a purely physical matter, though more generally it is against the moral danger that such warnings are given. Occasionally, though rarely, it has been permissible to offer a solemn warning to one who was leading an immoral life, and so to help him back into the path of rectitude. If they happen to know of a time of special trouble for a friend, they will endeavour to stand by him through it, and to give him strength and comfort.

In great catastrophes, too, there is often much that can be done by those whose work is unrecognized by the outer world. Sometimes it may be permitted that some one or two persons may be saved; and so it comes that in accounts of terrible wholesale destruction we hear now and then of escapes which are esteemed miraculous. But this is only when among those who are in danger there is one who is not to die in that way—one who owes to the divine law no debt that can be paid in that fashion. In the great majority of cases all that can be done is to make some effort to impart strength and courage to face what must happen, and then afterwards to meet the souls as they arrive upon the astral plane, and welcome and assist them there.

This brings us to the consideration of what is by far the greatest and most important part of the work—the helping of the dead. Before we can understand this we must throw aside altogether the ordinary clumsy and erroneous ideas about death and the condition of the dead. They are not far away from us, they are not suddenly entirely changed, they have not become angels or demons. They are just human beings, exactly such as they were before, neither better nor worse, and they stand close by us still, sensitive to our feelings and our thoughts even more than of yore. We must get rid of that strange old delusion that the dead man's fate is somehow sealed, and that nothing more can now be done for him. There are absolutely, strange as it may seem, hundreds of people who really believe that while they may think of and pray for their friends while they are in physical life, the moment those friends are dead, it becomes not only useless but even wicked to pray for them or think lovingly of them. It may well seem incredible that any human being can hold such an insane doctrine, yet it is assuredly a fact that there are still in this twentieth century

those who are hide-bound by this strange superstition. The truth is exactly the opposite, for it is precisely when he is dead that the man can most easily feel and profit by the good and loving thoughts and prayers of his friends. He has not then the heavy physical body to shut him away from sympathy with them; he is living in the astral body, which is the very vehicle of emotion, and so he feels every touch of it and instantly responds to it. That is why uncontrolled grief for the dead is so wrong as well as so selfish. The dead man feels every emotion which passes through the heart of his loved ones, and if they uncomprehendingly give way to sorrow, that throws a corresponding cloud of depression over him; and makes his way harder than it should be if his friends had been better taught.

So there is much help that may be given to the dead in very many ways. First of all, many of them—indeed, most of them—need much explanation with regard to the new world in which they find themselves. Their religion ought to have taught them what to expect, and how to live amid these new conditions, but in most cases it has not done anything of the kind. The hideous falsehoods circulated so industriously with regard to hell-fire and other theological horrors, do far more injury on the other side of the grave even than they do on this—and that is saying a great deal, for even on this plane they are the curse of many lives. Once more, though to a reasoning being it may seem incredible, there really are people who do believe this grotesque and cruel absurdity. They have been taught that unless they were superhumanly good (and they generally realize that they have not been that) they were in danger of a sulphurous future; and often there were also impossible conditions of faith attached to "salvation" which they can never be sure that they have perfectly fulfilled. So it comes that very many of them are in a condition of considerable uneasiness, and others of positive terror. They need to be soothed and comforted, for when they encounter the dreadful thought-forms which they and their kind have been making for centuries—thoughts of a personal devil and an angry and cruel Deity—they are often reduced to a pitiable state of fear, which is not only exceedingly unpleasant, but very bad for their evolution; and it often costs the helper much time and trouble to bring them into a more reasonable frame of mind.

There are men to whom this entry into a new life seems to give for the first time an opportunity to see themselves as they really are, and some of them are therefore filled with remorse. Here again the helper's services are needed to explain that what is past is past, and that the only effective repentance is the resolve to do this thing no more—that whatever he may have done, he is not a lost soul, but that he must simply begin from where he finds himself, and try to live the true life for the future. Some of them cling passionately to earth, where all their thought and interest

have been fixed, and they suffer much when they find themselves losing hold and sight of it. Others are earth-bound by the thought of crimes that they have committed, or duties that they have left undone, while others in turn are worried about the condition of those whom they have left behind. All these are cases which need explanation, and sometimes it is also necessary for the helper to take steps on the physical plane in order to carry out the wishes of the dead man, and so leave him free and untroubled to pass on to higher matters. People are inclined to look at the dark side of spiritualism; but we must never forget that it has done an enormous amount of good in this sort of work—in giving to the dead an opportunity to arrange their affairs after a sudden and unexpected departure.

A man may sometimes be rescued from evil companions after death, just as he may be during life. Men are of all types, and there are those who, instead of feeling remorse about their evil deeds, endeavour as far as they can to resume or to continue them. The man who has haunted dens of vice during life not infrequently continues to do so after his loss of the physical body. Definite teaching of all sorts may be given to the dead, which will be of the greatest use to him, not only with regard to the life which he is then living, but with regard to his whole future in lives yet to come. I know how hard it is for many of you to grasp the reality of the thing, to understand how near to us the dead are, and how completely the helper can speak to them and deal with them as though they were still physical. Many people feel it to be impossible, and they ask us for proof that it is so. I do not know how you can obtain proof except by studying these matters for yourselves, by examining patiently the evidence, and, ultimately, by developing in yourselves the power to see and hear all this for yourselves. Those of us to whom all this is a matter of daily experience hardly care to argue about it. If a blind man came up to you and earnestly tried to persuade you that there was no such thing as sight, and that if you believed that you saw, you were suffering under an unfortunate hallucination, you would be polite to him, but you would not feel anxious to waste much time in arguing with him. You would say, "I do see, and daily experience shows me that I do; another man's belief or unbelief does not affect the fact." I think the sceptic sometimes forgets that we are not proselytizing, and that if he cannot believe, no one but himself is the loser.

It is a fact, then; that much direct teaching can be given to the dead. He will not carry over details into his next earth-life, but he will nevertheless have the knowledge stored up in his soul, so that when it is next presented to him on the physical plane, he will at once grasp it, and intuitively recognize that it is true. Another point is that of the rearrangement of the astral body by the desire.

elemental : I have no time to go into the detail of that process now, but it is one which retards the man's progress in the after-death states, and the helper can show him how to avoid its difficulties.

It is surely a happy thought that the time of much-needed repose for the body is not necessarily a period of inactivity for the true man within. I used at one time to feel that the time given to sleep was sadly wasted time; now I understand that Nature does not so mismanage her affairs as to lose one-third of the man's life. Of course there are qualifications required for this work; but I have given them so carefully and at such length in my little book on the subject, that I need only just mention them here. First, he must be one-pointed, and the work of helping others must be ever the first and highest duty for him. Secondly, he must have perfect self-control—control over his temper and his nerves. He must never allow his emotions to interfere with his work in the slightest degree; he must be above anger, and above fear. Thirdly, he must have perfect calmness, serenity and joyousness. Men subject to depression and worry are useless, for one great part of their work would be to soothe and to calm others, and how could they do that if they were all the time in a whirl of excitement or worry themselves? Fourthly, the man must have knowledge; he must have already learnt down here on this plane all that he can about the other, for he cannot expect that men there will waste valuable time in teaching him what he might have acquired for himself. Fifthly, he must be perfectly unselfish. He must be above the foolishness of wounded feelings, and must think not of himself but of the work that he has to do, so that he will be glad to take the humblest duty without conceit or envy. Sixthly, he must have a heart filled with love—not sentimentalism, but the intense desire to serve, to become a channel for that love of God which, like the peace of God, passeth man's understanding.

You may think that this is an impossible standard; on the contrary, it is attainable by every man. It will take time to reach it, but assuredly it will be time well spent. Do not turn away disheartened, but set to work here and now, and strive to become fit for this glorious task; and while we are striving, do not let us wait idly, but try to undertake some little piece of work along the same lines. Every one knows some case of sorrow or distress, whether among the living or the dead does not matter; if you know such a case, take it into your mind when you lie down to sleep, and resolve as soon as you are free from this body to go to that person and endeavour to comfort him. You may not be conscious of the result, you may not remember anything of it in the morning; but be well assured that your resolve will not be fruitless, and that whether you remember what you have done or not, you will be quite sure to have done something. Some day, sooner or later, you will find evidence that you have been successful. Remember that

as we help, we can be helped; remember that from the lowest to the highest we are bound together by one long chain of mutual service, and that although we stand on the lower steps of the ladder, it reaches up above these earthly mists to where the light of God is always shining.

C. W. LEADBEATER.

THE LIFE SIDE.

[Concluded from p. 682.]

BUT let us go back to the life side of death and see with the wider vision that the independent, the daring, the thinking ones have evolved. They who know that man is unrestrained by any but himself in the matter of evolving faculties, who have surpassed the masses and won the wider view, tell us that life leaves a form when that form has fulfilled its purpose, has reached its limit and can no longer express the life that inhabits it. Life is continually seeking greater expression and the old form can no more contain it than can an outgrown garment cover a growing child. A new form must be had and the way to attain it is first by a casting off process. The outer garment, the physical, goes first, and the life has passed through death, as generally termed. But let us look at this life without its overcoat, for remember we are at the viewpoint of the seer. It is still clothed in garments, only one has been discarded, but where is it? Let me ask a question: "Does the man who slips out of his overcoat suddenly dart forward a thousand miles in space because of that act? Is he not just where he was before?" Let us pin our minds to this conception and learn by analogy that the case of the man who slips out of his physical body is a parallel one. This man stands in his second garment, his subtle body, just where he stood before,—there is no change of space; there is only a change of condition in space. The condition of space in which he now lives is so much finer in quality of matter that it is invisible to physical eyes, but none the less it occupies the same space as does physical matter, only, being much finer, it passes and repasses through the coarser physical kind without any sense of obstruction. And this is clearly demonstrated if we consider the passing of water through earth, the passing of microbic forms through denser forms. This kind of analogy might be followed out indefinitely but we are disrobing an entity and must not leave the general description for detail. One thing, however, must be definitely stated: this subtler matter, while interpenetrating physical matter, follows laws peculiar to itself and therefore the laws governing physical matter are non-existent to it. Now, the entity standing in his inner garment is not alone; by the laws of the subtler matter, he is conscious of the subtler side of all physical

things. His familiar surroundings have not vanished except in their physical forms, for when we remember that everything exists in this subtler matter before it takes on the physical, husk, the overcoat, we can readily see that the subtler sight sees the subtler side of things.

We are passing over the length of time that may elapse before the man who fell asleep in so-called death awakes to the subtler condition, and are simply considering him as awake. Man alive or, in worldly phraseology, "dead," has always this subtle body and this body is always on its own plane, but the difference between the functioning of the body of a "live" man and that of a "dead" man is a matter of guidance; consciousness is the guide. During life on the physical plane, consciousness is mainly centered in the physical brain and guides the physical body, the subtle body receives very little practical guidance, so that it does not become an independent centre of consciousness and is dependent on the physical body, but at death the physical body is lost and consciousness is centered in the subtle body. When we remember that consciousness is the motive power of a body, we can understand that the casting off of a physical body, of an overcoat, does not affect a man, for man is man's consciousness and that has simply withdrawn to a higher state, to a state where it has wider possibilities of action, because of acting in subtler matter, matter that offers less resistance to its will.

As I said before, the way to acquire a new body is by first casting off the old one, and the subtle body must also be cast aside; then man will stand in his innermost garment, which too, must be cast off. But in all this unrobing he occupies the same space; the process is one of attaining finer matter, not of displacement. Now, to stay closely by our example, we are with the man when he has cast off his overcoat. He is no more conscious of any great loss than is a man who slips off his overcoat on entering a well-heated room; in fact, like that man, he is much more at liberty. He finds familiar objects all around him—for we must remember that subtler forms of things exist before concrete forms—and will continue to interest himself in the things that interested him on earth. Now, following the law of evolution, the natural process for this entity is one of drawing away from the memory of material things and becoming more and more absorbed in intellectual things. This process leads him to the time of casting off his subtle body, the second disrobing, when he enters into the heaven-world and enjoys the fulfilment of all his highest thoughts and aspirations while on earth. In the heaven-world, also, are all his dear ones, for here, too, with the still, subtler sense he sees the subtler, heavenly form that is hidden inside the grosser casings of every human being. No change of space, only refinement of matter, is the law; physical sense for physical matter, astral sense for astral matter, spiritual sense for spiritual matter;

these states, these senses are hidden in all beings, there can be no separation save where man's ignorance rises as a wall.

This much said, to make the matter a little clearer, let us look at mourning man and see what the effect of his grief is upon the one whom he mourns. Violent grief disturbs the one who has fallen asleep in death just as it would disturb a sleeper on earth. He is rudely awakened and brought back to a memory of earth-life, to a consciousness of the suffering of those who sorrow. The natural course of evolution is interfered with, for, instead of being left to sleep peacefully for awhile and then awaken to the higher state of life in his normal place, he is aroused midway, as it were, and is drawn back to a consciousness of earthly things when his consciousness should be centered in the subtler life. And this is not the only evil, for, though he sees and knows and tries to reassure his friends, he is unable to impress their dense, physical brains and must submit to their utter unconsciousness of him. During sleep, they leave their physical bodies, all men do this, and are with him on the subtler plane, but not knowing or expecting this possibility of going to him, their thoughts by force of habit, are mostly engaged in going over earthly events and they neither see nor hear what is passing around them. Those who have the wider vision tell us that the so-called "dead" wonder at first why their friends who have left their physical bodies asleep do not notice them, but that they soon learn that these visitors from the world are not awake to the higher consciousness but pass through the subtle world as a day-dreamer passes through earthly scenes, without taking cognizance of his surroundings.

Here, then, is the reality, the life side made clear. Who, knowing this, could grieve over the form? Those who know, cannot grieve; death is a change for the better, they see it and are glad. And how gladly would they open the eyes of all men to the same knowledge if it were possible. But such is not the law, no man can evolve the faculties of another, each must do it for himself. All that it is possible for the more advanced among men to do is, to tell of what they know, of what they have proved for themselves, hoping to raise the veil of ignorance, to lift the burden of sorrow for their fellow-creatures. Patiently they stand beside the sorrowing, longing to open their eyes, taking every opportunity to help on the growth of the latent faculties, choosing words and ways that will be suitable to the case, and holding their own knowledge at the service of all who are able to receive it. A great deal of this may pass as unproved to many, but this much is evident to any one who will consider it: enduring sorrow is not nature's way. Men sorrow, and blame themselves for forgetting sooner than they expected to forget; they hold it a duty to feel sorrow, a disrespect to the departed to revive to the joy of life, but it is nature's way to find joy again quickly, because,

sorrow, separation, exist only in men's ignorant minds, and the higher consciousness is ever beating against the resisting brain, trying to pierce through. Even the densest brain is dimly conscious of this, and, as this higher consciousness filters in, grief fades away and joy takes the place of sorrow.

Let us consider Persecution. We may look at it in two ways: persecution is either karmic retribution or it is the instrument by which strength of will or character is tested. There is really comparatively little that can honestly come under this head. We find what we call deliberate persecution in unevolved humanity, where malice deliberately plans and perpetrates acts of persecution: we find predominant instances in history of the persecution of wise and holy men: between these two extremes range endless degrees of so-called persecution. It may seem cold-blooded to say, that the intelligence of the one who has been persecuted has evolved under the process, and that the same is the case with the persecutor, but it is a fact. If we leave aside the natural considerations of suffering, of cruelty, of sympathy, which are by no means to be definitely put out of the question, we are forced to admit that intelligence, that knowledge of some kind has been developed. We may term it good or evil, as the circumstances dictate; we may sympathize or condemn, but stripped of all emotional views, considering intelligence without any qualifying attributes, we must honestly admit that in one line or another intelligence has been developed, the life side has gained something. I am not going to enter here into the question of right or wrong, that would take me too far into detail, but foreseeing objections in view of the persecutor I will simply say that the knowledge gained by him may at any moment be turned to a purpose that will have as its object to aid, not to injure; in view of this the truth of the former statement may be seen.

If we take the most prominent example of persecution familiar to the Western mind, that of Jesus, and consider it in an unemotional way, we will be astonished to find that the evidence proves an increase of intelligence resulting to the world through that very persecution. Whether we believe that Jesus was stoned to death or was crucified on the cross, the fact of a violent death raised his personality and with it his teachings into a position of prominence which defeated the idea of suppression that was the motive of his persecutors. And how do we know but that his persecutors were just as sincere in their endeavor to suppress him as were the workers of the Inquisition in their appalling methods? The more evolved life of Jesus willingly sacrificed the form; the less evolved life of his persecutors must have gained a higher intelligence from the results of having forced that form to the sacrifice. The general store of intelligence was added to, for nature is never a loser. Here, again, I am not discussing right and wrong but simply pointing out fact.

Our two extreme examples disposed of, let us proceed to demolish that familiar spectre, Persecution, as it haunts everyday life. First, let us look at the religious sects; each with upturned eyes and hands folded on the breast, a victim to persecution from its brothers, victims to persecution from the liberal thinkers, from the scientists, from the philosophers. And this idea of persecution is working, too, in inverse order. But does anyone who stands unemotionally aside and sums up evidence see any persecution? No, he sees them all clinging to forms, trying to pinion life that has outworn the form and is struggling for larger expression. He sees that they are all being helped, not hindered, that as they are forcibly pushed from one position to another they are learning what they should learn gladly, and that later they will acknowledge as a gain. What then becomes of persecution? If it brings about good, if the life side gains, why should we prefer to attach our sympathies to form? We are all persecuted, or we are all learning; one may look at it one way or another.

The trivial persecutions of ordinary life, which seem so monstrous to us while we endure them, hold in themselves lessons that we need and that later we shall be thankful to have received. It is usually the petty tyrant—unknown in this character to himself—who is brought into close relations with a worse tyrant, or it is the selfish, the impatient one, who is subjected to the constant annoyance of one who is uncontrolled. The too-yielding one is forced to turn and develop resoluteness by the impositions of the rampant, and so on. These annoying people are grindstones for the smoothing of character, and are not in reality persecutors. Character, consciousness, intelligence, life, is developing; form only is giving way. People and circumstances quicken the life and only form is ever vanquished.

Of all the problems that bear the outward stamp of evil and suffering, none is so seemingly monstrous, so incomprehensible, as War. To those who realize the existence of a natural law of Brotherhood, and who long to see it more commonly recognized, war is so inhuman, so uncivilized, that the heart shrinks before its horrors and the mind rebels against its methods.

The quickest way to get an insight into the underlying meaning of war is to grasp it by its root, to turn at once to the causes whose inevitable effects produce war. These causes are not to be found in the surface incidents that precipitate the movement, these are but the last moves in a long line of karmic events gradually leading up to a crisis; the roots are many and are thickly interwoven, leading back into past lives, embracing race karma, family karma, individual karma. Just as the last instrument is some one man whose authority, like a decisive sound, sets the avalanche in motion, so, far back in the past, we may trace the earliest cause to

some one man who started a line of karma that drew others into its sweep, that enlarged, spread out until a race became involved. When we look back into the past and note the salient battles that scarred the ancient races, we cannot believe that the forces manifesting there died out on the ground where they disappeared with those who disappeared, but we know that those same raging currents, focussed at one point for destruction, must again draw together, as the men who were instruments for them come again into reincarnation and by karmic law are again brought into relations. War is reborn as races are reborn, as men are reborn: the old passions go through the process of re-growth from infancy to maturity as do the men whose brains give them channels. We must not expect a Cæsar to reincarnate as anything but a warrior, nor his sturdy followers to do anything but follow; where Cæsar goes, there must be conquest, war, the un-exhausted forces of war; karma must work out to a natural end. War is, as it were, a huge form for evolving forces, forces working on the destructive side of nature.

When we look at war in our present lifetime, judge it from a near point of view, refuse to be affrighted by its hideous form and peer deep into the inner heart of it, we find, as may be found in the inner heart of all things, that law is at work, righteous law, steadily working out a tangle whose twisted lines shall finally run side by side in perfect symmetry. The law of karma, of justice, is at the heart of it, but it takes a keen eye to pierce so far. The form side of war is hideous, malevolent to our eyes, but in its distorted arms it bears some of the most beautiful flowers of true sentiment that grow. Devotion is one of these, devotion to a principle, to a country, to a ruler, to a leader, to a comrade; whole-souled devotion, ready to face whatever comes, to go forward without questioning, without knowing why, because of the immortal propelling power of life manifesting under the name of Devotion.

Self-sacrifice is another. The sacrifice of the self that clings to home, to kindred, to those nearest and dearest ones, the heart's comrades, who symbolize the most powerful illusion that man is subject to on earth. The flower of self-sacrifice rises free of all these tendrils and in triumphant beauty is borne off by the grim hand of war. Courage, endurance are other flowers that blossom radiantly and distil an immortal fragrance above the nauseous odors of carnage; system, order, respect, obedience, flowers less prominent but fair and hardy, blend with their loftier comrades on the reverse side of the escutcheon carried by war. Who shall say that this is not so? Who shall deny the tremendous impetus given to these noble qualities, to the life, the soul that rises superior to the form? Men know that it is so, the heart of the world thrills and overflows with noble enthusiasm for the heroes of brave and loving deeds: the separate hearts of many men merge into one huge, throbbing heart, the heart

of a nation, and national unity is accomplished. The life force has expanded, spirit has triumphed over matter. Whether on this side or on the other side of so-called death, force, life has evolved, and this is gain for all the future.

"But," it will be said, "what about the evil forces," the hatred, jealousy, cruelty evolved, for these are the legitimate offspring of war?" Yes, it is true, side by side with the regenerative, the up-building forces, expand the destructive, the disintegrating forces; each from the heart of the other, each from the ashes of the other. Nature uses them both for her work, each holds the seed of the other, one is but the overbalancing of the other. One, in its totality, is the force that binds a nation together, the other that which separates nations from each other. But the lesser union must come before the greater, and a vast union is not made up of loosely allied particles but of masses that have first become consolidated in themselves. Individual hatreds are expurged by race union, and take the larger form of hatred to another race. This, in time, will be expurged by a union of races and will take some still larger form. One force forces the evolution of the other, one is necessary to the other; the law of contrasts, the pairs of opposites, the two poles, may be traced under many names, many aspects, throughout Nature, and must be, as long as manifestation is. Where the darkest forces go, shall rise the greatest light; this is Nature's law. New life springs from corruption, from the decaying seed, the fair and tender shoot. The eye of wisdom pierces into the heart of things, sees the wide scope of natural forces and marks the evolution of life, while the misty eye of ordinary man is fixed on mutilated form.

In this way we may find an explanation of war and see the star of hope shining in the sky above the tumult. But this does not mean that the lovers of peace are to abandon their dream of Brotherhood or cease their efforts to realize it and accept war and discord as inevitable evils. No, sensing afar off the great good that shall be born from the great evil, they may use their efforts to hasten the day of peace; helping to develop the tiny shoots from the minute seeds in process of decay, quickening the growth of higher emotions that are unfolding from selfish passions; tending, cultivating lowly plants with the patience of assured knowledge that sometime in the future a sturdy growth will flourish where now are but weaklings, and blossoms wondrous in beauty and fragrance open out in a sunlight unobscured by the clouds of war.

We cannot see the wide circles traced by the luminous life-lines in the records of higher space, our eyes may only follow a few minor spirals in the lesser circles of karmic record, but we know that the lesser is always a reflection of the greater, that the promise of larger life is contained in the promise of smaller life, that the fate of the minute form is a diminutive reflection of the fate of the larger form. A frost crystal that melts in a sparkle of sunlight may explain to us the

whole mystery of cold; a foraging ant may solve for us the entire problem of want; a caterpillar-moth may teach us the illusion of death; a persistent spider may weave for us new ideas for our story of persecution; and a gust of wind upsetting a colony of dust microbes may typify all the devastation that comes with the blast of war. Nature repeats its story in manifold ways and we may interpret it as we will. We may follow the life or follow the form, listen to the joyous song of life or to the mournful chant of death, but some day the great truth will irradiate us, that all is life, radiant, conscious life, which is everywhere, is everything. We shall see it, be it, know and rejoice, and then, coming again into the illusion of limitation, we shall take up our life-work where the good law has placed it and gladly fulfil our little part in the great whole.

ANNIE C. McQUEEN.

RELIGIOUS TRADITIONS AND ESOTERIC TRADITIONS.*

MYSTERIES OF THE Gnostics AND OF THE GALLIC BARDS; THE LAWS OF MANU; ESOTERIC CREED.

A RELIGIOUS tradition consists of a collection of evidence which testifies to the truth of facts and dogmas. The doctrine was first revealed and then transmitted from generation to generation; but as each religion has a revelation of its own which it considers superior to all others and the only divine revelation, it necessarily follows that it rejects all others as being purely human and subject to error. These various traditions have created religious hatred and have been the source of terrible discord and strife among nations, notwithstanding that according to the derivation of the word, religion should have produced union, harmony. If only among these various traditions each one had kept its own belief pure and intact, then the terrible and ferocious internal dissensions of which history tells us, would have been avoided and we should not have seen the fatal effects of religious fanaticism. For example, what do we see in the Catholic Church? One tradition which is subdivided into three great streams or rather into three traditions—Catholic, Protestant and Greek. What caused the schism between the Roman and Greek Churches? The question under discussion was as to whether the Holy Ghost proceeded from the Father alone or from the Father and Son. Theological subtlety has been the cause, in the controversy on this subject (which is beyond human knowledge), of a serious deviation from the original tradition. To how many councils and to how many repressive measures has the Church resorted in order to found its dogmatic unity and yet this unity is more apparent than real if we consider the crumbling of faith in the

* Translated from the French, for the Theosophist, by Mrs. S. G. Currie.

Catholic world, where each one has his own private and particular interpretation of such and such dogmas.

The great contention is to know whether the Church has preserved the primitive tradition pure and intact both as to the usages and the doctrine of the Christ. We must remember that Jesus Christ wrote nothing, that he did not order his disciples to write, that seven of them have left no writings and that most of the versions were written long after their time, according as the Churches increased in different parts of the world. In spite of the difficulty of establishing the primitive traditions we can nevertheless prove a radical difference between the teachings of early Christianity and those of the Catholic Church of to-day.

At the beginning of the Christian era there was a double doctrine—one exoteric, for the use of the people, the other esoteric, reserved for the chosen disciples; this can be proved by the testimony of many of the Fathers of the Church who were the mouth-pieces of the tradition: Tertullian, Origen, Clement of Alexandria, Ambrose, Cyril of Jerusalem, Basil, Gregory of Nazienzen, John Chrysostom, Augustine. To-day the Church gives but one teaching and gives it to all without distinction. What has then become of the esoteric teaching? Did this contain nothing more than the public teaching now given by the Church? Why did the Fathers of the Church call these mysteries holy and mighty secrets for those who were not regenerated by initiation? Why did they exact an oath not to communicate divine things to any but divine men, perfect things only to the perfect, and holy things only to the saints? Why did the pseudo-Dionysius, the Areopagite—who, according to Catholic tradition, was the originator of mysticism—why did he say that the common people understand only the visible marks of the mystery, while the hierarchy are raised to a comprehension of the intellectual significance of the ceremonies?

If the mysteries were impenetrable by the human mind, as the Church asserts, why did the Fathers hide them with such scrupulous care? An impenetrable mystery runs no risk of being discovered. We see then that on this side there is a very important deviation of doctrine. Already in the second century the Gnostics accused the Christians of having allowed themselves to be led astray. They said that their Master was surely possessed of the highest order of intelligence, but that the Apostles had not understood them aright and that in their turn the disciples had altered the texts He had given them.

In quoting this opinion we do not wish to discuss the value of it; we wish only to notice that already in the first ages of the Church, religious sects, like the Gnostics, called attention to a deviation in the tradition of the revealed dogma, and at the same time asserted that there existed a secret science transmitted from generation to generation by a holy line. Scientific criticism has

proved that it will not do to call the Gnostics heretics or deserters from Christianity, but that they were theosophists, that is to say, philosophers adhering to a mystic science, proceeding from an esoteric tradition.

Mr. Matter, the eminent writer, in a dissertation read before the French Institute, Jan. 31st, 1854, shows that scholars speak generally of initiations and of Gnostic mysteries and that they believe these initiations and mysteries to be imitations of those of Greece, but that it is difficult to elucidate this subject for the simple reason that there exists no Gnostic text of any length and that the little we know comes from hostile writers who, while combating these doctrines, take good care not to tell us all they know of them. The testimony given by Origen, Irenæus and Tertullian is so clear, so full and positive on the subject of the Gnostic mysteries that there can be no doubt as to their existence.

Mr. Matter declares that for him the esotericism of the Gnostics is proved and it is that which gives the dominant tone to the Gnostic doctrine. He says, "Esotericism was adopted in the schools of many philosophers, in those of Pythagoras, Plato, Plotinus, Porphyry and of Proclus."

He adds that the result of the testimony of the Fathers of the Church is :

"1. That the Gnostics claimed to hold by means of tradition a secret doctrine much more elevated than that contained in the public writings of the Apostles :

2. That not only did they not communicate this doctrine to all the world, but that among themselves, if we can believe Irenæus, only one in a thousand, or two in ten thousand, knew the final mysteries :

3. That they were communicated by means of signs and symbols :

4. That, according to Christian opinion, they imitated in these rites and ordeals those of the Eleusinian mysteries, although they leave us in uncertainty as to these forms." Other writers,—Epiphanius, Theodoret, Augustine—speak of the Gnostic mysteries in the most positive manner ; but their opinion has little value, for they had no knowledge of anything but the ruins of Gnosticism ; besides which all these writers seem to have too readily accepted common rumors. Mr. Matter also says that between the mysteries of Greece and those of the Gnostics there were at least the following resemblances :—

"1. That before arriving at the 3rd and last degree, the candidate passed through several grades,

2. That they distinguished between the greater and the lesser mysteries,

3. That not every one reached the last stage.

4. On the contrary a very small number appear to have done so.

With the Greeks there was a fixed time, two months in the year, for initiation ; more than that, they insisted upon a good moral character and the candidates underwent trials of fasting and continence. The Gnostics also imposed these tests of character on their candidates but with less rigor.

The Greek initiations took place at night and were composed of purifications, readings, ritual, chants, of allegorical representations and of public processions.

The Gnostic initiations consisted of an act of lustration or baptism, more or less like that of the Christians ; of a mystical repast which resembled the Communion Sacrament of the Church, the explanation of some allegorical pictures, the singing of hymns and recitation of prayers.

The seal of the Gnostics was the sign of initiation but Mr. Matter does not think that there was any exterior mark, any material symbol.

The Gnostic stones were amulets and served as a talisman in the migration of souls. According to Mr. Matter the differences between the Greek and Gnostic initiations arose from the fact that the Gnostic religion and mysteries were a private matter, while the Greek mysteries were a national affair. According to the mystic theories of these theosophists, initiation conferred extraordinary privileges. The initiates not only learned the supreme science and acquired potent faculties, but their nature was changed ; from material beings they were transformed into immaterial beings, invisible equal to the *Eon Christus* and capable of performing miracles and of dominating the angels.

The most serious accusations were brought against both the Gnostic and Eleusinian mysteries by the Fathers of the Church. Mr. Matter observes that secret meetings have always occasioned unfavourable rumours : he continues, "these schools do not seem to have been disorderly."

Tertullian reproaches Valentinian for having copied the Eleusinian mysteries of prostitution. Epiphanius insinuates that the mysteries of the Phibionites (a Gnostic sect) had 365 degrees of prostitution, but by the very exaggeration of these reports one is involuntarily reminded of the accusation of the Pagans against the Christians in the 3rd century—they accused them of worshipping a god with an ass's head, of slaughtering young children and drinking their blood, and of giving themselves up to criminal embracings when the lights were extinguished.

These accusations by the Pagans against the Christians are more explicit than those of the Christians against the Gnostics, but who has ever placed any credence in them ?

According to Mr. Matter the greater number of the Gnostics professed the doctrine of emanation, that is to say, the theory that imperfect beings emanate from the Divine Unity and return to the same in a state of absolute perfection. To these great principles of unity and emanation we must add that of the transmigration of souls and of the progressive perfection of beings up to the divine condition. Indeed, according to Irenæus we see, 1st, that the Gnostics believed that souls passed from one body to another and that they retained no remembrance of their previous existence; and, that they asserted themselves to be spiritual, because a spark of the divine fire had been given to them, which spark endowed their souls with the same substance as that of the Demiurgos, and that united to matter it took form and increased (which prodigy was effected by the union of contraries, spirit—matter); but a descent of the spirit into the human heart was necessary in order to endue it with perfection and intelligence; 3rd, that the pure spirits are in the pleroma, that the just are in the middle region, a place of repose, and that because of an organic law, the 3rd category of souls which partake of matter must remain outside; * 4th, that men need to learn everything and to know everything in order that through knowledge of everything in this life they may arrive at perfection; their spirit being of the same nature as that of the Christ, they are like him and that even in this state they are even superior to him in virtue.†

All these ideas are quoted by Irenæus who disputes them and reasons vehemently against the Gnostics. Let us retain these fundamental ideas which we shall shortly find under another form. We have seen that scientific criticism admits an esoteric tradition at the beginning of the Christian era and its affiliation with the Eleusinian mysteries. We must not think that these mysteries which took place in the depths of the temples, among secret societies or in the souls of ecstatics, did not have a considerable repercussion on the Greeks. The whole of antiquity shows veneration for the mysteries—the Greeks considered the Eleusinian mysteries as the flower of their religion, as the purest essence of all conceptions. Aristophanes said that all those who took part in the mysteries led a pure life, tranquil, holy. Cicero in his book of Laws says: "With the help of the mysteries men learn not only to conquer themselves and to live in peace, but also to die in the hope of a better future."

The initiation and the mysteries of Greece, were, says Mr. Matter, linked with the national life and played an important part in the religion, politics and arts of one of the most celebrated nations of the ancient world. Our modern philosophers have asserted that all these ancient doctrines of the mysteries included Buddhist, Chinese, Hindu, Persian and Chaldean elements. There are evi-

* "Paras de l'Eglise," M. de Geononde; page 190, 3rd Volume.

† "Paras de l'Eglise," 3rd Vol., pages 303 and 304.

dently traces of one tradition which has been maintained through the philosophic as well as the religious systems. All of this esoteric philosophy is to be found in the Vedas, in Persian works, in Pythagoras and Plato, in the Kabbalah, in the writings of the Neo-Platonists, of Plotinus, Porphyry, Proclus, in the philosophy of Giordano Bruno, with the alchemists, with the mystics, Eckhardt, Boehme, Paracelsus and hosts of other wise men who have been the torch-bearers of humanity.

The modern spirit has an invincible hatred of secret and mysterious science, but all great religions have an exterior and an interior history—one apparent the other hidden.

"The first, the official history, says Mr. Schuré,* that which is read everywhere, which happens in broad daylight, is none the less obscure, confused and contradictory; the second, the esoteric tradition or the doctrine of the mysteries, is a profound science, the secret doctrine, the occult actions of the great initiates who are called Krishna, Buddha, Zoroaster, Hermes, Moses and Jesus—these are the prophets and reformers who have created, sustained and propagated these same religions. Why did they all impose secrecy on certain teachings? It was surely not for the pleasure of making mysteries, but because this mighty science, which Clement compares to a sword, conferred the knowledge of certain powerful forces of nature, which knowledge would be fatal to humanity if the key of occult phenomena should fall into the hands of perverse and ignorant people. But also because certain very elevated truths coming from the divine plane would have to undergo too great a change in order to be understood by the still imperfect spirit of man, just as the picture of an object is disfigured by passing from a less dense medium to one more dense. We shall see in a moment a change of this kind in the merging of the doctrine of reincarnation into metempsychosis.

The essential truths of the esoteric tradition have often been confounded with their symbols and sometimes these have been taken for realities. The pseudo Dionysius no doubt made allusion to this fact when he said one must not take the pictures which adorn the entrance to the temple for the higher truths of which they are but the representations in form and colour. All the attempts made by the mystic sects of the middle ages, the Vaudois (or Waldenses), the Dulcinists, etc., had but one end in view, that of bringing back the Christian doctrine to its primitive purity of faith and of returning to the life of poverty and self-denial: they also recognized that the Christian tradition had been mutilated and deformed.

If all the ancient religions have been given by great Initiates, by men really divine, it seems as if the revelations should be progressive and that it was not given once for all time. It seems also that

* "Les Grands Initiés," by Mr. Schuré.

each revelation must have come at its proper time to continue the work of development and the advancement and further evolution of mankind. Would it not be more exact to say that each nation received light and truth according to its degree of advancement, rather than to separate mankind by an abyss and to say that to one people alone there was given a revelation.

L. REVEL.

[To be concluded.]

RECENT "NOTES" ON SCIENCE AND THEOSOPHY.

ALMOST daily we read about discoveries made by men of science in their different departments, discoveries which very often entirely upset time-honoured theories while they corroborate some teaching of Theosophy. The Theosophists do not always agree with the Scientists, even as these among themselves are not always of one opinion; still in bringing together the following notes we do not wish to be considered as speaking against the work of men of science, but rather would we hereby endorse the statements made in the "Secret Doctrine":

"Every Theosophist and Occultist welcomes respectfully and with due admiration its contributions (*i.e.*, those of Science) to the domain of cosmological law. There can be no possible conflict between the teachings of Occult and so-called exact Science, wherever the conclusions of the latter are grounded on a substratum of unassailable fact." (Vol. I., p. 517, 3rd rev. edition.)

"Neither the Occultists generally, nor the Theosophists, reject, as erroneously believed by some, the views and theories of the Modern Scientists only because these views are opposed to Theosophy. The first rule of our Society is to render unto Cæsar what is Cæsar's. Theosophists, therefore, are the first to recognize the intrinsic value of Science." (Vol. I., p. 315.)

Until quite recently the modern scientists had found no particular use for that part of the human organism known as the pituitary body, while Madame Blavatsky years ago had written about it:

"The pituitary body is the organ of the Psychic Plane. Psychic vision is caused by the molecular motion of this body, which is directly connected with the optic nerve, and thus affects the sight and gives rise to hallucinations. Its motion may readily cause flashes of light, such as may be obtained by pressing the eyeballs. Drunkenness and fever produce illusions of sight and hearing by the action of the pituitary body. This body is sometimes so affected by drunkenness that it is paralyzed." (S.D., Vol. III., p. 548.)

Whether this paralysis is caused by the volatile constituents of alcohol is not stated, but perhaps science may soon furnish us with further instructions concerning the pituitary body, for we are told

(see *Theosophy in Australasia*) that an important discovery has been made by Dr. Sajous, about this organ which will bring it into prominence, because a use for it has at last been found. The noted scientist believes that not only is the oxygen in the human body controlled by the long neglected organ, but that this itself is also so easily affected by different medicines, that there would follow a revolution in the science of medicine if all the functions of the pituitary body should be found out and understood. It will be interesting to learn whether any further discoveries are made about it and how far they may ultimately correspond with H. P. B.'s statement, also what are the medicines which most easily affect the pituitary body, whether they are perchance such as contain alcohol or other volatile substances of a like nature.

Many have been the reports of

"MODERN VIEWS ON MATTER: THE REALISATION OF A DREAM," an Address delivered by Sir William Crookes, at the International Congress for Applied Chemistry, held in Berlin. We will quote only one sentence from it here.

"It (the fatal quality of atomic dissociation) works in the sunshine and raindrops and in the lightnings and flame; it prevails in the water-fall and the stormy sea, and although the whole range of human experience is all too short to afford a parallax whereby the date of the extinction of matter can be calculated, 'protyle,' 'the formless mist,' once again may reign supreme and the hour-hand of eternity will have completed one revolution."

This reminds us very forcibly of H. P. B.'s remark:

"Thus finally Science, in the person of its highest representatives, in order to make itself clearer to the profane, adopts the phraseology of such old Adepts as Roger Bacon, and returns to the 'protyle.' All this is hopeful and suggestive of the signs of the times.

"Indeed these 'signs' are many and multiply daily." (S.D., Vol. I., p. 604.)

"Modern biologists were coming once more to a firm acceptance of something, and that was a vital principle..... There was nothing between absolute scientific belief in creative power and the acceptance of the theory of a fortuitous concurrence of atoms."

These are statements made at the University College, London, by Lord Kelvin, that "prince of science," as he was called; statements which however were not allowed to pass without challenge and comment by many scientists who disclaimed their belief in a "vital principle" and a "creative power," and objected to his use of these terms, as well as to "the fortuitous concurrence of atoms."

The *Pra-Buddha Bharata* however finds great affinity between the Sankhya philosophy and Lord Kelvin's views as expressed at the University College, and therefore refers to this subject and to Sir William Crookes' Protyle in the following words:

"To us Lord Kelvin's confession of faith and the highly interesting

discussion it led to are fraught with unusual interest. To our mind the position here discovered for us is a close approximation to the Sankhya philosophy. If we read the striking address delivered by Sir William Crookes, entitled 'Modern Views on Matter: the Realisation of a Dream,'.....we find Sir William's conception of 'Protyle' is almost identical with that of the Sankhya 'Prakriti,' the Mother, according to that philosophy, of all existence.....

"Nor is this theory of a Prakriti or Protyle very much different from that of the 'creating and directive power,' of Lord Kelvin..... The crux of the situation is whether or not this power can be regarded as all-wise and all-good—in a word, as God.

"According to the Sankhya philosophy atoms are not final causes, but are born of Prakriti, which is neither force nor matter, but the Womb out of which these are manufactured. Prakriti has a twofold existence, those of homogeneity and heterogeneity. When she is homogeneous there is no manifestation, no phenomenon. All is hushed in sleep in the Great Mother's being. The beginning of disturbance in Prakriti starts heterogeneity or evolution.

"Purusha is without beginning, subtle, omnipresent, eternal, seer, spotless, not producing. Its mere proximity disturbs the homogeneity of Prakriti. Purusha is many. There is a different Purusha in each body, but its nature is the same everywhere.

"Prakriti is insentient by herself and Purusha inactive. Prakriti is blind and Purusha lame. The lame Purusha rides on the back of blind Prakriti and evolution sets in. The Purusha is all-sentient, all-perfect, and is therefore without desire and without need of action. But his light informs Prakriti and permeates her being. When the latent forces in her wake up at the dawn of evolution, she becomes heterogeneous and assumes all the different states of grossness and fineness of existence. Naturally all these different states cannot reflect the light of Purusha in the same degree. That is why all the forces in Nature do not show a uniformity of purpose, that is why some of them are more perfect than others.

"The whole of Nature partakes of the sentiency of the Purusha and the insentiency of the Prakriti. Thus every atom is an outcome of the interaction of these two, Purusha and Prakriti, and has a dual nature. Its evolution is the ever-progressing attempt to reflect the light that is in it in its pure fulness. The evolution of an atom is the growing perfection of its lower insentient material nature. When it knows the light in it truly and fully, it has attained the goal of evolution.

"Thus according to the Sankhya philosophy there is not exactly 'a creating and directive power' in the Universe, but the whole of Nature is the network of the play of powers of different states of perfection and sentiency—albeit each one of them is the submerged ray of an all-sentient and all-perfect Purusha—struggling ceaselessly on to recover and realise itself by striking off the chain forged between Purusha and Prakriti."

Having given the description of

THE ALMIGHTY ATOM

according to the Sankhya philosophy we will now record Sir Oliver

Lodge's theory respecting it, as expressed by him in his Romanes lecture:

"The latest scientific thought has for some time past tended in the direction of declaring matter to be in the last analysis identical with energy—energy in the form of electricity. The attractiveness of this hypothesis is that it suggests a reduction of all material substance to a purely electric phenomenon. The strongest argument in its favour is that mass or inertia can certainly be accounted for electrically, and that there is no other known way of accounting for it. If matter is not electrical, then there are two distinct kinds of inertia which exactly simulate each other's properties. Beginning with the thesis, 'An electric charge possesses the fundamental property of matter—mass or inertia—and if any charge were concentrated enough, it might represent any amount of matter,' there are reasons for supposing that electricity exists in such concentrated small portions, called 'electrons' and can either be associated with atoms of matter, to form the well-known chemical 'ions' or fly separate, as in the cathode rays of vacuum tubes. The hypothesis suggested on the strength of these facts is that the atoms of matter are actually composed of these unit electric charges or electrons, an equal number of positive and negative charges going to form a neutral atom, a charged atom having one electron in excess or defect.

"Assuming this electrical theory of matter, that the atoms are aggregates of electric charges in a state of violent motion, two consequences follow. One of these consequences depends on the known facts that radiation or light or any other wave of some kind, is emitted from any electron subject to acceleration; consequently, the revolving constituents of an atom must be slowly radiating their energy away, must thus encounter a virtual resistance, and must in that way have their velocity increased. The second consequence is that when the speed of an electrified body reaches that of light, its mass becomes suddenly infinite; and in that case it appears not improbable that a critical condition would have been reached at which the atom would no longer be stable, but would break up into other substances. And recently during the present year a break-up of the most massive atoms has been observed by Rutherford, and has been shown to account for the phenomenon of radio-activity, some few of the atoms of a radio-active substance appearing to reach a critical stage, at which they fling away a small portion of themselves with great violence, the residue having the same property of instability for some time, until ultimately it settles down into presumably a different substance from that at which it started. The matter flung away appears to be a light substance not very different in atomic weight from hydrogen or helium, and it is surmised that possibly certain chemical inert elements may be the by-products of radio-activity; and that this process of dissociation of the atom may constitute the evolution of the chemical elements, such as has on theoretical grounds already been speculatively surmised.

"An analogy, the lecturer said, may be drawn between this supposed gradual collapse of an atom and the contraction of a nebula, which at certain stages becomes unstable and shrinks off a planet, the residue constituting an extremely radio-active mass or sun. But, whereas the astronomical changes observed in cosmic configuration of matters occur

in a time reckoned in millions of years, the changes to be expected in the more stable atoms would seem likely to require a time reckoned in millions of millions of centuries? Nevertheless, the change seems bound ultimately to occur; and so a state of flux and decay is hypothetically recognised, not only in the stars and planets, but in the foundation stones of the universe, the elemental atoms themselves. A process of regeneration, however, is also thinkable and would occur if the separate electrons were ever to aggregate themselves together by their mutual attractions into fresh material. And inasmuch as the life of a highly radio-active substance must be very limited, being perhaps not more than a few thousands of years in some extreme cases, it appears necessary to assume that some such regenerative process is constantly at work, and that, just as we have suns of various ages, and exhibiting the process of evolution in different stages, so it may be that the progress of research will lead us to recognise the existence of atoms of matter in like case, some recently formed and some very ancient; and the whole argument seems to lead to an atomic astronomy of surpassing interest." (*Madras Standard*.)

An outcome of Sir Oliver Lodge's lecture is a very interesting article written by W. E. Garrett Fisher (*in The Amrita Bazar Patrika*), which may well be reproduced in full.

"THE REVOLUTION IN CHEMISTRY."

"Few things give one a higher idea of the powers of the human mind than its ability, as shown in the speculations of Sir Oliver Lodge's recent Romanes lecture, to search into the ultimate secrets of the universe. Nothing is too great, nothing too small, for the measuring rod of modern science. On the one hand we have astronomy, which revels in magnificent distances, and tells us the most wonderful things about what is going on in a system like that of the new star in Perseus, so far away that light, travelling from the sun in $7\frac{1}{2}$ minutes, has taken three centuries to reach us, and speaks of the cataclysm which befell this Nova while the Spanish Armada was sailing.

"On the other hand, we have the new chemistry which deals with the infinitely little, and investigates the inexpressibly tiny constituents that make up ordinary matter. Lord Kelvin gave us a popular idea of the size of atoms when he said that if a single drop of rain could be magnified up to the size of the whole earth we might reasonably expect to find that the atoms which composed it would be somewhere between cricket balls and foot-balls in size.

"Now we are offered a still further advance in our conceptions by the suggestion that the ions, or electrically-charged particles of which it is now believed that these atoms are built up, are so much tinier that, if an atom were in turn magnified to the size of an ordinary church, its ions would be about as large as this full-stop.

"A FASCINATING THEORY."

"The mind pauses at the conception of such littleness, which it is quite impotent to conceive, and can only speak of as infinite. But our men of science—Sir Oliver Lodge, Sir William Crookes, Professors J. J. Thomson and Larmor, and a number of less famous workers—seem to be well on the way to construct a sound theory of the motions and behaviour

of these ions and atoms, based on a study of the way in which matter behaves when it is submitted to the tests of the physical or chemical laboratory.

"In the lecture already mentioned, Sir Oliver Lodge adumbrates a very fascinating theory, to the effect that, when we come to know enough about it, molecular chemistry may turn out to be only a kind of astronomy, concerned like that queen of sciences with the motions of suns and planets and the evolution or decay of stellar systems. It is not very easy to make the possibility of this clear to the unscientific mind, but the attempt is worth while though of course it must be understood that the whole thing is at present only a "working hypothesis"—in other words, the most plausible and convenient representation of a remarkable series of facts.

"Dalton's original atomic theory, which has been used by chemists for the last century as a similarly convenient representation of the facts hitherto noticed was based upon observation of the way in which various so-called elements combined with one another. It was found that they always did so in definite proportions. If you take two ounces of the gas hydrogen, for instance, it is found that it must be always mixed with sixteen ounces of oxygen to explode and form eighteen ounces of water; if more oxygen is taken the residue is left unaffected; if less, then some of the hydrogen remains uncombined. A similar relation holds good between all elements which we can get to form compounds.

"THE MIGHTY ATOM AGAIN."

"From this great fact Dalton deduced his famous law of combining weights, and his still more famous atomic theory. This assumes that the reason why two or more elements always combine in the same proportions is that they consist of atoms—things which can no longer be divided—each of which is supposed to be exactly like all the other atoms of the same substance, and to have a constant definite weight.

"It was a good enough theory for chemists to work with, and has served their purpose for a century. Now various trains of reasoning, depending mostly upon the study of electricity, have led us a step further, and we are told that we must no longer regard the atom as the ultimate basis of matter.

"Indeed, it is an atom no longer—not a single indivisible unit, but a congeries of moving and warring bodies.

"The existence of bodies smaller than atoms—corpuscles, or ions, or whatever they are to be called—has long been suspected. Excessively small as the atom is, we can measure its approximate size by mathematical reasoning from observed facts, chiefly connected with the action of light and other forms of radiation. Now some recent researches on obscure forms of radiation, such as that which led to the discovery of radium and its remarkable properties, have indicated the necessary existence of bodies that must be far smaller than the atom can possibly be.

"It has been calculated, for instance, that the efflux of solid matter which goes on at the surface of a particle of radium salt is such that one grain would be lost from each square inch of its surface in about ten thousand million years. And yet the efflux is so constant that its stream

can conduct electricity; when the radiation falls upon an electroscope it discharges it with considerable speed.

"Now, the atom is very, very small, but it cannot be so small as to account for a loss of substance at this rate—which reminds one of the granite mountain in the fairy tale from which a bird removed one grain once in a thousand years, though the whole mountain would be worn away before the first second of eternity had passed. Other researches too subtle or complicated to describe have led to a similar conclusion, which Professor J. J. Thomson has elaborated with wonderful skill and mathematical ingenuity.

"WHAT IS ELECTRICITY?"

"Further, a remarkable assumption has been made with regard to the nature of electricity. It is now becoming exceedingly probable that the troublesome question, 'What is electricity?' will be answered by saying that it is matter, or that matter is electricity—or, rather, that the two concepts which bear these names are but manifestations of the same root stuff in different conditions."

Here we would refer the reader to the passage in the S. D. (Vol. I., pp. 136 and 137) which we have had occasion to quote lately, and point out the similarity between the view expressed now by men of science on, "What is electricity?" and that given by the President-Founder of the T. S. as long ago as in 1882.

"The important property which matter and electricity have in common is that of inertia—the power, that is, of persevering in a state of motion until some external force comes in to change it—and it is simpler to suppose that the common property is due to community of nature than to hold that so inexplicable a property should have been independently developed by two distinct substances.

"The new chemistry [probably the chemistry spoken of in the 'Secret Doctrine' as one of 'the two great magicians of the future, which are destined to open the eyes of mankind to great physical truths,' C. K.] then, suggests that matter and electricity are one and the same; that what we call atoms consist of systems of far tinier bodies, the ions, or electrons, which are simply charges of electricity. Sir Oliver Lodge suggests that the typical atom may be very similar to a stellar system, consisting of a definite number of these electrons moving in rapid orbits just as the planets move round the sun—though no atom is likely to be so simple as our puny system. The simplest atom, that of hydrogen, is believed to consist of about seven hundred electrons in regular orbital motion under laws closely akin to those which keep the earth in its course round the sun.

"The electrons are assumed to be all exactly alike, so that an oxygen atom would consist of sixteen times as many, a gold atom of 196 times as many, and so forth. The chief fascination of this theory, to an outsider, lies in its reduction of all matter to modifications of one original substance—probably the same as what we call electricity, which in its turn may be explained by such a theory as that epoch-making speculation of Professor Osborne Reynolds. If that is so, the old alchemists were right after all, and there is no reason in the nature,

of things why we should not one day transmute lead into gold by a suitable re-arrangement of its electrons.

"A DIZZY SPECULATION."

"That, of course, is a mere dream. We may know all about the starry dance of the electrons without being able to interfere with their motions. At present the theory is merely in the inchoate stage, and it will need much experiment and the powers of our greatest mathematicians to work it out.

"One need only call attention to the singular thoughts which it raises as to the nature of the universe. If chemistry is the astronomy of the minute, is it not possible that astronomy is the chemistry of what we call the gigantic, that our earth and all its sister planets are but the electrons which constitute the atoms of a higher universe, and that we live, so to speak, in some speck of dust which worries a careful housewife in the world next above us? But the mind cannot grapple with thoughts of such magnitude, and we may be content with this hasty glance at a wonderful speculation."

After having heard what the scientists have found out about the atom, we will see what the Theosophists and Occultists have said concerning it long ago.

"Each chemical atom is to the Theosophist a living thing, capable of leading its independent life, and each combination of such atoms into a more complex being is again a living thing; also each cell has a life of its own, and all these chemical atoms and molecules and cells are combined together into an organic whole, a body, to serve as a loftier form of consciousness than any which they know in their separated lives." ('Man and his Bodies,' p. 17.)

The physical atom is "not the so-called chemical atom, which is really a complex body." (*Ibid.*, p. 28.)

"The chemical atom is regarded as the ultimate particle of any element, and is supposed to be indivisible and unable to exist in a free state. Mr. Crookes' researches have led the more advanced chemists to regard the atom as compound, as a more or less complete aggregation of protyle." (*Lucifer*, Vol. XVII., p. 212.)

A little further on in the same article ('Occult Chemistry') we read:

"The numbers 18, 290 and 261, are the numbers of the ultimate physical atoms found to exist in a chemical atom" (p. 213) of hydrogen, oxygen and nitrogen respectively.

"The Atom belongs wholly to the domain of Metaphysics." (S. D., Vol. I., p. 559.)

"The atom is elastic, *ergo*, the atom is divisible, and must consist of particles, or of sub-atoms. And these sub-atoms? They are either non-elastic, and in such case they represent no dynamic importance, or, they are elastic also; and in that case, they, too, are subject to divisibility. And thus *ad infinitum*. But infinite divisibility of atoms resolves Matter into simple centres of Force, *i.e.*, precludes the possibility of conceiving Matter as an objective substance.

".....It is on the doctrine of the illusive nature of Matter, and, the infinite divisibility of the atom, that the whole Science of Occultism

is built. It opens limitless horizons to substance, informed by the divine breath of its Soul in every possible state of tenuity, states still undreamed of by the most spiritually disposed Chemists and Physicists." (S. D., Vol. I., pp. 565 and 566.)

Are the sub-atoms, which are also subject to divisibility, perhaps the "electrons" and "ions" of Modern Science?

"As to the Elemental Atoms, so-called, the Occultists refer to them by that name with a meaning analogous to that which is given by the Hindû to Brahmâ, when he calls him Anu, the Atom. Every Elemental Atom, in search of which more than one Chemist has followed the path indicated by the Alchemists, is, in their firm belief, when not *knowledge*, a Soul, not necessarily a disembodied Soul, but a Jiva, as the Hindûs call it, a centre of Potential Vitality, with latent intelligence in it. . . . All those Atom-Souls are differentiations from the One, and are in the same relation to it as is the Divine Soul, Buddhi, to its informing and inseparable Spirit, A'tmâ.

"Modern Physics, in borrowing from the ancients their Atomic Theory, forgot one point, the most important of the doctrine; hence they have got only the husks and will never be able to get the kernel. In adopting physical atoms, they omitted the suggestive fact that, from Anaxagoras to Epicurus, to the Roman Lucretius, and finally even to Galileo, all these philosophers believed more or less in *animated* atoms, not in invisible specks of so-called 'brute' matter. According to them, rotatory motion was generated by larger (read, more divine and pure) atoms forcing other atoms downwards; the lighter ones being simultaneously thrust upwards. . . . The idea was metaphysical as well as physical; the hidden interpretation embracing Gods or Souls, in the shape of Atoms, as the *causes* of all the *effects* produced on Earth by the *secretions* from the divine bodies.

"Atoms and Souls were synonymous in the language of the initiates." (S. D., Vol. I., pp. 619 and 620.)

"The ancient Initiates, who were followed more or less closely by all profane antiquity, meant by the term Atom, a Soul, a Genius or Angel, the first-born of the ever-concealed Cause of all causes; and in this sense their teachings become comprehensible. . . . They admitted and taught a good deal of that which modern Science now teaches. . . . They taught. . . . the Atomic Vortices—Atoms being in reality Souls and Intelligences." (S. D., Vol. I., pp. 621 and 622.)

The Occultist "would say that no Atom is ever 'created,' for the Atoms are eternal within the bosom of the One Atom—the Atom of Atoms"—viewed during Manvantara as the Jagad-Yoni, the material causative womb of the World. Pradhâna, unmodified Matter—that which is the first form of Prakriti, or material, visible, as well as invisible Nature—and Purusha, Spirit, are eternally one. . . . The Atom, as known to modern science, is inseparable from Purusha, which is Spirit, but which is now called 'energy' in Science. The Protyle Atom has not been comminuted or subtilized: it has simply passed into that plane which is no plane, but the eternal state of everything beyond the planes of illusion." (S. D., Vol. I., pp. 636 and 637.)

"Atoms are called Vibrations in Occultism; also Sound—collectively. . . . The waves and undulations of Science are all produced by Atoms

propelling their molecules into activity *from within*. Atoms fill the immensity of Space, and by their continuous vibration *are* that MOTION which keeps the wheels of Life perpetually going." (S. D., Vol. I., p. 694.)

Every atom in the Universe tends to become a God and then—God.

CAROLINE KOFEL.

[To be concluded.]

A STUDY IN MEDIÆVAL MYSTICISM, PART II.

THE IMITATION OF CHRIST.

THE title by which this comprehensive Manual of mystical thought, teaching and practical guidance is known, is copied from the heading of the first chapter of the first of the four books into which it is divided. It is in one respect faulty, as it does not cover the idea of Unity, of oneness with God, which is a cardinal feature of the work itself. Thus an undesirable practice of frequent occurrence in the Middle Ages and indeed long prior, has been perpetuated by applying the opening words of the first chapter in the collection. One of the oldest titles is "Interior Consolations," which very well agrees with its general tone and subject matter, of which the most marked characteristics are tranquillity and repose. Yet it may be that the very characteristic cognomen '*Imitatio*,' is an evidence of the survival of the fittest; it is unique, there is but one '*Imitation of Christ*.'

In sending forth the "Voice of the Silence" Madame Blavatsky dedicates it 'To the Few,' and, in common with "Light on the Path," it can only be appreciated by those who possess both an intellectual and spiritual development beyond the average. We have already noticed the immense circulation attained by the '*Imitation*,' and this fact indicates that it possesses a quality suiting it for a wider variety of spiritually evolved persons; while it in some degree lacks certain qualities calculated to awaken and stimulate both heart and intellect in those who are on the higher rungs of spiritual evolution, which the latter does not possess in so pre-eminent a degree. It is, perhaps, in tone and what may be termed spiritual temperament, more closely allied to that helpful and illuminative little treatise, "The Doctrine of the Heart."

Perhaps we may with advantage cull some leading thoughts and ideas and compare them with their parallels in other productions of a kindred character, and thus trace the unity of the spirit under a diversity of manifestations.

A thousand illustrations might be quoted on the "Advantages of Solitude." The author quotes with approval from an ancient writer, "As often as I have gone among men, I have returned home less a man." A common experience, truly, with the majority of us; but

none the less, does not this show an undesirable attitude of mind, an unhealthy preoccupation with one's own interest, a carefulness bordering on a subtle pandering to self? Perhaps the answer is to be found in the idea that the writer is putting forth one aspect of truth, the practical application of which he just then felt to be needed. Emerson in his "*Essay on Friendship*," tersely presents the same idea in the phrase "We descend to meet." What is needed is, the endeavour at all times and under all circumstances to realise the old truth, that it is the inward attitude of our own minds that is really important, and not the circumstances of our lives, whether they occur in society or solitude. It is also worthy of note that there is everywhere found in the 'Imitation,' the contrasted qualities of a sweet graciousness and charm of manner, with that of intellectual force, combined with the power to give a clear and lofty pronouncement of facts as they appeal to the conscience, and are assured by the experience of the writer. It is this quality which ensures the searching character of many simple utterances; we feel in reading them that we are in the presence of a pure and holy soul whose thoughts penetrate to our inmost depths.

Let us proceed to a few concrete examples—see the following quotation:

ON SELF-LOVE AND POVERTY OF SPIRIT.

"For who shall be able to find the man that is truly poor in spirit, and divested of every affection for the creature? His value is from far and the remotest lands.

If a man give his whole substance it is yet nothing.

And if he do practice severe acts of repentance, it is yet little.

And if he attain to all knowledge, he is far off still.

And if he have great virtue, and exceeding fervent devotion, there is still much wanting in him; and that, the one thing that is chiefly necessary for him.

And what is that? That having left all things else, he leave also himself, and wholly go out of himself, and retain nothing of self-love. . . .

Yet no one is indeed richer than such a man, none more powerful, none more free; who knows how to leave himself and all things, and put himself in the very lowest place." (Book II., Chap. XI., v. 4-5.)

Compare with the following from Jacob Boehme '*On the Super-sensual Life* :

"Where the Love of Self is banished there dwelleth the Love of God. For so much of the soul's own Will as is dead unto itself, even so much room hath the Will of God, which is HIS Love taken up in that Soul. The reason whereof is this: Where its own will did before sit, there is now nothing; and where nothing is, there it is that the Love of God worketh alone."

Simple commonplaces of the Inner Life, it may be said. Yes, truly, but how many and great are the heart-pangs involved in arriving within measurable distance of the longed-for goal which is here so simply expressed!

One of the greatest conceivable blessings which is accounted the privilege of the Saint, is an inward calm and quietness of spirit which nothing outward can disturb. To have a little sanctuary within one's own soul into which we can retreat at all times, and under all circumstances. Let us see what the 'Imitation' has to impart on this so desirable state of mind.

ON QUIETNESS OF SPIRIT, AS A PREPARATIVE TO THE RECEPTION OF DIVINE MYSTERIES.

"Blessed is that soul which heareth the Lord speaking within her, and from His mouth receiveth the word of comfort.

Blessed are the ears that hearken not to the voice which soundeth without, but unto the truth which teacheth within.

Blessed indeed are those ears which catch the throbbings of the Divine whisper, and take no heed of the whisperings of the world.

Blessed are the eyes that are shut to outward things and attentive to those within.

Blessed are they who can penetrate into the things within, and endeavour to prepare themselves more and more to receive heavenly mysteries." (Book III., Ch. I., 1.)

"Let not Moses, nor any of the Prophets, speak to me; but speak Thou rather, O Lord God, the inspirer and enlightener of all the prophets; for Thou alone without them canst perfectly instruct me; but they without Thee will profit me nothing." (Chap. II., 1.)

Let us turn a moment for parallels to the "Voice of the Silence:" "Before the soul can see, the Harmony within must be attained, and fleshly eyes be rendered blind to all illusion.

Before the Soul can hear, the image (man) has to become as deaf to roarings as to whispers

Before the soul can comprehend and may remember, she must unto the Silent Speaker be united

• For then the soul will hear, and will remember.

And then to the inner ear will speak *The Voice of the Silence*." (V. of S., p. 14.)

For all practical purposes the 'Imitation' covers the entire range of the Inner life; and a noteworthy feature is the even quality of the work; it holds the same level throughout. The key to which it is pitched may be a minor, but it is sweet and harmonious. There is no greater enigma of the inner life than that of suffering; no greater joy than that arising from an appreciation of its mystery; and it is this enlightenment and the joy arising therefrom which can alone enable us to worthily endure the Cross of Christ, and de-

spise its shame. That this is a recognised advanced condition of Sainthood the following quotations affirm :

ON THE PRIVILEGE AND JOY OF SUFFERING.

"Jesus has now many lovers of His heavenly kingdom ; but few are bearers of His Cross.

He has many who are desirous of consolation ; but few of tribulation.

He finds many companions of His table ; but few of His fasting.

All desire to rejoice with Him ; few are willing to bear anything for Him.

Many follow Jesus in the breaking of bread ; but few in the drinking of the Cup of His passion.

Many reverence His miracles ; but few follow the ignominy of His Cross.

Are they not proved to be lovers of themselves rather than lovers of Christ, who are always thinking of their own profit and gain ?

Where shall we find a man that is willing to serve God for naught ?" (Bk. II., Chap. XI., 1-3.)

The following, from an Indian source, is an altogether admirable complement to the above quotations :

"What would life be worth if we did not suffer—suffer to render the world, groaning under our eyes, a little purer ; suffer to win a little more of the waters of life that will quench the thirst of some parched lips ? In fact, but for the suffering that is the fate of the disciple who walks with bleeding feet on the Path, he might stray away and lose sight of the goal on which his gaze must ever be fixed. . . . The suffering merely gives a fresh and potent impulse to live altogether in the spirit. Good will come in the end to every one of us, out of pain, and so we must not murmur. Nay, knowing that to disciples nothing of consequence can happen which is not the will of their Lords, we must look upon every painful incident as a step towards spiritual progress, as a means to the inner development which will enable us to serve Them, and hence Humanity, better." (" Doctrine of the Heart." Pages 59 and 31.)

PATIENT ENDURANCE UNDER TRIAL AND TEMPTATION.

There is an impressive Apostolic injunction which runs thus : "Endure hardness as a good soldier of Jesus Christ." Another New Testament writer exclaims, "Behold we count those happy which endure !" Endurance, steady perseverance under inward and outward difficulties, is a virtue that can be attained in no other way than through patient suffering. It is a priceless Pearl whose value is above rubies. Let us see what the 'Imitation' has to teach upon it :

"It is not hard to despise all human consolation when we have Divine,

It is a great, a very great, thing to be able to do without all consolation, both human and divine ; and to be willing to bear desolation of the heart for God's honour, and to seek one's self in nothing, nor to think of one's own deserts.

For whether I have with me good men, or devout brethren, or faithful friends, or holy books, or beautiful treatises, or sweet singing and hymns ; all these help little, and give but little relish, when I am forsaken by grace and left in my own poverty.

No Saint was ever so highly rapt and illuminated as not sooner or later to suffer temptation.

For he is not worthy of high contemplation of God, who has not, for God's sake, been exercised with some tribulation.

Now divine consolation is given that a man may be better able to support adversities.

And temptation follows that he may not be proud of any good." (Bk. II., Chap. IX., 1, 6, 7 and 8.)

One frequently hears from those who are beginning to seek after higher things, complaints of mental and circumstantial suffering, and we not infrequently hear such complainingly reflect on the *why* of their sorrows ; they seem unable to release themselves from the idea that suffering is always retributive or punitive, and bemoaningly enquire "What have I done ?" &c. &c. I think the following extracts indicate the lines on which such may find a satisfactory solution of their difficulty, if they are able to rise to the plane of thought and feeling indicated. They beautifully supplement the 'Imitation.'

"How sweet it is to suffer when one knows and has faith ; how different from the wretchedness of the ignorant, and the sceptic and the unbeliever. . . . The suffering merely gives a fresh and potent impulse to live altogether in the spirit. Good will come in the end to every one of us, out of pain, and so we must not murmur." (" Doctrine of the Heart," pp. 31-33.)

For a glance at the deeper aspect of suffering, compelling to a patient endurance, and even to a joyous self-sacrifice see the following :

"Men are one by a common origin and their common goal ; they are one body, and every gift won by the pain of each, circulates through every vessel of the body, and every sacrifice of each adds to the general strength. We neither live nor die nor enjoy nor suffer alone, for that which one feels, all are affected by, and all gains or losses enrich or impoverish the whole. Thus vicarious sacrifice becomes the foundation-stone of the world, and in all its forms, it is recognised as one and the same truth." (Mrs. Besant, in the *Nineteenth Century*.)

ON THE PURIFICATION OF SPIRITUAL DESIRES.

"My son, the fire often burns, but the flame ascends not without smoke.

So also the desires of some are on fire after heavenly things, and yet they are not free from the temptation of fleshly affection... Take courage, therefore, and be valiant as well in doing as in suffering things contrary to nature..... Thou must oftentimes do that which is against thy inclination, and relinquish that which thou art inclined to.

That which others like shall prosper; that which thou likest shall not succeed.

That which others say shall be listened to; what thou sayest shall not be regarded.

Others shall ask, and shall receive; thou shalt ask, and not obtain.

Others shall be great in the esteem of men; but of thee no notice shall be taken.

To others this or that shall be committed; but thou shalt be accounted fit for nothing."

Who are there, in their early stages of the Divine Life, whose aspirations have been aroused, within whom desires after spiritual realities have been awakened, who have not had to tread the sandy and arid desert here so vividly described, conscious of newly awakened powers, eager to use them, ere they have been purged of the dross which is only so dimly seen? These desires must realise their fulfilment, but this can only be accomplished after the preceding purification which necessitates treading the lonely desert, and facing the temptations there awaiting us. We can only be fitted to speak to our fellow man, after communion with the God within our own souls.

"How may we be rid of the lower self..... So long as the heavenly expanse of the heart is troubled with the gusts of desire, there is little chance of our beholding therein the luminary, God, the beatific, Godly vision occurs only in the heart which is calm and wrapped in Divine communion In what condition of mind does God-vision take place? God is seen when the mind is tranquil. When the mental sea is agitated by the wind of desires it cannot reflect God, and then the God-vision is impossible." (RAMA-KRISHNA.)

THE INTERIOR LIFE.

It is a truism with those who are seeking to walk the mystic Way, that an interior calm and quietness of soul are a first condition of the Divine Life. Without a measure of peace within, of separateness from the disturbing elements of the lower life, no true progress is possible; the perturbed surface of the waters of our daily life must be calmed ere they can reflect the Divine Sun.

ere the internal Voice can be heard bidding us to enter into rest, or we enter into the possession of our own kingdom. Nowhere is the true calm, the quietness of spirit and soul-health more beautifully manifest than in the author of the 'Imitation.'

"Whosoever, therefore, aims at attaining to things inward and spiritual, must, with Jesus, turn aside from the crowd. No man is safe in appearing abroad but he who would rather lie hid at home.

No man is safe to speak but he who loves to hold his peace." (Bk. I., Chapter XX., 2.)

"The kingdom of God is within you, saith the Lord.

Learn to despise outward things and give thyself to those that are within, and thou shalt see the kingdom of God come within thee.

Christ will come to thee, and show thee His consolation, if thou prepare Him a fit dwelling within thee.

All His glory and beauty are from within, and in that He delighteth.

Many a visit doth He make to the inward man; sweet is His communication with him, delightful His consolation, rich His peace, and His familiarity of intercourse wonderful beyond conception." (Bk. II., Ch. I., p. 1.)

The true inward kingdom with its rest and peace and harmony does not tend to selfish isolation; the withdrawal from the outward crowd is but a preliminary to the radiating forth upon others of the light and peace and joy ever accompanying the reign of God in the Soul. Listen, inwardly listen, dear reader, to the admonition and instruction conveyed in the following quotation:

"Listen to the song of life. Store in your memory the melody you hear. Learn from it the lesson of harmony.....Look for it, and listen to it, first in your own heart. At first you may say, 'It is not there; when I search I find only discord.' Look deeper. If again you are disappointed, pause and look deeper again. There is a natural melody, an obscure fount in every human heart. It may be hidden over and utterly concealed and silenced—but it is there. At the very base of your nature you will find faith, hope and love. He that chooses evil refuses to look within himself, shuts his ears to the melody of his heart, as he blinds his eyes to the light of his soul... Know that it is certainly within yourself. Look for it there, and once having heard it you will more readily recognise it around you." ("Light on the Path," pp. 28-29.)

OUR ATTITUDE TOWARD FRIENDS AND ENEMIES.

We cannot hope to pass through life without incurring the displeasure of some. There is a certain robustness in the remark of a smart writer; he says: "It may chance that you have enemies, and if so, take my advice—for I have them too—sapheads mainly."

Go straight on and don't mind them ; if they get in your way, walk round them regardless of their spite. Let them talk, keep right on the rough or even tenor of your own way."

Wise men have always held enemies among their best friends, since by their means they discover many a weak place in their own armour. " People are induced to be friendly or inimical to a man according to his karma, therefore he should not consider these as his friends and these as his foes." On this thorny subject the 'Imitation' gives sound advice :

" My son, in many things it behoveth thee to be ignorant. . . It is more profitable to turn away thine eyes from such things as displease thee, and to leave every one his own way of thinking, than to entangle thyself in contentious disputes." (Book III., Ch. XLIV., 1.)

" Oh, how good a thing and how peaceful it is to be silent about others, not to believe all that is said, nor easily to report what one has heard, to lay one's self open to few, and not to be carried about with every wind of words." (Book III., Ch. XLV., 5.)

" If thou hast any good quality, believe better things of others, that thou mayest preserve humility.

It will do thee no harm to esteem thyself less than all ; but it will hurt thee very much to prefer thyself even to one." (Book I., Ch. VII., 3.)

We would do well to cultivate an even tenor of mind and feeling at all times, and upon all occasions of contact with our fellows ; seeking opportunities to give such as we have, rather than to receive. We will conclude this section with a verse from the 'Mahābhārata :

" Nothing in the three worlds is a more effectual worship than forgiveness, friendliness, liberality and sweet speech among all."

We will close our study with the following quotation :

THE LIVING AND ETERNAL TRUTH : HOW ATTAINED.

" My son, let not fair speeches and subtle sayings of men move thee ; for the kingdom of God is not in word but in power. . . .

I am He that in an instant raises the humble mind to comprehend more reasons of the Eternal Truth than could be got in ten years study in the schools.

I teach without noise of words, without confusion of opinions, without ambition for honours, without contention of arguments.

But to some My words are general, to others special ; to some I sweetly appear in signs and figures, to others in full blaze of Light I reveal my mysteries.

The voice of books is the same but it teacheth not all men alike ; because I am the Teacher of truth within, the Searcher of the heart, the Understander of thoughts, the Promoter of actions ; distributing to every one as I judge fitting." (Bk. III., Ch. XLIII., 1, 2, 4.)

Enough has been given to indicate the quality of the 'Imitation,' to those who are unacquainted with it. Where almost all is on an even level of value, it is the more difficult to make selections. For an aid in the building of character, and a guide in the varied circumstances of our lives, I know of no more desirable companion. A life faithfully ordered on the lines here laid down will be rich in spiritual results, and a consequent source of blessing to all brought in contact with it.

The aroma of this mediæval saint reaches across the centuries, refreshing and stimulating us to all holy endeavour.

W. A. MAYERS.

HOW TO STUDY UPANISHADS.*

THE position of the Upanishads in the Aranyakas shows that they were intended for *Vanaprasthas*, that is, those who are in the preparatory stage for the last Asrama *Sanyāsam* ; the midway stage between that of a householder, *Grihāsta*, and that of the *Sanyāsi*. The strict observance of the traditional rules regarding the qualifications of the student of Upanishads and of the teacher of the Upanishads will be impracticable, if not also impossible, in the present circumstances of the country. In the commentary on the *Brahmasūtras*, Srimat Sankarāchārya has explained at length as to who could be the proper Adhikari for such study. These observations cannot at present be strictly followed. Nowadays anybody and everybody thinks that he can read the Upanishads, as he has been told that they contain the highest wisdom and the noblest thought of the Vedic Rishis. A great desire for such study is fast spreading amongst our English educated Hindu brethren. A few helpful thoughts in the way of making such study useful will not be unwelcome.

The aim of all religious philosophy is to enable man to secure peace and happiness. All religious books of whatever creed they may be, if properly understood, say with one voice that the idea of separateness, called the heresy of separateness, is the cause of all misery in this world.

How to kill *this sense of separateness* is the problem to be solved for everyone by oneself. There are various paths that have been trodden by ancient Seers of this land. They can all be brought under two main heads—the path of devotion or *Bhakti*, and the path of knowledge or *Jñānam*. The Upanishads generally appeal to the latter. As the name itself implies, the Upanishads are books which enable a man to reach *Brahman*, the place of Peace—*Shāntan*, (Peace,) *Sīmam*, (bliss or happiness,) *Adwaitam*, (one without a second.)

* Abstract of a lecture in Tamil before the Madras Branch Theosophical Society, as translated for the South Indian Mail.

There must be an earnest and honest desire or yearning to study the great problems of man, God, and the Universe. The Upanishads should not be approached with a light heart. The student must have faith in them. There should be chosen a fixed place for study. Frequent change of place is undesirable. When one begins to read such books, one invokes the higher benign powers. Sincerity and faith will bring down spiritual influence. In this connection I would refer to the suggestive article by Mrs. Besant on the "Lodge of the Theosophical Society." The time also should be fixed. It is better and more beneficial to read the Upanishads in the morning than at other times of the day, soon after ablutions, before one enters into the concerns of the world. These being books of meditation rather than treatises for intellectual grasp, the morning is the best time for their study, as then the mind will be calm, quiet and full of inspiring vigour.

Before beginning the Upanishads, one should mentally recite the *Dhyāna Slokam* of *I's'vara* (see the introduction to Mr. Mead's Translation of the Upanishads). Generally, the *Dhyāna Slokam* containing *Gurupārambara* is also recited. It will be sufficient if the student can for the nonce at least recognise in the teacher before him the *Paramaguru*. This is very important. One must no doubt choose a proper guru or teacher for such study. After one has been selected, the student must have complete *shraddha* or faith in his instructions. Whatever may be the attitude of the mind of the guru (it is no doubt highly beneficial, to have a sympathetic guru), it is incumbent upon the *Sishya*, i.e., the student, to show and to feel true reverence for the teacher. In this connection, the story of *Ekalavyan* and *Dhrona* will come up to our minds. The student gets all knowledge through the conduit pipe of the Guru from *I's'vara* by sincere worship of the *guru*, though the *guru* may all along be unconscious of such flow of knowledge to the student. It seems that the student by such attitude of mind places himself so to say, *en rapport* with *I's'vara*—rather the ray of *I's'vara* represented by his higher mind. The allegory of the two birds standing on the same tree, mentioned in our religious books, represents the higher and lower minds. What sort of reverence should be shown to the teacher is apparent from the story of *Dattatreya* when he says in the *Srimat Bhagavatam* that he had twenty-four gurus, such as earth, water, fire and a host of inanimate objects, etc.

The student must be able to pronounce accurately the Upanishad mantras. If possible, he will do well to get them by heart with proper *swara* (intonation). The student should not expect in the Upanishads any regular or systematic scientific treatment as he finds in regular scientific treatises. They are compilations of flashes of spiritual and philosophic thoughts given out by inspired Seers to their pupils and remembered by them with *shraddha*. The student must first understand in all its bearings a particular mantra

of the Upanishad and try to realise by meditation the ideas enshrined therein. The similes and metaphors interspersed in the Upanishads are so many helps given by the teacher to meditation. Sometimes the same thought or idea will be found exemplified by more than one illustration, as in the conversation between *Svataketu* and his father *Udhalakar*, with a view to impress upon the pupil the several aspects of the idea. Sometimes the similes will be very quaint and difficult of conception by us, the reason being, that the teacher finds it difficult to express, in words, his experiences from higher planes of consciousness. There is a regular struggle against the limitations of words. These show that the Upanishads are not books for intellectual grasp. Therefore our Acharya says that the mind must be purified by proper *Samskaras* before we begin the Upanishads. It is a true saying that the more deep and spiritual the student is, the more he learns and gains by the study of the Upanishads. We cannot therefore approach such study with too much reverence and *shraddha*.

Sometimes the student is taken step by step from a lower thought to a higher thought, from a lower idea to a higher idea, from a lower aspect to a higher aspect, as he finds in the conversations between *Brigu* and his son *Varuni* in the *Taittiriya Upanishad*, and is asked to contemplate the instruction given at each stage.

The various *Upāsanas* or *Vidyas*, about 32 in number, as classified by Brother *Govindacharlu*, scattered throughout the ten premier Upanishads, are so many aids to contemplation and thereby to the ultimate realization of *Brahman*.

The story of *Virochana* in the *Chandogya Upanishad* is a warning against misconception of spiritual instructions by a superficial and shallow student.

P. NARAYANA IYER.

Theosophy in all Lands.

EUROPE.

LONDON, July 31, 1903.

A Convention gathering in London has once more come and gone. Our venerable President-Founder presided at the meetings and made his genial presence felt at the social reunions. The usual reception took place at Albemarle Street on Friday evening, July 3rd, when the crowd was very great and a smile and handshake was about the extent of the communication it was possible to make to one's oldest friends. The business of the Convention was transacted on Saturday afternoon and occupied a four-hours' sitting. There was a very large attendance and the choice of the afternoon for the business was justified by the full representation of London Branches. Several important matters came up for discussion and there were many resolutions, amendments and counter-amendments before the delegates, so that the proceedings did

not terminate till 6-30. The most important matters decided were the representation of Provincial Branches on the Executive Council and the increase of subscriptions from 5 to 10 shillings for members of Lodges and from 5 to 20 in the case of unattached members. These affairs were not settled without a great deal of argument and discussion, but a thorough ventilation of all subjects by members assembled in Convention is extremely beneficial to the Section as a whole. It is only by free discussion that a democratic organisation can arrive at satisfactory solutions of problems in self-government and it is of the first importance that all members of a Section should realise themselves as closely affecting and affected by the well-being of the whole Section, and the whole movement to which we belong. The Section is to be congratulated on the fact that the discussion pointed to the awakening of a more general interest in the management of its business affairs.

The evening of Saturday was occupied by a meeting of the Federation of European Sections, when Mr. Mead, Mons. Bernard, Captain Terwiel, Mrs. Cooper-Oakley and Dr. Steiner, were the speakers for their respective Sections. This may be regarded more as a sort of preliminary to the more fully organised gatherings and programme which we learn will await us in Amsterdam next year when we anticipate that the warmth and enthusiasm of our Dutch brothers and sisters will ensure a most brilliant success for a really European Federation.

On Sunday evening there was the usual public meeting in Small Queen's Hall when Colonel Olcott made a short retrospective address, followed by Mr. Keightley, who spoke on "The Coming Psychic Wave," and Mr. Mead, who brought the proceedings to a close by an earnest address on "The Christ Mystery in Earliest Christendom."

During June there was issued Sir Oliver Lodge's Romanes Lecture for 1903. It is a most clear and interesting résumé, in popular language, of the *Modern Views on Matter*, and it need hardly be said how completely these so-called "Modern" views are coming into line with "Ancient" Wisdom. All Theosophical students should get this lecture which costs 2s. 2d. including postage, and should be put into one's Theosophical Library as part of a "Commentary on the Secret Doctrine," for the use of future Students.

The Review of Reviews for July contains a detailed account of the now world-known clairvoyant prediction, or vision, of the assassination of the King and Queen of Servia. Mr. Stead puts together the narratives of the 15 persons who were witnesses of the psychometrical experiment which has become a prophecy in the light of recent events. Because of the completeness of the testimony to the main outlines of the case and the enormous publicity it has received, the account is worth filing by students of the supernormal. But the point which is of the most interest, to some of us, is not that the testimony is overwhelming but that there should have been two eye-witnesses, out of the fifteen, whose evidence is negative, or even contrary to that of the majority. Mr. Stead's Private Secretary seems to have been so little impressed by the character of the scene, which is otherwise described as startlingly dramatic, that he does not remember anything about it and "is of opinion that he must have left the room before it took place," although others can swear to his presence. The other opposing witness is a Mr. Macdonald who asserts that no such prediction "as that which

has been generally reported" took place. The value of this assertion is however discounted by the fact that he previously tried to explain the prophecy away by conjectures as to imaginary information possessed by the clairvoyant.

Now here is an event of a nature decidedly removed from the commonplace, enacted within three months, in the centre of London, in the presence of 15 people of average (perhaps more than average) intelligence and education. It is startlingly recalled to the memory of the witnesses by a world-renowned crime, and receives peculiar and indubitable testimony to its reality by the evidence of the Servian Ambassador, and yet we have already one witness denying all conscious memory of the event and another persuading himself, and endeavouring to persuade others, that it never happened. Could anything have furnished us with a better object lesson as to how "history" is made? Could anything afford us better proof of the wisdom of those who withhold the miracle? Let those who wrangle over what happened, or did not happen, in Palestine 2,000 years ago; or in India 5,000 years ago; or in any other era of the world's drama which has seen the special 'revealing' of God to man, ponder over this little happening within hail of the Strand—it has much to teach them. Let those who worry about the multiplication of teacups and duplication of jewellery take heart of grace when they see the value of human testimony and the manner of the man who has "seen" and has *not* believed. And lastly let us all profit by the hint and recognise the wisdom of the wise who *know* and cease to ask for a 'sign' from the astral plane.

Mr. Stead promises in the August number of his Review to relate the way in which the Society for Psychical Research investigated this case. "It is," he says, "a Narrative which sheds floods of light upon the methods of this Society." Members of the T. S. are apt to think they know something also of the methods of the Society for Psychical Research, we shall therefore await with interest the story of how it dealt with the case of the Mowbray House vision and its fulfilment.

A. B. C.

Reviews.

SANKARACHARYA.

I. "His Life and Times," by Mr. C. N. Krishnaswami Aiyer, M.A., L.R., Assistant, Native College, Coimbatore; and II. "His Philosophy," by Pandit Sitānāth Tattvabhāshan, author of "Hindu Theism." These are mostly reprints of two articles that appeared in four monthly issues of the *Indian Review* (Vols. III. and IV.), by Messrs. G. A. Nathan & Co., Madras, and are priced Re. 1 per copy. Part I. "The Life and Times" of S'ankara, by Mr. Krishnaswami Aiyer, consists of six chapters comprising I. Introduction; II. Birth and Early years; III. Preparation for the Great Mission; IV. The Mission accomplished; V. Last days; and VI. The work of S'ankara. The two articles of Pandit Sitānāth on the "Philosophy of S'ankarachārya," comprise Part II. The

publishers have also added a preface to the book. Messrs. Krishnaswami Aiyer and Pandit Sitānāth Tattvabhūshan have indeed done good work, but we are obliged to note here for the benefit of our readers, some of the doubtful statements that we have noticed in the first part of the book.

On page 20 it is said that "the S'āstras declare that a Sanyāsin is above all rites and ceremonies, so that even the performance of the funeral rites of his parents ceases to be obligatory on him." What S'āstra says this we do not know, and we hope the author will enlighten us on this point.

On page 62 : "He touched her feet in reverence, setting the rules of Sanyāsa at defiance." We are told by our elders that a Sanyāsin according to the rules of Sanyāsa, has to salute his mother, and cremate her body at her death. In that case there is nothing extraordinary in what S'ankara did.

On page 63 it is stated that "the mother being dead, S'ankara sought to fulfil the promise he had made to her at the time of his renunciation, and desired to perform her funeral rites himself," etc., etc. We have from reliable sources, the information that S'ankarāchārya's mother was born in the "Panayil Pāzhoor Illom" near Pāzhoor 10 or 15 miles to the south-east of Trippūnattara, the capital of the Cochin Rajahs. The descendants of the said family are to this day alive and any one can get direct information on these points. If family tradition is to be believed the statements contained on pages 64 and 65 would have to be considerably altered.

On page 83 our author says : "The Dakshināchāra or right-handed variety has been influenced by the superior moral atmosphere surrounding it, so as to make its once detestable practices comparatively innocent 'to suit the iron age of Kali ;'" Our author has here made a blunder, and his remarks about the (Vaidika) S'āktas who belong to the right-hand path are quite unwarranted. As a rule, the Dvīgas or the twice-born classes among the Hindus are, or at least are ultimately expected to become, S'āktas of the right-hand path. The author has, evidently, no knowledge of the nature of the cult criticised by him. Let him refer to chapters 15 and 16 of the Third Pāda of the Upāsanā Kānda of the Tattvasārāyana for a correct and clear understanding of the Vaidika or the right-hand path and Avaidika or the left-hand path of S'ākti worship.

The author has stated on page 85, "These Sanyāsins are recruited from all castes and some rise to become Ativarnāsramins (superior to caste observances) and dine with all classes of people without suffering for it in the estimation of the 'high-born.'" Mr. Krishnaswami Aiyer has, evidently, no first hand information on these matters from religious works. Let him for his own satisfaction refer to Visves'a Smṛiti and Nārada-parivṛagakopaniṣad.

Although we differ from the author on these and other minor points, we give him full credit for his observations on pages 87-89 and other points in general.

Pandit Sitānāth says at the close of his 2nd article on the "Philosophy of S'ankara," as follows : "Our object has been to expound rather than criticise his system. But we have suggested certain difficulties in it—such as no systems, ancient or modern, are entirely free from. Prob-

ably no ancient system will quite suit the modern mind. But we may be allowed to hazard the opinion that, of all ancient systems, that of S'ankarāchārya will be found to be the most congenial and the most easy of acceptance to the modern Indian mind."

True, our Pandit has suggested certain difficulties in S'ankara's system and the earnest student of Indian philosophy will find, on studying systems older than that of S'ankara, that all his difficulties can be easily removed. Some of his difficulties are not real. The scope of this review does not permit the present writer to discuss the points raised by our Pandit who will be able, we are sure, to steer clear of all difficulties if he will make a careful study of the Tattvasārāyana—a Sanskrit Itihāsa treating exclusively of Vedānta, and evidently older than Mahābhārata in its present form. He will then perhaps find reasons for changing the opinion that he has expressed at the end.

G. K.

VEDĀNTA SAMANVAYA.

This treatise belonging to the "Samanvaya Series," edited by Pandit Gour Govind Roy, consists of the Philosophical and Theological disquisitions, pervading the first twelve Upanishads, about Brahman, Soul, Nature and Devotional exercises and the expositions of them by different commentators harmonised and explained in the light of the Vedānta Sūtra. The whole work is priced Rs. 5, and we are in receipt of the first part issued in royal octavo size from No. 3, Ramanath Mozoomdar's Street, Calcutta. It covers 64 pages of neatly printed matter in good Devanagari characters. The work is highly useful and we wish the undertaking the success which it deserves.

G. K.

BHĀSHYA SANGAMANI WITH TATTVA SANKALANI.

We have before us the first fasciculus (price one Rupee) of this work on Samskrita Grammar issued from No. 3, Ramanath Mozoomdar's Street, Calcutta. This forms part of the "Samanvaya Series," edited by Pandit Gour Govind Roy Upādhyāya. The work is very useful and must find ample support from the lovers of Samskrita Literature.

G. K.

JNĀ'NAVA'SISHTHAM.

This is a true translation of the Samskrita Laghu Vāsishtham in Malayalam verse, by Chittoor Varavoor S'āmu Menon. We have no doubt of the fact that this author, who has good taste for Malayalam versification, has done a real service to the people of Kerala, both men and women, who prefer verse to prose so far as religious works are concerned, in publishing this excellent work at great cost; and we wish him all success. The very fact that the book was printed at the Kerala Kalpadrumam Press of Trichur is sufficient testimony for its neat printing and get-up. The price of the book is not stated and those who want it will have to write to the Manager of the said Press.

G. K.

BHAGAVAD GITA' MALAYALAM TRANSLATION.

This is the second edition of the Text and Malayalam translation of this world-known book with copious notes in Malayalam from the commentaries of Sankara, Sridhara and Ramanuja, issued from their Vinodini Press by Messrs. Sundara Aiyer & Sons of Trichur (Cochin State), with the permission of the translator. The last copy of the first edition (1,000 copies) published by the translator himself in his Arya Siddhanta Chandrika series having been sold in the first year (1890) of its publication, and the book having been long out of print, this second edition (500 copies) is, with the permission of the translator, G. Krishna Sastri, brought out by the publishers, in order to meet the growing demands of the Kerala public. The people of Kerala who have had several editions of Bhagavad Gita in Malayalam since 1890, fully know the value of this translation, the like of which has not as yet appeared in the book market there. The book under review is printed in demioctavo size and contains 270 pages of closely printed matter. The price is Re. one and annas eight, and we think it is moderately priced considering that the first edition was sold at Rs. two, as. eight a copy. Mr. Krishna Sastri has, at the request of the publishers, written a short preface to this book in which he says that in the proposed third edition of the same publishers, he will make a few additions and alterations in the light of the Paisacha and the Anubhavadvaita commentaries. The book can be had of the Publishers, Messrs. V. Sundara Aiyer & Sons, Trichur, *vid* Shoranore.

Z.

AS A MAN THINKETH.*

This little book, as is said in the preface, is "suggestive rather than explanatory." Doubtless it does not express all the wisdom of the world any more than a bunch of violets expresses all the beauty of the flower garden; but all men are not students, and to many who are not, such essays as the book contains will be very encouraging and helpful, as all books dealing with the power of thought must be. As a contribution to the literature of the good and true, the Theosophist should welcome it, and one may truthfully say that both within and without, it is a beautiful little book.

F. D.

Acknowledged with thanks:—

"Archæological Survey of Western India, Vol. IX. (New Imperial Series, Vol. XXXII.) The architectural antiquities of Northern Gujarat, more especially of the districts included in the Baroda State," by Messrs. Burgess and Cousens.

"The Census of India, 1901—Travancore," by N. Subrahmanya Aiyer, M.A., M.B., C.M.

Report of "Sri Ganapathi Mahatsava Sabha;" Hyderabad, Deccan.

* By James Allen: Price, Annas 12.

We are in receipt of the three Vols. of the last census report of the Travancore State and we congratulate the Census Commissioner, Dr. N. Subrahmanya Aiyer, for the successful work he has turned out. Vol. XXVI., Part I., contains the Report, Vol. XXVI.-A, Part II., the Imperial tables, and XXVI.-B, Part III., the Provincial tables.

MAGAZINES.

In *The Theosophical Review* (August), Clericus contributes an interesting article on "The Christian and the Theosophic Path," showing the marked correspondence between the two, and clearly pointing out the difference between full Salvation, and the mere entrance upon the Way leading towards it. W. Gorn Old has a well written paper on "Earthquakes and Violent Storms: An enquiry into their Probable Cause," in which he deals with some apparent fallacies in existing theories on the subject. F. L. Woodward furnishes a very readable article on "Walt Whitman, a Prophet of the Coming Race" of whom he writes thus in his opening paragraph: "In an age of immense material prosperity he comes as a gigantic pioneer, rough-hewing a way through the forest of shams, hypocrisy and all the vices of modern life, not, indeed, as an architect of a perfect building, but as a preparer of foundations for a coming race of men and women, healthy both in mind and in body, in whose certain advent he never once lost faith." Further on, brief extracts from Whitman's "Leaves of Grass" are given, relating to "his teachings on the Cosmos, the Divinity in all, universal love, the position of women, Karma, the soul, death, and the final casting off of illusion." Mr. Mead contributes an intended eye-opener, entitled, "Charity and Duty to one's Neighbour," consisting, in the main, of quotations from *The Athenæum's* review of a remarkable work, by Charles Booth, "Life and Labour of the People of London: Religious Influences,"* in which the shocking condition of religious rivalry which exists among the church missions in London, is graphically portrayed. It seems evident that the author of the work is a pessimist. There are at least two sides to the question here discussed, and Mr. Booth has presented the darkest one. Mr. Mead follows this with numerous quotations from the ancient Chinese Philosophers, illustrating the desirability of "letting alone." Mrs. Besant continues her highly instructive series of papers on "Will, Desire, and Emotion," dealing, in this paper, with 'The Nature of Desire,' 'The Awakening of Desire,' 'The Relation of Desire to Thought,' and 'Desire, Thought, Action'—an important trinity. "At the Going Down of the Sun," is one of Michael Wood's peculiarly original contributions, in which is narrated a conversation between "a naturalist, a doctor, a young Anglican priest and a playwright." E. D. Farrar has a brief parable entitled "The Soul Errant." Mr. Keightley contributes another of the series of articles in which he reviews Mr. Mayers' great work on "Human Personality and its Survival of Bodily Death." The article before us is entitled, "Trance, Possession and Ecstasy," and will well repay perusal by all who are interested in this line of investigation. "The Voice of the Drum," is a short allegorical story by Miss Wilkinson.

* Seven Volumes; Macmillan & Co., London.

Revue Théosophique. In the issue for July are continued the translations of the articles by Mrs. Besant and Mr. Leadbeater, the latter of which is completed. There are also the translation of Mr. Whyte's essay, "The Symbol of the Lotus," and a further portion of Dr. Pascal's interesting article. Questions and Answers, notes on the movement. Reviews and the usual monthly portion of the "Secret Doctrine" complete the number.

Theosophia. The July number contains the translation of Mr. Leadbeater's "Clairvoyance," "Reply to an English F.T.S.," "On the Bhagavad Gītā," by J. W. Boissevain, a portion of the translation of Mr. Sinnett's "The Animal Kingdom," Foreign Letters and the notes on the movement.

Sophia. The June number has the continuation of the translation of Mrs. Besant's "Esoteric Christianity" and of Señor Urbano's essay; the article by Señor Maeterlink is concluded and there is an essay by Señor Perez.

Theosophy in Australasia. for July, has the following articles: "The Mystery of Evil," by F. C. R., "Our Emotions: their Nature and Cultivation," by H. W. H.; "Man as a Worker with God," by H. E. W.; and the General Secretary's Report of his fourteen weeks' tour. There are also questions and answers, T. S. activities, etc.

In *The N. Z. Theosophical Magazine*, Kaber Harrison continues his "Thoughts about Theosophy"; D. W. M. B. contributes an article on "Theosophy and Spiritualism"; there is a parable for the children, a paper by J. G. entitled "Festina Lente," and another by J. H. S., under the heading, "The Quakers Coming into Line." The "Students' Page" furnishes instructive reading.

The South African Theosophist (July) publishes an abridgment of Mrs. Besant's lecture on "Theosophy and Imperialism," a contribution on "Karma," by C. L. Peacocke, and an allegorical paper—"Per Ardua ad Astra," signed Z. In the "Enquirer" department, L. W. R. gives out some valuable ideas in reply to a question about Karma. Under the heading of "Activities," we notice that the membership of the Johannesburg Branch is now 109. This speaks well for the earnestness of the band of workers in that locality.

The Central Hindu College Magazine is publishing, along with much other useful matter, a series of illustrated articles on Anatomy and Physiology, which will prove highly instructive to its numerous readers.

Acknowledged with thanks:—*The Vāhan, Light, Review of Reviews, Banner of Light, Harbinger of Light, The Indian Journal of Education, The Light of Truth, The Arena, The Christian College Magazine, Journal of the Maha Bodhi Society, The Light of the East, Our Dumb Animals, The Buddhist, Theosophic Messenger, Prasnotlara, Indian Progress, The Forum, Teosofisk Tidskrift, Theosophic (Antwerp), The Dawn, Prabuddha Bharata, The Indian Review, The Phrenological Journal, Mind, Health.*

CUTTINGS AND COMMENTS.

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

*Testing
Telepathy.*

Considerable attention is now being paid to telepathy by those scientists who dare to open their eyes to all the facts of Nature, and tests are being instituted under every precaution which could be suggested. At a recently reported experiment between London and Nottingham—Somewhat over a hundred miles—Dr. Richardson, of America, and a Mr. Franks, were the instruments, and the messages were sent with the rapidity of thought, and correctly received. Mr. Stead was a member of the committee which reported on the result. Dr. Richardson says concerning these messages:

They come like a flash. Suppose you wished to convey to me that there was a book up on the top shelf there, that was worth reading; the idea would promptly strike me as though it were my own, and I should go over and take the book down.

How often we receive these sudden impacts of thought, without knowing from whence they come; but the power of thought is now being investigated by many and additional light is being thrown upon it. As the *Indian Mirror* truly says:—

The ancients, especially Hindu mystics, knew far more about these causes than Western materialists are likely to ascertain for many a long day.

The following bit of cheering information we clip from the *Lahore Tribune*:

*Female Education in
Bhopal.*

A great and unexpected joy for the advocates of female education will be the news that Her Highness the Begum of Bhopal is a sincere believer in female education and has large ideas for its spread among the Mahomedan community. In the course of an interview with a Mahomedan gentleman in the service of His Highness the Nizam, Her Highness is reported to have said: "The women of India are for the most part unlettered and superstitious, and it is high time that an effort be made to impart to them a healthy and sound education, for the truism that ignorant and superstitious mothers must beget sons with the same unfortunate predilections presents itself with stronger force than ever in the case of India and especially the Mahomedan India of to-day." Her Highness intends to found an institution for the education of Mahomedan girls in Bhopal which, she hopes, will some day become the centre of female educational activity in the land.

The following, from the *Advocate*, concerning the recognition of the Buddhist Hierarchy in Burma by the British Government, will be of interest to our Buddhist readers:

The Land of the Golden Chersonese is the home of monks, three per cent. of the total population in Burma being monks. The Hpoongyis, as the monks are termed, are not only spiritual guides but also teachers of the Burmese people. Every boy must go through a course of studies in a monastery as a novice. The admission into the

novitiate is like baptism among Christians. It is a solemn act of confirmation in one's religion. So for the uplifting of the masses morally, intellectually and socially, the Hpoongyi is the most effective lever. And the British Government has, after these long years, seen the wisdom of recognising the Buddhist hierarchy with a head of the Church. Since the death in 1895 of the Taungdaw Sadaw, there existed two bodies advocating the claims of two candidates. At one election the chosen of one party, Mada Sadaw, got the largest number of votes. Lord Curzon discussed with him the problems of the Church in November 1901. But the Thathanabaing-elect died in March 1902 of fever. The second in the list, Taunggwin Sadow, is now the recognised head. The Government is now ready to admit his claims. We learn from the *Rangoon Gazette* that in a few weeks Sir Hugh Barnes will install the Taunggwin Sadow as Thathanabaing at Mandalay and present him with a *sanad* and seal of his office. The news regarding the recognition of a Thathanabaing by the British Government has given immense satisfaction to the Burmese people, who look upon him as one of the moulders of their destiny, and as the main sustainer of the religious and intellectual traditions of their race. Besides the practically unanimous desire of the Burmese community in Upper Burma for a duly recognised Thathanabaing, there are other reasons for recognising the supreme head of the Buddhist Church. It is essential in the interests of the administration of civil justice that there should be a recognised and properly constituted head of the Buddhist Church, whose decision in ecclesiastical matters would be final and conclusive, and could properly be acted on by the Courts. The Government of India have therefore agreed that the appointment of Thathanabaing, selected by non-Government agency, should be recognised by Government, his jurisdiction being limited to Upper Burma. His ecclesiastical jurisdiction will be recognised only so far as it affects administrative as distinct from ecclesiastical matters. He will be supreme in all matters relating to the external administration and control of the Buddhist hierarchy in Upper Burma, the discipline of the monastic order, and the repressing of abuses therein. Thus the Burmese are going to be well conciliated.

Type-setting by Telegraph. It is reported that a new type-setting machine for composing by telegraph has recently been invented and is on exhibition in Paris. If all that is claimed concerning it is true it certainly accomplishes wonderful results.

It consists in reality of four separate machines. The first resembles an ordinary type-writer, by means of which the characters are inscribed on a band of paper by a peculiar system of perforations. This can be telegraphed anywhere and distributed in thousands of copies without necessitating any transcription. The band of paper, when it arrives in a printing office is simply passed through the apparatus number four and the composition is done. In this way news may be distributed among hundreds of newspapers and printed in a few minutes by means of a copy of the perforated matrix. The inventor of the machine is M. Rozar, a Hungarian, of Budapest, who has been working on his invention for a number of years.

Hindu Missionaries in Christian lands. The *Los Angeles Herald* notes the advent in that city, of Swami Trigunatita, a learned Hindu, who is a member of the Rama Krishna order of Sanyasins to which the late Swami Vivekananda belonged. As a result of his labors on the Pacific coast in 1899 and 1900, two societies were formed for the study of Hindu philosophy, one at San Francisco and one at Los Angeles. The *Herald* says further:

"The Swami Trigunatita's mission in this country is to continue the

work commenced by Swami Vivekananda, and to establish schools for the instruction of western students in Indian religious and philosophical thought.*** Among well-known Americans who have been interested students of this most ancient teaching and explanations of Vedānta which these Oriental scholars are bringing to the West, may be mentioned Professor C. C. Everett of Harvard, and Professor Herbert Newton. In fact, there are now in this country hundreds of students of this thought and as it does not conflict with but embraces all religions. Among the students are found many Christian ministers who are looking to the Orient for deeper explanations of life and more practical methods of spiritual culture.

The literature of the Orient, in Europe.

The *Arya Patrika*, in referring to the worth of oriental literature and philosophy, and the estimation in which the teachings contained therein have been held by such scholars as Prof. Max Müller, Schopenhauer and others, says:—"The Governments of France and Germany have established seminaries where men are taught oriental languages and equipped for colonial service. The fees are small and Professors are first-rate scholars, able to dilate upon the scientific aspects of the languages they handle. But it appears that the United Kingdom has no such University, although there are faculties of Eastern learning in some of the Universities. Mr. Sten Konew of the Christian University in Norway has recently directed public attention to this subject in a long letter to the *Times*, in which he severely criticises England's backward attitude in this connection. The following excerpt from the *Mahratta* of Poona will acquaint the reader with the writer's views on the subject. Our contemporary says:

Mr. Sten Konew has strongly urged the necessity of founding an Imperial Institute for the study of Oriental research. He maintains that the Colonial and India Office should keep such an institution on a firm financial basis. He has sketched out a programme in which all the modern vernaculars of British India, Malayan and Indo-Chinese dialects, Persian and Arabic languages and the forms of speech used in Africa, Egypt, Japan and Australia are included. Mr. Sten Konew wishes that these languages should be carefully studied in this institute. Scholars possessing deep and profound learning and coming from the countries where such languages are prevalent should be appointed to teach the students. Mr. Sten Konew has thrown a gentle hint to discourage the little learning of smattering European professors who pretend to acquire efficiency in any living language by merely a touch with the soil where it is in vogue. This tentative proposal of an Oriental Institute which Mr. Sten Konew has chalked out is highly desirable, and we hope it will be welcomed by ripe and intelligent British statesmanship. Mr. Sten Konew has chosen a very appropriate time for realizing a consummation over which he has set his heart.

Are flowers and trees subject to mental influence?

Dr. Paul Edwards contributes the following singular story to the *Banner of Light*:

'Colonel Andrade, of the City of Mexico, once told me that he took two growing flowers and experimented with them thus (both flowers were healthy and of natural growth when he began his experiments):

'One flower Colonel Andrade endowed with courage, love, force, and growth. He gave it sweet, blissful thoughts, and praised its beauty and fragrance. Mentally he blessed and encouraged its perfection and growth. This flower rapidly, very rapidly, developed size, beauty, and fragrance. It seemed to jump into ecstatic perfection, and to revel in

his presence. It developed brighter hue and brilliant colour almost in a day. Colonel Andrade said that this flower seemed to know him, and to greet his presence by projecting itself toward him.

The other flower the Colonel frowned upon, scolded, and shamed. Within three days this flower was blighted; a decline set in, its growth ceased, and death followed within a month. Colonel Andrade added that he had never touched either flower.

An American friend once related to the writer of these 'Comments,' and incident on a similar line, in his own experience. He had several times set out a row of shade trees in front of his residence, but each time the trees had all died. One day he was making another attempt, when a Catholic Priest, with whom he had a slight acquaintance, came along, and the two entered into conversation. On learning the circumstances relating to the trees, the priest said to my friend: "You should get some one to bless them," and assured him that if this were done, the trees would not die. "Well," said my friend, "You may try it, if you will." The priest was obliging, and blessed the trees at once, and they all lived and flourished to the entire satisfaction of all concerned. If any of our readers have had similar experiences, we should be pleased to receive a brief report.

A contributor writing of Paracelsus, in London *Paracelsus on Light*, August 8th, 1903, quotes the following sayings of his, on Faith:

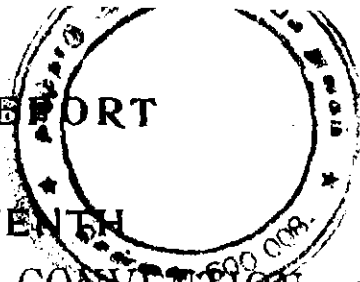
Faith. 'The power of the true faith extends as far as the power of God. Man can accomplish nothing by his own powers, but everything may be accomplished by the power of faith. . . . Faith does not come from man, and no man can create faith; but faith is a power coming from the Source of all good. Its germ is laid within man, and may be cultivated or neglected by him; it may be used by him for good or for evil, but it only acts effectively when it is strong and pure—not weakened by doubt, and not dispersed by secondary considerations. . . . A strong faith and a powerful imagination are the two pillars supporting the door to the temple of magic, and without which nothing can be accomplished. . . . but true faith rests in knowledge, and without knowledge there can be no faith.' . . .

'He who wants to employ it must have only *one* object in view. Disease may be caused and cured by faith, and if men knew the power of faith they would have more faith and less superstition. We have no right to call a disease incurable; we have only the right to say we cannot cure it. A physician who trusts only to his own science will accomplish little, but he who has faith in the power of God acting through him and who employs that power intelligently, will accomplish much.'

Paracelsus criticised very severely the medical profession of

And again, on 'Self-Control':

'A man who wholly belongs to himself cannot belong to any one else. Man has the power of self-control, and no external influence can control him if he exercises this power.'



GENERAL REPORT

OF THE

TWENTY-SEVENTH

ANNIVERSARY AND CONVENTION

OF THE

THEOSOPHICAL SOCIETY,

HELD AT BENARES, INDIA,

DECEMBER 25TH, 26TH AND 27TH, 1902.

WITH OFFICIAL DOCUMENTS.

With the month of November of this year (1902) the Society completed the 27th year of its history, and with every indication that the success which has attended it in the past may continue. The Convention met, under the Biennial plan, at Benares in the spacious hall of the Indian Section. The attendance of delegates was very large, one hundred and forty-seven names being registered on the first day. All parts of the Indian Peninsula, from Kashmir to Madura, and from Kathiawar to Bengal being represented. No less than fourteen European ladies, among them Miss S. E. Palmer, Miss Edger, the Misses Duff, Miss J. M. Davies and Miss Herrington, from Lahore; the Swami Abhayananda and Miss Albers from Bengal; Mlle. Monchette and Mlle. Lion from South Australia; Mrs. Stuart-Prince from Belgaum, Miss Gostling from Bombay, Miss Kofel from Colombo, Miss Weeks from Madras and the Countess Brockdorff from Berlin, were present. Of European gentlemen there were eleven, including Mr. David Gostling, Mr. Sutcliffe and Mr. Bristol of Bombay, Mr. W. Harding of Baroda, Mr. Fred. Brooks of Allahabad, Mr. Keightley, General Secretary of the British Section, and Messrs. Scott and Banbery, and Dr. Thirlwall, of the Central Hindu College Staff. Mr. J. N. Unwalla, the erudite Principal of the Samuldas College, at Bhaunagar, and ten other Parsee gentlemen, were also present. The best of feeling prevailed and the Presidential Address, with the Reports of the General Secretaries of Sections created the impression that the wave of prosperity is still bearing our movement on its crest.

At 8 A.M. on the 25th December the President-Founder called the Convention of the Theosophical Society to order and when the

salvo of applause with which his appearance was greeted died away, proceeded to read his annual address.

THE PRESIDENT'S ADDRESS.

Brothers: Every prognostic of success for the theosophical movement which I have made in my past Annual Addresses is being fulfilled year by year as our plan works itself out and our ideas become diffused throughout the world. The tangible proof of the latter is the springing up of, first, centres for study, then branches, and, finally, Sections. An unseen but omnipotent influence is palpably acting behind us and through us. So firmly convinced am I of this that I feel no hesitation in saying that there will soon be centres of activity established by us in nearly every quarter of the civilized globe. You already know that during my European tour of the year before last I chartered the Facklan Lodge at a place called Boden, in Northern Sweden, and within the Arctic Circle. Besides the native Esquimaux there were very few inhabitants save those working in the mines, and one would hardly expect that our Ancient Wisdom would appeal very strongly to the hearts and minds of a class so completely occupied in severe manual labour. You will be surprised, then, when you read in the Report of the General Secretary of our Scandinavian Section that still another branch has sprung up within the last twelve-month, at Kiruna, a mining camp still nearer the North Pole, or to be exact, at Latitude 68 N., and Longitude 20 E. from Greenwich, to which has been given the name of "Karmel." Can you, members of the Society who inhabit tropical or temperate countries, figure to yourselves those Swedish miners sitting in their snow-proof huts, begrimed with the stains of toil and gathered together about a lamp to listen to the reading of translated passages from that sublimest epic, the Bhagavad Gita, or from the lectures of Mrs. Besant, while, outside, Nature is hidden by the black veil of a night six months long? Did any pandit, even of the last quarter of the 19th Century, even *dream* that this Society, begotten at New York and transported to India, would ever carry the golden teachings of the Sages, not only to that North Polar region, but also to Duhedin, at the Southern end of New Zealand, in Lat. 46 S., thus covering 114 degrees of Latitude of the 180 degrees into which the earth's surface from Pole to Pole is divided? It is not here, in Benares, in the Report of the Indian Section, that you will get these comprehensive surveys of the spread of our movement.

NEW SECTIONS.

In our last Annual Report the formation of an Italian Section was noted, although the charter was actually issued a month later. For prudential reasons, needless to explain to any person who is familiar with the mixed relationship between the Church, the State and the people of Italy, I cannot go into details about the spread of

our ideas in that historical and beautiful land; there have been too many tragedies in the past to warrant me in taking the risk of perhaps, provoking others. Suffice it to say, the movement is full of promise, and the new Section is working to my great satisfaction: there are now 12 chartered branches.

In freer Germany we have chartered a Section with Dr. Rudolf Steiner, a man of high scholarly and literary abilities and a profound thinker, as General Secretary. What it would mean to the world if the seed-corn planted at ten centres of dense population and in the soil of the educated class of Germany, should take root, is easy to forecast. I have strong hopes that this may prove the case, and my prayer is that I may live to see Germany leading the van in this, as she has in so many previous religious, scientific and social movements for the betterment of mankind.

The European Section, having finished the term of its usefulness under that form of organization and given birth to the Scandinavian, Netherlands, French, Italian and German National Sections, wisely, and with my consent, voted at its last Convention to resume its old name of the "British Section" and ultimately confine its activity within the boundaries of the United Kingdom. At the same meeting permission was asked of me to allow the non-sectionalized branches and members in other European countries to register themselves as members of the British Section, pending the evolution of new Sections in their respective countries. Permission having been granted, our members in Spain and Belgium have elected to take that course.

Before the adjournment of the Convention at London a proposal was made that the Sections of Europe should be invited to form a Federation of all of them for mutual help, and that an Annual Convention of delegates should meet at some one centre, agreed upon in advance, where there should be an exchange of views and the adoption of a definite plan of work. I gladly gave my consent to this, also, but whether the scheme is practicable lies with the future.

The Report of my special agent, Mr. Luis Scheiner, to be presently read, will show you that the vitality of the Society in Spanish-speaking countries is unabated: hopes are now entertained that a South American Section may be ready for charter within the coming year. From personal knowledge I can say that a number of our members in that distant part of the world show as fervent an interest in our work and as great fidelity to duty as any others in other countries.

THE MOVEMENT IN INDIA.

An ever-increasing activity and prosperity are shown in the Report of the Indian Section: the head-quarters correspondence and other clerical work have grown enormously, 194 branches have been

visited, some of them twice and more. an even greater number of lectures have been given, twenty-three new branches and three new centres have been formed, and nine old branches revived; 522 new members have joined, and some very old ones, whose inertia had long been so marked that, the General Secretary tells us, "their very names were forgotten," voluntarily paid up their arrears and resumed their places as active members. Then, again, the branches at Madura, Palghat, Tanjore, Periyakulam, Rangoon, Amraoti and some other places, have acquired land or erected buildings for themselves. At the Sectional head-quarters, extensive building operations have been carried on for the Section and the Central Hindu College, which seems to have entered upon a full tide of prosperity and usefulness. Very rapidly Benares is becoming the centre of Indian religious activity on progressive lines and, possibly, will become what it was in the past, a centre of spiritual illumination for the world. You, who are present, need not be told that this new era has been chiefly inaugurated by our deeply loved and ever respected colleague, Annie Besant, who has thrown into our movement the enormous stores of energy, ability and moral influence which she has been accumulating through the line of her past incarnations.

The College has sustained a severe loss—though a temporary one, as we all expect and hope—in the breaking down of the health of Dr. Arthur Richardson, its Principal, as the result of hard work and heavy official responsibility. At the urgent request of his associates he has taken a year's leave of absence and gone on a tour around the world in the hope of recuperating his energies. The College will shortly, however, receive a great accession of strength to its teaching Staff, by the arrival of two English members of our Society, Messrs. M. U. Moore and George Arundale, both Honours men of Cambridge University, one in Mathematics, the other in Philosophy: both giving their services without salary, and both ardent and loyal members of the T. S. I have known them personally for years, one from his boyhood, and I say that the college is extremely fortunate in securing their help at the present juncture, when such help is greatly needed.

THE AMERICAN SECTION.

Activity has characterized the year's work in the United States and 11 new branches have been chartered. The devoted and beloved General Secretary, Alexander Fullerton, sticks to his post despite ill-health, and at the recent Convention at Chicago received an ovation from the delegates whenever his name was mentioned. The wise precaution was taken of electing an Assistant General Secretary, Mr. Frank F. Knothe, a gentleman who has long been intimately associated with Mr. Fullerton in his office work and who enjoys the confidence of all the branches. The General Secretary's

report tells us that the Convention of 1902 "was remarkable for its number of delegates, for the far-distant points represented, and for the peculiar harmony, geniality and earnestness which pervaded all present." Mr. Fullerton remarks the same fact which is so strikingly presented throughout the world, that "the great doctrine of Reincarnation is steadily making its way into literature." One has only to glance at the world's literary field to become satisfied that this splendid and scientific doctrine has taken a mighty hold upon the thinking class, and is already modifying, to a marked degree, the teachings of the various churches.

With a generosity worthy of all praise, our American Members subscribed the large sum necessary to meet Mr. Leadbeater's travelling and living expenses for two years, and arranged with him to devote that length of time to work throughout the United States. This scheme grew out of the excellent impression which his lecture tour of last year left with them, and, it must be confessed that he has done immense good since he began touring in Western countries. A more indefatigable and tireless worker when on tour could not be imagined. He has gone to America in pursuance of the above agreement and entered upon a term of six months' work in Chicago, as Mr. Fullerton explains in his report.

OTHER SECTIONS.

Activity and growth are indicated in the Reports of the other Sections. Our greatest obstacle to overcome is not any lack of popular interest in the discussion of our teachings but the extreme poverty of our Society as a whole in the financial sense. We are doing wonders, but the greatest wonder of all is that we could do a tenth as much, considering how little money we have at our command. Surely no greater proof of the inherent strength of our platform could be demanded than the success which is shown in my Annual Reports. Some day some wealthy person, under the spur of a feeling of gratitude for the joy and hope that has been put into his heart by Theosophy, will bequeath to us the fortune which might otherwise have gone to nourish purely sectarian societies.

THE SOCIETY'S RECORDS.

One very important piece of work commenced this year, is the complete revision of the membership Records of the Society. This has been found necessary as, in many cases, the most diligent search has not enabled us to trace out the history of members. The reason is not hard to find: the Society has grown faster than our office organization has been able to cope with it; sometimes we had a volunteer clerk or two, who was untrained in methods of office work, sometimes we had nobody. For, being unable to pay salaries, we had to rely upon the willing help of volunteers who wished to do well but did not know how. Between 200 and 300 of our early members were unregistered, among them Madame Blavatsky and

myself, not to mention Mr. Judge, Dr. Buck and many others equally well-known in our Society's history whose actual date of joining was not given! Manifestly, it was impossible for us to keep a consecutive register, and when inquiries were made of me from various parts of the world whether certain named individuals were members, where and when they joined, I was sometimes unable to respond. Up to the year 1901, about 20,000 names had to be dealt with and as we are increasing at the rate of some 2,000 a year, we had to choose between the alternatives of abandoning as a hopeless task the preparation of a comprehensive Register, or of beginning the whole work over again with the co-operation of the General Secretaries of Sections who could send us carefully revised lists. The hugeness of the task will be plain to everyone, and if my official colleagues of the Sections have found my demands upon their time and attention heavy, I am sure that, with the foregoing explanation, they will forgive me. It was my good fortune to have at hand a helper who was at the same time thoroughly competent and cheerfully willing to undertake this work of preparing the Register: I refer to Miss Weeks, my Private Secretary, whose mother is one of our most active and useful workers in the United States. Courageously facing the situation she devised a plan which was at once practical and simple. Putting aside the old Registers for the time being, she sorted over the Application papers according to date and then compared them with the records; after which she went through all the old address books, diaries, letter files, back numbers of magazines and branch and Sectional Reports in my possession. Thus gradually supplying missing data, she ultimately brought order out of chaos, opened the new register, entered the names *seriatim*, and by the time that she was called off by other duties had brought up the list to the end of 1885. One feature of Miss Weeks' scheme is a card catalogue, arranged alphabetically, so that when a member's name is mentioned it can be found almost immediately, the card compared with the register and the theosophical history of the person be given. Our Recording Secretary, Dr. English, being at the same time sub-editor of the *Theosophist*, has his time so taken up as to make it impossible for him to undertake or even supervise the work in question, so, with his cordial concurrence, I have given Miss Weeks the official position of Assistant Recording Secretary, and I avail of the present opportunity to thank her most cordially for the valuable help she has given me in this new branch of work as well as in that of my Private Secretary, in which connection her services have been most satisfactory. As, however, I cannot spare her entirely for the other work, she will have to do it at odd moments until help comes.

ADYAR.

I have not undertaken during the past year any long foreign tour such as those I made in 1900 and 1901, but, with the exception

of a recent visit to Ceylon, have occupied myself at the headquarters in building and other work. A member of our Society in America, being anxious to make a home for herself at Adyar and place her services at my disposal as a practical worker, has sent me money for the erection of a building for her use, which I have so planned that it will serve ultimately as an extension of the Adyar Library. It is almost completed and will be of great use to us hereafter, besides adding much to the appearance of the place. I have also converted the part of the terrace of the main building which is over the western library into a lofty and spacious hall, well lighted and ventilated, which can be used as a reception room and a place for the weekly meetings of the Adyar Lodge T. S. My own office—formerly H. P. B.'s—having become too cramped for my work, I have enlarged it on the plan originally designed by Madame Blavatsky, and at the same time, at small additional expense, made beneath it another bedroom.

THE GROWTH OF THE SOCIETY.

The Convention of 1901 was very pleased to learn of the addition of 49 new branches during the year; how much more so will you be now when I tell you that, since last December and to the end of last month, no less than 58 branch charters have been issued, bringing the sum total of charters issued from the beginning of the year 1878 until the present time up to 714. Our statistical compilation gives the following figures:—

CHARTERS ISSUED BY THE T. S. TO THE CLOSE OF 1902.

1878	1879	1880	1881	1882	1883	1884	1885	1886	1887	1888	1889	1890	1891	1892	1893	1894	1895	1896	1897	1898	1899	1900	1901	1902
1	2	10	25	63	95	107	124	136	153	179	206	241	273	304	352	394	408	428	492	542	570	607	656	714

NEW BRANCHES IN EACH SECTION.

America has added eleven new Branches to our list during the past year and seven of her former Branches have been dissolved.

India has added twenty-three new Branches to her Section, nine dormant ones have been revived and three centres formed.

In the British Section fourteen new Branches have been formed, one revived, and one dissolved. (Ten new Branches were transferred to form the German Section).

In Australia three Branches were dissolved and two charters were re-issued.

In Italy four new Branches were formed.

In Sweden one new Branch was formed, within the Arctic Circle.

Holland shows one new Branch.

France has three new Branches.

In Cuba a new Branch has been formed which will join the Spanish-speaking Group.

LOCALITIES OF NEW BRANCHES.

AMERICAN SECTION:—Victoria, B.C.; Honolulu, H.I.; New York; St. Paul, Minn.; Cleveland, Ohio; Havana, Cuba; Anaconda, Montana; Great Falls, Montana; Helena, Montana; Boston, Mass.; Kalamazoo, Mich.

INDIAN SECTION:—Kavali; Navasoi; Bhimavaram; Akola; Udupi; Faridkote; Yeotmal; Puttur, (S. Canara); Calicut; Coondapur; Kasargode; Tellicherry; Purnea; Serampore; Telinipara; Hadâlâ; Chidambaram; Badagara; Chittur, (Cochin); Ottapalam, (Malabar); Dharwar; Trichur, (Cochin State); Cochin; Prayag.

BRITISH SECTION:—Tyneside (Whitley, Northumberland); London; Didsbury; Nottingham; Hull; Plymouth; Bradford; Cassel; Leipsic; Dusseldorf; Lugano; Stuttgart; Munich.

ITALIAN SECTION:—Naples; Pisa; Turin; Rome.

NETHERLANDS SECTION:—Nijmegen.

FRENCH SECTION:—Marseilles (2 branches), Bordeaux.

SCANDINAVIAN SECTION:—Kiruna.

SPANISH-SPEAKING GROUP:—Cienfuegos, Cuba.

THE ADYAR LIBRARY.

In the Report of Mr. G. Krishna Sâstri, our present Librarian, it will be seen that our collection of palm-leaf manuscripts and Oriental printed books is growing apace, and that the Library pandits have been diligently occupying themselves with the comparing, classification and arrangement necessary before we can begin the compilation of the new catalogue. A number of rare and valuable works have been acquired and I have begun a correspondence with Europe with a view to finding, if possible, a young and competent Sanskrit scholar who may be ultimately engaged for the responsible office of Director. We have, as you know, a good prospect of realizing in the near future a large sum bequeathed to us in the Will of the late Mr. White, of Seattle, and other funds are coming in and will be mentioned presently. The Librarian reports as follows:

To The President-Founder, T. S.:—I beg to submit the following report on the progress of the Adyar Library during the year ending 31st December 1902:—

We had, at the beginning of the current year, 3,100 MSS. and 4,141 printed books in the Eastern Section, and 6,016 printed volumes in the Western Section of our Library, as shown in Statement A, not reckoning the duplicates in the Eastern Section.

I made a short tour of a month in the Southern Districts, for collecting MSS., and the result is shown in Statement B. The Assistant Pandits also went out on short tours with such results as are shown in Statement C.

Out of 257 MSS. and 27 printed books collected by me, as shown in Statement B, 70 MSS. and 7 printed books were found to be rare and useful. Out of 190 MSS. and 1 printed book collected by the Assistant Pandits, as shown in Statement C., 28 MSS. and 1 printed book were found to be rare and useful. Statements D and E show that, besides the collection shown in B and C, 20 rare MSS. were loaned to us during the year for copying for the Library, and that 15 of them have already been copied. Out of these copies only one has been compared with its original and the remaining 14 have to be compared hereafter.

Although we were able to collect only 447 MSS. (as against 473 last year), exclusive of the presentation copies of books voluntarily sent us (*vide* Statement A), yet we may congratulate ourselves on the fact that in none of the previous years were we able to secure as many as 118 rare MSS.

We have now in the Eastern Section 3,219 MSS. and 4,209 printed books, and in the Western Section 6,124 printed books. The card catalogue of the Western Section is now completed. It was begun last year under the supervision of your Private Secretary, Miss Weeks. We are now verifying the cards and hope they will be ready to be placed in the card-cabinet for use next year.

The two Assistant Pandits of the Library have turned out good work during the current year. The 1st Assistant, T. Yajneswara Dikshita, was entrusted with the preparation of the alphabetical list of printed books in the Eastern Section, and the 2nd Assistant, V. Krishnamâchârya, with that of Samskrita and Vernacular MSS. Each of them had to work on his alphabetical list very diligently throughout the whole year. It must be confessed that they have done their work in a satisfactory manner. I have already prepared an alphabetical list of all Samskrita and Vernacular MSS. arranged according to subject matter. We are, therefore, now in a position to proceed next year with the card catalogue. In the preparation of the alphabetical lists we have had to re-examine and re-judge many MSS. that had not been properly examined before. We have besides examined and judged all the MSS. collected during the current year and have prepared careful lists of them.

To those who have generously presented us with MSS. and books and to those who have loaned us rare MSS. for transcription during the year under review, our best thanks are due. I must mention one of them for your special notice. A widowed lady—the worthy sister of Dr. Vaidîsvara Sâstri, President of the Kumbakonam Branch—who unhesitatingly made a present of her husband's collection of MSS. and books to the Adyar Library, has set a bril-

hiant example to those selfish persons who would seem ready to die rather than part with their MSS. and books, even though they can see them being destroyed by insects before their very eyes.

That the Adyar Library is growing very rapidly must be admitted by all who will compare these figures with those of the other famous libraries in India and elsewhere. Prof. Burnell in his Introduction to "A classified Index to the Samskrita MSS. in the Palace at Tanjore" says:—"The MSS. described here are the result of perhaps 300 years' collections; firstly, by the Nâyaks of Tanjore; secondly, after about 1675, by the Mahratha Princes." He has also therein stated that the said Palace Library contained about 12,376 MSS. at the time he prepared the said catalogue. The Adyar Library, before completing its sixteenth year, has been able to secure the number of MSS. shown in Statement A, and among them are some that are rare. We can therefore say, without any fear of contradiction, that our Library is already one of the best in the world. Our collection of Buddhist literature especially is one of the richest. We have also many MSS. that are not found in the "Catalogus Catalogorum." This Library is so rapidly growing that shelf-room in the Eastern Section is again insufficient to hold this year's additions. The registers kept for the purpose show that the number of readers who make use of our books, MSS. and periodicals, in both Sections of the Library, is increasing day by day. The attendance and the leave registers also show that the members of the Library staff have been punctual in their presence, and have not availed themselves of any other leave than the usual weekly holidays and casual leave.

I have, therefore, to conclude my report by saying that the progress of the Library during the year under review has, in some respects, been even more satisfactory than that of any of the previous years.

ADYAR, } G. KRISHNA S'A'STRI,
13th December, 1902. } Librarian.

Statement A.

Manuscripts and printed books in the Eastern and Western Sections of the Adyar Library, as per stock taken on the 12th December 1902.

Subjects.	Manu- scripts.	Printed books.
IN THE EASTERN SECTION.		
1. Samskrita Literature	2,492	1,251
2. Indian Vernacular Literature	260	591
3. Buddhist	61*	1,368
4. Other Religions do	2	86
5. Miscellaneous	10	70
6. Tiruvāṅgaḍ collection	275	775
Total...	3,100	4,141

* Includes one copper-plate MS.

Statement A—(continued).

Subjects.	Manu- scripts.	Printed books.
This year's additions.		
As per Statement B	70	7
Do C	28	1
Do D and E	20	...
Burmese copper-plate MS. purchased	1	...
Presented during the year	...	60
Total	119	68
IN THE WESTERN SECTION.		
At the beginning of the year	...	6,016
Presented during the year	...	108
	...	6,124
Grand Total...	3,219	10,383

Statement B.

Manuscripts and printed books collected by the Librarian during the year 1902 for the Eastern Section.

Wherefrom collected.	Total number collected.	Rare ones not hitherto secured for the Library.			Duplicates.	
		MSS.		Printed books.	MSS.	Printed books.
		complete.	incomplete.			
FROM TIRUVAS'ANALLU'R.						
1. Through Dr. Vaidis'vara Sāstri from his sister's house :—						
Paper MSS. in Bundle A ...	38	5	1	...	32	...
Do B ...	35	3	2	...	30	...
Do C ...	46	6	...	...	40	...
Do D ...	57	5	...	...	52	...
Printed books ...	23	...	...	3	...	20
Total...	199	19	3	3	154	20
2. Palm-leaf MSS. from the house of Subrahmanya S'āstri of the above village.	9	1	...	...	8	...
3. Through the Secretary of the Kumbakonam Branch T.S., who offered us the palm-leaf MSS. collected by Mr. K. Narayanaswami Aiyer, our Provincial Secretary, some time back, and kept at the Branch building where I found them in a neglected condition.	12	...	...	...	12	...
FROM NA'ANANMA'LPURAM, TINNEVELLY.						
4. From the house of Subrahmanya Dikshita ...	64	18*	29	4	13	...
Total...	284	38	32	7	187	20

* Twelve of these were purchased.

Statement C.

Manuscripts and printed books collected during 1902 by the two Assistant Pandits of the Library.

By whom collected.	Total number collected.	Rare ones not hitherto secured for the Library.			Duplicate.	
		MSS.		Printed books.	MSS.	Printed books.
		com-plete.	incom-plete.			
By the First Assistant Pandit T. Yajneswara Dikshita, in four small tours of one or two days each ...	13	5	3	1	4	...
By the Second Assistant Pandit V. Krishnamāchārya, in his one month's tour...	178	11*	9	...	158	...
Total...	191	16	12	1	162	...

* Four of these were purchased.

Statement D.

Work of copying Manuscripts for the Library turned out during 1902.

By whom copied.	No. of MSS.	No. of granthas copied.	REMARKS.
By the Library Copyist, K. Gopala Aiyer ...	14	32,300	Copied during 11 months of the year from February last. These copies are not yet compared with their originals that are with us.
By a temporary Copyist engaged for the purpose ...	1	2,850	This was soon compared with the original which had to be returned to the owner immediately.

Statement E.

Rare MSS. loaned to us by the owners of private Libraries for the purpose of taking copies for our Library.

Through whom obtained.	No. of MSS.	No. of granthas	REMARKS.
Through the Librarian ...	1	12,000	Nearly half of this MS. has already been copied.
Through the First Asst. Pandit.	6	13,300	Of these 13,000 granthas, two MSS. containing 5,000 granthas have already been copied.
Through the Second Assistant Pandit.	1	5,700	Not yet given to be copied.
Total...	8*	31,000	

* Three out of these 8 MSS. are included in the 14 MSS. shown in Statement C.

OUR LITERATURE.

Our literary activity continues unabated, one marked feature of it being the reproduction in translations into various languages of the words of our chief writers. The literary output of the year is the following:—

Books and Pamphlets published during the past year.

ENGLISH.

"Esoteric Christianity."	Mrs. Besant.
"Thought-Power ; its Control and Culture" (two editions).	"
"Theosophy and Imperialism."	"
"The Devachanic Plane" (revised edition).	C. W. Leadbeater.
"The Unseen World."	"
"An Outline of Theosophy."	"
"Nature's Mysteries."	A. P. Sinnett.
"The Occult World" (eighth edition).	"
"Obscure Problems in Karma and Re-birth."	"
"The Animal Kingdom."	"
"The Gospel and the Gospels."	G. R. S. Mead.
"Man's Place in the Universe," by the Author of the "Story of Atlantis."	
"The Doctrine and Literature of the Kabbalah."	A. E. Waite.
"Numbers, their Occult Power and Mystic Virtues" (enlarged edition).	W. Wynn Westcott.
"Morning Thoughts for the Year."	
"Studies in the Bhagavad Gītā," by the Dreamer.	
"What is Theosophy?"	C. Corbett.

- "Evolution of Character." Sarah Corbett.
 "Buddhist Catechism," by H. S. Olcott (revised thirty-sixth edition).
 "Dhammapada" (translation; pocket edition). S. Read.
 "Secret Doctrine" (reprinted).
 "Religious Problems in India," Mrs. Besant.
 "S'ri Râmachandra,"
 "S'ri Râma Gîtâ," Sanskrit Text, and English translation by G. Krishna Sâstri.
 "The Holy Lives of the Azhvârs or the Drâvida Saints," by A. Govindâchârya.
 "The Divine Wisdom of the Drâvida Saints," by A. Govindâchârya.
 "A Lodge of the Theosophical Society," a leaflet by Mrs. Besant.
 "Isâ and Kena Upanishads," translated into English, by Babu Sris Chandra Babu and Dr. Thirlwall.
 "Nitya Niyama," in English, by the Muttra T.S.
 "The Theosophical Society and its Members," by Râma Prapanna Dâs.

DANISH.

- "Some Problems of Life," and "Evolution of Life and Form."

SWEDISH.

- "Doctrine of the Heart," and "Path of Discipleship."

SPANISH.

- "Questionnaire Theosophique," by Commandant D. A. Courmes.

VERNACULAR.

- "The Three Paths," in Telugu.
 "S'ri Râmachandra," in Tamil.
 "Nârada Gîtâ," in Telugu.
 "The Avatâras," in Gujarati.
 "S'ri Krishna Chaitanya," his life and teachings, Tamil, published by P. Vijayaratna Pillay.
 "Invisible Helpers," in Gujarati.
 "Upanishad Artha Dipika," published by Siva Rao, Sans.-Tamil.
 "Sanâtana Dharma Catechism," Tamil.
 "Do do do." "Sinddhi translation."
 "Do do do." "Telugu. do."

FRENCH.

- "Le Mécanisme de la Pensée," by Mr. L. Revel.
 "La Sagesse Antique a Travers les Ages," by Dr. Th. Pascal.
 "The Three Paths," by Mrs. Besant, translated into French.
 "Invisible Helpers," by C. W. Leadbeater, and "Growth of the Soul," by A. P. Sinnett, both translated into French.

GERMAN.

- "The Mystic in the awakening of Spiritual life in the New times," by Dr. Rudolf Steiner.
 "Christianity as a mystical fact," by Dr. Rudolf Steiner.
 "Goethe's Faust," a picture of his esoteric Philosophy, by Dr. Rudolf Steiner.
 "Occult Psychology," by Ludwig Deinhard.
 "Is death an End?" by B. Hubo.
 "Thought Power," and "Evolution of Life and Form," translations."

MAGAZINES.

	English (Monthly).
<i>The Theosophist,</i>	
<i>The Theosophical Review,</i>	" "
<i>Vâhan,</i>	" "
<i>Prasnottara,</i>	" "
<i>Theosophic Gleaner,</i>	" "
<i>Central Hindu College Magazine,</i>	" "
<i>The Buddhist,</i>	" "
<i>Journal of the Maha-bodhi Society,</i>	" "
<i>Theosophy in Australasia,</i>	" "
<i>New Zealand Theosophical Magazine,</i>	" "
<i>Modern Astrology,</i>	" "
<i>Theosophical Messenger,</i>	" "
<i>The Golden Chain,</i>	" "
<i>Theosophical Forum,</i>	" "
<i>Lotus Lodge Journal,</i>	" "
<i>Notes and Queries,</i>	" "
<i>Teosofisk Tidskrift</i> (Swedish),	" "
<i>Balder</i> (Norwegian),	" "
<i>Revue Théosophique Française</i> , (French),	" "
<i>Sophia</i> (Spanish),	" "
<i>Philadelphia</i> (Spanish),	" "
<i>Theosophia</i> (Dutch),	" "
<i>Theosophischer Maandblad,</i>	" "
<i>Teosofia</i> (Italian),	" "
<i>Der Vâhan</i> (German), trans. and original,	" "
<i>Le Bulletin Théosophique</i> (French),	" "

POLYGLOT.

	Vernacular (Monthly).
<i>The Punjab Theosophist,</i>	
<i>The Pantha,</i>	" "
<i>Revisita Teosofica</i> , (Cuban),	Spanish "
<i>Sanmârga Bodhini,</i>	Telugu (Weekly).
<i>L'Idée Théosophique</i> (French).	(Quarterly).

THE PANCHAMA EDUCATION MOVEMENT.

We were unfortunate enough to lose, early in the year, the services of Miss Sarah E. Palmer, who had most acceptably filled,

during three years, the office of Superintendent of Panchama Schools. She was replaced by Mrs. N. Almée Courtright, of Chicago, who had been working for several years as an educationist in the slums of that western metropolis. With a view to making widely known the condition of the Pariah community of Southern India and arousing sympathy for our work, I compiled a statistical and historical narrative of this unhappy race, with illustrations, showing what their ancestors had been, many centuries ago, and by what methods of savage cruelty they had been compelled to relinquish their faith as Buddhists, or Jains, and adopt the Hindu religion. Copies of this monograph ("The Poor Pariah") were sent to our Branches and other supposed sympathisers and we have begun to receive gifts of money which, up to the present time, aggregate some two thousand rupees. From my correspondence I am led to hope that I shall ultimately be liberally supplied with means to carry on this philanthropic work. Mrs. Courtright's report is not so complete as I should have wished because I could not procure from the Director of Public Instruction, Madras, in time, the statistical returns of his office which would enable us to compare, as we did last year, the average number of passes in our four Pariah free schools with the similar returns of the whole of the Madras Presidency. Mrs. Courtright has, however, made the comparison between the returns of our schools in the lower four standards (the Infant, First, Second and Third) with the Presidency returns of 1900-1901, and I am sure that you will all be astonished to find that the average passes of our Pariah schools is about thirteen per cent. higher than that of the almost quarter of a million of pupils of all castes of the Presidency. In justice to Miss Palmer it must be said that her average passes of last year, large as they were, were much lower than those of her previous two years and were due to the fact that, in addition to the usual epidemics of fever, sore eyes, etc., to which this submerged class is so subject, there was a serious epidemic of cholera to contend with, which closed the schools for several weeks.

BUDDHIST EDUCATION.

Our Buddhist Branches at Colombo and Galle, which have now in charge the whole educational movement among their community in Ceylon, report, as you will see on reading the document, that the movement is going on actively as heretofore; and that, as always in the past, they have been greatly hampered by want of funds and of the requisite number of active workers. It is no exaggeration to say that with the command of anything like the amount of money and the perfected organization which are at the command of the great Christian Missionary Societies, our zealous and devoted colleagues at Colombo and Galle could open a Buddhist school in every village in the Buddhist Provinces. That they have succeeded in doing

so much as they have is, in my opinion, highly creditable to the few who have taken upon themselves the great burden of this national work. They have, as you know, three High Schools, or Colleges, at Kandy, Colombo and Galle. Mahinda College, at the last-named place, has been languishing for lack of a building of its own and, three years ago, I made a collection in and about that town, of some Rs. 5,000, which had been lying in bank unused, for valid reasons. Quite recently, however, at their urgent request, I paid them a flying visit and was fortunate enough to succeed in regulating the Branch and College accounts, to change some officers, substitute for an existing clumsy system of management a simpler one, and purchase for the College a very suitable building and lot which chanced to be in the market at the time. To make up for the deficiency of part of the purchase money, I loaned them, out of the legacy left us by the late Mr. P. N. Jog, of Amraoti, the sum of Rs. 3,000, at 4% interest on the security of a First Mortgage on the property. The understanding is that this is to be a temporary accommodation, and that they will collect the money for discharging the debt as soon as possible. The report of Mr. D. J. Subasinha, the new Secretary of the Galle Branch, will be found in the proper place.

FINANCIAL.

Our income during the past year has been satisfactory, save that we have not yet received any of the interest due us on the Rs. 20,000 loaned on mortgage on the valuable Zemindary, in Behar, owing to the terrible ordeal of drought, famine and plague, during which that part of India has been passing, but which would seem to be now abating. Our capital and interest seem to be secure, as I am assured by the General Secretary, Indian Section, Babu Upendranath Basu, who negotiated the loan for me, and we hope that we shall soon recover both.

The Society has benefited, during the past year, by a gift of Rs. 18,000 (about Rs. 10,000) from a European colleague, who refuses me permission to mention his name, and a bequest by the late Mr. P. N. Jog, above mentioned, of Rs. 16,000, in the form of an interest in a Policy upon his own life* the remaining portions being given to the Amraoti Branch for a building, and the Central Hindu College. The first of these gifts has been, by order of the donor, invested in safe securities, the annual increment to be applied for the benefit of the Adyar Library. To the fund thus created is associated the name of Damodar—that of our ever-beloved former and faithful member of the head-quarters staff, D. K. Mahalingam. The Jog bequest, being left for disposal, according to my best judgment, for promoting the spread of our move-

* I am sorry to have to say that an F.T.S. of Bombay who acted as Solicitor for the Executor, collected from him a fee bill of about Rs. 600 which, with the Rs. 400 of High Court charges for Probate, reduces our legacy to Rs. 15,000.

ment and the welfare of the society, I have put aside and already in part sent to our General Secretaries, the sum of Rs. 3,000, in aid of foreign Sectional propaganda work. I shall try to utilize the whole sum as wisely as possible. I have pleasure in stating that the property willed to us by the late Mr. White, of Seattle, is constantly increasing in value, and that the executors expect to be able to sell the town lots before long at prices which will give a handsome endowment to the Adyar Library. It is also within my knowledge that a Will has been executed by another member of the Society in which I am made, in my official capacity, a legatee in a large sum of money, the proceeds to be divided in the ratio of two-thirds and one-third, respectively, between the Adyar Library and the Panchama schools. My warm friendship for the Testator makes me hope that the Estate will not fall into my hands for years to come.

THE SUBBA ROW MEDAL.

I have made no award of the medal this year.

MY SEVENTIETH BIRTHDAY.

A very pleasant incident of my twenty-seventh official year, was the notice taken of my seventieth birthday, on the 2nd of August last. The letters and telegrams which came to me from all parts of the world were full of expressions of confidence and brotherly love, together with the hope that I might be spared many years more to continue the labour of love to which I have devoted myself since the year 1875. I enjoy the too rare privilege of witnessing the complete success of the movement which I helped to inaugurate, together with that great soul, H. P. Blavatsky, and a few others; I have seen it extend itself to forty-two countries and take into its membership some twenty-five thousand men and women of many races and nearly all the great religions; I have seen them working along with me in perfect love and sympathy on the broad platform of eclectic reciprocity, each drawing out of the deep well of Theosophy the pure waters of truth to quench their spiritual thirst; I am enabled to look forward to the future of the movement from the vantage-ground of the present, with the conviction that success, full, complete and triumphant will crown our labours. I have a deep sense of the obligation under which I have been placed by the loyal and ungrudging help and sympathy given me by colleagues whose number is too great for me to specify their names without seeming to make invidious comparisons. Feeling my strength undiminished and my vitality as exuberant as it was when I first enlisted in the ranks of this altruistic army, and realizing, as no one can better than myself, the unspeakable honour which it is to serve those Masters whom I know to be overlooking and helping on this movement, I leave behind me the Past, with its record of struggles and triumphs, of failures and successes, and holding out my

hands to all those who will gather around and help me, I face the Future without dismay and without the shadow of a fear or doubt.

MESSAGES OF CONGRATULATION.

A cable despatch of congratulation from Rome, was, by a curious coincidence, received by the President-Founder immediately after Mrs. Besant, the appointed delegate of the Italian Section, had resumed her seat, and telegrams from various branches in India arrived during the sessions of the Society and the Indian Section.

REPORT OF THE AMERICAN SECTION.

To the President-Founder, T. S.:—The statistics of the American Section from Nov. 1, 1901, to Nov. 1, 1902, are as follow:—

Eleven new Branches have been chartered: Victoria T. S., Victoria, B. C.; Pohaiialoha Lodge T. S., Honolulu, H. I.; Riverside Lodge, T. S., New York City; Alaya Lodge, T. S., St. Paul, Minn.; Euclid, T. S., Cleveland, Ohio; Havana Lodge, T. S., Havana, Cuba; Anaconda, T. S., Anaconda, Montana; Great Falls, T. S., Great Falls, Montana; Helena T. S., Helena, Montana; Besant Lodge T. S., Boston, Mass.; Kalamazoo T. S., Kalamazoo, Mich.

Seven have dissolved: Des Moines T. S., Des Moines, Iowa; Kalamazoo T. S., Kalamazoo, Mich.; Olympus Lodge T. S., Spokane, Wash.; Tampa T. S., Tampa, Florida; Valley City T. S., Grand Rapids, Mich.; Cedar Rapids T. S., Cedar Rapids, Iowa; Eltka T. S., Corry, Pa.

The total number of Branches is 73.

Members admitted during the year 388; resigned 32; died 12. Deducting losses by dropping from the roll, the number of branch members is now 1,479; members at large 224; total membership 1,703. The increase of membership is 131.

The Theosophical Messenger continues to be issued monthly. It is devoted to Sectional affairs and to reprints from *The Vahan*, occasionally giving a lecture by Mr. Leadbeater.

Pamphlets issued have been the completed "Outlines of Study on The Ancient Wisdom," Mr. Leadbeater's "What Theosophy does for us," "H. P. B. and the T. S.," "Theosophy from Analogy," and "The Advantage of Occult Study."

That the Section is healthy and that its vigor is rising cannot be doubted. The Convention of 1902 was remarkable for its number of delegates, for the far distant points represented, and for the peculiar harmony, geniality, and earnestness which pervaded all present. The press is becoming more ready to accept theosophical items; certain regions, notably the state of Montana, are eager for workers; the great doctrine of Reincarnation is steadily making its way into literature. The spirit of generous liberality among members is enlarging. One F. T. S., besides large helps in other ways, has printed 25,000 copies of Mr. Leadbeater's "What Theosophy does for us," for

gratuitous distribution ; another has made provision for a future income which will in time be invaluable in our work ; sums of money aggregating \$1,500 and known as Discretionary Funds 1 and 2 have been placed in the hands of the General Secretary for such uses as he deems wise ; a large contribution from over the country has been made, to ensure Mr. Leadbeater's mission during at least two years. More Branches are exerting themselves to provide Halls for their meetings. Actual study is apparently better followed.

But the great fact of present importance is the completed arrangement for Mr. Leadbeater's protracted tour. It is prefaced by a stay of six months in Chicago, the centre of theosophic interest and strength in the States. A free Sunday evening lecture will be given regularly during that time in one of the best halls in the city, and a systematic course of instruction has been arranged for the four Branches : their membership is over 260. Mr. Leadbeater's tour will begin in April, 1903, carry him north-west to the Pacific Coast, through the central region and south to New Orleans, the east, north, and centre following and bringing him to Chicago for the Convention of 1904.

The Havana Lodge T.S., Havana, Cuba, has withdrawn from the American Section and joined the Spanish-speaking South American Federation, as provided for by the Executive Order appointing Mr. Luis Scheiner in charge.

ALEXANDER FULLERTON,
General Secretary.

REPORT OF THE BRITISH SECTION.

*To the President-Founder, T. S. :—*Owing to the absence of the General Secretary it devolves upon me to furnish the following report of the work of the British Section during the past year. At the last Convention, held in July, the Section elected, as its General Secretary, Mr. Bertram Keightley in the place of Dr. Arthur Wells, whose health, I regret to say, compelled his retirement. The Indian Section generously consented to spare to us the services of Mr. Keightley, and he was formally elected, as aforesaid, at the Convention of July, 1902. Before his election the Section had the benefit of his services, he having discharged the duties of General Secretary since October, 1901.

The Italian Section was formed by the following Branches : Milan, Bologna, Florence, Rome, Besant (Rome), Dante Alighieri (Rome) and Naples. The first Convention was held in February 1st, 1902. Mr. Leadbeater has visited the Section. A new Section has been formed in Germany, and inaugurated by Mrs. Besant ; the Branches forming the Section are : Berlin, Charlottenburg, Dusseldorf, Hamburg, Stuttgart, Hannover, Munich, Cassel, Leipsic and Lugano. Dr. Rudolph Steiner is the General Secretary. Owing

to the formation of the German Section, the Convention decided to change the name of the European Section to that of the British Section, subject always to your approval ; we received in due course your consent to this step being taken, and also to the proposed affiliation of Spain and Belgium to the Section ; I am happy to say that the members in these countries have given to their brethren in Britain the support and pleasure of their co-operation ; the three countries are therefore united as parts of one Section ; Señor Xifré and Dr. Mersch are attached to the Executive Committee as Honorary Members representing respectively Spain and Belgium.

The following new Branches have been formed during the year : Dante Alighieri (Rome), Bologna, Tyneside (Whitley, Northumberland), Cassel (Germany), Düsseldorf, Leipsic, Lotus (London), Didsbury, Lugano, Stuttgart, Nottingham, Hull, Plymouth, Bradford. The Munich Branch has been revived ; the Athene (Bradford) has returned its charter. We have, therefore, fourteen new branches, and one revived ; eighteen branches have left us to form new Sections, and one has lapsed. Our net loss is four ; there are thirty-two branches in Great Britain, three in Belgium, and three in Spain, making a total of thirty-eight. The membership of the British Section stands at 1,670 ; during the year, 372 new members have joined ; there have been 33 resignations, 28 have lapsed, 3 are deceased, 316 have been transferred to the Italian and German Sections ; our net loss has therefore been only 8, despite the formation of two new Sections.

The Convention which was held in July was conspicuously successful ; never perhaps has there been a better gathering of members, a more international re-union, and a more cosmopolitan and brotherly spirit displayed ; kindly greetings were received from America, Holland, France, Italy, India, Germany and Russia ; the suggestion that an annual International Congress of the Sections should be held, met with general approval ; and it is hoped, in this Section, at all events, that this proposition, so likely, if carried out, to promote a feeling of unity and solidarity, will be approved by the Sections at large.

One of the most important events of the year has been the impetus given to our work by the presence of Mrs. Besant. She has, as usual, been indefatigable. She was with us on White Lotus Day, and delivered a noteworthy address ; she has since delivered a course of lectures at Queen's Hall, a most valuable series on " Will, Desire, and Emotion," and two courses, one of four, and one of three, lectures, at the Elysée Gallery, Queen's Road, Bayswater ; these were for members only. Mrs. Besant has visited all the branches in England ; she has also visited Scotland, Ireland, and Wales (Cardiff) ; she delivered one or more lectures in each place and held meetings for enquirers. Mr. Mead has given two valuable courses of lectures at

28, Albemarle St., and a third course is announced at the time of writing this Report. Classes have been held by Miss Goring and Mr. Dyne; and a correspondence class, for isolated members, has proved, in the hands of Miss Lloyd, to be of great value. The Lending Library continues to be a most useful activity. The Social Committee announces three classes to run during the autumn and winter months, one under the superintendence of Miss Arundale; one in charge of Mr. Ward; and one conducted by myself. We are parting with one of our oldest workers to India; Miss Willson, for so many years Librarian, is leaving us for Benares. Mr. Keightley has appointed the present writer to the vacant post; that of Assistant Librarian will be filled by Miss R. Hobson.

The Blavatsky Lodge continues its activities; it has held a course of informal gatherings during the holiday season, and the regular meetings are now held on Sunday and Thursday evenings.

The Northern Federation of Lodges held its usual meetings in November 1901, and February, May, and September 1902. Mr. Keightley presided at the first, Mr. Sinnett at the second, Mr. Leadbeater at the third, and Mrs. Besant at the fourth. The South-Western Federation met in Bath in February; the General Secretary presided. Miss Ward has repeatedly visited the Western Lodges; and I have recently returned from visits to Bournemouth, Bristol, Bath, Cardiff, Exeter, and Plymouth. Mr. Keightley has visited Harrogate, Bradford, Hull, Manchester, Edinburgh, Middlesbrough, Leeds, and Liverpool. A Federation of the London Branches was formed last January; its first meeting was held on January 29th, its second on April 12th; and its third on October 11th, Mrs. Besant presiding. Mr. Leadbeater left us for America in August last; during his stay in England he visited Harrogate, Bradford, Hull, Manchester, Edinburgh, Newcastle, Liverpool, and Birmingham.

We can report a considerable literary activity during the year. The Theosophical Publishing Society has issued the following books and pamphlets; "Esoteric Christianity," Mrs. Besant; "Thought Power, its Control and Culture" (two editions), Mrs. Besant; "Theosophy and Imperialism," Mrs. Besant; "The Devachanic Plane" (revised edition), C. W. Leadbeater; "The Unseen World," C. W. Leadbeater; "An Outline of Theosophy," C. W. Leadbeater; "Nature's Mysteries," A. P. Sinnett; "The Occult World" (eighth edition), A. P. Sinnett; "Obscure Problems in Karma and Rebirth," A. P. Sinnett; "The Animal Kingdom," A. P. Sinnett; "The Gospel and the Gospels," G. R. S. Mead; "Man's Place in the Universe," by the author of "The Story of Atlantis;" "The Doctrine and Literature of the Kabalah," A. E. Waite; "Numbers: their Occult Power and Mystic Virtues," (enlarged edition), W. Wynn Westcott; "Morning Thoughts for the Year;" "Studies in the Bhagavad Gita," by the Dreamer; "What is Theosophy?" C. Corbett; "Evolution of Character,"

Sarah Corbett; "Dhammapada" (translation; pocket edition), S. Read; "Secret Doctrine," reprinted; "Religious Problems in India" and "Sri Ramachandra," by Mrs. Besant, issued in India. It will be seen that "Religious Problems in India," and "Sri Ramachandra" were not issued in England, but they are on sale at the Theosophical Publishing Society and have been widely read. A very valuable series of articles by Mrs. Besant, and an important series by Mr. Mead are now appearing in the *Theosophical Review*. In Spain a number of useful translations have appeared.

Mrs. Besant has left us for the Continent, *en route* for India. We can but hope the British Section may grow and flourish during her absence, and so bear testimony to the greatness of the work which she has done during the past summer and autumn; we have many devoted workers left with us, who will not only help the seeds to grow which she has sown during her stay with us, but will also, with their own hands, strive and cast good seed into the furrows. There are many among us who are veterans in our ranks, and others more lately enrolled, who purpose to work steadily during the year that lies ahead, so that the British Section, when next it greets its brethren at the Annual Convention of the Society, may give a good account of its share in the work to which Theosophists of every nation are pledged; work which is dear to all and to engage in which is, to many, the highest privilege of which they can dream.

I. HOOPER,

Acting General Secretary.

REPORT OF THE INDIAN SECTION.

To the President-Founder, T. S.:—I am very glad to be able once more to report favorably as to the progress of the Indian Section during the year 1901-1902. The activity both in the Head-quarters and in a very large and ever-increasing majority of the branches, has grown remarkably, and as many as 120 branches have sent in their reports, all of which show signs of genuine interest in the cause of Theosophy.

Very extensive tours in all the Provinces were undertaken this year, and an appreciable addition to the Staff of Branch Inspectors and lecturers has been made. Thus Mrs. Besant lectured in 8 branches and one outlying village, in spite of her ill-health; Miss Lillian Edger visited 13 branches; Mr. Keightley, 2; Mr. James Scott, 5; M.R.Ry. K. Narayanaswami Aiyar, 25; M.R.Ry. R. Jagannatha Aiyar, 21; M.R.Ry. T. Ramachandra Rao, 11; M.R.Ry. T. S. Lakshmi Narayana Aiyar, 3; M.R.Ry. J. Srinivasa Rao, 3; M.R.Ry. A. K. Sitarama Shastri, 22; Mr. S. G. Pandit, 14; Pandit Bhavani Shankar, 34; Rai Pyare Lal, 10; but some of these twice over and more; Babu A. C. Bisvas, 4; Babu Purnendu Narayana Sinha, 5; Babu Hirendra Nath Datta, 4; and myself 7.

Besides this official work, voluntary help has been given to some lodges by Bros. Umanath Ghosal, Rajendra Lal Mukherji, Capt. C. Stuart Prince, T. Seshachala Rao, Nanda Kishore Lal, M. Subramaniya Aiyar, O. V. Naujunda Aiyar, Fred. Brooks, and Rai Ishwari Prasad, to all of whom our sincerest thanks are due. We are further indebted to Rai Ishwari Prasad for the valuable assistance he has rendered us in various ways during his long furlough, which he took at considerable pecuniary loss to himself, solely with a view to serve the Section and the Central Hindu College.

During the year 23 new branches and 3 new centres were formed, and 8 old ones revived. The total number of new admissions is 522; and not a few whose very names were forgotten came forward of their own accord, paying arrears of annual subscription for from 3 to 6 years, which is really a significant fact.

Against this we must confess that a small number of branches have gone to sleep, and 18 members resigned, while death has carried off as many as 68.

Correspondence has been carried on with such vigour that we wanted the whole time of a clerk in merely keeping record of the same, even though printing has often been resorted to for the purpose of lightening and facilitating this work.

Neither has the publication department of our work been behindhand; for we notice the following new books in English and translations in the vernaculars:—

English:—"Studies in the Bhagavat Gita," by Dreamer; "Religious Problems," by Mrs. Besant; "Is'a" and "Kena Upanishads," by Babu Sris Chandra Basu and Dr. Thirlwall; "Nitya Niyama," by Muttra T. S.

Vernaculars:—"The Three Paths," in Telugu; "Sri Ramachandra," in Tamil; "Narada Gita," in Telugu; the "Avatâras," in Gujarati; and "Our Invisible Helpers," in Gujarati.

Quite a number of other translations are in course of preparation.

It appears that our well-known Branch Inspector, Brother Jagannatha Aiyer, has secured a periodical second-class free pass for himself and a third-class free ticket for a servant, for his theosophical mission work, from the S. M. Ry. authorities, who deserve our heartiest thanks for this liberal concession. Will not other Railway authorities in India follow this good example?

One noticeable incident of the year is the acquisition of land property by some of our Lodges and the registration of one of them under Act XXI. of 1860. Other Lodges possessing property will do wisely to follow suit, while we fully hope the registration of the Section itself is not far off.

We completed the building for the press that has been doing our printing here ever since our foundation in this city, and we see the advantage of having it close at hand in the regularity and ex-

pedition which have now replaced the dilatoriness and uncertainty of past years. The press pays us a rent of Rs. 20 a month, and is evidently a good investment.

The Maharaja of Kashmir has very generously responded to my appeal by promising to pay off the whole of our debt on the building fund, amounting to no less than 12,000 Rupees. On the strength of this promise we have taken the Shrine and Pooja rooms in hand, and hope to finish them by the Convention time. Our cordial thanks are due to the Maharaja for this magnificent donation.

The two institutions we started last year have proved very successful. Miss Edger's Establishment in Lahore has been fruitful of exceedingly happy results, and the lively interest shown by the Punjab, Sind and some of the N.-W. P. Branches, is due in no small measure to her influence and labours. Moreover, the Homœopathic Charitable Dispensary has given relief to a large number of poor sufferers from different diseases.

But in one matter our misfortune is still pursuing us. Our accounts are not in as satisfactory a condition as they should be, and I am not yet able to find out the reason for this. The accountant complained that the work was too hard for one man, but the Assistant Secretary does not think so. I trust our auditor will succeed in arranging our business in such a way as to effectually remove this cause of complaint. The devotion which the present incumbent of the office is showing leads us to hope things will straighten themselves without external force, and that is indeed a consummation devoutly to be wished.

A good deal of pressure was put on the office by the requisition for record returns made by our Adyar Parent. Nevertheless other departments of the office are in excellent order, thanks to the able and unwearied care and energy of our devoted Assistant Secretary and head clerk.

Lastly, though our figures this year do not show any improvement on the last, remembering what a big jump we then made, we have every reason to congratulate ourselves that we have very nearly kept them up, and on the whole I think our bark has voyaged bravely and satisfactorily, though here a treacherous shoal and there an alarming whirlpool has threatened her safety. But what vessel is there sailing through life's shoreless ocean that has not to face the dangers of rocks underneath and storms overhead? Yet if the Captain and the crew are good men and true—resolute in their duty and firm in their faith—in the unselfishness of their motive and the sacredness of their cause lies their security, and naught but glory will crown their diligence and their virtue. On this law we take our stand, and in its beautiful justice we find our peace.

UPENDRANATH BASU,
General Secretary.

REPORT OF THE SCANDINAVIAN SECTION.

To the President-Founder, T. S. :—In the month of May this year a charter was issued for the Lodge 'Karmel' at Kiruna, a miner's community north of the Arctic circle situated at about 68° latitude and 20° longitude east of Greenwich.

The total number of Branches is at present 14.

The number of members admitted during the year, according to report of the General Secretary to the latest Annual Meeting is 76.*

The number of members resigned during the time stated is 44; deceased, 5; branch members, 368; members unattached, 172; total membership, 540; increase of membership during the year, 27; magazines issued, *Teosofisk Tidskrift*, a year's edition; books and pamphlets :—three pamphlets comprised in the last report to the President were issued in the autumn of 1901. Moreover there have been issued: "Larjungaskapets Vag" (Path of Discipleship) by Annie Besant (translated into Swedish), and by the Copenhagen lodge: "Nogle Liosproblemer" (Some Problems of Life) by Annie Besant, "Livet og Formernes Udvikling" (Evolution of Life and Form), by Annie Besant (these two rendered into Danish) besides which a private member at Stockholm has published "Hjartats Lara" (Doctrine of the Heart), anonymous (in Swedish).

The work done in the different Lodges of the Section has been a very important one. More than 600 meetings have taken place, at which lectures were given, followed by discussions. Besides, public lectures have been held at places where there were no lodges or before they were formed, as at Linköping, Malmö, Skövde, Kiruna and other places.

During the year, the Executive Committee have made arrangements for sending out lectures to the various lodges, which have afterwards circulated between these. Two such series have been sent out, the one in the autumn of 1901, the other in the spring of 1902. This seems to have been a great help at several places. In this present autumn further lectures have, likewise, been sent out, of which some were loaned for a fortnight, others for a month. This means, in other words, that the respective lectures may be kept for the said spaces of time at the different places. The longer space of time was especially wished for by the lodges of the other Scandinavian countries, which have another language and where, consequently, the lectures have had to be translated.

In order to obtain a popular exposition of the doctrines of Theosophy in a form suitable for public lectures, the Executive Committee last year caused an elementary course to be worked out, consisting of four lectures, which have since been reproduced in a

* The report given last year was dated the 1st of November, but the present one shows the condition of the Section in May 1902, when the General Secretary delivered his report before the Section assembled at the Annual Meeting.

sufficient number for the sake of those lodges that might desire to possess them. And it is the opinion of the Committee that it would be a useful and appropriate thing if courses like that were arranged by the different lodges almost every year.

The last Annual Meeting took place in the month of May at Copenhagen and was very well attended by the members. On this occasion the former Executive Committee was re-elected.

As for the prospects of successful work in future, it may be difficult to judge. To a great extent this depends upon the energy and the means of the members. It can be asserted that especially in Sweden there is going on at present a strong religious and spiritual movement. Different ways of viewing the great questions of the universe are put before the judgment of the public, while the greatest tolerance prevails in all directions, even from the Established Church. The earnest manner in which everything is received and discussed, both publicly and privately, shows that the great multitude are placing themselves more and more on the ground of free research. One might, under such circumstances, expect that people would embrace Theosophy to a greater extent. But, as above said, much depends upon the degree of force with which Theosophy can be put forward. The workers are few, alas! It may, however, at any rate be confidently asserted that the theosophical views are spreading far outside the Society. They are often found where one would have expected them the least. And the reason why the number of members is not greater may partially be found in the unwillingness of many people to suffer themselves to be bound by the outward tie that is laid upon them by the membership of a Society.

At any rate, everyone who has an open eye for the different phases of development in the spiritual life of a people, must rejoice at the animation and vivacity that is now asserting itself in our countries. This is the first condition of progress. And that condition being fulfilled, we are confidently looking towards the future.

ARVID KNÖS,

General Secretary.

REPORT OF THE AUSTRALASIAN SECTION.

To the President-Founder, T. S. :—In conformity with annual custom, I beg to hand you the Annual Report of the Section under my charge. Under separate cover by book post you will find a summary (on the usual form) of all new members admitted within the year to 1st November present, as well as of the names of all members who have been removed from the roll from all causes, or re-instated, or transferred. We had a membership on paper 12 months ago of 404, and I now send you a roll of 370 only, the reduction being due to a very needful purging of the list, which I found necessary on taking over the General Secretaryship, and getting into touch with the *personnel* of the Section. This accounts for the

large number of 73 which appear as struck off. I am convinced that persons who do not support the Society in any other form than by allowing their names to grace the register, are an element of weakness rather than strength, and it seems to me to be the straightest course to strike them out. You will see also that I have reported three branches as closed, the same reason applying here. It is useless to show branches as 'dormant' that show no *prospect* of activity. Maryborough was kept going when Mr. Charlton and Mr. Pascoe resided there, but on their leaving there was no one else with enough personality to keep members together. The history of Toowoomba you are personally familiar with, and it is peculiar ground; there are good individual students, but they possess no cohesion, and no work can be got from them as a group. On the face of it, it appears strange that out of a membership of 13 a year ago, enough could not be found to work a group of students and keep united study going, at least, but this is so; having but recently visited the ground I can speak personally of the lack of any promise. Miss Noble has done what she could, but has not been seconded. The few members in town, and district, which is very widely spread, who remain with us, become unattached members.

New Charter. I have issued a new charter to Cairns. It virtually is a re-formation of the old branch, but the present members do not find themselves in any sort of touch with the names appearing on the old one and requested a new charter, which request I thought it as well to comply with. The number of branches now is 13. There have been 33 new members as against 55 last year, and 11 reinstated as against 22. The number struck off is 72, and 4 have been transferred to other Sections. I think this is all the reference I need make to the statistical part of my report.

Convention, 1902. A Sectional convention was held during the year at Sydney on 29th March last, and occupied the whole day, the proceedings were fully reported in our monthly paper for April 1902. Mr. H. A. Wilson, the then General Secretary, handed in his resignation, and it being necessary to appoint a new one, and I being at the time free from any other claims upon me, the Section arranged with me to take up the duties. It might be as well to draw attention to this change in your office, as we continue to get correspondence addressed to Mr. Wilson, who left here last April. It was then decided that a letter of congratulation be sent to yourself on attainment of your 70th birthday, as coming from our Section collectively, and it was one of my early duties to send this forward in the form of an illuminated address, which, having been suitably framed, now hangs, I understand, in your room at Adyar.

Activities. As soon as I was able, after getting some grip of the clerical work of the Section, I started for a two months' tour of the branches in Queensland. It was felt that I should lose no time in becoming personally acquainted with members, and in furtherance

of this I visited Cairns, Charters Towers, Townsville, Rockhampton, Maryborough, Gympie, Brisbane and Toowoomba. At all except the last place lectures were given by me, three at nearly all of them. The attendances were not large, but I received very full newspaper reports from the two leading newspapers in each town, and in this way succeeded in reaching hundreds of people who had no opportunity of attending the lectures themselves. Great depression hovers over all the country, owing to the severest drought in the history of Queensland, but still I can speak of the good it has done to visit these places. In Cairns, we were able to re-form the Branch and stir up a considerable enquiry for literature. It is fully intended that early in the year 1903 I shall take a similar trip south and west, embracing West Australia and Tasmania. I might mention that I gave, accompanied by my wife, whom you will remember as Mrs. Edelfelt at Brisbane, some two or three weeks' work to Melbourne in April last.

Magazines. Our small monthly, *Theosophy in Australasia*, has been issued regularly, and is this year for the first time in its history a financial charge upon the Section. I regret to say that from what I can see of it so far, it does not appear satisfactory from a financial standpoint, and it will be a matter for the next Convention to decide what change shall be made. We are by no means likely to abandon the issue of it, though we may be compelled, in order to avoid debt, to curtail its size.

Branch Activities. These ebb and flow as is customary, but on the whole there is a healthy vitality in the branches appearing on our list excepting perhaps Rockhampton. This place I have left as active, on the list, as no place can be entirely without vitality which possesses so tireless and devoted a worker as Mr. N. Irwin.

Brisbane roll has slightly declined, but they have had trying times. They have, however, removed into new and improved quarters and during my visit after their removal we had the largest meetings I have ever seen there.

Mr. Mayers at Cairns and Mr. Whitty at Charters Towers have each started a small book depot.

In Sydney the public meetings have been strengthened by a few lectures from Mr. Scott, at one time resident here, and who was on a visit to Australia. Our meetings have improved from various causes the last two months or so and I am in hopes that we may begin a prosperous new year in 1903.

As I have had some difficulty in compiling the summaries now sent, inasmuch as the records were not quite plain to me, there may be a few mistakes in the names of those stricken off, but I shall be glad to furnish replies to any queries. There are still some of those left on the roll about which I am doubtful, but if it should be needful to remove them, I can deal with them in the next year's work. Please advise me of any matter in which this report should

be lacking, and be kind enough to convey to the goodly company which will be gathered at next December's Convention, the greetings of the Australasian Members with every good wish to yourself.

W. G. JOHN,
General Secretary.

REPORT OF THE NEW ZEALAND SECTION.

To the President-Founder, T. S. :—No new branches have been formed during the year, but 15 new members have been admitted; which, deducting 5 members resigned and three that have left the Colony, gives us an increase of seven on the previous year.

For some considerable time past there has been a great deal of sickness prevalent throughout the Colony and some of our chief workers in the principal centres have been laid aside by illness of one kind or another for months at a time. But notwithstanding these drawbacks the work has been carried on with the usual vigour, though, may be, with some extra strain to those who were able and willing to meet the exigencies of the times.

I regret to record that through continual ill-health Mrs. S. Draffin has had to resign the Editorship of the *N. Z. Theosophical Magazine* with whose success her name has been connected from its inception, devoting her time and energy to its service; its popularity and usefulness continues; during its three years of existence it has supplied a great want, and I hope it may continue a permanent institution and that its sphere of usefulness may steadily enlarge. It is not self-supporting yet and still needs the voluntary help that has been previously accorded to it. No other form of literature has been issued but we have distributed, largely, pamphlets from other Sections, with our own leaflets. The Book Depot has done a large business this year, showing great activity amongst students and the reading public. The three main centres, Auckland, Wellington and Dunedin, keep up their high standard of activity. Lectures for the public every Sunday evening; meetings for ladies once a month and the usual classes for study during the week, besides Sunday "socials" and "at homes."

The room occupied by the Branch in Wellington was destroyed by fire at the end of last year, but, strange to say, their Library escaped intact. At the beginning of this year they secured in a new building in a central portion of the city, a very commodious room, which they have suitably furnished and since then their public audiences have considerably increased.

In Dunedin they have started a class for the study of the "Secret Doctrine" under the able leadership of D. W. M. Burn, M.A. This is conducted on the same lines as a regular college class, examination papers being issued and examinations taking place every seven weeks. I should very much like to see the notes of this

class published for they would be of considerable help to all students of the "Secret Doctrine." Our Sixth Annual Convention, a very successful one, was held this year in Wellington and was well attended, the branch members there laying themselves out to make it successful and giving to the Delegates a very warm welcome. Mrs. S. Draffin, who accompanied us there, gave a course of five public lectures—though she was in very indifferent health—and repeated the same course in Christchurch and Dunedin.

Some considerable interest is springing up in Napier, through the energy of Mr. H. Large, a member of the Blavatsky Lodge, and some earnest members of the Dunedin Branch from various business causes have removed to Invercargill and will commence work there, so that I hope to be able to report study classes if not branches in both these towns next year. Mr. Leadbeater's visit, which we were looking forward to with great hopes, has, through his American engagements, been unavoidably postponed till the beginning of 1905. In the meantime this Section would gladly welcome some popular teacher who could find time to visit the uttermost part of the earth.

C. W. SANDERS,
General Secretary.

To The President-Founder, T. S. :—On behalf of the N. Z. Section I beg to send the heartiest fraternal greetings and good wishes to the Annual Convention assembled at Benares, and to you, the President-Founder, hoping that, as in the past, the blessing of the Masters may be with you in your deliberations, and feeling that your meeting will be a centre of peace, harmony, and prosperity for the T. S. throughout the world.

Yours in all fraternal love,
C. W. SANDERS,
General Secretary.

REPORT OF THE NETHERLANDS SECTION.

To the President-Founder, T. S. :—Another year is gone and it is my pleasant duty to send you a report of our activities during that time. Again I may say that our work has prospered and a feeling of gratitude comes over us when we see how in this country, so very small in comparison to many others, the theosophical ideas are taking more and more hold of the people and are being gradually more and more appreciated—either as science or as religion and philosophy—according to the different temperaments of different people.

During the month of October of last year we had a long visit of about five weeks from Mr. Leadbeater, who did a great deal of work in our Section and has helped us morally, intellectually and spiritually, for which we can never be thankful enough. I fear it will

be long before we see him here again, owing to his work in America, but we cannot grudge him to our American friends and hope he may do a great work in that land.

On the 30th of April of this year our books showed 453 members, 130 new members having joined since April 1901; two members were transferred from the European Section, and one that had resigned rejoined the Section. During the year, fifteen resigned, one lapsed and one was transferred to the Italian Section, so that we can say that this year has seen the largest addition to our members, nearly twice as many as the year before.

The 133 members who joined this year were, as regards number, 7 more than our whole numerical strength at the time we became a Section. The Semarang Lodge in Dutch India added 31 new members to her roll. Our financial prospects however are not so very brilliant; as the movement grows, the expenses are heavier, and although a fair amount is subscribed for the new premises which the Section has hired, we are very much in want of funds for propaganda. We hope and trust however that this will be provided for as has been done hitherto, and that we shall not be crippled in our work for the want of a few pounds, shillings and pence. With regard to our literature; the following has been published.

Vol. X. *Theosophia*, twelve Nos.

"Dreams," C. W. Leadbeater, translated by J. van Manen.

"Invisible Helpers," C. W. Leadbeater, by J. van Manen.

"Four lectures on Theosophy," Annie Besant, translated by J. J. Hallo, 2nd Edition.

"Introduction to Theosophy," J. W. Boissevain,

"Reincarnation," M. Reepmaker.

Theosophical monthly in Dutch India, 10 numbers.

"What is Theosophy?" by J. van Manen, Pamphlet reprint from the *Telegraph*.

The earnest way in which the theosophical workers in Dutch India take up their duties is a good sign. They have a Theosophical monthly paper in that country, which is chiefly the work of our energetic members of the Semarang Lodge, amongst whom Mr. van Asperen van der Velde takes a leading place.

A Dutch translation of Mrs. Besant's "Ancient Wisdom," by Miss Ada Waller, one of our Haarlem members, has just been published.

"Introduction to Theosophy," by M. Boissevain, has been spoken very favourably of in the Dutch press as well as in a monthly paper, *The Dutch Review*.

We daily expect to see appear the Dutch translation by Mr. Johan van Manen, of the Revised Edition of Mr. Leadbeater's "Devachanic Plane." Mrs. Besant's visit to Holland last August was a great success. She gave only two public lectures, one at the Hague and one at Amsterdam, both of which were well attended; for the

rest she devoted herself entirely to lecturing in the Lodges and private work; the lectures for members only were as crowded as the public meetings, owing to the large number of members from the country who came up to be present.

It was to all the members of the Theosophical Society, a great boon that she spent such a long time in Holland. She was received with delight and every one was sorry when she left us, for many are those in our country who cherish her name and are devoted to her person, who feel that they can never give her enough love, or reverence sufficiently the woman who as a teacher devotes her life to humanity and gives herself entirely to the work of the Master. That her life may be prolonged to help and guide, to strengthen and to teach, as well in the East as in the West, is our sincere desire.

Again allow me to send you our heartiest good wishes for your convention, as well from myself as from every member of the Section. May we all feel more and more that we are treading the same path, climbing the same hill, and therefore that we should be as much help to one another as possible. Let us grasp each other's hand across the ocean, fighting for what is noble, true and right, and thus fulfil the duties that are entrusted to us, gratefully acknowledging the light of Theosophy that has come across our path.

So, then, my dear Brothers, let the ensign of good fellowship float from Pole to Pole and the Banner of Friendship be unfurled and let us carry the Standard of Truth that shall bring peace and good-will on earth.

W. B. FRICKE,
General Secretary.

[Ed. note: The Report of the Netherlands Section was sent to me a few days before a great calamity befell it, in the death of Mme. van Ginkel Meulemaun, the real mother and inspiring force of the Section. A nobler, more unselfish woman has never joined our Society. She was ever foremost in all matters connected with the development of our work in the Netherlands, and had the love and reverence of her colleagues in unstinted degree. To me, personally, she was a loving friend and sister, and were it not for my belief in the law of Karma I should mourn as one bereaved, whereas I now look forward with confidence to her speedy return to resume work with us in another body, perhaps in another race.]

Mrs. Besant proposed that the Convention send a vote of condolence to the Netherlands Section expressing our deep sympathy with the members in their loss and the feeling of gratitude entertained throughout the whole Society for the work which Mme. Meulemaun had done for many years past].

REPORT OF THE FRENCH SECTION.

*To the President-Founder, T. S. :—*With this report, I wish to express, to you first, the feelings of affection which the French Section has for you and for the workers of the Indian Section. I personally know a certain number of them and joyfully recall them when I think of the happy time when it was my good fortune to be among them and to breathe the air of their sacred land. Tell them that the tie then created has grown stronger and will last, and that through this soul-current will flow the spiritual power which binds us together. I find, my dear President, that an official document dealing with bare business facts and figures but poorly represents the achievements of the first of the Declared Objects of our Society. I pray that those who guide our destinies may give me enough vital force to enable me to help for many more years to spread the theosophical movement in my dear native land.

During the year that has passed since our last report was sent you, the theosophical movement in our Section has continued in a very satisfactory manner. Three new branches have been formed: the "Maya" and the "Fraternité," at Marseilles, and "L'Effort," at Bordeaux. The old Marseilles Branch has been re-organised and, with your permission, has taken the name of "Sophia" (Wisdom). This brings the number of our branches up to 17.

We have registered 137 new members, but from this must be deducted 12 who are considered as having resigned, and one deceased, which makes a nett increase of 124 members since the last report.

The activity and expansion of the movement continue and Algiers will shortly give us a branch of a remarkable composition; a centre exists in Cochin China, and that of Alsace is increasing and becoming stronger. We have every reason to hope that, when our means shall permit us to send regularly through the Provinces, agents and lecturers to strengthen and disseminate theosophical ideas, the number of our branches and centres will largely increase.

The General Secretary who, in the month of September, 1901, visited the branches of Nice, Toulon, Marseilles, Grenoble and Lyons, gave, in the course of the year, five public lectures at Paris, in the hall of the Société de Géographie, as well as several lectures at Geneva, Lausanne and Nancy.

Full audiences of inquirers and students attended regularly the Sunday lectures (in Paris) given by MM. Pascal, Bernard, Revel, Letailleur and by Mme. Mocatta, as well as the courses of lectures by Dr. Pascal and Mlle. A. Blech.

We have had the privilege of receiving help from several eminent theosophists. Mr. B. Keightley passed a week at Paris and gave several lectures in the French language; then, on his return from Italy, Mr. C. W. Leadbeater came to France, visited all our Provincial Branches and those at Geneva and passed in all more

than a month in our Section; finally, Mrs. Besant has just spent several days in Paris as well as others in Geneva, Grenoble, Marseilles, Toulon and Nice. We are also under obligations to the Countess Wachtmeister, Mrs. Burke, Mrs. Kennedy and Miss Arundale for aid given to us. We hope that this good seed so generously scattered will help to make theosophical ideas take deep root in our country.

The ever increasing number of members and inquirers who have attended the meetings and lectures at our old head-quarters in the Avenue Bosquet, forced the Executive Committee to seek out a more spacious and better arranged place. The new rooms of the French Section, at 59, avenue de La Bourdonnais, have just been opened (on the 23rd of October) by our revered sister, Mrs. Annie Besant. They have been specially adapted for our use and entirely meet our requirements. We have there several large rooms which, when thrown together by an ingenious system of movable partitions, afford comfortable seating capacity for 300 persons. Our young Section has taken upon itself a heavy pecuniary sacrifice, but we have confidence in the future and hope that this new installation will enable the Theosophical Society to gain at Paris an important footing and that it will help to disseminate theosophical teachings throughout the whole of France.

The original works published in the French language have been "Le Mécanisme de la Pensée," by Mr. L. Revel, and "La Sagesse Antique à Travers les Ages," by Dr. Th. Pascal. The translations from English have been, "The Three Paths," by Mrs. Besant; "Invisible Helpers," by C. W. Leadbeater, and "Growth of the Soul," by A. P. Sinnett. Other translations will be published in the near future.

In the name of all the members of the French Section I send to our dear and venerated President-Founder assurances of our entire devotion and affectionate respect.

TH. PASCAL,
General Secretary.

THE ITALIAN SECTION.

Mrs. Besant, the delegate appointed to represent the Section at Convention, made an extemporaneous report upon the progress and prospects of our movement in Italy, basing her remarks upon her own observations when visiting the Branches a few weeks ago; the outlook was shown to be promising.

REPORT OF THE GERMAN SECTION T. S.

To the President-Founder, T. S. :—I received with much pleasure the Charter of 22nd July, 1902, and made all necessary preparations for the formation of the German Section of the T. S. At the general meeting of the 19th and 20th of October this Section was formally constituted, and the Executive Committee chosen. The ten lodges forming our section are: Berlin, Charlottenburg, Dusseldorf, Hamburg, Stuttgart, Hannover, Lugano (Switzerland) Munich, Cassel and Leipzig.

The names of the Executive Committee are :

Dr. Rudolf Steiner, *General Secretary (ex-officio)*, and the Mesdames and Messrs. Henriette von Holten, Julius Engel, Bernard Hubo, Richard Bresch. Dr. Hübbe-Schleiden, Gunther Wagner, Ludwig Deinhard, Bruno Berg, Adolf Kolbe, Gustav Rudiger, Adolf Oppel, Marie von Livers and Dr. Nohl.

The President of the Leipzig Lodge is issuing the *Vâhan*. A review, which is to be edited by Dr. Rudolf Steiner under the name of *Lucifer*, is to appear either on the 1st January or the 1st April.

The books printed in the course of last year were : "The Mystic in the awakening of spiritual life in the new times," Dr. Rudolf Steiner ; "Christianity as a mystical fact," Dr. Rudolf Steiner ; "Goethe's Faust : a picture of his Esoteric Philosophy," Dr. Rudolf Steiner ; "Occult Psychology," by Ludwig Deinhard ; "Is Death an End?" by B. Hubo, and translations of "Thought Power" and "Evolution of Life and Form," by Mrs. Besant, and "Fragments of a Faith Forgotten," by G. R. S. Mead.

Our task for the coming year will be the recruiting of members and an increased activity by writings and lectures in the service of Theosophy, as well as an attempt to introduce Theosophy into the various branches of German spiritual life.

The German Section began its activity with the visit of Mrs. Besant, who gave on 20th October a lecture to the members of the T. S., and on the 21st, another to a large public gathering, upon "Theosophy, its meaning and objects."

The Rules of the German Section were discussed in the General Meeting and adopted.

The head-quarters of the German Section is in Berlin.

Accept my assurance that I shall work in the service of the Theosophical Society in every way to the utmost of my strength.

RUDOLF STEINER,
General Secretary.

SOUTH AMERICAN REPORT.

To the President-Founder, T. S. :—Within this last year two new branches have been formed, one at Santiago (Chile), the "Arun-dhati," and one at Valparaiso (Chile), called the "Lob Nor" Branch. The number of members are 13 and 9 respectively.

The propaganda in Chile has advanced vigorously and there exists much interest among the higher intellectual Chileans in the study of Theosophy. A new review called *Sophia* is being published at Santiago under the immediate supervision of Mrs. Mercedes Sanchez de Arnolds, who has not shrunk from any personal sacrifice. This review prints translations of Theosophical writings from our most prominent authors, such as Col. Olcott, Mrs. Besant, Mr. Leadbeater, etc. Another branch is in formation at Combarbalá (Chile).

I have the pleasure to state that the movement in the Argentine Republic is continuing with enthusiasm. At the Vi-Dharma Branch, monthly lectures have been given by its President, Mr. F. W. Fernandez, Mr. Alejandro Sorondo, Mr. Juan Christensen and Mr. Luis Pascal. Several of these lectures have been reproduced in Chile. Arrangements are being made by Mr. Fernandez to lecture before a Spanish-speaking Anglo-Argentine audience at the English Literary Society in this city, where the President-Founder drew such a large and intelligent audience last year.

Mr. Courmes' work, "Questionnaire Teosophique," has been translated into Spanish by Mr. Fernandez and is now in the press. The same gentleman has translated and edited, at his own cost, 1,000 copies of Dr. Th. Pascal's pamphlets.

A well assorted circulating library belonging to the Vi-Dharma Branch helps all Spanish-speaking students to gain a knowledge of Theosophy.

The Branch 'Ananda' has been dissolved, but out of its ashes a new branch is rising ; most of its former members are meeting now with a view of a rapid re-organisation under a more efficient direction.

Thus, taken on the whole, the activity and general outlook are very good. I trust to be able to report very shortly the formation of the South American Section.

Tidings from Venezuela, Mexico and Cuba have reached me, stating that our brothers in those countries are communicating direct with Head-quarters. A new branch has since been formed at Cienfuegos, Cuba.

I feel sanguine of an ultimate, complete success, and I hope that our work may tend towards strengthening the ties of universal brotherhood.

With our heartiest salutations to the Convention, I beg to con-

vey to you, my dear President, on behalf of all our brothers, the assurance of our sincere and devoted attachment.

LUIS SCHEINER,
Presidential Agent.

REPORT ON THE PARIAH SCHOOLS.

To Colonel H. S. Olcott and Dr. Wm. A. English, Managing Trustees, Pariah Free Schools:—I herewith submit the annual report, showing the general condition of the schools and the work accomplished.

You will please note the table of comparison between the results of Government Examinations of last year and of this (just closing). It shows the same larger percentage of passes which has been so astonishing since the establishment of our schools, to such as had believed that the Pariah children have intellects too feeble to encourage the attempt to educate them.

"OLCOTT" FREE SCHOOLS.

Present Enrollment, December 1902.

	Boys.	Girls.	Total.
Olcott Free School ...	101	21	122
Damodar ...	133	48	181
H. P. B. Memorial ...	99	51	150
Tiruvalluvar ...	66	35	101
Total ...	399	155	554

Comparative results of Examinations for Government Grant.	1901-1902. *			1902-1903.		
	No. Presented.	No. Passed.	Percentage of Passes.	No. Presented.	No. Passed.	Percentage of Passes.
Infant Standard ...	81	61	75	94	86	91
First " ...	68	51	77	68	58	85
Second " ...	42	39	92	70	64	91
Third " ...	38	20	52	51	46	90
Total ...	227	171	75	283	251	89

* It should be mentioned that the results of last year's examination would have been much larger had not the prevalence of cholera necessitated the closing of the schools for several weeks, and the attendance had been, as usual, much diminished by epidemics of fever, sore eyes, and similar ailments, to which this "submerged" class is subject. Fourth Standard Examinations have not yet been made.

Result of the Examinations of the Olcott Free Schools for 1902.

Standards.	Olcott Free School, Umr.			H. P. B. Kodam-bankam.			Damodar School, Teynampet.			Tiruvalluvar School, Mylapore.			Total Presented.	Passed.	Percentage.
	No. Presented.	No. Passed.	Percentage of Passes.	No. Presented.	No. Passed.	Percentage of Passes.	No. Presented.	No. Passed.	Percentage of Passes.	No. Presented.	No. Passed.	Percentage of Passes.			
Third Standard	18	16	83	9	6	66	18	16	88	6	5	83	51	43	84
Second "	22	20	90	15	14	93	23	21	91	10	9	90	70	64	91
First "	10	6	60	20	16	80	27	25	93	11	11	100	68	58	85
Infant "	19	19	100	19	15	79	27	23	96	29	26	89	94	86	91
Total...	69	61	88	63	51	80	95	88	93	56	51	91	283	251	88
Total, 1901...															

The Fourth Standard Pupils are to be examined later on and there are 29 candidates eligible.

As the Government Examination returns of this year for the schools in Madras Presidency will not be received in season to embody in this report, we append the following table of the published results of last year, for the sake of comparison:—

SCHOOLS IN MADRAS PRESIDENCY.

FOR 1900-1901.

Number of boys and girls of all castes presented and passed at the Government Results Examination, according to Standard :—

Standard.	Number Presented.	Number Passed.	Percentage.
Infant	... 58,058	42,605	73
First	... 64,928	50,928	78
Second	... 53,859	42,910	79
Third	... 39,172	27,990	70
Fourth	... 11,199	8,026	71

Average... 75.9

On comparing the above table with that of our Pariah Free Schools it will be seen that the average number of passes is about thirteen per cent. greater than that of the average of the whole Madras Presidency of last year. This certainly speaks well for the inherent capabilities of the Pariahs.

The daily attendance has been very irregular, owing to three causes :—

(1) Parents detaining the little ones to assist them at cooly jobs, to gather flowers to sell for garlands, etc.

The number of pupils struck off the rolls during the year is 195, more than one-third of which number were kept away to secure some petty earnings.

(2) Sickness.—Both teachers and pupils have been afflicted in turn with sore eyes, small-pox, itch and dengue fever. For a week, three teachers out of the five in one school were out, owing to sore eyes.

(3) During the present monsoon it has been almost impossible to hold school at the Damodar (which has the largest enrollment) owing to defects in the building.

In spite of these serious drawbacks the schools passed highly creditable Government Examinations.

Kindergarten work has been begun in all four schools, and clay-modelling, basket and mat weaving, drawing, action songs and games, have been introduced in all standards.

An extra Government Grant will be given for this work in one school at least, in addition to the usual grant.

We have been compelled this year to supply books, slates and other materials to such pupils as were unable to provide for themselves and who would have otherwise had to remain away.

The following cash contributions were sent to me personally for the use of the children, to be spent as I saw fit, but recommending that it be used to feed the starving little ones.

Emergency Fund.

	Rs.
From New York Friends, through Mrs. Knothe	... 76
„ Clara Mai Howe	... 3
„ Angie Loesch	... 9
Total	... 88
Disbursed	... 40
Cash in hand	... 48

Urgent School Needs.

One of the most urgent of our present needs is a new building adequate to the requirements of the Damodar School. It seems almost impossible that the present building could be used another year, since at least half the children are constantly exposed to sun or rain, while the remaining ones are compelled to work in small, poorly lighted and ventilated rooms.

It is recommended that a new building be erected, two stories in height, and that the rooms be large and square to meet the requirements of the new method of work planned for the coming year. The estimated cost of a suitable building and grounds is Rs. 3,500.

We also need an addition to the splendid new Tiruvalluvar School in the shape of a large cadjan Kindergarten room.

In order to continue to receive Government Grant for our schools, our teachers are expected to qualify according to Government requirements; so far the Government has accepted our schools on probation, and on our promising to secure qualified teachers as soon as possible.

We cannot, as a rule, engage caste teachers for our Pariah schools. So far the Pariahs have been unable to continue their studies to the point of qualification, in spite of the fact that they could thereby obtain good paying situations. Four of our present staff of teachers are willing to attend Teachers' College this coming year, if we will help them in addition to the usual Government grant. The cost for the four would probably not exceed Rs. 10 per month. It is to be earnestly hoped that this year's report will win new friends and stimulate the old ones to help in the movement which is doing its mite toward the regeneration of India.

N. ALMEIDA COURTRIGHT,
General Superintendent.

REPORT ON THE BUDDHIST SCHOOLS, CEYLON.

To the President-Founder, T.S. :—All things considered, the progress of the work during the closing year may be taken as satisfactory. Last year there were under the management of the Society 150 schools with a total attendance of 19,000 children; 14 new schools

were opened this year, but 4 schools in the Kandyan Districts had to be closed. At present we have 132 registered schools and applications for the registration of 26 schools are before the Education Department.

Up to date the grants earned for the year amount to Rupees 31,390'07, and the expenditure Rs. 42,509'17. The deficit for the whole year is expected to be Rs. 11,119'10. Efforts are now made to meet the deficit.

In the last year's report reference was made to the revival of the Kandy Branch of the Theosophical Society.

Up-country schools were transferred to this Branch at the beginning of this year; but unfortunately the Society collapsed leaving a debt of over Rs. 2,500, which has added considerably to our deficit.

Ananda College—our principal institution—is making very satisfactory progress. In the last Cambridge Local Examinations, two Senior Students passed, one in the Third Class with distinctions in Mathematics, while four Juniors also were successful, two in Honour Classes, one of whom obtained a First Class first division with distinctions in Mathematics, and also the second place among Ceylon students, thereby winning a Government Scholarship of Rs. 120 a year tenable for 3 years. The attendance is increasing rapidly, in fact, the present accommodation is barely sufficient for the numbers now attending. It is now proposed to extend the buildings so as to include a Boarding House and quarters for the Principal and a few masters. The whole scheme is estimated to cost Rs. 35,000 and now a Committee is working to collect this amount. The Annual Prize Distribution took place on the 28th November, when the Lieutenant-Governor, Hon. Mr. E. F. Im Thurn, C.M.G., presided and distributed the Prizes.

In conclusion, I must express my obligations to Mr. D. S. S. Wickremaratne, the Assistant General Manager, to the Inspectors, to the Local Managers, and to the Teachers, who have done their duties diligently and conscientiously.

D. B. JAYATILAKA, B.A.

SOUTHERN CEYLON.

REPORT OF THE GALLE BUDDHIST THEOSOPHICAL SOCIETY.

To The President-Founder, T. S.:—I have the honour to submit the report of the proceedings of the Galle Branch of the Society during the past year. Owing to various causes, amongst others the death of most of the original members, the work in this Province during the past ten years has been done at a great disadvantage. Meanwhile the Educational movement has been spreading and we have been hampered by the lack of funds. The Mahinda College, established in 1892 has been successful and would have been much

more so if it had a building of its own. In the year 1899 you made a special visit in the interest of the College and with the help of the President of our Branch, Mr. T. D. S. Amarasuriya, and other members, raised about Rs. 5,000 towards the erection of a building. Owing to obstacles put in our way through the influence of some missionary agencies, we were prevented from acquiring the land desired and so the money has been lying in the Bank at interest. During your visit in the month of November last, you got us out of this difficulty by buying a valuable, commanding and magnificent building in the Fort, for a very moderate price, and as soon as the Title-deeds are perfected, the College will be installed permanently in its own premises.

When you raised the Sinhalese National Buddhistic Fund in the year 1882, two Committees were organized to administrate this, a Board of Trustees and a Board of Managers. Of the latter body all but two of its members have since died and as the method of procedure was found to be cumbersome, the Galle Society, in your presence and with your concurrence, has abolished the Board of Managers and substituted for it an Executive Committee comprising the President, the Vice-President, the Treasurer, and the Secretary of the Branch, with all necessary powers.

We have every reason to hope now that our business will be conducted hereafter in an entirely satisfactory manner and the Branch feels under great obligation to you for having come to its aid and straightened out its entangled affairs.

I append memoranda showing the receipts and disbursements from 1882 down to date, which I think will be found satisfactory.*

The Society has now under its management five schools for boys, 2 schools for girls and 2 mixed schools. In all there are 1,488 pupils; boys 1,240, girls 248, total Buddhist children under instruction 1,488.

We received from the Government during the past year Rs. 840, which is Rs. 1,060 less than the cost of maintenance. It is our desire to secure as soon as possible the services of an European Principal for Mahinda College and steps will be taken at once to raise a fund for the payment of salary.

I appeal through you to our brethren and sisters who are assembled in the Convention from the West and earnestly solicit their help to secure the services of a sympathetic gentleman or two, who will, out of compassion for their Eastern brethren and sisters, and love for the Society, come out here and throw themselves into this educational movement the results of which afford hopes for a bright future.

Last but not least in importance, it is my happy privilege to gratefully record here the most invaluable help you rendered to this Branch at a most critical state, by visiting Galle in November last,

* This financial statement will be kept on file, but we have not space for its publication.

and infusing the old members with fresh activity, admitting new members filled with vigour and enthusiasm, and lending us the sum of Rs. 3,000 towards the purchase of the new building for our Head-quarters and Mahinda College.

T. D. S. AMARASURIYA,
President.

D. J. SUBASINHA,
Hon'y. Secretary.

MAHINDA COLLEGE,
GALLE, 25th November, 1902.

ANNIVERSARY FUND. 1902.

RECEIPTS.	Amount.		EXPENSES.	Amount.	
	Rs.	A. P.		Rs.	A. P.
Balance on 22nd December 1902	0	5 2	Cost of feeding at the Caste kitchen at Convention	519	1 0
Sirdar Jogindra Singh Lahore	75	0 0	Balance paid to Pandal contractor	18	13 0
Babu Bholanath Chatterji Gorakhpur	10	0 0	Food Expense at the European Kitchen	144	2 0
Madura Theosophical Society	10	0 0	Printing Anniversary Reports	359	7 8
Sivaganga Theosophical Society	10	0 0	Printing tickets of admission	11	7 5
Namakal Theosophical Society	9	0 0	Hire of Furniture and Car-pentry	30	9 9
Dr. M. R. Jagannatha Razu	2	0 0	Extra servants	59	8 0
Nine Parsee Brothers—Bombay @ Rs. 15	135	0 0	Lettering signboards	2	2 6
Kumbakonam Theosophical Society	10	0 0	Telegrams	3	0 0
A Brother	3	0 0	Police arrangement	2	14 0
Mr. Z. Narayana Iyer	5	0 0	Sundries	9	2 8
Messrs. Seshayya and Subramania Iyer	3	0 0		1,160	4 0
Mr. C. Seshachela Iyer	2	0 0	Re-payment in part of the Loan of Rs. 600 from the Head-quarters Fund	550	0 0
Vedaraniyam Theosophical Society	5	0 0			
A Brother	5	0 0			
Vizagapatam Theosophical Society	10	0 0			
Cuddapah Theosophical Society	20	0 0			
Belgaum Theosophical Society	5	0 0			
Mr. U. Venkata Row, Salem	5	0 0			
Tanjore Theosophical Society	15	0 0			
A. Subbaramanier	2	0 0			
Coimbatore Theosophical Society	12	0 0			
Bezwada Theosophical Society	3	0 0			
A friend	2	0 0			
Mr. P. S. Narayana Iyer	5	0 0			
Nellore Theosophical Society	10	0 0			
Mr. C. Sambiah Chettiar	10	0 0			
Karur Branch Theosophical Society	3	0 0			
Mr. Y. Surianarain Naidu	3	0 0			
Palghat Theosophical Society	5	0 0			
Mr. B. S. Ramaswami Iyer	2	0 0			
A Brother	2	0 0			
A Member	1	0 0			
Mr. S. Anantaharayan Sastri	1	8 0			
A Member	0	8 0			
Chittoor Theosophical Society	15	0 0			
A Brother	5	0 0			
Another Brother	1	0 0			
V. Purushotham Naidu	1	0 0			
Akola Theosophical Society	5	0 0			
Carried over...			Balance Rs...	15	9 2
			Total Rs...	1,725	13 2

ANNIVERSARY FUND—(cont.)

1902.

RECEIPTS.	Amount.		EXPENSES.	Amount.	
	Rs.	A. P.		Rs.	A. P.
ought forward...					
Madanapalle Theosophical Society ...	5	0 0			
Mr. M. Singaravelu Mudaliar ...	2	0 0			
„ A. Schwarz, Colombo ...	25	0 0			
Captain Stuart Prince, Belgaum ...	50	0 0			
Mr. J. Boys, Mangalore ...	10	0 0			
Babu Upendranath Basu and Babu Govinda Das ...	10	0 0			
Dr. A. de Silva, Colombo ...	4	0 0			
Mr. Jinaraja Das ...	2	0 0			
Señor Jose Xifre, Madrid ...	25	0 0			
Hope Lodge Theosophical Society ...	25	0 0			
Countess von Brookdorf ...	10	0 0			
Mr. T. V. Gopalaswami Iyer ...	20	0 0			
Babu J. C. Chatterji, for Jammu and Srinagar Theosophical Society ...	50	0 0			
Gooty Theosophical Society ...	20	0 0			
Bangalore do ...	20	0 0			
Dharmalaya T. S. Bombay ...	15	0 0			
Mr. V. C. Sessa Chariar, Mylapore ...	25	0 0			
Mr. V. K. Desika Chariar ...	3	0 0			
Adyar Lodge Theosophical Society ...	20	0 0			
Col. H. S. Olcott ...	10	0 0			
Periakulam Theosophical Society ...	12	0 0			
Mr. T. Chidambaram Row, Kurnool ...	10	0 0			
Hyderabad Theosophical Society ...	25	0 0			
Saidapet Branch T. S. ...	5	0 0			
Indian Section T. S. ...	250	0 0			
Dr. F. W. Harrison, Madras ...	2	0 0			
	1,083	5 2			
Amount collected for private sheds at Convention ...	42	8 0			
Amount borrowed for Headquarters Fund ...	600	0 0			
Total Rs...	1,725	13 2			

PANCHAMA EDUCATION FUND.

1902.

RECEIPTS.	Amount.		EXPENSES.	Amount.	
	Rs.	A. P.		Rs.	A. P.
Balance on 22nd Dec. 1901	10,260	4 10	Construction and building repairs ...	301	12 11
Donations:—			Salaries of Teachers and servants ...	1,878	5 1
Mrs. A. Ellison, U. S. A. ...	30	7 0	Supervision fees and Inspector's cart allowance ...	638	0 0
Miss M. A. Culver ...	15	4 0	Loans to Teachers, &c. ...	92	4 0
„ E. W. Friske ...	1	9 0	Stable Expenses, including purchase of Horses, Wages, &c. ...	387	4 5
Mr. Venkatakrishnaiah, Namakkal ...	4	0 0	Printing Poor Pariah pamphlet and Stationery ...	368	15 1
Col. H. S. Olcott, from lecture proceeds ...	15	15 0	Cooking class expense at O. F. School ...	20	12 3
Thomas Williams, Esq., £5 cheque ...	73	10 9	Rent of O. F. School ground ...	50	0 0
Major and Mrs. London ...	78	13 2	Loan returned to Theosophist ...	20	8 0
Mr. A. L. Williams ...	36	4 0	Charity by rice distribution. Temporary loan to Theosophist ...	100	0 0
„ Alexander Fullerton, New York ...	18	3 0	Taxes ...	27	13 0
A Parsi Friend, Bombay ...	8	0 0	Postage on "Poor Pariah" pamphlet ...	55	1 0
Palmer Society, Stanley Hall, Minneapolis, U. S. A. ...	37	9 10	Medals ...	10	0 0
Rt. Hon. Lord Mexborough, London ...	148	8 4	Books, Register, &c. ...	64	2 3
An English F. T. S. ...	1,500	0 0	Sewing class materials, &c. ...	72	12 9
H. H. the Maharaja Gaskwar ...	1,000	0 0	Furniture ...	8	0 0
Mr. A. Schwarz, Colombo ...	50	0 0	Private charity ...	89	7 9
„ Oskar Van Hoffman, Leipzig ...	75	0 0	Sundries ...	300	0 0
Mr. G. Tibbs, Birmingham ...	148	13 6	Purchase of a horse ...		
„ Atmaram ...	5	0 0			
Miss F. Ellen Burr, U. S. A. ...	7	5 0			
Members of Sundsvall Branch ...	148	3 9			
Mr. E. Hubo, Hamburg ...	37	8 0			
„ Ghunital N. Dashi, Ahmedabad " in memory of D. N. Dashi ...	10	0 0			
Mr. Annaswamy Mudaliar, Namakkal ...	2	0 0			
Mr. Dorabji Dosabhai, Hyderabad ...	10	0 0			
Mr. Jehangir Sorabji ...	5	0 0			
„ C. P. Mehta, in memory of his wife, Bai Vasant ...	5	0 0			
Mr. L. Rusten, Minneapolis, U. S. A. ...	11	13 0			
Mr. T. A. Barnes, Seattle ...	31	3 0			
Mrs. E. H. Holmes, Lincoln, U. S. A. ...	75	14 8			
W. Murthy, Contribution ...	150	0 0			
Mr. N. V. Mudaliar, Shirhati ...	100	0 0			
Mrs. Gertrude B. Grewe, U. S. A. ...	14	13 0			
Sister Agnes ...	25	5 0			
Interest on Mortgage with Thompson & Co., and 1/4 interest from the Founders' Fund with Thompson & Co., &c. ...	871	9 2			
Amount collected on Rice-distribution ...	71	0 0			
Refund of Loan to Teachers, &c. ...	64	1 0			
Carried over...					
			Balance...	12,917	10 0
			Total Rs...	17,432	3 0

PANCHAMA EDUCATION FUND —(cont.)
1902.

RECEIPTS.	Amount.		EXPENSES.	Amount.	
	Rs.	A. P.		Rs.	A. P.
Brought forward...					
Refund of loan by Library Fund	1,000	0 0			
Refund of Loan by Theosophical Fund	100	0 0			
Borrowed from do	50	0 0			
Government Grant	593	1 0			
Olcott Prize Fund	500	0 0			
Horse-money	100	0 0			
Mrs. Courtright, in part payment loan of 1901	141	0 0			
Total...	17,432	9 0			
Details of the Balance.					
On Mortgage with Thompson & Co., Madras	5,000	0 0			
Deposit in Post Office Savings Bank	804	2 6			
(Includes Olcott Prize Fund (500) and the Ida Evelyn Russell Fund (of 300), and interest.)					
In London and Westminster Bank, Ltd.	3,168	0 0			
In Madras Bank	3,321	10 11			
Cash on hand	623	12 7			
Total...	12,917	10 0			

PERMANENT FUND 1902.

RECEIPTS.	Amount.		EXPENSES.	Amount.	
	Rs.	A. P.		Rs.	A. P.
Balance on 22nd December 1901	25,010	8 9	Amount transferred to the Head-quarters Fund to meet current expenses	275	0
Interest on Mortgage of Rs. 5,000 with Messrs. Thompson and Co., for 11 months from January to November 1902 @ 6 3/4 % @ Rs. 25 per month	275	0 0	Amount loaned on securities Rs. 25,000		
Interest from the Post Office Savings Bank on Rs. 10-6-9 for 1901-1902	0	8 0	Amount in P. O. Savings Bank Rs. 10-9-9		
Total Rs...	25,285	9 9	Total Rs. 25,010-9-9		
			Balance Rs...	25,010	9
			Total Rs...	25,285	9

LIBRARY FUND.

RECEIPTS.	Amount.		EXPENSES.	Amount.	
	Rs.	A. P.		Rs.	A. P.
Balance on 22nd December 1902	972	7 1	Establishment charges	1,057	3
DONATIONS.			Purchase of books and MSS.	405	8
Mrs. Chamier, Mylapore	7	12 0	Binding charges	54	9
Mr. C. V. Viavanatha Sastriar, Namakkal	2	0 0	Subscription to periodicals	19	4
Mr. C. Sambiah, Mylapore	16	8 0	Freight and Postage	5	9
An F. T. S. of Burma	550	0 0	Printing and Stationery	20	14
Interest from Founders' Fund	440	0 0	Loan advanced to servants	60	0
Interest from P. O. Savings Bank	0	3 0	Travelling expenses for collecting MSS.	30	7
Interest received on Govt. Pro. notes of Rs. 10,000, kept for safe custody in Madras Bank.	344	12 0	Loan returned to P. E. Fund	1,000	0
Amount received from Damodar Fund	1,765	5 6	Loan returned to Head-quarters	500	0
Sale of duplicate copies of Books	3	0 0	Repairs, &c.	8	8
Recovery of loans from servants and Pandits...	65	0 0	Sundries	17	6
Total Rs...	4,166	15 7	Balance Rs...	3,179	8
			Total Rs...	4,166	15

HEADQUARTERS FUND. 1902

RECEIPTS.	Amount.		EXPENSES.	Amount.	
	Rs.	A. P.		Rs.	A. P.
Balance on 22nd December 1901 ...	2,091	12 6	Entertainment of guests ...	103	12 0
DONATIONS.			Postage and Telegrams ...	301	2 0
Mr. A. Schwarz, Colombo ...	125	0 0	Printing and Stationery ...	100	9 9
" C. V. Viswanatha Sastri, Namakal ...	5	0 0	Construction of Upper Hall, Sanskrit Library Extension		
Mrs. Ida Patch through Mr. Fullerton ...	30	7 4	President's Office, a new bedroom, etc. and Repairs	15,868	0 6
Mr. P. Nanjunda Naidu ...	3	0 0	Loans advanced ...	600	0 0
" A. Venkata, Kanniah Namakal ...	2	0 0	Loans returned ...	2,710	0 0
First contribution from "Captain H." towards the cost of Library Extension ...	5,974	12 11	Travelling Expense account ...	547	11 6
Mr. G. Sambiah Chettiar, Mysore ...	16	8 0	Stable expenses ...	1,637	9 3
Horse Fund created by Mrs. H. Entrance fees and annual dues ...	1,500	0 0	Sundries ...	1,430	7 6
Do. through Luis Scheiner ...	83	12 0	Establishment charges ...	2,961	8 7
25 PER CENT. FROM SECTIONS.					
New Zealand Section T.S. ...	45	0 0			
South American Groups ...	145	8 0			
American Section ...	1,591	4 6			
Indian " " ...	2,487	7 0			
European " " ...	488	4 6			
French " " ...	467	14 0			
Scandinavian " " ...	345	11 5			
Australian " " ...	179	6 2			
Postage stamps ...	3	12 3			
Refund of loan from servants, &c. ...	193	8 0			
Refund of Loan from the Theosophist ...	210	0 0			
Borrowed ...	2,000	0 0			
Loan from Col. H. S. Clcott ...	2,500	0 0			
Sale of garden produce ...	154	11 0			
Transfers in accounts ...	5,050	0 0			
Interest accrued on Mortgage of Rs. 5,000 in the Permanent Fund paid to Head-quarters to meet current expense ...	275	0 0			
Rent for Gulistan Ground ...	35	0 0			
Interest accrued on Postal S. Bank account ...	0	3 0			
Realised by the sale of an old pony cart ...	19	3 10			
Realised from the sale of an old horse ...	92	0 0			
Sundries ...	0	0 6			
Total Rs...	26,907	2 7	Balance ...	26,259	13 1
				647	5 6
			Total Rs...	26,907	2 7

FOUNDERS' FUND.

RECEIPTS.	Amount.		EXPENSES.	Amount.	
	Rs.	A. P.		Rs.	A. P.
Balance on 22nd December 1901 ...	22,200	4 0	Amount paid to the Library Fund, viz., 1/3rds of the interest received on mortgage for 11 months from January to November 1902 ...	440	0 0
Refund of the amount advanced on accumulated interest from the Bank ...	65	12 0	Amount paid to the Library Fund, viz., 1/3rds of the interest of the Pro-notes in the custody of Madras Bank ...	344	12 0
Interest on mortgage with Messrs. Thompson & Co., Madras, for 11 months from January to November 1902 @ Rs. 60 per month on Rs. 12,000 ...	660	0 0	Amount paid to Panchama Education Fund, viz., 1/3rd of the interest on Mortgage notes ...	220	0 0
Interest on 3 1/2% Government Pro-notes for Rs. 10,000 for 2 years ending 30th June 1902 ...	517	2 8	Amount paid to the Panchama Education Fund, viz., 1/3rd of the interest from Government Pro-notes ...	172	6 8
			Balance ...	1,177	2 8
				22,266	0 0
Total Rs	23,443	2 8	Total Rs...	23,443	2 8

DAMODAR FUND.

RECEIPTS.	Amount.		EXPENSES.	Amount.	
	Rs.	A. P.		Rs.	A. P.
An F. T. S. in Paris, Fcs. 18,000 equal to ...	10,612	0 0	Advance on accumulated interest for 4 months and 13 days after deducting income-tax, Rs. 2-10-6 ...	99	13 6
Premium allowed on 3 1/2% Government Pro-notes for Rs. 10,000 @ 12 1/2% ...	1,275	0 0	Madras Bank Commission 1 per cent. on Rs. 8,725, being the cash paid for the Government Pro-notes of Rs. 10,000 ...	21	13 0
			Paid to the Library Fund to meet its liabilities and buy MSS. ...	1,765	5 6
			Balance ...	1,887	0 0
				10,000	0 0
Total Rs...	11,887	0 0	Total Rs...	11,887	0 0

To the President of the Theosophical Society.

DEAR SIR AND BROTHER,—In accordance with Rule 29 of the Rules as that the Society's accounts should be certified annually by Auditors, we have December 1901 to 30th of November 1902 and have found them correct. The letters, etc., from the parties who remitted the money and in the latter case signed by Col. Olcott and by Dr. English, for Bazaar purchases, etc.

Account current of the Theosophical Society for the period from

Particulars of Receipts.	RECEIPTS.								Grand Total.
	By Cash.		By Transfer.		Total.				
	Rs.	A. P.	Rs.	A. P.	Rs.	A. P.	Rs.	A. P.	
Balances on 22nd December 1901.									
Permanent Fund					25,010	6 9			
Anniversary do					0	5 2			
Library do					972	7 1			
Headquarters do					2,691	12 0			
Subba Row Medal do					1,269	0 10			
White Lotus do					495	10 3			
President Founder's Tour Fund...					504	9 0			
Founders' Fund					22,200	4 0			
Damodar do									
Jog's Legacy do									
Total...					53,134	7 7			53,134 7 7
Receipts in 1902.									
Permanent Fund	275	3 0			275	3 0			
Anniversary do	1,125	8 0	600	0 0	1,725	8 0			
Library do	3,129	8 6	65	0 0	3,194	8 6			
Headquarters do	18,971	14 1	3,243	8 0	22,215	6 1			
Subba Row Medal do	39	7 0			39	7 0			
White Lotus do	5	0 0			5	0 0			
President Founder's Tour Fund...	15	0 0			15	0 0			
Founders' Fund	725	12 0			725	12 0			
Damodar do	11,887	0 0			11,887	0 0			
Jog's Legacy do	14,000	0 0			14,000	0 0			
Total...	50,186	12 7	5,896	0 0	56,082	12 7			56,082 12 7
Detail of balances in different Funds on 30th November 1902.									
Permanent Fund	Rs. 25,010	A. P. 9 9							
Anniversary do	15	9 2							
Library do	987	8 5							
Head-quarters do	647	5 6							
Subba Row Medal									
Fund	1,258	0 10							
White Lotus do	460	0 3							
President Founders' Tour Fund	519	9 0							
The New Founder's Fund	22,266	0 0							
Damodar do	10,000	0 0							
Jog's Legacy do	8,476	14 0							
Total...	69,641	8 11							1,09,217 4 2

revised by the General Council at the Convention of December 1897 enjoining carefully examined the accounts of the Society for the period from 23rd several items of receipts and expenditure are supported in the former case by by receipts from the parties who received the payments and by accounts.

23rd December 1901 to 30th November 1902.

Particulars of Outlay.		OUTLAYS.							
		By Cash.		By Transfer		Total.		Grand Total.	
		Rs.	A. P.	Rs.	A. P.	Rs.	A. P.	Rs.	A. P.
Permanent	Fund	275	0 0			275	0 0		
Anniversary	do	1,160	4 0	550	0	1,710	4 0		
Library	do	1,584	7 2	1,595	0 0	3,179	7 2		
Headquarters	do	22,918	13 1	3,341	0 0	26,259	13 1		
Subba Row Medal	do	50	7 0			50	7 0		
White Lotus	do	30	10 0			30	10 0		
President-Founder's Tour Fund									
The Founders' Fund		660	0 0			660	0 0		
Damodar	do	1,887	0 0			1,887	0 0		
Jog's Legacy	do	15,23	2 0	4,000	0 0	5,523	2 0		
Total...		30,089	11 3	9,486	0 0	39,575	11 3	39,575	11 3
Balance of									
Amount lent to Babu Krishna Row and brother @ 10½ per cent. on mortgage of lands in the North-West Provinces						20,000	0 0		
Amount lent to Mr. O. Cundasami Mudaliar, his brother and his minor sons, on mortgage of buildings @ 10½ per cent.						12,000	0 0		
Do in 6 per cent.						5,000	0 0		
Deposit									
Do in 3 per cent. Government Promissory notes, in safe custody at Madras Bank						20,000	0 0		
Amount lent to the Trustee of Mahinda College with mortgage of College building at Galle, Ceylon						3,000	0 0		
Madras Bank as per pass book						4,888	10 11		
Post Office Savings Bank Deposit.									
		Rs.	A. P.						
Permanent	Fund	10	9 9						
Anniversary	do	8	2 0						
Headquarters	do	9	6 0						
Library	do	7	0 9						
Subba Row Medal									
Fund		1,257	14 0			1,288	0 6		
Cash in London and Westminster Bank, Limited, in the name of H. S. Olcott, £226-5-9						3,394	5 0		
In cash						75	8 6		
Total...								69,641	8 11
								109,217	4 2

8th December, 1902.

C. SAMBIAH,
S. V. RANGASWAMI,

RULES OF THE THEOSOPHICAL SOCIETY.

As Revised in General Council, July 9, 1896.

CONSTITUTION.

1. The title of this Society, which was formed at New York, United States of America, on the 17th of November, 1875, is the "Theosophical Society."

2. The objects of the Theosophical Society 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.

3. The Theosophical Society has no concern with politics, caste rules, and social observances. It is unsectarian, and demands no assent to any formula of belief as a qualification of membership.

Membership.

4. Every application for membership must be made on an authorized form, and must be endorsed by two members of the Society and signed by the applicant; but no persons under age shall be admitted without the consent of their guardians.

5. Admission to membership may be obtained through the President of a Branch, the General Secretary of a Section, or the Recording Secretary; and a certificate of membership shall be issued to the member, bearing the signature of the President-Founder and the seal of the Society, and countersigned by either the General Secretary of the Section or the Recording Secretary of the T. S., according as the applicant resides within a sectionalized or non-sectionalized territory.

Officers.

6. The Society shall have a President, a Vice-President, a Recording Secretary, and a Treasurer.

7. The President-Founder, Colonel H. S. Olcott, holds the office of President of the Theosophical Society for life, and has the right of nominating his successor, subject to the ratification of the Society.

8. The term of the presidency is seven years (subject to the exception named in Rule 7).

9. The President shall nominate the Vice-President, subject to election by the Society. The Vice-President's term of office shall expire upon the election of a new President.

10. The appointments to the offices of the Recording Secretary and the Treasurer shall be vested in the President.

11. The President shall be the custodian of all the archives and records of the Society, and shall be one of the Trustees and administrators for property of all kinds, of which the Society as a whole is possessed.

12. The President shall have the power to make provisional appointments to fill 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.

13. On the death or resignation of the President, the Vice-President shall perform the presidential duties until a successor takes office.

Organization.

14. Any seven members may apply to be chartered as a Branch, the application to be forwarded to the President through the Secretary of the nearest Section.

15. The President shall have authority to grant or refuse applications for charters, which, if issued, must bear his signature and the seal of the Society, and be recorded at the Headquarters of the Society.

16. A Section may be formed by the President of the Society, upon the application of seven or more chartered Branches.

17. All Charters of Sections or Branches, and all certificates of membership, derive their authority from the President, and may be cancelled by the same authority.

18. Each Branch and Section shall have the power of making its own Rules, provided they do not conflict with the general rules of the Society, and the Rules shall become valid unless their confirmation be refused by the President.

19. Every Section must appoint a General Secretary, who shall be the channel of communication between the President and the Section.

20. The General Secretary of each Section shall forward to the President, annually, not later than the 1st 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 may desire.

Administration.

21. The General control and administration of the Society is vested in a General Council, consisting of the President, Vice-President and the General Secretaries.

22. No person can hold two offices in the General Council.

Election of President.

23. Six months before the expiration of a President's term of office his successor shall be nominated by the General Council, and the nomination shall be sent out by the Vice-President to the General Secretaries and 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.

Headquarters.

24. The Headquarters of the Society are established at Adyar, Madras, India.

25. The Headquarters and all other property of the Society, including the Adyar Library, the permanent and other Funds, are vested in the Trustees, for the time being, of the Theosophical Society, appointed or acting under a Deed of Trust, dated the 14th day of December, 1892, and recorded in the Chingleput District Office, Madras, India.

Finance.

26. 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.

27. 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.

28. Each Section shall pay into the General Treasury one-fourth of the total amount received by it from annual dues and entrance fees.

29. The Treasurer's accounts shall be yearly certified as correct, by qualified auditors appointed by the President.

Meetings.

30. The Annual General Meeting of the Society shall be held at Adyar and Benares alternately, in the month of December.

31. The President shall also have the power to convene special meetings at discretion.

Revision.

32. The Rules of the Society remain in force until amended by the General Council.

True Copy.

Official.

H. S. OLCOTT, P. T. S.

C. W. LEADBEATER,

Secretary to the Meeting of Council.

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.

WM. A. ENGLISH, M. D.

Assistant Recording Secretary.

(MISS) N. E. WERKS.

Treasurer.

T. VIJIARAGHAVA CHARLU.

General Secretaries of Sections.

ALEXANDER FULLERTON, American Section.

Address: 46, Fifth Avenue, New York.

UPENDRA NATH BASU, B.A., LL.B., Indian Section.

Address: Benares, N.-W. P.

BERTRAM KEIGHTLEY, M.A., European 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: Mutual Life Buildings, Lower Queen St.,
Auckland, N.Z.

W. B. FRICKE, Netherlands Section.

Address ; 76, Amsteldijk, Amsterdam.

DR. TH. PASCAL, French Section.

Address : 52, Avenue Bosquet, Paris.

CAPTAIN OLIVIERO BOGGIANI, (*pro tem.*) Italian Section.

Address : 70, Via di Pietra, Rome.

DR. RUDOLF STEINER, German Section.

Address : 95, Kaiserallee, Friedenau, Berlin.

President's Private Secretary : MISS NETTA E. WEEKS.

Address : Adyar, Madras.

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."

BRANCHES
OF THE
THEOSOPHICAL SOCIETY
(Corrected up to December 1902).

American Section.

* Written thus, the name of the City of New York goes as one word.

AMERICAN SECTION.

Place.	Name of Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Chicago, Ill.	Chicago T. S.	1884*	R. H. Randall	Mrs. Clara F. Gaston	26 Van Buren St. E. m 429.
Minneapolis, Minn.	Iabware T. S.	17-12-1887	Mrs. Annette C. Ellison	Laurita Ruten	2618 8th ave., S.
Muskegon, Mich.	Muskegon T. S.	27-2-1890	F. A. Nims	Mrs. L. E. Booth	57 4th St.
Toronto, Canada	Toronto T. S.	1891*	A. G. Horwood	Mrs. C. L. S. Howard	363½ Spadina ave.
St. Paul, Minn.	St. Paul T. S.	21-7-1891	Mrs. Gertrude Grewe	Mrs. Marie F. Miller	544 Burr St.
Toledo, Ohio.	Toledo T. S.	26-12-1892	Mrs. Kate H. Maguire	Mrs. Sarah J. Truax	1217 Jefferson St.
Los Angeles, Cal.	Harmony Lodge T. S.	8-6-1894	Ralph S. Baverstock	Mrs. Jennie C. Noble	1327 S. Union ave.
Chicago, Ill.	Shila T. S.	26-9-1894	Mrs. Julia A. Darling	Miss Angelina Wann	6237 Kimbark ave.
Honolulu, H. I.	Aloha T. S.	14-6-1894	Mrs. Mary D. Hendricks	Mrs. E. C. Rowe	P. O. Box 293.
East Las Vegas, N. M.	Annie Besant T. S.	20-7-1895	John Knox Martin	Almon F. Benedict	P. O. Box 444.
San Francisco, Cal.	Golden Gate Lodge T. S.	1895*	Davis J. Lamoree	Wm. L. Ducey	Room 11, 809 Market St.
Pasadena, Cal.	Pasadena Lodge T. S.	15-7-1896	Frank T. Merritt	Miss Hartlett A. Stevenson	43 N. Moline ave.
Santa Cruz, Cal.	San Lorenzo T. S.	27-8-1896	Mrs. Annie E. Rhodes	Mrs. Rachel Blackmore	Garfield Park.
Seattle, Wash.	Ananda Lodge T. S.	16-9-1896	Thomas A. Barnes	Mrs. Hattie McL. Randolph	Fremont, King Co., Wash.
Butte, Montana	Butte Lodge T. S.	14-12-1896	Mrs. Lina H. Spear	Carl J. Smith	115 N. Main St.

* Exact date not given us.

Sheridan, Wyo.	Sheridan T. S.	22-12-1896	Fernando Herbst	James G. Hunter	Lock Box 43.
Minneapolis, Minn.	Yggdrasil T. S.	25-1-1897	.....	John Johnson	726 Huron St., S. E.
Streator, Ill.	Streator T. S.	19-3-1897	John E. Williams	George Goulding	.....
Buffalo, N. Y.	Buffalo T. S.	31-3-1897	Mrs. Lon F. Moore	Dr. T. P. C. Barnard	Box 513, North Tonawanda.
Chicago Ill.	Englewood White Lodge T. S.	1-4-1897	Mrs. Maude L. Howard	Miss Mattie A. Long	6418 Stewart ave.
Cleveland, Ohio.	Cleveland T. S.	8-4-1897	Frank H. Houghton	Mrs. Helen B. Olmsted	649 Prospect St.
New York, N. Y.	New York T. S.	4-4-1897	Dr. L. M. Homburger	Frank F. Kauthe	124 5th ave.
Washington, D. C.	Washington T. S.	13-4-1897	Azro J. Cory	Mrs. Sarah M. MacDonald	222 A St., S. E.
Philadelphia, Pa.	Philadelphia T. S.	1-5-1897	D. D. Chidester	Miss Anna M. Breading	3041 Susquehanna ave.
Topeka, Kansas	Topeka T. S.	20-4-1897	Judge F. M. Grover	Mrs. Emma B. Greene	1231 Monroe St.
Chicago, Ill.	Eastern Psychology Lodge T. S.	30-4-1897	Thomas C. Havens	Herbert A. Harrell	754 W. 62d St.
Denver, Colo.	Isis T. S.	27-5-1897	Levi W. Dolloff	Mrs. Ida B. Blakemore	2411 High St.
San Diego, Cal.	H. P. B. Lodge T. S.	6-6-1897	Mrs. Sylvia A. Leavitt	Miss Florence Schinkel	1437 Fifth St.
Sacramento, Cal.	Sacramento T. S.	14-6-1897	Mrs. Mary J. Cravens	Mrs. Eliz. Hugheson	1014 18th St.
Menomonia, Wis.	Menomonie T. S.	3-8-1897	John H. Knapp	Dr. Kate Kelsey	.....
Jackson, Mich.	Jackson T. S.	15-8-1897	Mrs. Delia Robb	Mrs. Allie B. Rockwell	Lock Drawer 552.
Lynn, Mass.	Lynn T. S.	19-8-1897	Mrs. Helen A. Smith	Nathan A. Bean	28 Verona St.

American Section—(Continued.)

Place.	Name of Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Detroit, Mich.	Detroit T. S.	24-8-1897	Dr. M. V. Meddaugh	Mrs. Alice E. Meddaugh	Suite 605, The Madison.
Rochester, N. Y.	Blavatsky T. S.	30-8-1897	Mrs. Agnes T. Probst	George Hebard	214 Parsells ave.
Syracuse, N. Y.	Central City T. S.	31-8-1897	Dr. T. C. Walsh	Henry E. De Voe	215 S. West St.
Boston, Mass.	Alpha T. S.	11-9-1897	N. W. J. Haydon	C. A. Russell	54 Warren St. Roxbury, Mass.
Kansas City, Mo.	Olcott Lodge T. S.	22-11-1897	Dr. B. W. Lindberg	Miss Jessie C. Marchant	c/o Peet Bros. Man'g Co.
St. Joseph, Mo.	St. Joseph T. S.	29-11-1897	Judge Peter J. Carolus	Marion C. Copeland	501 S. 15th St.
Newton Highlands, Mass.	Dharma T. S.	8-12-1897	Mrs. Minnie C. Hollbrook	Mrs. Susan L. Spaulding	138 Lincoln St.
Lima, Ohio	Lima T. S.	1-3-1898	Elmas W. Jackson	Mrs. Margaret Tolby	310 North Jamison ave.
New Orleans, La.	Louisiana T. S.	24-3-1898	Miss Caroline Durrive	Miss Sidonia A. Bayhi	1522 Antoine St.
Vancouver, B. C.	Vancouver T. S.	20-4-1898	Thos. E. Knapp	Wm. Yarco	700 Jackson ave.
Council Bluffs, Iowa.	Council Bluffs T. S.	16-6-1898	Mrs. Harriot F. Griswold	Mrs. Juliet A. Merriam	201 Logan St.
Freeport Ill.	Freeport T. S.	17-6-1898	Frederic J. Kunz	Miss Alma Knuz	42 West St.
Lansing Mich.	Lansing T. S.	18-6-1898	Albert T. Van Dervort	Miss Mary Gerber	Box 233.
Saginaw, Mich.	Saginaw T. S.	25-7-1898	Lincoln E. Bradt	Mrs. Annie A. Hubbard	421 Stark St., W. S.

52

St. Louis, Mo.	St. Louis Lodge T. S.	27-7-1898	Mrs. Annie M. Goodale	Miss Eliz. J. Loughman	4345 Evans ave.
Oakland, Cal.	Oakland T. S.	1-10-1898	Mrs. Sarah E. Merritt	Mrs. Eliza J. C. Gilbert	University, Berkeley, Cal.
Tacoma, Wash.	Narada T. S.	19-1-1899	Mrs. Mildred Kyle	Dr. Benj. S. Scott	Equitable B'd'g.
Leavenworth, Kan.	Leavenworth T. S.	16-2-1899	Prof. D. W. McGill	Mrs. Alice M. Seckler	517 Osage St.
Holyoke, Mass.	Holyoke T. S.	11-5-1899	Miss Frances L. Parfitt	John H. Bell	10 Cottage ave.
Pierre, So. Dakota	White Lotus T. S.	17-8-1899	.....	Wallace E. Calhoun	Box 182.
Lincoln, Neb.	Luxor Lodge T. S.	11-9-1899	Mrs. Kate F. Molony	Mrs. Emma H. Holmes	1144 J. St.
Dayton, Ohio	Manasa T. S.	29-11-1899	Wm. M. Thompson	Truman Mathews	1000 E. 5th St.
Portland, Oregon.	Mount Hood Lodge T. S.	21-12-1899	Miss Mae E. Gove	Mrs. Abbie C. French	66 Lewis B'd'g.
West Superior, Wis.	North Star Lodge T. S.	10-1-1900	Judge W. E. Haily	Mrs. Frances P. Murdock	116 Agen Block.
Omaha, Neb.	Omaha T. S.	19-2-1900	John J. Points	Lewie A. Storch	2214 N. 26th St.
Santa Rosa, Calif.	Santa Rosa T. S.	18-6-1900	C. H. van der Linden	Peter van der Linden	526 College ave.
Cleveland, Ohio	Forest City T. S.	10-12-1900	Miss Anna Goedhart	Mrs. A. E. de Leeuw	48 Lucerne St.
Helena, Montana.	Heliotrope Lodge T. S.	17-12-1900	E. Arthur Fraser	.....	.....
Boston, Mass.	Boston Lodge T. S.	18-12-1900	Mrs. Emily A. Partridge	Mrs. Charlotte S. Clarke	39 Norway St.
Washington, D. C.	Wachtmeister T. S.	12-2-1901	Mrs. Anna M. Jaques	Mrs. Katherine Glenn	16 Q St., N. E.
San Francisco Calif.	San Francisco Lodge T. S.	10-8-1901	Dr. Jerome A. Anderson	Miss Jessie C. Brodie	Room 606, 330 Market St.
Victoria, B. C.	Victoria T. S.	4-11-1901	Henry M. Dumbleton	Mrs. Mary King	30 Caledonia ave.

53

American Section—(Continued).

Place.	Name of Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Honolulu, H. I.	Pohaioloha Lodge T. S.	11-11-1901	A. St. C. Pianaia	Mrs. K. Cockett	Box 529.
New York, N. Y.	Riverside Lodge T. S.	20-11-1901	Miss M. Agnes Wray	Mrs. W. H. Bosworth	308 W. 72d St.
St. Paul, Minn.	Alaya Lodge T. S.	2-1-1902	John L. Lathrop	Mrs. H. Emma Pruden	604 Ashland ave.
Cleveland, Ohio	Euclid T. S.	17-2-1902	Mrs. Minnie E. Poets	Mrs. Emma H. Carpenter	128 Olive St.
Anacosta, Mont.	Anacosta T. S.	13-4-1902	Mrs. Addie M. Tuttle	Mrs. Winnie F. Abbott	419 Cherry St.
Great Falls, Mont.	Great Falls T. S.	20-7-1902	John W. Stanton	Albert L. Mettler	.....
Helena, Mont.	Helena T. S.	16-8-1902	Frank W. Mettler	Francis D. Jones	402 N. Ewing St.
Boston, Mass.	Besant Lodge T. S.	27-8-1902	Mrs. Florence A. Taylor	Mrs. Mary E. W. Farley	148 Foster St., Cambridge Mass.
Kalamazoo, Mich.	Kalamazoo T. S.	1902*	Mrs. A. S. Rothermel	Dr. Jas. C. Oakshette	429 W. Lowell St.

* Exact date not given.

Address:—Alexander Fullerton, General Secretary; 46, 5th Ave., New York City. Telegraphic Address: "Confucius, New York."

Indian Section.

INDIAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Adoni	The Adoni T.S.	29-10-1882	Mr. V. Rama Chetty Gar...	Mr. R. Sambasiva Row	Secretary of the Municipality, Adoni, Bellary.
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 Branch T.S.	28-3-1889	Mr. Ganesh Gopal Pandit, B.A.	Indravadan Madhuvacharan Hora	Bhadre, Ahmedabad.
Akola	The Akola T.S.	13-12-1901	Mr. V. K. Desai	Mr. L. G. Oka	Pleader, Akola.
Alatur	The Alatur T.S.	12-9-1902	Mr. M. Subba Iyer Avergul	Mr. S. Narayana Iyengar Ayl.	Head Master, P. B. High School, Alatur, S. Malabar.
Aligarh	The Aryan Patriotic T.S.	30-3-1883* 1898	Kumar Lakshmi Narain Dube, B.A.	Babu Kedarnath Chatterji, B.A.	Pleader, Aligarh, N.W.P.
Allahabad	The Suehapti T.S.	12-1-1881 17-11-1901*	Munshi Govinda Prasad, M.A., LL.B.	Mr. Ferd Brooks	Anand, Bhawan, Allahabad.
Amalapuram	Amalapuram T.S.	21-8-1901	Mr. C. Virabhadrayya	Mr. P. V. S. Gopalam	Amalapuram, Godavary.
Ambasamudram	The Ambasamudram T.S.	5-8-1889	Mr. G. P. Nilakantier	Mr. H. T. Subbasami Aiyar	Pleader, Ambasamudram.
Amritsar	The Jijndea T.S.	5-12-1896	Mr. Harjiram	Mr. Amolakram	Bazaar, Sirki Bandan, Amritsar.
Amraoti	The Amraoti T.S.	12-1-1900	Mr. N. M. Desai	Mr. Viswanath Kasinath Kale.	Pleader, Amraoti, Berars.

* The date of revival.

Anantapur	The Anantapur T.S.	23-9-1885	Mr. V. E. Sudarsana Mudaliar.	Mr. P. C. Govindaswami Rao	Clerk, Collector's Office, Anantapur.
Arni	The Arni T.S.	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.	19-11-1892	Babu Kailas Chandra Benarji, M.A., B.L.	Babu Durga Prasad	Zemindar, Tarimballa, Arrah.
Aryalur	The Krishna T.S.	30-10-1900	Mr. M. Sundaram Iyer	Mr. N. S. Vasudeva Iyengar	Pleader, Aryalur.
Aska	The Tattwamsandhanam T.S.	10-2-1901	Mr. K. V. Gopala Row	Mr. K. K. Rama Lingam	2nd Grade Pleader, Aska (Ganjam).
Badagara	The Mahadeva T.S.	7-8-1902	Mr. T. Kannan Nair	Mr. N. S. Subrahmanya Aiyar	Head Master, Lower Secondary School, Badagara.
Baidyanath	The Brahma Vidya Sabha T.S.	2-2-1899	Babu Abinash Chandra Benarjee, M.A., B.L.	Rai Bahadur Baroda Prasad Basu.	Retired Executive Engineer, Baidyanath, Deoghar.
Bangalore	The Bangalore Cantonment T.S.	17-8-1886	Mr. N. P. Subramania Iyer.	Mr. A. Singaravelu Moodelliar	Resident's Office, Bangalore.
Bankipore	The Behar T.S.	14-12-1882	Babu Purnendu Narain Sinha, M.A., B.L.	Babu Siva Sankar Sahay	Pleader, Bankipur.
Bansberiah	The Aryan Lodge T.S.	12-2-1900	Rajah Kehitendra Dev. Roy	Babu Pasupatinath Chatterji	Bansberiah, Hooghly.
Bapatla	The Bapatla T.S.	24-1-1901	Mr. V. Dakshinamurti Pantulu Garu.	Mr. C. Venkatadri, M.A.	Pleader, Bapatla.
Bareilly	The Rohilkhand T.S.	17-11-1881	Pt. Bishambarnath Sahab Mushram.	Rai Bishan Lal, M.A., LL.B.	High Court Vakil, Bareilly.
Belgaum	The Belgaum T.S.	27-6-1901	Capt. C. Stuart Prince	Mr. A. N. Narayanaswamy	Church Street, Belgaum.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Bellary	The Bellary T.S.	30-12-1882	Hon'ble Rai Bahadur A. Sabhapati Moodellier Ayl.	Mr. B. P. Narasimiah, B.A.	Head Clerk, Dist. Court, Bellary.
Banarés	The Kasi Tatwa Sabha T.S.	27-2-1885	Babu Mokshadas Mitter...	Babu Tridhars Ch. Bhattacha, B.A., B.L.	Theosophical Society, Benares City.
Berhampore (Bengal).	The Adi Bhautic Bhadratri T.S.	8-11-1882	Babu Dinanath Ganguli	Babu Nafar Das Roy	Zemindar, Gorabazar, Berhampore.
Berhampore (Ganjam).	The Berhampore T.S.	30-4-1901	Mr. M. V. Chelapati Row Pantulu Garu.	Mr. B. Viyyana Pantulu	1st Grade Pleader, Ganjam.
Bezawada	The Bezawada T.S.	7-10-1887	Mr. T. Venkatanarasiah	Mr. T. Seshachala Rao	Pleader, Bezawada.
Bhagulpore	The Bhagulpore T.S.	7-11-1882	B. Parbati Charan Mukerji...	Devi Prasad	Shekandarpur, Bhagulpore.
Bhavnagar	The Bhavnagar T.S.	10-5-1882	Mr. D. Mahipatray Oza	Mr. Balwantray P. Oza	High School, Kathiawar.
Bhimavaram	The Bhimavaram T.S.	13-12-1901	G. V. Siva Row	C. Ranga Naikulu Naidu, B.A., B.L.	Pleader, Bhimavaram.
Bhiwani	The Bhiwani T.S.	16-9-1893 27-12-1901*	.....	M. A. Lala Saligram	Municipal Commissioner, Bhiwani.
Bombay	The Blavatsky Lodge T.S.	20-2-1890	Mr. D. Goetting	Ramachandra Purushotham Kamat.	37, Hornby Row, Fort, Bombay.
Bombay	The Dharmalya T.S.	2-3-1901	.....	Mr. Gajanan Bhaskar Vaidya, B.A.	73, Lohar Chaul, Kalka Devi, Bombay.
Broach	The Alma Vidya Lodge T.S.	1892 10-7-1900*	Rao Bahadur Notilal Chuni-lal.	Mr. Surejram Jamiatram Thakor.	Lalubhai's Peit, Lalubhai's Chakla, Broach.

* Date of revival.

Bardwan	The Brahma Vidya T.S.	3-5-1883	.....	Babu Bankim Chander Chatterjee.	Mitapukur, Bardwan.
Calcutta	The Bengal T.S.	17-4-1883	The Hon'ble Norendra Nath Sen.	Babu Harendra Nath Dutt, B.A., B.L.	139, Cornwallis Street, Calcutta.
Calicut	The Sri Sankaracharya T.S.	15-3-1902	Mr. K. R. Ramaswami Iyer.	Mr. B. Ramamuni Menon	Pleader, Calicut.
Cawnpore	The Chohan T.S.	10-3-1882	Babu Devi Pada Roy	Babu Haran Chandra Deb	Translator, Judge's Court, Cawnpore.
Chapra	The Chapra T.S.	23-2-1899	Vacant	Babu Tarak Nath Dutt	Secretary, District Board, Chapra.
Chicacole	The Chicacole Lodge T.S.	2-7-1901	Mr. T. V. Sira Row	Mr. V. Guramiah Sastri	Pleader, Munsiff's Court, Chicacole.
Chidambaram	The Chidambaram T.S.	25-7-1902	Mr. V. S. Swaminatha Jatawallahar.	Mr. T. H. Jagannatha Aiyar	2nd Grade Pleader, Chidambaram.
Chingleput	The Chingleput T.S.	7-1-1883 1-11-1897*	Vacant	Mr. A. Krishnama Chari	Pleader, Chingleput, Madras.
Chittore	The Chittore T.S.	29-4-1884	Mr. P. Narasimhaya Garu	Mr. C. M. Duraiswami Mudaliar, B.A., B.L.	District Court Vakil, Chittore.
Cocanada	The Gautama T.S.	10-5-1885	The Hon'ble K. Perrazu Pantulu Garu.	Mr. Venkata Rayudu Garu	1st Grade Pleader, Cocanada.
Coimbatore	The Coimbatore T.S.	7-10-1883	Mr. T. Sadasaivayar, B.A., M.L.	Mr. S. N. Ramaswamy Iyer	Pleader, Coimbatore.
Colombo	The Hope Lodge T.S.	1898†	Mrs. M. M. Higgins	Miss C. Kotel	Musaeus School, Cinnamon Gardens.
Comilla	The Tatwajyana Sabha T.S.	27-8-1889	Prince Rajkumar Navadvip-chandra Dev Varman Bahadur.	Babu Chandra Kumar Guha	Sheristadar, Collectorate, Comilla, Tipperah East, Bengal.

* The date of revival.

† New Charter.

Indian Section.—(Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Conjeevaram	The Sathyavrats T.S. ...	2-11-1887 13-4-1902*	Mr. N. Venkata Raghava Iyer.	Mr. V. Venkata Chari	Pleader, Conjeevaram.
Coondapur	The Coondapur T.S. ...	27-3-1902	Mr. B. Vaikuntha Baliga ...	Mr. B. Subba Row	Pleader, Coondapur.
Cuddalore	The Cuddalore T.S. ...	9-1-1883	Mr. M. Tillanayakam Pillai.	Mr. E. Venkata Row	Pleader, District Munsif's Court, Cuddalore.
Cuddapah	The Cuddapah T.S. ...	2-12-1886	Mr. A. Nanjundappa, B.A., B.L.	Mr. C. Ramaiya Garu, B.A., S.L.	Secretary, Municipal Council, Cuddapah.
Cuttack	The Cuttack T.S. ...	9-4-1901	Rai H. B. Basu Bahadur ...	Mr. W. H. Dinshaw	c/o B. I. S. N. Co., Limited, Cuttack.
Darjeeling	The Kanchinjangs T.S. ...	7-11-1882*	.....	Sunder Singh, Esq.	Ghoom, Darjeeling.
Debra-Dun	The Debra-Dun T.S. ...	1884†	Lala Baldeo Singh	Babu Ishan Chandra Dev, B.A.	G. T. Survey Office, N. W. P., Debra-Dun.
Delhi	The Indraprastha T.S. ...	1-3-1883	Rai Pyarlal Sahab	Lala Bala Krishna Das	c/o Lala Bhajan Lal, Banker, Chhipiwara, Delhi.
Dharampore	The Ramjyanti T.S. ...	17-6-1897	Mr. Harpatram Harimukhram Metha.	Mr. Dabhyabhai Vasanji Desai.	Assistant Master, English School, Dharampore.
Dharwar	The Tatranveshana T.S. ...	22-10-1902	Rai Bahadur Raghavendra Ramchandrar Gangolli.	Mr. B. Mopurappa	Cashier, Audit Office, S. M. Ry.
Durbhanga	The Durbhanga T.S. ...	25-4-1883	Babu Vinaynath Jha	Babu Asvinikumar Das, M.A. ...	Head Master, Northbrook School, Laheria Sarai, Durbhanga.

* Date of revival.

† Exact date not given.

Ellore	The Gupta Vidya T.S. ...	7-10-1897	Mr. D. Erimamlu	Mr. D. Ramachandra Row	Proprietor, Vibudha Ranjan Press, Ellore.
Erode	The Erode T.S. ...	1900†	Mr. T. T. Rangachariar	Mr. B. Rameswamy Iyer	Pleader.
Etawah	The Etawa T.S. ...	1901†	Babu Dharna Das Mukerjee	Babu Nandalal Chandra	2nd Master, Hume's High School, Etawa.
Faridkot	The Faridkot T.S. ...	16-12-1901	Lala Kishan Chand	Pandit Luchminarayana	Najib Mashimal, Faridkot State.
Fatehgarh	The Jnana Marg T.S. ...	17-1-1886	Pandit Siva Datta Pandey ...	Lala Har Prasad	Head Clerk, R. M. Railway, Loco. Office, Fatehgarh.
Ferozepur	The Ferozepur T.S. ...	24-8-1901	Mr. Manohar Lal	Lala Sohan Lal Malhotra	c/o Dinshaw & Co., Ferozepur, Cant.
Fyzabad	Ayodhya T.S. ...	4-11-1883	.....	C. Shaune, Esq.	Barrister-at-Law, Fyzabad.
Ghazipur	The Ghazipur T.S. ...	2-11-1883	Kumar Bharat Singh, C. S.	Rai G. C. Roy Bahadur	Ghazipur.
Gooty	The Gooty T.S. ...	13-12-1883	Mr. T. Ramachandra Rao, B.A., B.L.	Mr. M. Subba Row	Pleader, Gooty.
Gorakhpur	The Sarva Hitakari T.S. ...	1883†	Babu Jagdishvar Roy	Babu Ishvari Prasad	Mohalla Mufipur, Gorakhpur.
Gudiwada	The Gudiwada T.S. ...	2-12-1886	.....	Mr. T. Gopalakrishna Murti ...	2nd Grade Pleader, Gudiwada.
Gujranwallah	The Gujranwalla Centre T.S.	24-12-1894	Mr. Ralla Ram Arora	Mr. Dewan Chandra Varma ...	Sub-Overseer, Lano Mull Sing, Kapur.
Guntakal	The Guntakal T.S. ...	28-5-1901	Mr. Muniswami Iyer	Mr. M. Hanuman Row	Head Clerk, Telegraph Dept., Loco. Superintendent's Office, S. M. Ry.
Guntur	The Krishna T.S. ...	17-5-1882	Mr. G. Suryanarayana	Mr. P. Sanjeevayya	Sub-Registrar, Guntur.

† Exact date not given.

Indian Section. — (Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Gaya	The Gaya T.S.	17-11-1882	Babu Harihar Nath Sircar.	Babu Nilkantha Sahay	Pleader, Gaya, Behar.
Habiganj	The Habiganj T.S.	25-9-1897	Babu Mahimchandra Dutt, M.A., B.L.	Babu Sedarana Das, B.A., B.L.	Pleader, Habiganj, Assam.
Hadala	The Hadala T.S.	30-6-1902	Dachar Shri Wala Vajsun- Vabra of Hadala.	Mr. Ichhashanker Durgah Shankar Dholaker.	Nagarvado-Dhrol, Bagasra Hadala.
Harur	The Harur T.S.	5-11-1900	Mr. C. N. Seshagiri Rao	C. Shanmoga Mudaliar	Sub-Inspector of Salt, Akka, and Customs Department, Harur.
Hooghly	The Hooghly T.S.	2-2-1901	Babu Kantichandra Ghose.	Dr. Prasad Das Mullick, M.B.	The Drugists' Hall, Hooghly.
Hyderabad (Deccan).	The Hyderabad T.S.	17-12-1882	Mr. Dorabji Dossabhoj	Mr. Jehangir Sorabji	Chadder Ghat, Hyderabad, Deccan.
Hyderabad (Sind).	The Hyderabad T.S.	1896 26-2-1901	Mr. Hiranand Santoke Ram, B.A., LL.B.	Mr. Khauchand Prataprai, B.A.	Superintendent, Navalrai Hiranand Academy, Hydera- bad, (Sind).
Jallandhar	The Tatwajpana Pra- charini T.S.	18-11-1893	Babu Sandheeram	Babu Sawan Mol	Busteegozan, Jallandhar, Punjab.
Jammoo	The Ranbir Partap T.S.	19-1-1901	Diwan Amar Nath	Bhai Dan Singh, B.A.	Supt., Engineer's Office of H. H. The Maharaja of Jammoo.
Kanigiri	The Olcott T.S.	18-12-1890	.....	A. V. Ramunujachari, Esq.	Pleader, Dt. Munsiff's Court, Kanigiri.

* Date of revival.

Karachi	The Karachi T.S.	21-12-1896	Mr. Cavajee Edulji Antles- aria.	Mr. Demodar Vishram	c/o Messrs. Ewart, Byrie and Company, Karachi.
Karikal	The Karikal T.S.	20-3-1901	Mr. K. Subraya Kamath	Mr. M. Babu Row	Sub-Registrar, Karikal.
Karur	The Karur T.S.	30-1-1896	Mr. J. Padmanabha Iyer	.....	.....
Kasargod	The Kasargod T.S.	5-4-1902	Mr. A. C. Kannan Nambiar.	Mr. C. Ramu Row	1st Grade Pleader.
Kavali	The Kavali T.S.	2-12-1901	.....	Mr. K. Narasinga Row	2nd Grade Pleader, Kavali Dt., Nellore.
Kumbakonam	The Kumbakonam T.S.	24-8-1883	Dr. A. Vaidiswara Sastri, L.M.S.	Mr. M. C. Krishnaswami Aiyar	Second Grade Pleader, Kumbakonam.
Krishnagiri	The Krishnagiri T.S.	24-12-1897	Mr. A. Srinivasanayagar	Mr. Dharmavaram Seshagiri Aiyar.	Pleader and Member of Dt. Board, Krishnagiri Dt., Salem.
Krishnaghar	The Nuddesa T.S.	3-11-1892* 1901	Babu Narahari Mukterji	Babu Indu Bhushan Chakra- varthi, M.A., B.L.	Pleader, Judge's Court, Krishnaghar.
Kulitalai	The Kulitalai T.S.	9-10-1900	Mr. S. Ramaswami Aiyangar B.A., B.L.	Mr. B. Ramechandrasaia- B.L.	Pleader, Kulitalai.
Kurnool	The Satalakshhepa T.S.	12-12-1883	Mr. T. Chidanbara Row	Mr. C. Venkataramiah	Collector's Office, Kurnool.
Lahore	The Lahore T.S.	7-7-1897	Mr. Motilal Ghosh	Rai Hari Kishen Das	Melaram Cotton Mills, Lahore.
Lucknow	The Salya Marga T.S.	27-7-1892	Rai Naraindas Bahadur	Babu Naratham Das	Mughalaganj, Lucknow.
Ludhiana	The Ludhiana T.S.	16-10-1891	Babu A. C. Biswas	Mr. Ram Narayan Sarma	Ludhiana.
Madanapalle	The Jijinal T.S.	6-11-1891	Mr. E. Giri Row, B.A.	Mr. R. Seshagiri Row	Pleader, Madanapalle District, Cuddapah.
Madras	The Madras T.S.	27-4-1882	Mr. Koralla Subbarayadu Garu.	Mr. C. R. Krishnamachariar, B.A., B.L.	High Court Vakil, No. 340, Mint Street, Madras.

Indian Section.—(Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Madura	The Madura T.S.	10-1-1883	Mr. P. Narayan Iyer, B.A., B.L.	Mr. A. Rangaswamy Iyer, B.A., B.L.	High Court Vakil, Madura.
Malegaon	The Malegaon T.S.	18-2-1897	Rao Bahadur Dadoba Sa-kharam.	Dr. Krishnagiri Anandagiri	Malegaon.
Mandalay	The Mandalay T. S.	31-1-1902	Babu Kalikumar Roy, M.A., B.L.	Mr. T. S. Solrady Iyer	Hospital Assistant, General Hospital, Mandalay.
Mangalore	The Mangalore T. S.	13-8-1901	Mr. J. W. Boys	Mr. M. Upendra Poi, M.A.	Vakil, Car Street.
Markapur	The Kesava Samajom or Lodge T. S.	3-5-1900	.....	Mr. A. Srinivasa Iyer	Pleader, Markapur.
Masulipatam	The Masulipatam T. S.	13-10-1887	Mr. Kota Ananda Row Pantulu.	Mr. V. Venkataswami	Postal Pensioner, Sikkilipetta, Masulipatam.
Meerut	The Meerut T. S.	27-2-1882	Pt. Ram Prasad, M.A.	Dr. L. C. Dasjil	Medical Practitioner, c/o Rai Kishanlal, Assistant Sessions Judge.
Midnapore	The Midnapore T. S.	17-5-1883	Babu Girish Chandra Mitra.	Babu Ishan Chander Singh	Pleader, Judge's Court, Midnapore.
Molkalmuru	The Molkalmuru T. S.	1-3-1901	.....	Mr. M. Venkates Rao	Landholder, Molkalmuru.
Monghyr	The Monghyr T. S.	1887*	Pandit Ram Chandra Misra.	Babu Sharoje Nath Bhattacharya.	Balloonbazar, Monghyr.
Motihari	The Motihari T. S.	1896*	.....	Babu Nando Lal Bhattacharjee, M.A., B.L.	Pleader, Motihari.

* Exact date not given.

Maddibihal	The Maddibihal centre	30-8-1902	Rao Sahab D. A. Idgunji	Rao Sahab A. J. Deshpande	Government Pleader, Maddibihal.
Mittra	The Mittra T. S.	20-2-1891	Pandit Jai Narain Upamanyu	Dr. Ramji Mull, L.M.S.	Medical Hall, Muttra City.
Multan	The Multan T. S.	22-12-1896	Rai Bahadur Harichand	Pandit Bal Mukand Trakha	Pleader, Multan City.
Muzaffarpur	The Muzaffarpur T. S.	18-1-1880	Babu Jnanendra Nath Deb, B.A.	Babu Raghnandan Prasad Sarma.	Zemindar of Mahamedpur Susta, via Silont, T. A. Ry, Muzaffarpur Dt.
Nadiad	The Gopala Krishna T.S.	10-8-1901	Rao Bahadur Lalubhai P. Parekh.	Ram Singh Debi Singh Thakur	1st Class Hospital Assistant, Nadiad.
Naini Tal	The Kurmachal T.S.	21-11-1888	Pandit Mathura Dutt Pandey	Babu Hira Lal	Allahabad Bank, Ltd. Naini Tal, N.-W. P.
Namakkal	The Namakkal T.S.	22-12-1897	Mr. S. Sundara Iyer	Mr. N. V. Anantaram Aiyar	Pleader, Namakkal.
Nandalar	The Nandalar T.S.	12-9-1900	Mr. P. Gopalakrishnan Ayya	Mr. C. Seshachella Aiyar	Pleader, Nandalar, Cuddapah Dt.
Nandyal	The Nandyal T.S.	30-8-1898	Mr. Thigaraia Iyer, B.A., B.L.	Mr. C. Subramani Aiyar	Nandyal.
Narasaravupet	The Narasaravupet T.S.	28-2-1892	Mr. T. Anjaneya Sastry	Mr. K. Viyyanna Pantulu	Pleader Narasaravupet.
Narsapur	The Vasistha T.S.	11-10-1901	Mr. V.B. Lakshmi Narasimha Sastry Golu.	Mr. A. Tryambakam	Pleader, Narsapur, Godavari District.
Nellore	The Nellore T.S.	7-5-1882	Mr. N. R. Narasimha Garna	Mr. N. J. Venku Aiyar	Rajah's High School.
Nilphamari	The Nilphamari T.S.	14-5-1892	Babu Jankinath Biswas	Babu Rajani Kanta Sirtar	Pleader, Nilphamari, Bengal.
Ongole	The Ongole T.S.	1891*	Mr. K. Lakshman Narasimha.	Mr. B. Lachminarayana Row	Pleader, Ongole.

* Exact date not given.

Indian Section—(Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Ootacamund	The Dodabetta T.S.	17-9-1883	Major-General H. R. Morgan	Mr. L. Sethu Aiyar	Head Clerk, Forest Office, Ootacamund.
Padmapuram	The Sri Krishna T.S.	1-6-1901	Mr. C. Seshayya	Mr. S. Vein Mudaliar	2nd Grade Pleader.
Palghat	The Malabar T.S.	11-12-1882	Mr. V. Vengu Iyer	Mr. S. Veeraraghava Iyer	Sekharipuram, Palghat.
Parvatipur	The Parvatipur T.S.	22-3-1901	Mr. P. C. Tiruvankatachari, B.A., B.L.	Mr. J. Sanjiva Row	Hd. Clerk, Collector's Office, Parvatipur.
Pattur	The Sarada Lodge	6-1-1902	Mr. V. Jivaji Row	Mr. B. Mangesh Row	2nd Grade Pleader.
Pattukota	The Pattukota Lodge T.S.	27-6-1898	Mr. G. Narayanaswami Iyer	Mr. S. Ramaswami Aiyar	Pleader, Pattukota, Tanjore District.
Pollachi	The Pollachi T.S.	18-6-1883	(Subsequently revived)	.....	.....
Purasawalkam	The Sri Rama Lodge T.S.	28-1-1896	.....	Mr. G. Ranganatha Mudaliar	Head Master, Hindu Union Middle School, Purasawalkam.
Purnea	The Purnea T.S.	20-5-1902	Babu Nando Kishore Lal	Babu Ram Prasad	Pleader.
Puzoskonda	The Puzoskonda T.S.	7-12-1893	Mr. R. Hanumantha Row	Mr. G. Venkata Subbs Iyer	Pleader, Puzoskonda.
Periyakulam	The Periyakulam T.S.	3-3-1884	Mr. V. Ramabhadra Naidu	Mr. R. Sandara Rajamniyar	Sanitary Inspector, Municipality, Periyakulam.
Pernakudi	The Pernakudi T.S.	9-2-1885	Mr. T. V. Kotesada Ramniyar	Mr. A. S. Krishna Swami Sastri.	Pleader, Pernakudi.
Poona	The Poona T.S.	25-1-1882	Khan Bahadur Nasroji Dornaji Khandalwalla.	Mr. Rajasa Linga	Pleader, Malabon Tank Road, Poona.

Poonamallee	The Poonamallee Lodge T.S.	7-3-1896	.....	Mr. T. Ramakrishnaiaiyar	Manager of the Theological School, Poonamallee, Chingleput.
Proddatur	The Proddatur T.S.	15-11-1893* 1901	Mr. Kodandarama Iyer	Mr. W. Samsiya	Sub-Magistrate, Proddatur.
Raichur	The Raichur T.S.	7-4-1901	Mr. N. Ganesji	Dr. M. Narasimulu	Civil Surgeon, Raichur.
Rajamundry	The Rajamundry T.S.	7-10-1887	T. Gopala Krishna	Mr. K. Rama Brahmam Gara	Rajamundry.
Rajkot	The Rajkot T.S.	21-3-1899	Rao Bahadur Ganpat Rao Narayan Land.	Mr. Raoji Ramji Parlekar	Rajkotpura, Kathiawar.
Ramdasapur	The Ramdasapur Centre T.S.	15-3-1899	.....	Babu Jagbir Prasad	Ramaya Harlal, Village Ramdasapur, via Dahisingsrai.
Rangoon	The Shwe Dragon T.S.	27-2-1885 16-11-1899†	Mr. Taw Sein Ko	Mr. Maung Aung Thine	Assistant Government Translator, Burmah Secretariat, Rangoon.
Do.	The Rangoon T.S.	23-2-1885	Mr. N. G. Cholmely, B.A., C.S.	Mr. Subbaraya Gann	.....
Do.	The Irawadi T.S.	8-3-1885* 1901	.....	Mr. M. Subramani Iyer	Clerk, Sanitary Commissioner's Office, Rangoon.
Bawalpindi	The Bawalpindi T.S.	27-9-1881 1-10-1901†	Dr. Kalinath Dar	Babu Dhasendra Kumar Banerji	Bawalpindi.
Rayadrug	The Brahma Vidya T.S.	18-8-1896	.....	Mr. R. Obale Row	Late Head Master, Rayadrug School, Rayadrug.
Saidapet	The Sri Krishna Lodge T.S.	21-8-1901	Mr. D. B. Venkata Subba Row.	Mr. M. V. Bhasika Charlu	Retired Eng., Head Clerk, Collector's Office, Saidapet.
Salem	The Salem T.S.	13-11-1897	Mr. V. Krishnaswami Iyer	Mr. U. Venkata Row, B.A., B.L.	High Court Vakil, Salem.
Sangrur	The Sangrur T.S.	2-10-1896	Babu Ragunath Das	Mr. M. Shahzad Singh	Translator, Foreign Office, Sangrur, Jind District.

* Revived.

† Re-chartered.

Indian Section.—(Continued.)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Secunderabad	The Secunderabad T.S.	25-3-1882	Mr. Bezorji Aderji	Mr. M. Krishnaawami Naidu	Head Clerk, Asst. Loco. Supdt.'s Office, N. G. S. Ry.
Sholinghur	The Sholinghur T.S.	1889*	Mr. J. Swaminatha Iyer, B.A.	Mr. M. Subramani Aiyar	Pleader, Sholinghur, N. Arcot
Simla	The Himalayan Esoteric T.S.	18-8-1884	Babu Kumud Chandra Mukherjee.	Babu Bal Govind	Librarian, United Service Club, Chota Simla Bazaar, Simla.
Sivaganga	The Sivaganga T.S.	20-4-1887	Mr. M. S. Senkara Aiyar, B.A.	Mr. M. Ramaswami Pillai, B.A.	Vadakuvadi Street, Sivaganga
Siwan	The Siwan T.S.	22-2-1889	Pt. Ram Bhujwan Punde	Babu Chandra Sekhar Banerjee	Pleader, Siwan.
Sonepet	Sri Kodanda Ramaswami Lodge T.S.	20-7-1901	Mr. M. Ramdas Pantulu	Mr. K. Jagannadham, B.A.	Pleader, Sonepet.
Serampur	The Serampur T.S.	29-5-1902	Babu Umanath Ghosal	Babu Harukumar Gossain	Teacher, Queen St., Serampur.
Srinagar	The Kas'apa T.S.	30-9-1900	Pt. Vas Kak Dur	Pt. Ananda Kaul	4th Bridge, Srinagar.
Srirangam	The Srirangam T.S.	12-11-1900	Mr. C. Sambasiva Aiyar	Mr. S. M. Raja Ram Rao	West Chitral Street, Srirangam.
Stridhanutam	The Agastya T.S.	30-7-1897	Mr. V. Veeraragava Iyer	Mr. S. T. Ponnambalanatha Mudaliar.	Pleader, Srivaikundam, Tinnevely District.
Surat	The Sanatan Dharma Sabha T.S.	1883* 27-8-1887†	Mr. Nautamram Uttamram Trivedi.	Mr. Chelabhai Lalabhai	Satan Falia, Surat.
Tanuku	The Tanuku T.S.	20-9-1901	Mr. M. Muttaya	Mr. P. Sita Ram Row	Pleader, Tanuku.
Tamiluk	The Tamaralipi T.S.	30-3-1889	Babu Umanath Ghosal	Dr. Sasi Bhuvan Mukherjee	Asst. Surgeon, Tamiluk.

* Exact date not given.

† Date of revival.

Tanjore	The Tanjore T.S.	23-3-1883	Mr. N. Sarrothams Row, B.A., B.L.	Mr. T. Sadasiva Esw, B.A., B.L.	High Court Vakil, Tanjore.
Telinparsa	The Telinparsa T.S.	18-6-1902	Baba Chandra Mohun Banerji.	Babu Sorendranath Banerjee.	Zemindar, Telinparsa, Hooghly
Tellicherry	The Tellicherry T.S.	28-4-1902	Mr. A. S. Vaidyanatha Aiyar, B.A.	Mr. M. Kela Nambiar	1st Grade Pleader.
Tindivanam	The Tindivanam T.S.	1883† 2-7-1900	Mr. M. Umappathi Mudaliar.	Mr. V. Muthuswamiash, B.A.	Second Grade Pleader, Tindivanam.
Tinnevelly	The Tinnevelly T.S.	4-10-1881	.....	Mr. S. Ramachandra Shastri.	Clerk, Dist. Court, Tinnevelly.
Tirukoilur	The Tirukoilur T.S.	7-8-1900	Mr. C. Sivarama Krishna Sarma.	Mr. P. S. Venkata Ramier	Second Grade Pleader, Tirukoilur, South Arcot.
Tirupati	The Srinivasa Lodge T.S.	7-4-1898	Mr. V. Sesha Iyer, B.A.	Mr. Chela Ramakrishna Iyer.	Clerk, Dist. Munsiff's Court, Tirupati.
Tirupatur	The Brahma Vichara T.S.	25-1-1894	Mr. V. Sesha Aiyar, B.A., B.L.	Mr. T. Ramanjam Pillai	Sub-Engineer, P.W.D., Tirupatur.
Tirur	The Tirur T.S.	7-10-1884	Mr. C. S. Adinarayana Aiyar.	Mr. S. Subramania Aiyar, B.A.	Pleader, Tirur, Malabar.
Tirutalupundi	The Bilwaraanya Lodge T.S.	15-7-1898	Mr. T. K. Atmanatha Sastri.	Mr. P. O. Sumbantha Mudaliyar.	Civil Apothecary, Tirutalupundi, Tanjore District.
Tiruvallur (Chingiyut Dt.)	The Veeraraghava Lodge T.S.	1-3-1899	Mr. M. Chinappa Pillai	Mr. E. Annaswami Mudaliyar.	Medical Officer, Tiruvallur, Chingleput District.
Tiruvallur (Tanjore Dt.)	The Tiruvallur T.S.	1891 22-8-1893†	Mr. N. Vaidyanathier	Mr. T. K. Ramaswamier	2nd Grade Pleader, Tiruvallur, Tanjore District.
Trichinopoly	The Trichinopoly T.S.	23-8-1883	Mr. K. Vasudeva Aiyangar.	Mr. N. Harihara Aiyar, B.A., B.L.	Pleader, Trichinopoly, (S.I.Ry.)

† The date of revival.

‡ Re-chartered.

Indian Section.—(Continued.)

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Triplicane	The Parthasarathy Lodge T.S.	11-2-1898	Mr. B. Shadagopachariar, B.A., B.L.	Mr. K. Subba Row	Clerk, Chief Secretariat, Nallamby St., Triplicane, Madras.
Trivandrum	The Trivandrum T.S.	31-7-1893	Mr. B. S. Narayanaswami Aiyar.	Mr. B. S. Ragutanna Charya...	Town High School, Trivandrum.
Udamalpet	The Udamalpet T.S.	19-6-1888	C. K. Venkatramayya	P. L. Pahi Andi Pillai	.....
Udipi	The Udipi T.S.	13-12-1901	Mr. M. Deva Row, B.A., B.L.	Mr. K. Panduranga Row	Pleader.
Vedaraniem	The Vedavichara Sabha T.S.	4-7-1898	Mr. T. C. Ramachandra Row.	Mr. N. Pichai Pillai	Retired Tahsildar, Vedaraniem.
Vizianagaram	The Vasishta T.S.	18-1-1884	Mr. V. Venkatrao Sastri	Mr. Srinivasa Row	1st Grade Pleader, Vizianagaram.
Vellore	The Vellore T.S.	29-4-1884	Mr. P. Vabata Kanniah Gurus	Mr. T. S. Kumaraswami Aiyar.	Pleader, Vellore.
Villupuram	The Villupuram T.S.	30-7-1900	Mr. V. Ranga Chari	Mr. S. Aiyaswami Aiyar	Pleader.
Vinayapattam	The Vinayapattam T.S.	22-6-1887	Rai Bahadur Surya Row	Mr. P. T. Srinivasa Iyengar, M.A.	Principal, Hindu College, Vinayapattam.
Vizhinjallam	The Vriddachellam T.S.	21-8-1900	Mr. T. Shanmugam Pillai	Mr. B. Sanjeeva Row	Pleader.
Wajahannagar	The Wallajah Ranipet Lodge T.S.	25-3-1898	Mr. T. P. Narasimha Chariar	Mr. W. Vijayaraghava Madaliar.	Pleader, Wajahannagar, North Arcot.
Yeotmal	The Yeotmal T.S.	2-1-1903	Mr. B. R. Sasthar	Mr. N. V. Thatta B.A.	Headmaster, A. V. School, Yeotmal.
Yellamanchelli	The Saravali T.S.	23-4-1901	Mr. K. S. Kodanda Rama Aiyar.	Mr. K. Venkata Narasayya	Yellamanchelli.

Address: Raha Upendrasath Pass, Gen. Sec., Benares, N.-W.P. Cable Address: "Besant, 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.	1892*	Chinsura	The Chinsura T.S.	24-5-1883
Almora	.....	...	Chittagong	The Chittagong T.S.	7-9-1887
Arcot	The Arcot T.S.	18-7-1885	Dacca	The Dacca T.S.	18-3-1883
Bangalore	Bangalore City T.S.	21-7-1896	Dharmapuri	The Dharmapuri Lodge T.S.	8-1-1898
Bankura	The Sanjeevan T.S.	24-5-1883	Dindigul	The Dindigul T.S.	9-3-1884
Barakhar	The Sadhusanga T.S.	1892*	Domraon	The Domraon T.S.	17-4-1893
Barabanki	The Jyauodaya T.S.	2-7-1883	Ernakulam	The Ernakulam T.S.	1891*
Barisal	The Barisal T.S.	16-6-1887	Guntur	The Sadvichara T.S.	1891*
Barode	The Ravah T.S.	19-6-1882	Hajipur	The Hojipur T.S.	15-3-1899
Beaulah	The Rychahye Harmony T.S.	23-3-1883	Hosangabad	The Narbada T.S.	7-11-1885
Battiah	The British Centre T.S.	6-2-1900	Howrah	The Howrah T.S.	28-5-1883
Bhavanipur	The Bhavani T.S.	7-4-1883	Jubbulpore	The Bhriugu Kshetva T.S.	28-5-1883
Bolaram	The Bolaram T.S.	27-12-1882	Jalpaiguri	The Jalpaiguri T.S.	5-6-1899
Balandshaha	The Baron T.S.	1887*	Jand	The Jand Centre	1894*
Calcutta	The Ladies T.S.	18-4-1883	Jessore	The Tattvajyana Sabha T.S.	29-3-1883
Chakdigi	The Chakdigi T.S.	4-5-1883	Jeypore	The Jeypore	22-2-1881

* Exact date not given.

Dormant Branches.—Indian Section.—(Continued.)

Place.	Name of Branch.	Date of Charter.	Place.	Name of Branch.	Date of Charter.
Kapurthala	The Kapurthala T.S.	4-12-1883	Palni	The Palni T.S.	15-10-1897
Karwar	The N. Canars T.S.	7-1-1883	Rai Bareilly	The Jyavaradhini T.S.	22-10-1883
Kuch Behar	The Kuch Behar T.S.	1889*	Rajmahal	The Rajmahal T.S.	1887*
Mannargudi	The Mannargudi T. S.	1891*	Satur	.....	27-8-1897
Mayavaram	The Mayavaram T.S.	24-8-1883	Searsole	The Searsole T.S.	28-1-1883
Mudadabad	The Annabodha T.S.	14-2-1883	Seoni Chapra	The Seoni T.S.	27-1-1885
Muddehpoorah	The Muddehpoorah T. S.	17-1-1881	Sholapur	The Sholapur T.S.	11-12-1882
Mysore	The Mysore T.S.	6-10-1896	Siliguri	The Siliguri T. S.	30-10-1883
Nagpur	The Nagpur T.S.	7-11-1883	Simla	The Simla Ecclesie T.S.	7-10-1881
Narail	The Narail T.S.	30-3-1883	Swvilliputur	The Natchiyar T.S.	30-7-1883
Nasik	The Nasik T.S.	1891*	Tenali	The Tenali T.S.	3-3-1900
Negapatam	The Negapatam T.S.	12-8-1883	Umballa	.....	1891*
Noakhali	The Noakhali T.S.	26-12-1886	Vaniyambadi	The Vuni Lodge T.S.	18-12-1894
Orai	The Orai T.S.	14-9-1886	Wai Centre	The Wai Centre T.S. (on account of Plague).	1897*
Pabartali	The Mahamuni T.S.	1887*	Warrangal	Satyavichara T.S.	30-7-1890
Patur	The Patur T.S.	1891*			

* Exact date not given.

Note :—Dormant Indian Branches are often revived, nine have become active during this past year.

British Section.

BRITISH SECTION.

Place.	Names of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Bath	Bath Lodge	21-9-1900	Great Britain. Edwin Hill	Miss Sweet	36, Henrietta St., Bath.
Birmingham	Birmingham Lodge	1890†	F. J. Hooper	Brian Hodgson	Ivydene, Poplar Ave., Edghaston, Birmingham.
Bournemouth	Bournemouth Lodge	17-12-1892*	E. H. Bellairs	Dr. Nunn	Gestingthorpe, Boscombe, Bournemouth.
Bradford	Bradford Lodge	18-10-1902*	Percy Lund	Mrs. O. Eirh	10, Selborne Terrace, Manningham, Bradford.
Brighton	Brighton Lodge	1890†	Dr. Alfred King	C. A. Nicholls	94, Portland Road, Aldrington.
Bristol	Bristol Lodge	4-6-1893	Miss Dobbie	S. H. Old	Brooklyn Chambers, St. Augustine's Parade, Bristol.
Diisbury	Diisbury Lodge	2-5-1902*	E. E. Marsden	Mrs. Marsden	38, Barnford Road, Didsbury.
Edinburgh	Edinburgh Lodge	3-8-1893	G. L. Simpson	J. Lorimer Thomson	Roseburn House, Roseburn, Edinburgh.
Edinburgh	Scottish Lodge	17-7-1884*	.....	Dr. G. Dickson	9, India St., Edinburgh.
Exeter	Exeter Lodge	25-2-1891	Mrs. Pasingham	Miss Wheaton	Longbridge Cottage, Newton Street, Cyres.
Glasgow	Glasgow Lodge	6-12-1900	.....	James Wilson	48, Holmhead Street, Glasgow.
Harrogate	Harrogate Lodge	9-6-1893*	Hodgson Smith	Miss Shaw	7, James St., Harrogate.

* Lending Library. † Exact date not given.

Hull	Hull Lodge	12-7-1902*	H. E. Nichol	W. H. Willatt	4, Westcott Street, Hull.
Leeds	Leeds Lodge	19-9-1900	A. R. Orsje	G. H. Popplestone	8, Ashville View, Cardigan Terrace, Leeds.
Liverpool	City of Liverpool Lodge	7-11-1895*	J. H. Duffel	Mrs. Gillison	14, Freshold Street, Fairfield, Liverpool.
London	Adelphi Lodge	21-11-1891*	J. M. Watkins	S. F. Weguelin-Smith	1, Carlton Villas, Pope's Grove, Twickenham.
Do.	Battersea Lodge	28-5-1901*	D. N. Dunlop	A. P. Cattanch	1, Pentland St., Wandsworth Common, S. W.
Do.	Blaratsky Lodge	19-5-1887*	Mrs. Besant	Mrs. Sharpe	28, Albemarle Street, W.
Do.	Chiswick Lodge	7-1-1891*	P. C. Ward	Mrs. Cox	Adyar Studio, Flanders Road, Bedford Park, W.
Do.	Croydon Lodge	3-2-1898*	P. Tovey	Fred. Horne	27, Keen's Rd., Croydon.
Do.	Hampstead Lodge	9-12-1897*	Mrs. Alan Leo	Alan Leo	9, Lyncroft Gardens, Finchley Road, N. W.
Do.	London Lodge	27-6-1878	A. P. Sinnett	.....	Pres., 27, Leinster Gardens, W.
Do.	Lotus Lodge	24-2-1902*	C. W. Leadbeater	Miss Daisy Whyte	7, Lanhill Road, Elgin Avenue, W.
Do.	North London Lodge	19-12-1893*	R. King	W. M. Green	13, Tyndale Place, Upper Street, N.
Do.	West London Lodge	22-10-1897*	Miss Ward	G. H. Whyte	7, Lanhill Road, Elgin Avenue, W.
Manchester	Manchester City Lodge	15-7-1892*	M. H. Larnuth	Miss E. E. McNeile	80, Northenden Rd., Sale.

* Lending Library.

British Section.—(Continued).

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Middlesbrough	Middlesbrough Lodge	1-6-1893	W. H. Thomas	Baker Hudson	113, Grange Road, East, Middlesbrough.
Norwich	Norwich Lodge	9-11-1894	J. Fitch Thorn	Selby Green	The Croft, Lime-tree Rd., Norwich.
Nottingham	Nottingham Lodge	28-5-1902	H. Bradley	J. V. P. Mitchell	8, Wheelergate, Nottingham.
Plymouth	Plymouth Lodge	26-7-1902	A. Weekes	Dr. E. Mariette	Ford Park House, Plymouth.
Sheffield	Sheffield Lodge	21-5-1896	Frank Dallaway	C. J. Barker	183, Intake Rd., Sheffield.
Whitley (North-umberland)	Tyneside Lodge	15-1-1902	 Belgium.	J. Watson	19, S. Eleanor Street, Culler-cocke, Northumberland.
Antwerp	Antwerp T. S.	29-11-1899*	Armand Maclot	A. Schenck	49, Avenue Marie, Antwerp.
Brussels	Brussels Lodge	16-3-1898	Willem H. M. Kohlen	A. Vanderstraeten	Pres., 13, Rue d'Egmont, Brussels.
Do.	Branche Centrale Belge...	18-5-1898*	.....	Miss Lilly Carter	21, Rue du Vallon St., Jose-ten-Noode, Brussels.
Alicante	Alicante Lodge	9-1-1894	Spain. Manuel F. Matuenda	Carbonel Jover	Calle Cid, 10, Alicante.

* Lending Library.

Barcelona	Barcelona Lodge	19-5-1893	José Plana y Dorca	José Quérol	30 y 32, Calle de la Cendra, 3º, 1A, Barcelona.
Madrid	Madrid Lodge	19-5-1893*	José Xifré	Mannet Trevino	3 & 5, San Juan, Madrid.
	Cardiff Centre	...	British.	W. Patrick	13, Bangor Road, Cardiff.
	Eastbourne Centre	...	.....	Jas. H. MacDougall	68, Willington Road, East-bourne.
	Herne Bay Centre	...	.....	H. A. Vasse	25, William St., Herne Bay.
	South Manchester Centre	...	.....	Miss Alcock	West Bank, Park Road, Ashton-on-Mersey.
	Stoke-on-Trent Centre*.	...	.....	Thomas Onsmen	36, South Street, Monni Plea-sant, Stoke-on-Trent.
	Tavistock Centre *	...	.....	Rev. John Barron	5, Broadpark Terrace, Whit-church, Tavistock.
	York Centre	...	.....	E. J. Dunn	Kelfield Lodge, near York.

* Lending Library.

Scandinavian Section.

SCANDINAVIAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Boden	Original Swedish Lodge.	1890†	Sweden.	....	....
Gothenburg	Facklan Lodge	25-5-1900	Mr. E. Johanson	Mr. J. Moberg	Boden.
Kiruna	Göteborg Lodge*	30-10-1893	Mr. G. Sjöstedt	Mrs. H. Sjöstedt	1 Vasaplatsen, Gothenburg.
Linköping	Karmel Lodge	18-5-1902	Mr. K. G. Holmsten	Mr. H. H. Eriksson	Kiruna.
Lulea	Linköping Lodge	1-9-1901	Mr. O. Zander	Mr. E. Toll	Linköping.
Lund	Bafraat Lodge*	16-10-1897	Mr. S. T. Sven-Nilsson	Mr. S. T. Sven-Nilsson	Lulea.
Orebro	Lund Lodge*	30-10-1893	Mr. H. Sjöström	Mr. N. af Ekenstam	Lund.
Solleftea	Orebro Lodge*	21-10-1893	Mr. E. Eklund	Mr. A. Andersson	Sec., Vasatorget, Orebro.
Stockholm	Solleftea Lodge*	26-7-1895	Miss A. Kjellen	Mr. A. Westberg	Solleftea.
Sundsvall	Stockholm Lodge †	8-10-1893	Mr. E. Zander	Mrs. S. Arrhenius	Pres. 12, Grefsgatan, Stockholm
Uppsala	Sundsvall Lodge*	22-4-1898	Mr. H. Liander	Miss L. Edström	Sec., 7, Garfvaragatan, do.
Christiania	Uppsala Lodge	5-12-1896	Mr. G. Lindborg	Mr. H. Lindborg	Pres., Sundsvall.
Copenhagen	The Norwegian S. T.	3-9-1893	Norway.	Miss A. Steinger	Sec., Fridhem, Sundsvall.
Do.	Copenhagen Lodge*	17-11-1893	Denmark.	Mr. C. F. Rase	Pres., 16, Storgatan, Uppsala.
	Eirene Lodge	14-2-1899	Mr. A. Larsen	Mr. C. Melbye	Sec., 3, Klostergatan, do.

Address:—Arvid Knös, General Secretary, 7, Engelbrechtsgatan, Stockholm, Sweden.

* All Branches marked with an Asterisk have Theosophical Lending Libraries.

† Orion Lodge is now consolidated with Stockholm Lodge.

Netherlands Section.

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	Vahana Lodge	19-11-1896	K. P. C. de Bazel	Mej. J. Wijnstok	2e. Oosterparkstraat, 191.
Haarlem	Haarlem Lodge	10-11-1896	J. J. Hallo, Jr.	S. van West	Zijlweg, 53.
Helder	Helder Lodge	23-9-1896	T. van Zuylen	H. J. van Grunningen	Keizerstraat, 69.
Rotterdam	Rotterdam Lodge	11-3-1897	J. A. J. van Dijk	J. A. Terweil	Oranjeboomstraat, 142.
The Hague	Hague Lodge	30-3-1897	H. N. van Amerom	Mrs. C. J. v. d. Beek-de-Prez.	Wilhelminastraat, 40.
Vlaardingen	Vlaardingen Lodge	30-3-1897	D. de Lange, Dz.	A. J. van der Laan	Arnold Hoogvlietstraat.
Utrecht	Utrecht Lodge	17-1-1901	J. D. Ross	Mrs. M. J. Vermeulen	Utrecht.
Samarang D. E. I.	Samarang Cen. Indian Lodge.	7-9-1901	D. G. van Nieuwenhoven-Hilback.	E. Rudolph	.....
Nijmegen †	Nijmegen Lodge	21-9-1902	...	...	.....

Address -- W. B. Fricke, General Secretary, Amsteldijk, 76, Amsterdam.

* The General Secretary having again forgotten to send a revised list of Branch Officers, a rough compilation has been made from reports in the *Thaosophist*.

† Names and address not yet reported.

Australasian Section.

AUSTRALASIAN SECTION.

Place.	Name of Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Sydney (N. S. W.).	Sydney T. S.	10-7-1891	Mr. George Peell	Mr. John Moore	42, Margaret St., Sydney.
Melbourne (Vic.).	Melbourne T. S.	9-12-1890	Mr. H. W. Hunt	Mr. S. Studd	178, Collins St., Melbourne.
South Yarra, (Vic)	Ibis T. S.	21-1-1895	Mr. A. E. Fuller	Mr. H. Tilburn	8, Garden St., South Yarra.
Brisbane, Q	Queensland T. S.	1891 New ch. 21-1-1896	Mr. E. Wisbart	Mr. Bramwell	T. S. Room, Elizabeth St., Brisbane.
Adelaide, S. A.	Adelaide T. S.	1891 New ch. 7-3-1896	Mr. N. A. Knox	Miss K. Castle	T. S. Room, Victoria Square, Adelaide.
Hobart, Tas.	Hobart T. S.	7-6-1889	Mr. L. Sussman	Miss Russell	Glenorchy, Hobart.
Perth, W. A.	Perth T. S.	1897*	Mr. E. Gregory	Mrs. A. Macdonald	Barrack St., Perth.
Newtown (Sydney)	Newtown T. S.	18-5-1900	Mr. George Tagg	Mr. James Brown	26, Walkin St., Newtown, Sydney.
Fremantle, W. A.	Fremantle T. S.	1900*	Mrs. H. Patterson	Miss K. F. Brown	87, Cantonment Rd, Fremantle.
Launceston, Tas.	Launceston T. S.	12-1-1901	Mr. H. E. Webb	Mrs. R. Worth	23, Landale St., Launceston.
Charters Towers, Q.	Charters Towers T. S.	15-7-1901	Mr. M. J. Whitty	Mrs. Harris	Anne St., Charters Towers.
Cairns, Q.	Cairns T. S.	31-12-1896 New 1-10-1902	Mr. G. Hambury	Mr. W. A. Meyers	Florence St., Cairns, Q.
Rockhampton, Q.	Rockhampton T. S.	1893*	.....	Mr. W. Irwin	Frenchman's Creek, Rockhampton, Q.

* Exact date not given.
Address :—W. G. John, General Secretary, 42, Margaret St., Sydney, N. S. W. Telegrams, "Theosophy, Sydney."

New Zealand Section

NEW ZEALAND SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Auckland	Auckland T. S.	24-3-1892	Mr. S. Stuart	Mr. W. Will	West St., Newton, Auckland.
Do	Waitemata T. S.	13-3-1896	Mrs. Draffin	.....	.....
Wellington	Wellington T. S.	{ Nov. 1888 1894 }	{ Mrs. Richmond Mr. G. Richardson }	Mr. J. B. Thomson	25, Epmu St., Wellington.
Dunedin	Dunedin T. S.	23-5-1893	Mr. G. Richardson	Mr. A. W. Maurais	Revensbourne, Dunedin.
Christchurch	Christchurch T. S.	23-6-1894	Mr. J. Rhodes	Miss Patrick	41, Lichfield St., Christchurch.
Woodville	Woodville T. S.	22-5-1895	Mr. T. Gilbert	Mrs. Gilbert	Napier Road, Woodville.
Pahiatua	Pahiatua T. S.	12-5-1895	Mrs. Baucke	Mrs. Baucke	"Roseleigh," Pahiatua.
Wanganui	Wanganui T. S.	22-12-1896	Mrs. Mellor	Mrs. Mellor	Aramoho, Wanganui.
	Nelson Centre	...	.....	.....	c/o Mrs. Saxon, St. John Street, Nelson.

Address :—C. W. Sanders, General Secretary, Mutual Life Buildings, Lower Queen St., Auckland, N. Z. Cable Address : "Theosophy, Auckland."

French Section.

FRENCH SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Paris	Union	24-6-1899	M. P. Tourniel	Mr. Ed. Bailly	10, rue St. Lazare.
Do.	Le Disciple	30-6-1899	Mme. Anna Brunarius	Mr. Morand	13, rue Froissard, Paris, 3rd.
Do.	Le Sautier	15-5-1899	Mme. Villiers Thomassin	Mlle. Thomassin	90, Boulevard Flandrin.
Do.	Le Lotus	1899*	M. le Commandant D. A. M. H. Courmes	M. H. Courmes	21, rue Tronchet.
Do.	L'Essor	17-1-1900	Mlle. A. Blech	M. G. de Fontenay	10, rue Clément Marot.
Toulon	Le Lotus Bleu	8-1-1896	M. G. Guglielmi	Mme. Guglielmi Ruyer	Pres., 46, rue Victor-Clapier.
Nice	Nice Lodge	2-7-1897	M. le Dr. Arnaud	Mme. Erhard	Pres., 1, rue Garnier, Nice.
Grenoble	Grenoble Lodge	15-5-1899	M. G. Durand	Mme. J. Silet	Pres., 7, rue Camille Desmoulins, Grenoble.
Marseilles	Sophia	31-5-1899	M. Lucien Pascal	M. Pradalet	Pres., 73, rue Senac.
Do.	Ana-Bai	27-6-1900	M. Ed. Maurel	Mme. Ed. Maurel	11, rue St. Dominique.
Do.	Verité	7-10-1901	Mme. Houetz	Mr. Maurice Chaumal	Pres., 2, rue St. Jacques, Marseilles.
Do.	Fraternité	23-3-1902	M. Dianoux	Mme. Fabre	23, rue du Panier, Marseilles
Do.	Maya	10-3-1902	Mr. Fr. Maurel	M. Chaponen	Pres., 29 A rue Curial.
Bordeaux	L'Effort	30-3-1902	M. E. Marcault	Mme. G. Dufau	61, rue Fondaudège, Bordeaux
Geneva	Dharma	20-6-1901	Comtesse Prozor	Mr. W. Metford	6, Grand Quai.
Do.	Unité	20-6-1901	Mme. A. Erath	M. Guggari	Pres., 9, avenue de la Grenade.

* Correct date not given.

Dr. Th. Pascal, General Secretary; private address, 116, rue St. Dominique; Headquarters address, 59 avenue de La Bourdonnais, Paris.

Italian Section.

ITALIAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Milan	Milan Lodge	30-3-1900	Barbieri de Introlini	Miss E. Gatey	Il Villino, 1, Via Cernaia.
Naples	Naples Lodge	7-6-1900	Miss Heinicke	Mrs. S. Kramer	Corso Vittorio Emanuele, 114.
Do.	Giambattista Vico Lodge	20-4-1902	Giuseppe Binonapoli	Gallet Ludico	Via Broggia, 18.
Florence	Florence Lodge	16-12-1899	Mrs. Julia H. W. Scott	Cavallini Gioacchino	Piazza Vitt. Emanuele, 5.
Rome	Rome Lodge	11-3-1897	Gualtiero Aureli	G. B. Amendola	Via Garibaldi, 17.
Do.	Besant Lodge	25-3-1901	Giovanni Colazza	De Angelis Alberto	Via Babuino, 89.
Do.	Dante Alighieri Lodge	26-11-1901	Arnaldo Cervasato	Miss Tamara Statkowiaki	Passeggiata di Ripetta, 19.
Do.	Fraancesco D'Assisi	1902*	Giovanni Gelauze	Fortini del Giglio Ugo	Via Cairoli, 101.
Bologna	Bologna Lodge	22-11-1901	Carlo Pilla	Nava Riccardo	Via Galliera, 6.
Torino	Torino Lodge	26-5-1902	Ragazzoni Ernesto	Raghini Arturo	Via Monteverchio, 19.
Pisa	Pisa Lodge	8-6-1902	Ferrando Guido	Balocchi Fedele	Regia Scuola Normale Sup.

* Exact date not given.

Address :—Captain Oliviero Beggiani, General Secretary, Via Muratte, 53, Rome.

German Section.

GERMAN SECTION.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Berlin	Berlin Lodge	16-7-1894	Dr. Rudolf Steiner	Graf von Brockdorf	64a, Kaiser Friedrichstrasse, Charlottenburg.
Charlottenburg	Charlottenburg T. S.	3-8-1898	Julius Engel	Gustav Rudiger	Charlottenburg.
Cassel	Cassel Lodge	12-2-1902	Franziska Vornbaum	Robert Sabczak	Cassel.
Dusseldorf	Dusseldorf Lodge	14-2-1902	Carl Schmieder	Wilhelm Floetgen	Dusseldorf.
Hamburg	Hamburg Lodge	27-3-1898	Bernhard Hubo	Victoria Paulsen	Pres., 8, Martinallee, Hohenfelda, Hamburg.
Hannover	Hannover Lodge	7-3-1898	Dr. Hübbe-Schleiden	L. Julius Lange	441, Grosse Barlinge, Hannover.
Leipzig	Leipzig Lodge	20-2-1902	Hugo Aurig	Richard Brech	Körnerstrasse, 31, Leipzig.
Lugano (Swiss)	Lugano Lodge	9-5-1902	Günther Wagner	Carl Franken	Pres., Lugano, Castagnola, Switzerland.
Munich	Munich Branch	{ 16-3-1894 24-6-1902 }	Ludwig Deinhard	Ang. Rieper	Pres., 13, Georgenstrasse, Münch.
Stuttgart	Stuttgart Branch	14-5-1902	Adolf Oppel	Theodor Ehrle	Stuttgart.

Address :—Dr. Rudolf Steiner, General Secretary, 95 Kaiserallee, Friedenau, Berlin.

Non-Sectionalised.

NON-SECTIONALISED.

CEYLON.

Place.	Name of the Branch.	Date of Charter.	President.	Secretary.	Secretary's Address.
Colombo	Colombo T. S.	8-6-1880	Mr. E. A. Miranda	T. W. Goonewardena	Buddhist H'dqrs. Colombo.
Galle	Galle T. S.	25-5-1880	Mr. T. D. Anurasurya	Mr. D. J. Subesinha	Mahinda College, Galle.
Kandy	Kandy Branch	13-6-1880	Mr. W. F. Gunawardena	Mr. H. D. Munasingha	Kandy.
The Branches Chartered at the following places are dormant; Anuradhapura, 1889; Badulla, 1887; Batticaloa (2) 1889, 1891; Bentota, 1880; Dikwella, 1889; Jaffna, 1890; Kataluma, 1889; Kurunegala, 1889; Matale, 1889; Matara, 1889; Mawanela, 1889; Panadura, 1889; Ratnapura, 1887; Singapore, 1880; Trincomalee (2) 1880; Weligama, 1889; Dharmaraja Lodge, Kandy, 1890. But the members are working individually. Telegrams to Buddhist Committee, "Saudaresa, Colombo."					
SPANISH-SPEAKING BRANCHES.*					
Buenos Aires	Luz T.S.	9-11-1894	Señor Alejandro Sorondo	Mr. L. Lugones	Avenida Republica 8, Buenos Aires.
Do	Vi Dharma T.S.	21-9-1901†	Mr. F. W. Fernandez	Mr. L. H. Philips	Geb. Hornos 940.
Rosario de Santa Fe	Aurora T.S.	1901†	Mr. Julian Moreno	Mr. Armando Rapp	Callao 40, Altos Rosario de Santa Fe.
Santiago	Arundhati T.S.	19-4-1902	Mr. Julius Galando	Mr. Gonzalo Lamas	Casilla 477, Santiago Chile.
Valparaiso	Lob-Nor T.S.	24-4-1903	Dr. E. Marizot	Mr. Pedro Carral Rios	Casilla 750, Valparaiso, Chile.
Cienfuegos (Cuba)	Sophia T.S.	28-10-1902	Mr. Jose Torrado Y. G. Lorente.	Mr. Ignacio Hernandez Y Hernandez.	Cienfuegos, Cuba.
Japan	Yamato T.S.	1889	.....	Mr. M. Matsuyama	Nishi Hongwanji, Kioto, Japan.
Manila	Manila T.S.	1892	.....	Mr. B. C. Bridger	Escota 14, Manila.
So. Africa	So. African T.S.	1889	Mr. Lewis W. Ritch	Mr. Herbert Kitchen	Johannesburg, So. Africa.

* Address: Luis Scheimer, Presidential Agent, Casilla Correo, 818, Buenos Aires, South America.
† Library.

SUPPLEMENT TO THE THEOSOPHIST.

SEPTEMBER 1902.

EXECUTIVE NOTICE.

THEOSOPHICAL SOCIETY,
PRESIDENT'S OFFICE,
OOTACAMUND,
25th September 1902.

With the greatest pleasure the undersigned gives notice that our much esteemed Dr. Pascal, General Secretary, French Section, T.S., has almost recovered from his recent illness and has resumed charge of his office. His colleagues appear to have overestimated the gravity of the attack which was one of nervous prostration from overwork, and not hemiplegia. With a few weeks, rest his physical strength will, it is hoped, be completely restored.

H. S. OLCOTT,
P. T. S.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 22nd August to 21st September, 1902, are acknowledged with thanks:—

HEAD-QUARTERS.

	Rs.	A.	P.
Babu Upendra Nath Basu, General Secretary, Indian Section, T. S., 25 o/o Dues for the quarter, January to March, 1902, in clearance of the full amount...	426	2	0
Mr. C. Sambiah Chettiar, Subscription for the months of July and August, 1902	3	0	0
Mr. W. G. John, General Secretary, Australasian Section, T. S., 25 o/o Dues for 1901. Cheque for £12-2	179	6	2
Mr. A. Schwarz, Colombo, Donation	100	0	0

LIBRARY FUND.

An F. T. S. of Burma, for August 1902	50	0	0
Mr. C. Sambiah Chettiar, Subscription for July and August 1902	3	0	0

ANNIVERSARY FUND.

Mr. Jehangir Sorabji, Secretary, Hyderabad (Deccan) T. S., for last Convention food expenses	25	0	0
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PANCHAMA EDUCATION FUND.

H.H. the Maharajah Gaekwar of Baroda	1,000	0	0
Mr. A. Schwarz, Colombo, Ceylon, Donation	50	0	0

T. VIJJIARAGHAVA CHARLU,

ADYAR, MADRAS,

21st September 1902.

Treasurer, T. S.

THE CONVENTION OF 1902.

Theosophists from foreign lands who may be planning a visit to India this year and attendance at the Convention, should take notice that, under the biennial rule, the meeting will be held at Benares, not at Adyar. The President-Founder will, of course, preside. Mrs. Besant's four morning lectures will be given as usual; and the annual reports of the Theosophical Society and of its Indian Section will be read at meetings on consecutive days. The fixed dates are the 27th,

28th, 29th and 30th of December. For information as to accommodation, meals and other practical details apply to the General Secretary, Indian Section, Theosophical Society, Benares, N.-W. P., at the earliest possible date.

COL. OLCOTT'S RETURN.

The President-Founder—now in robust health—will return to Adyar, with his Private Secretary Miss Weeks, on the 16th instant.

"THE POOR PARIAH"

After reading Colonel Olcott's recent pamphlet, "The Poor Pariah," His Highness the Gaekwar of Baroda is showing his sincere interest in the elevation of the "submerged" classes by sending a cheque for Rs. 1,000 for the benefit of the four free schools for Pariahs which Colonel Olcott has established in the vicinity of Madras. *The Hindu*.

Avatāras rendered into Gujarati. Our thanks are due to our friend and Brother P. H. Mehta, of Bombay, for a copy of his Gujarati translation of Mrs. Besant's Avatāras, which has been published by H. J. Bhatt, Esq., of Cambay, for the T. S. Library.

CHANGE OF BRANCH NAME: INDIA.

We are informed by the Secretary of the Prayag, T. S., that this Branch has changed its name and will hereafter be known as the "Shushupta T. S."

NEW BRANCHES:

AMERICA.

On August 18th a charter was issued to the Helena T. S., Helena, Montana, with seven charter members; the Secretary is Mr. Francis D. Jones, 402, North Ewing Street.

Cedar Rapids, T. S., Cedar Rapids, Iowa, has dissolved. There are now 73 Branches in the American Section.

ALEXANDER FULLERTON,
General Secretary.

ENGLAND.

A charter was issued on July 26th, 1902, to Alfred Weekes, Ernest Mariette, Maud Mariette, Alice Kirby, Henry J. Rogers, S. Forsyth and Annie Aves, to form a Branch of the Theosophical Society at Plymouth, to be known as the Plymouth Branch of the T. S.

I. HOOPER,
Acting General Secretary.

NEW BOOKS FOR THE ADYAR LIBRARY.

"Tiruman Kāppu vaibhavam;" "Jyotisha gaṇita vākya villakkam;" "Hanūma Rāmāyaṇam;" and "Ushānganai Tirukkalyāṇam;" presented by Vijaya Raghava Mudaliar. "Śrīmat Bhagavat gītā Vyākhyā of Madhusūdana Sarasvatī" No. 48. of the A'nandās'rama series (purchased). "Dakṣhīnāmūrtiyashtakam Savyā Khyānam," by Appaya Dikshita; "Anubhūti Mīmāṃsā" (Sūtras); "Bālabodhini" with Tamil meaning; a Manual of Anubhavādvaita Vedānta by Appaya Dikshita; "Gurujñāna Vāsishtha-Jñānakāṇḍa" Tamil Translation by Appaya Dikshita; "An-yāpades'a Satakam" translated into Malayalam Manipravālam by Kerala Varma Valia Kovil, Thampuran.

Printed by THOMPSON AND CO., in the Theosophist department of the *Minerva Press*, Madras, and published for the proprietors by the business Manager, MR. T. VIJAYA RAGHAVA CHARLU, at Adyar, Madras.

SUPPLEMENT TO THE THEOSOPHIST.

NOVEMBER 1902.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 22nd September to 21st October, 1902, are acknowledged with thanks:—

HEAD-QUARTERS FUND.

	Rs.	A.	P.
Mr. A. Venkatakanniah, Namakal, Donation...	...	2	0 0
Mr. Alexander Fullerton, General Secretary, American Section, T. S., 25 % Dues by cheque £9-10-4	...	140	13 9
Mr. C. Sambiah Chettiar, Mylapore, Subscription for Sept.	...	1	8 0

LIBRARY FUND.

An F. T. S. of Burma, Subscription for September 1902	...	50	0 0
Mr. C. Sambiah Chettiar, do do	...	1	8 0

PANCHAMA EDUCATION FUND.

"W" contribution for September 1902	...	50	0 0
"W" do October 1902	...	50	0 0
Mr. N. V. Moodaliar, Shirhati, for a special purpose, in 3 instalments	...	100	0 0
Oskar von Hoffman, F.T.S., Leipzig	...	75	0 0
Mr. G. Tubbs, Birmingham, £10 cheque	...	148	3 9
Miss F. Ellen Burr, America, 10 shillings M. O.	...	7	5 0
Members of Sundsvall Branch, Sweden; £10 cheque	...	148	13 9

ADYAR, MADRAS,

21st October 1902.

T. VIJAYARAGHAVA CHARLU,

Treasurer, T. S.

THE CONVENTION DATE CHANGED.

At the urgent request of leading members of the Indian Section, the General Secretary has changed the date of the assembling of the convention, from the 27th, to the 25th of December: delegates will do well, therefore, to bear in mind that if they wish to hear the President-Founder's Annual Address, and Mrs. Besant's opening lecture, they must be at Benares very early on the morning of Christmas day. The President-Founder consented to the change of date, for this year only, in consideration of the fact that many of our Colleagues are obliged to, officially, attend the Viceregal Durbar at Delhi.

NEW BRANCHES:

AMERICA.

On August 27th a charter was issued to the Besant Lodge T. S., Boston, Mass, with nine charter members. The President is Mrs. Florence A. Taylor, the Secretary is Mrs. Mary E. W. Farley, 148, Foster St., Cambridge, Mass. There are now 74 Branches in the American Section.

ALEXANDER FULLERTON,
General Secretary.

INDIA.

The Mahadev T. S., at Badagara (N. Malabar) was chartered August 7th, 1902; President, T. Kannan Nair, Esq., Pleader, Badagara; Secretary, N. S. Subramania Aiyar, Esq., Head Master, Lower Secondary School, Badagara.

A charter was issued to the Ramananda Lodge T. S., Chittur, Cochin State, on October 4th, 1902. The President is Mr. C. P. Ramakrishnaiah; the Secretary is Mr. Karunakara Menon, Pleader, Chittur, Cochin State.

The Ottapalam Branch was chartered on October 14th, 1902. The President is Mr. T. A. Ramakrishna Iyer, Dist. Munsiff; the Secretary is Mr. U. V. Madhavan Nair, Pleader, both of Ottapalam.

A charter was granted to the Dharwar Branch T. S., on October 22nd, 1902. The President is Rai Bahadur Raghavendra Rao Ramachandra Ganguli, Sub-Judge, Dharwar; the Secretary is Mr. B. Monappa, Cashier, Audit Office, S. M. Ry. Dharwar.

D. K. BISVAS,
Assistant Secretary.

NEW BOOKS FOR THE ADYAR LIBRARY.

Wilson's "Sâma Veda Samhita," Text; "Explanatory Version of Lord Bacon's Novum Organum;" Two sets of Wilson's Translation of "Rig Veda Hymns," each 3 Vols.; all these presented by Mr. V. C. Desikā Chari, B.A., B.L., of the High Court Bar, Madras; Doctrine of the Heart.

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SUPPLEMENT TO THE THEOSOPHIST.

DECEMBER 1902.

EXECUTIVE NOTICE.

THEOSOPHICAL SOCIETY.

PRESIDENT'S OFFICE.

ADYAR, 27th November 1902.

The Life Insurance Company in whose office the late Mr. P. N. Jog, F.T.S., of Amraoti, held a policy of Rs. 20,000, has promptly paid the amount to his Executor, Mr. V. K. Kale, on receiving notice of the Probate of his Will. Mr. Kale has paid me Rs. 14,000 already and on receipt of his Solicitor's bill of costs, will send me the nett balance. To mark the Society's sense of gratitude to the Testator, I have given Rs. 250 to the Amraoti Branch towards the erection of the building and making of the library, for the construction of which Mr. Jog bequeathed Rs. 3,000 out of the sum assigned on his life. Moreover, as I have free discretion as to the spending of the legacy, and as it was intended to promote the spread of Theosophy and the consolidation of the movement, I have this day sent cheques on my London bank account to the General Secretaries of eight Sections and to the publisher of our Dutch magazine in Java, for use in carrying on their propagandist periodicals or otherwise, at their discretion. Particulars will be given in the Treasurer's Annual Report. By this practical means the name and benevolence of Mr. Jog will be made known throughout our theosophical world. Other uses of the money will be reported as made.

H. S. OLCOTT, P. T. S.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 22nd October to 21st November 1902, are acknowledged with thanks:—

HEAD-QUARTERS.

	Rs.	A.	P.
Babu Upendra Nath Basu, General Secretary, Indian Section, T. S., 25 0/0 Dues on a/c	1,005	0	0
Entrance fees of 5 members from Galle	50	0	0
Mr. C. Sambiah, Mylapore	1	8	0

LIBRARY FUND.

An F. T. S. of Burmah	50	0	0
Mr. C. Sambiah, Mylapore	1	8	0

ANNIVERSARY FUND.

Saidapet Branch T. S.	5	0	0
Indian Section T. S. for last Convention Food expenses	250	0	0

DAMODAR FUND.

An F. T. S. in Paris, Fcs. 18,000=	10,612	0	0
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PANCHAMA EDUCATION FUND.			RS.	A.	P.
W. H. Subscription for November	...	...	50	0	0
Mr. B. Hubo, Hamburg T. S., Donation	...	...	37	8	0
„ A. L. Williams, America do	...	...	15	4	0
Major and Mrs. Loudon, Donation	...	...	13	13	2
Mr. E. Annasami Mudaliar do	...	...	2	0	0
„ Dorabji Dosabhai do	...	...	10	0	0
„ Jehangir Sorabji, do	...	...	5	0	0
„ C. P. Mehta do	...	...	5	0	0
„ L. Rusten, Minneapolis do	...	...	11	13	0
„ T. A. Barnes, Seattle do	...	...	31	3	0
Miss Emma H. Holmes, Lincoln, Nebraska, Donation	...	...	75	14	8

CONVENTION NOTES.

The public celebration of the Anniversary of our Society will be held at Benares, on the 28th December as usual.

The President-Founder and his Private Secretary are to start on the 17th instant. Many South Indian members are planning to attend the Convention. January *Theosophist* will be delayed one week, on account of the Annual Reports.

SUBJECTS OF MRS. BESANT'S CONVENTION LECTURES.

Mrs. Besant informs us that she has adopted the following subjects for her lectures at the Benares Convention of this year:

LAWS OF THE HIGHER LIFE.

- I. *The Larger Consciousness.*
- II. *The Law of Duty.*
- III. *The Law of Sacrifice.*
- IV. *Liberation.*

If it should be finally decided that the occurrence of the Delhi Durbar, in changing the dates of the sessions of the T. S. and Sectional Conventions, makes it expedient to have three instead of four lectures this year, Mrs. Besant will make some change in the planning out of the details of her discourses. Although she does not say so in her letter, we take it for granted that her first lecture will be given on the morning of the day when the T. S. Convention will open, *viz.*, December 25th.

THE PRESIDENT-FOUNDER VISITS CEYLON.

In reply to an urgent call from the members of our Galle Branch the President-Founder left Madras on the 27th of October and returned home on the 8th ultimo. During these twelve days he passed seven of them at sea, held conferences with our leading colleagues at Colombo, went by rail to Galle, stayed there two full days and in this time had the Branch and College accounts of the past twenty years inspected and balanced, took an inventory of the College property, abolished the old Board of Managers of the National Buddhistic Fund, replacing them by an Executive Committee, and the old clumsy formalities of Board transactions by a very simple and practical method and held an election of officers and a meeting for the admission of candidates for membership, and finally, bought a commodious building and ground in Galle Fort for the Mahinda College. During his visit of 1899 the President raised by public subscriptions about Rs. 5,000 towards the erection of a building for the College, but owing to unpreventable causes the money has been lying in bank unused until now, when it has been applied to its legitimate purpose. While at Galle Col. Olcott gave two public lectures, of which one was at Vijayananda Temple, the one where Madame Blavatsky and he first took the *Panchasila* during their first visit to the Island in 1880. The temple and grounds were decorated

and illuminated, chair was occupied by the High Priest, Piyyaratna Tissa, of Dodandua Temple, one of the three great priests who sent on board the steamer on its arrival from India at Point de Galle on the 11th of May, 1880, a written message welcoming the Founders to Ceylon. During the course of his lecture, on the above-mentioned occasion, Col. Olcott read a report on the financial affairs of the National Fund, the Mahinda College, and the Galle Branch T. S., which showed the Sinhalese Buddhist public that the money subscribed by them from time to time, from 1882 down to the present, had been honestly expended for the promotion of Buddhist interests. These affairs having been settled, the President-Founder returned to Colombo, caught the French steamer, embarked and in due course reached home after a most successful tour.

GERMAN SECTION.

Mrs. Besant, who was present at the inaugural meeting of the new Section, writes that Dr. Rudolph Steiner has been elected General Secretary for a term of three years. This is an excellent beginning and we anticipate that, under his able direction, the Section will be a perfect success.

THE HEAD-QUARTERS BUILDING AT RANGOON.

The new Hall of the Theosophical Head-quarters, Rangoon, was dedicated on the 17th ultimo. A cablegram received by the President-Founder, on the day following, says: "Opening ceremony most successfully celebrated yesterday." We tender our hearty congratulations to the Theosophists of Rangoon on their acquisition of this new and valuable building, and hope their laudable and successful efforts will be increasingly fruitful to the cause to which the edifice has been dedicated.

NEW BRANCHES.

EUROPEAN SECTION.

A Charter was issued on October 15th to Gertrude Spink, Annie Wooller, J. Midgley, C. E. Spink, J. Dexter, A. W. Waddington, Rose H. Atkins, Henry Saville, Alice Dobby, Oliver Firth and Florence M. Firth to form a branch of the Society in Bradford, Yorks, to be known as the Bradford Branch.

I have also to inform you that the Athene Branch (Bradford) has returned its Charter, its members forming part of the new Branch.

I. HOOPER,

Acting General Secretary.

NETHERLANDS SECTION.

A Charter was issued on the 21st September to the Nijmegen Lodge at Nijmegen, Holland, on the application of A. v. d. Gon Netscher, M. C. Bleckmann, Th. Bleckmann, R. van Dam, C. U. W. van Dam, M. Hillen and C. T. L. Pool.

W. B. FRICKE,

General Secretary.

INDIAN SECTION.

The Tiruchur Branch was formed November 7th, 1892; the President is A. Kithonni Menon, Esq., Pensioned Tahsildar, Tiruchur; the Secretary is P. Krishna Menon, Esq., High School, Tiruchur.

A Branch was also formed at Cochin on November 7th; the President is M. Jogiah Pai, Esq., Pleader, Cherali, Cochin; the Secretary is V. Gopala Pillai, Esq., Sessions Court Vakil, Mudaliar Bhagam, Cochin.

T. S. WORK IN SOUTH AFRICA.

Our friend, L. W. Ritch, writes :—
 "The Johannesburg Lodge T. S. is desirous of reporting itself to headquarters as having resumed activity. It re-commences with some ten of members and four or five associates, and a meeting room of its own in Main Street.
 Two Study classes have been formed and are progressing as also the lease of a library. The prospect of steady work appears very favorable, and the near future should find the South African centre of activity of considerable strength and importance. Col. Olcott's projected visit should become possible soon."
 In another letter he writes : "The Lodge is growing strong and we have been recruited by some half-dozen resident Indians as associates. They have joined a study class of mine."

DEATH OF THE MOTHER OF DUTCH THEOSOPHY.

The Society has lost one of its most useful and best beloved members. A cable of the 24th ultimo informs me of the death of Mevrouw Jonella C. Meulemann, van Ginkel, of Amsterdam. No member in any part of the world has worked more zealously and unselfishly for the Society than she; she ruled the hearts and her wise counsel shaped the activities of all our Dutch members: in short, she was looked up to, and so taken by me as the mother of our movement in Holland. A thoroughly convinced theosophist, she must have passed out of this life without a single foreboding as to the future, leaving the blessing of a noble life as an example to all who knew her. Her death will be a great loss to the residents in our Head-quarters house at Amsterdam, a place endeared to all of us chief workers, by the brightest memories of loving service. She has earned the gratitude of every devoted member of the Society. She has lived, however, long enough to see the movement which she, with Mr. Fricke, Mrs. Windust and others, launched so successfully eleven years ago, go on with its strength increasing year by year until branches have sprung up throughout the kingdom and a footing has been gained which ensures its perpetuity. Between her and myself there was the tie of a warm friendship and I shall miss her most as much as will the little colony at 76, Amsteldijk.

H. S. O.

Printed by THOMPSON AND CO., in the *Theosophist* department of the *Minerva Press*, Madras, and published for the proprietors by the business Manager, MR. T. VIJIA RAGHAVA CHARLU, at Adyar, Madras.

SUPPLEMENT TO THE THEOSOPHIST.

FEBRUARY 1903.

EXECUTIVE NOTICE.

PRESIDENT'S OFFICE,
ADYAR, MADRAS,
January 13th, 1903.

Certain members of the Theosophical Society living in Roumania, having applied to the General Secretary of the French Section for permission to unite themselves with that Section, the undersigned gives notice that, in conformity with the terms of the Executive Notice of July 29th, 1902, the required permission is hereby granted and the General Secretary of the French Section is authorized to enroll their names in his membership list.

H. S. OLCOTT, P.T.S.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 22nd November 1902 to 31st January 1903, are acknowledged with thanks:—

HEAD-QUARTERS FUND.

	Rs.	A.	P.
Mr. M. R. K. Sastri Seramban, part of Entrance Fee	...	5	0 0
" Anantrai Nattiji Mehta, Bhaunagar, Donation	...	84	0 0
" C. W. Sanders, General Secretary, N. Z. Section T.S., 25 per cent Dues £ 4-4-6	...	63	6 0
" W. B. Fricke, General Secretary, Netherlands Section T.S., 25 per cent Dues £ 20 cheque	...	297	10 3
" Julius Arnold, Colombo, Entrance Fee	...	10	0 0
" C. Sambiah Chettiar, Mylapore, Subscription	...	1	8 0
" P. Nagesa Row, Madras, Donation	...	1	0 0
Mrs. Ivy Hooper, Acting General Secretary, British Section T.S., 25 per cent Dues for 6 months from 1st May to 21st October 1902, Cheque £ 65-12-2	...	970	2 11
Mr. Luis Scheiner, Buenos Aires, Charter and entrance fees £ 3-13-4	...	53	13 1
" Luis Scheiner, Buenos Aires, Charter and 16 annual dues \$ 25	...	75	0 0
" Luis Scheiner, Buenos Aires, Charter and 4 annual dues £ 1-1	...	15	12 0
Madame Agnes Freid, fees and dues	...	19	0 0

LIBRARY FUND.

An F. T. S. of Burma, Subscription for November '02	...	50	0 0
Mr. C. Sambiah Chettiar, Mylapore, Subscription	...	1	8 0
An F. T. S. of Burma, Subscription for December '02	...	50	0 0

ANNIVERSARY FUND.

Dr. F. W. Harrison, Madras, annual dues	...	2	0 0
Mr. J. Arnold do	...	3	0 0

	P. N. JOG FUND.	Rs. A. P.
Part payment through Mr. V. K. Kale, Secretary, Amraoti		
T.S. out of the bequest of Rs. 16,000 by late P. N. Jog...	14,000	0 0

WHITE LOTUS DAY.

Netherlands Section T.S., through Mr. W. B. Fricke	223	3 7
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PANCHAMA EDUCATION FUND.

Money subscribed at Benares T.S. Convention.

A Friend	5	0 0
A Kathiawar gentlemen	10	0 0
Mr. Ananta Lal	10	0 0
" Brooks	10	0 0
" Pitambara Lal and Brothers	15	0 0
" Manmohandas Dyaldas Shroff	15	0 0
A friend	2	0 0
A Kashmiri Pandit	10	0 0
Mr. D. D. Jussawalla, Bombay	20	0 0
Cash	1	0 0
Cash	1	0 0
Modey Behar Centre	10	0 0
Anonymous subscription...	1	0 0
A visitor...	2	0 0
A friend	4	0 0
Mr. A. G. Watson, Calcutta	100	0 0
" B. Ranga Reddy, Nellore	15	0 0
" Anantaram Ghose	50	0 0
Dr. Prasad Das Mullick	10	0 0
Mr. Srinivas De	1	0 0
" Bholanath Chatterji	10	0 0
" Narayandas Sundaji	15	0 0
Rai Narayan Das	25	0 0
A Madras friend...	5	0 0
Mr. Raghubir Prasad	5	0 0
Parsee Delegates	50	0 0
A mysterious French Lady	15	0 0
Mr. P. C. Mukerji	5	0 0
	422	0 0
Donation "W. H." for December 1902	50	0 0
Mr. A. Hall, Kent, England, £ 1	15	0 0
Manager East and West, Bombay	30	0 0
Mr. N. V. Moodaliar, Shubati, second hundred out of the Rs. 400 promised for the 4 Panchama schools	100	0 0
" E. Annaswamy Moodaliar	2	0 0
Bournemouth Lodge, T.S., £ 2-10-6, through Dr. P.W.G. Nunn	37	14 0
Mrs. R. Blackmore, for Santa Cruz, T.S.	12	2 0
Mr. William Thompson, £ 1-0-4	15	4 0
Freeport, T.S. through Minna Kunz, Treasurer, £ 0-16-2	12	2 0
Mr. J. H. Cordes, South Africa, £ 9-19-3	149	7 0
" Do do £ 2-12-11	39	11 0
Mrs. M. A. Nelmes, £ 1-0-7...	15	7 0
Mr. N. M. Desai	7	0 0
" Popat Lal A. Shah	3	0 0
" Jayasing Sarabhai	2	0 0
" F. Houghton, £ 1-0-4	15	4 0
" Chiman Lal N. Doshi	5	0 0
Baron L. Franchetti, Rome...	20	0 0
Through Mr. Fullerton: Mr. Horace L. Congdon, \$ 50, Mrs. Margaret Maxwell, \$ 5-18, Mr. Alex. Fullerton \$ 5-00	184	14 0
A Swedish F. T. S. through Mr. Knös, £ 3-1-4	45	5 0
Mrs. Terrell, Postal Notes for 10 shillings	7	8 0

	Rs. A. P.
Miss Alice Rice, £ 1	15 0 0
Mrs. Rowe, £ 1	15 0 0
Collected by Kammerherr C. Von Krogh, £ 3-13-8	55 0 0
Mrs. E. M. James, London, £ 5	73 14 6
Mr. G. E. Sutcliffe, Bombay, £ 25	24 12 0

T. VIJIA RAGHAVA CHARLU,
Treasurer.

MRS. BESANT'S MOVEMENTS.

Mrs. Besant left Benares on the 17th January for Allahabad, to commence her lecturing tour in Eastern Bengal, on the completion of which she will make a tour in Rajputana and Kathiawar. We are pleased to state that she is in excellent health.

DEATH OF PRINCE HARISINHJI RUPSIHJI.

The heaviest personal affliction that has befallen me for many years past, barring H. P. B.'s case, has been the tragical death of Prince Harisinhji Rupsinhji, of Varal, Kathiawar. Since our first meeting, which was shortly after my arrival in India, he has been to me more like a son than anything else, and he has always looked upon me as his second father. As I have often said, he was the best and most loveable among the Indian Princes whom I have known. Highly intelligent, well educated, a renowned poet in Gujarati, a man of strict probity, a devoted husband and father, he was one whom anybody might have been proud to have for a friend. His views about agriculture were enlightened and progressive, and in one of our last consultations he told me about the fruit trees he had planted, the improved tillage he had adopted and his scheme for erecting a bund in a river near him so as to irrigate his lands. The drought and devastating visitations of cholera and other diseases throughout Kathiawar within the past three or four years had caused him great loss and he had had to incur a heavy debt for the purchase of food and other things to save the lives of his poor tenants, for whose welfare he always had a paternal concern. He died at 7 A.M. on the 2nd of January last, in my presence at Benares, where he had come partly as a delegate of his Branch to the Convention and in part to see me after a separation of several years. He arrived there on December 26th, attended the sessions, and was photographed in the Convention group. On the 30th he was to have left for his home and I for the Delhi Durbar, for which I had an invitation from his nephew, H. H. the Maharajah of Bhaunagar; but the inexorable law of karma decreed that on the night of the 29th, he and his munshi and a servant who slept in the same room with him, should be poisoned by the fumes of burning charcoal, which had been lighted by the servant to warm the room in which the three slept. They were discovered early on the morning of the 30th and, although everything possible was done to save them, the munshi died in hospital on the morning of the 31st, the Prince on the morning of the 2nd, after a protracted struggle between his great vitality and the fatal power of the carbon dioxide: the servant, who slept on the floor, with his face close to the crack of the door, escaped. Thus was removed in his 41st year a man whom neither I nor the Society could well spare, and one who was an honour to his family and his race.

H. S. OLCOTT.

GOOTY T. S. CONFERENCE.

The report of this conference is, for want of space, held over until next issue.

WHITE LOTUS DAY FUND.

RECEIPTS.	Amount.			EXPENSES.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
Balance on 22nd Dec. 1902 ...	485	10	3	Expense on White Lotus Day	30	10	0
Mr. C. V. Visvanadha Sastriar.	5	0	0	Balance ..	460	0	3
Total Rs...	490	10	3	Total Rs...	490	10	3

PRESIDENT FOUNDER'S TOUR FUND.

RECEIPTS.	Amount.			EXPENSES.	Amount.		
	Rs.	A.	P.		Rs.	A.	P.
Balance on 22nd December 1902	604	9	0				
Mr. N. E. Royle, Australia ...	15	0	0				
Balance...	619	9	0				

NEW BOOKS AND MSS. FOR THE ADYAR LIBRARY.

"Aparnāstava" by Ganapati Sāstri, Head Master, Maharāja's Samskrita College, Trevandrum, with an English translation by T. M. Krishnaswami Aiyer; "List of Samskrita, Jaina and Hindi MSS. purchased by order of Government and deposited in the Samskrita College, Benares, during 1897-1901; "A collection of Prākṛita and Samskrita Inscriptions," published by the Bhavnagar Archæological Department; "Corpus Inscriptionum, Bhavnagari," being a selection of Arabic and Persian inscriptions; the Manuscript copies of "The Commentaries on the ten Upanishads and the Brahma Sūtras," by Anandathīrthachārya.

SUPPLEMENT TO
THE THEOSOPHIST.

MARCH 1903.

EXECUTIVE NOTICE.

PRESIDENT'S OFFICE,
ADYAR, MADRAS,
February 18th, 1903.

A case having recently occurred where a former member of a Section, who had seceded, became an active member of Mr. Judge's Society and, wanting to re-enter our Society, had been admitted to membership in a Society of another Section without first obtaining the consent of the General Secretary of his own Section; and the case having been appealed to me for an official ruling, I now declare :

1. That it is against the spirit of our Constitution and our long established practice for membership to be granted by one Section to a member or ex-member, legally within the jurisdiction of another Section, without first obtaining the consent of the General Secretary of the Section the person wishes to leave : and

2. The lawful procedure is for the person leaving a Section to get a formal demit or the written consent of his General Secretary, and to file this or a copy with the General Secretary of the Section to which he wishes to transfer himself.

General Secretaries are requested to take note of this ruling and to promulgate it within their respective Sections for the information of the concerned.

II.

The General Secretary of the French Section, in asking permission to receive Members from the town of Sofia used the word "Roumania" instead of Bulgaria. This, however, will not alter the ruling made as to their admission into the French Section.

H. S. OLCOTT, P. T. S.

THE PRESIDENT'S MOVEMENTS.

Colonel Olcott is suddenly called away to Europe on Society business and expects to sail from Colombo on the 7th inst. by the French Mail steamer. He will visit Paris and London and hopes to return in three months. Private letters may be addressed to him at 59, Avenue de La Bourdonnais, Paris.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 1st to 21st February 1903 are acknowledged with thanks:—

HEAD-QUARTERS FUND.

	Rs.	A.	P.
Mr. R. F. Tebbitt, Swatow, Dues for 1903, deducting discount on joint cheque	14	14	0
Mrs. Ida R. Patch, Pittsburg, through Mr. A. Fullerton £2-0-7	30	7	0
Mr. W. G. John, General Secretary, Australasian Section, T.S., 25 per cent. Dues, £ 11-11-3	173	7	0
„ C. Sambiah Chettiar, Mylapore	3	0	0

LIBRARY FUND.

An F. T. S. of Burma, Subscription for January '03	50	0	0
Mr. C. Sambiah Chettiar, Mylapore,	3	0	0

PANCHAMA EDUCATION FUND.

Mrs. G. B. Grewe, Minnesota, £ 0-19-9	14	13	0
Sister Agnes	25	5	0
Mr. N. H. Cama	5	0	0
„ J. Graves, Barcelona	15	0	0
„ Albert Schenck, Belgium, £ 2-7-9	35	13	0
An European F. T. S., third gift	1,500	0	0
Mr. F. A. Nims, Muskegon, £ 5	75	0	0
Master A. F. Knothe, £ 1-0-6	15	3	0
Lt.-Col. R. H. Forman, Bangalore	50	0	0
A friend, through Mr. A. Fullerton, \$ 25	76	0	0
Mr. H. Hotchner, \$ 2 do	6	5	0
F. A. N. do	15	8	0
Mr. Maurice Hotchner, \$ 1 do	3	2	0
„ H. H. Mehta	15	0	0
„ Dharamsey M. Gokuldas, Bombay	100	0	0
„ Frank L. Woodward, £ 5 note	75	0	0
Mrs. Louisa Williams, £ 5 do	75	0	0
Mr. William Johnson, Minnesota	21	0	0

ADYAR, MADRAS,

T. VIJIARAGHAVA CHARLU,

21st February 1903.

Cashier, P. E. Fund.

DR. MARQUES' WITHDRAWAL.

I have been much distressed over the protracted and bitter struggle between a working quorum of the Aloha T.S., Honolulu, and their President, Dr. A. Marques, in the course of which the latter was expelled from office and Branch membership, and which matter has finally culminated in his resigning membership in the Society. An official announcement to this effect is published by the General Secretary of the American Section, Mr. Fullerton, in the *Theosophic Messenger* for December. In view of the years of good service in the Society which Dr. Marques has rendered, this is a deplorable ending. Unfortunately, both parties appealed to me in the first instance

instead of to the General Secretary of their Section, as provided for in the constitution; but it was impossible for me to interfere with the lawful course of events, so I referred the matter back to Mr. Fullerton. The relations of personal friendship between myself and the two chief actors, Dr. Marques and Mrs. Hendricks, while making the doing of my duty painful and difficult, yet could not be allowed to influence my official action. People should never forget that I, the man, am quite a different entity from myself, the President and defender of the Society's Constitution; and that if I suffered personal feeling to obstruct or shape official action I should not be worthy of continuance in office.

H. S. O.

LIST OF MR. LEADBEATER'S AMERICAN LECTURES.

Following is a list of the subjects of Mr. Leadbeater's six months course of free lectures now being delivered in Chicago. Some of these have already been published in *The Theosophist*, and others are to follow.

Man and His Bodies.	Ancient and Modern Buddhism.
The Necessity of Reincarnation.	Theosophy and Spiritualism.
Karma—The Law of Cause and Effect.	The Rationale of Apparitions.
Life After Death—Purgatory.	Dreams.
Life After Death—The Heaven World.	The Rationale of Mesmerism.
The Nature of Theosophical Proof.	Magic, White and Black.
The Rationale of Telepathy and Mind Cure.	The Use and Abuse of Psychic Powers.
Invisible Helpers.	The Ancient Mysteries.
Clairvoyance—What it is.	Vegetarianism and Occultism.
Clairvoyance—In Space.	The Birth and Growth of the Soul.
Clairvoyance—In Time.	How to Build Character.
Clairvoyance—How it is Developed.	Theosophy in Every-day Life.
Theosophy and Christianity.	The Future that awaits us.

NEW BRANCHES.

SOUTH AMERICA.

I have the pleasure of reporting the formation of a branch of the T.S. at Combarbalá, Chile, to be called the Annie Besant T. S., with charter dated December 24th, 1902. The President is Mr. Rafael Viedma Silva, and the Secretary, Mr. José Santiago Calderon Lira.

LUIS SCHINER,

Presidential Agent.

AMERICAN SECTION.

The Wachtmeister T. S., Washington, D. C., has relinquished its charter and dissolved. The number of Branches in the American Section is now 72.

ALEXANDER FULLERTON,

General Secretary.

INDIAN SECTION.

Through the efforts of Brother K. Narayanasamy Iyer, the Nāgpūr Branch has been revived. The President is Rau Bahadur Waman Kathalkar; the Secretary, Pandit Pyare Lal, Esq., Dy. Superintendent, P.W.D., Nāgpūr.

INAUGURATION OF THE BHAGIRATHI
THEOSOPHICAL FEDERATION.

A correspondent of the *Indian Mirror* gives a long and interesting account of the recent Federation of the T. S., Branches in the Hughli District, Bengal, from which we extract the following:—

"For the purpose of deliberating upon the means of effectively furthering the objects of the Theosophical Society and the Theosophical movement in Bengal, a large number of delegates from the Bansbaria, Hughli, Serampore and Talinipara Branches of the Theosophical Society met together at the house of Babu Chandra Mohun Banerji, Zemindar of Talinipara, on Sunday, the 14th December, 1902, at 3 P.M., and after an animated discussion resolved to group themselves into a federate body styled the Bhagirathi Federation of Theosophical Society Branches, after which a body of Rules governing the Federation was adopted, and a representative council elected. At 4-30 P.M. that day, and at the same place, the Federation held a public meeting in which Mr. A. G. Watson spoke on "Theosophy" and Babu Hirendra Nath Dutt, M.A., B.L., on "Sat-Chit-Anandam," before a large and appreciative audience."

The movement above noted can not fail of producing good results. The plan of forming federations in the different sections of England has proved very useful for several years past.

SUPPLEMENT TO
THE THEOSOPHIST.

APRIL 1903.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 22nd February to 24th March 1903 are acknowledged with thanks:—

HEAD-QUARTERS FUND.		RS. A. P.
Mr. W. A. Gunawardena, Colombo, Entrance fee	10	0 0
" C. W. Sanders, General Secretary, New Zealand Section, T. S., 25 % dues	30	0 0
" C. Sambiah Chettiar, subscription	1	8 0
Babu Upendranath Basu, General Secretary, Indian Section, T. S., 25 % dues for quarter ending 31st December 1902	275	0 0
Do. do. in advance for the quarter ending 31st March 1903	217	8 0
Mr. Luis Scheiner, for Entrance fees and Annual dues of Santiago T. S. £7-4-1 =	108	1 0
Do. Entrance fees and dues of Valparaiso T. S.	15	0 0

LIBRARY FUND.		RS. A. P.
An F. T. S. of Burma, subscription	50	0 0
Mr. C. Sambiah Chettiar do	1	8 0
" Gopala Chandra Pandra, donation	1	0 0

PANCHAMA EDUCATION FUND.		RS. A. P.
Balsi Raj Coomar Roy, Treasurer, Bengal T. S.	50	0 0
Mr. L. W. Ritch, Johannesburg, S. Africa	4	0 0
Mrs. Hogg, London	15	0 0
Mr. D. D. Chidester, through Mr. A. Fullerton	61	5 0
Mrs. Lena Holt do	15	5 0
Mr. C. G. Snow, Chicago	74	10 0
" A. E. Smythe	15	3 0
" A. P. Warrington, Norfolk	60	10 0
" W. subscription for January, February, March & April, by a cheque on Messrs. King King & Co., Bombay	205	0 0
Mr. Luis Scheiner, Buenos Aires	13	0 6
" F. W. Fernandez	13	0 6
" P. P. Sorondo	6	8 6
" Alejandro Sorondo	13	0 6
" Juan T. Alteria	13	0 6
" Julian Morino	13	0 6

ADYAR, MADRAS,

24th March 1903.

T. V. CHARLU,

Treas., T.S.

OUR ACTIVITIES IN SOUTH AFRICA.

While the social cauldron is still boiling over the embers of the late war, our brave little Branch at Johannesburg goes on with its meetings and lectures. By the last mail we received a copy of its "Quarterly Syllabus" for January, February and March. There are lectures by Messrs. Playford, Peacocke, Ritch, Wybergh and Purchas, evenings of discussion, and At Homes. Is this not an example worth following by more favourably situated Branches?

NEW BRANCHES.

FRENCH SECTION.

There are two new Branches in the French Section. In Geneva, Switzerland, a branch has been formed to be called Les Philaethes. The President is William Metford and the Secretary Miss L. Jacquet. The date of the charter is January 12th, 1903.

On February 12th, 1903, a charter was granted to the Sophia T. S., at Sophia, Bulgaria, in accordance with the special permission given by the P. T. S. that members in that country might join the French Section. The President is Captain Ftitcheff and the Secretary Mrs. M. Stojanowa.

CH. BLECH,
for General Secretary.

CHANGE OF BRANCH NAME.

The Blavatsky T. S., Rochester, N. Y., has changed its name to Rochester T. S.

ALEX. FULLERTON,
General Secretary.

GOOTY THEOSOPHICAL CONFERENCE.

[We have pleasure in granting the request of our Gooty correspondent, by publishing a brief report of the recent T. S. Conference held in that place. Similar conferences have been held in England during the past few years. They indicate the increasing activity of the T. S. movement.—*Ed. note.*]

In compliance with a notice issued by the Gooty Theosophical Society, members of different branches in the Ceded Districts, met at Gooty at 1 P.M. on the 5th January, and held a Conference. Members and sympathisers from Cuddapah, Madanapalle, Prodattur, Kurnool, Bellary, Hospet, Anantapur, Penukondah, Jammalmadugu, and other places, attended. Two or three expressed regret that they could not come. Letters of sympathy were sent by members and sympathisers, —men like Mr. T. Ramachandra Rao, B.A., B.L., retired Sub-Judge, and Mr. Rajabadi Mudaliar, B.A., Deputy Collector of Anantapur.

Mr. V. V. Siva Avadhanalu, B.A., District Munsiff of Gooty, welcomed the members and sympathisers in a few choice expressions. They had met there, he said, to chalk out some plan of work. He emphasised that the main object of the Conference should be to decide as to how best they could serve the Society by promoting its altruistic work. He referred to the self-sacrificing labours of the founders, both Colonel Olcott and Madame Blavatsky, and of Mrs. Besant, for the good of humanity irrespective of race and creed. He recalled that glorious incident in Baghavan Sri Ramanuja's life, which would bear repetition. The great Ramanuja obtained the grace of his Guru, learnt the secret Mantra which would lead one, otherwise being fitted, to salvation. He could not bear the idea of his soul alone being saved while so many were

going astray, and would rather himself perish than that so many others should. He therefore resolved to proclaim his secret to people irrespective of caste, creed or sect and he did it from the top of a tower, fully believing that he must pay the dire penalty for breaking the Guru's command, here and hereafter. But the motive sanctified everything: and he was deservedly glorified for it, not only by his Guru, but also by posterity. There is a belief current among certain classes in India that *moksha*, liberation for self, is the *summum bonum* of religious life and spiritual effort, as if it were the supreme bliss to be aimed at. It was no doubt better than hankering after worldly and transient things. But it was selfish and could not lead to the highest happiness, since the S'astras declared that it militated against the Divine Law. Lord Sri Krishna Himself, the Supreme, ceaselessly worked for the good of His creatures. Great Teachers like Buddha, Christ, the great Sankara, and such others, felt, believed, and said the Truth, that Service and Service alone, led to abiding happiness here and hereafter. They were all propelled by one force, and that was love for Humanity. The S'astras enjoined the duties of a householder. If properly observed the household life taught one the lessons of self-denial, and of service to all sentient beings. He instanced the example of Mahadeo Govinda Ranade of blessed memory, and his altruistic work as a householder.

Those that would redeem their pledges as members of the T. S. should qualify themselves mentally and morally, in order to serve their fellowmen. Economic questions there were which might be brought under their consideration, to relieve the misery of their fellowmen, without passing beyond their legitimate sphere. He exhorted members to take counsel and work cordially to improve themselves and those around them in their own humble way, and labor and try to leave things somewhat better than they found them.

Mr. V. E. Sudarsana Mudaliar, Tahsildar of Anantapur, proposed, Mr. M. Venkatakrishnaya, Head Clerk, Kurnool District Court, seconded and Mr. W. Sawmier, Sub-Magistrate of Prodattur, supported that Mr. O. V. Nanjundayya (District Munsiff of Penukondah) who had been known for his virtues and good work, be voted to the chair.

The President's address was an enthusiastic advocacy of Theosophy, pointing out the vast field of usefulness that it occupied and that it would occupy, especially in India. He pleaded for the Hindu Collège, and its useful little magazine. He pointedly brought forward the Panchama question which occupied so much of Col. Olcott's sympathies. He called for practical work and ceaseless efforts. The delivery occupied a full hour.

One hour was devoted to questions and answers. Mr. T. Sivasankaram Pillai of Penukondah, Mr. C. Audinarayana Row of Cuddapah, and Mr. Vydasu Charlu, B.A., of Gooty, addressed a series of questions, on caste prejudices, and sea voyage, and so on. Some members answered the questions. The drift of it was, so far as the caste prejudices were concerned, that eating together did not promote brotherly feeling, though it might be serviceable in some ways; and references were made to the hatred of the whites in South American States towards the Negroes,—even for the best educated among them, and also to the treatment of colored people by white people elsewhere. The feeling of brotherhood they aimed at was just like the one displayed by Eknath, the Mahratta Brahmin saint, who fed the hungry pariah on a *Shraddha* day and just like the one demonstrated by Ramanuja for the salvation of fellow souls. Mr. Avadhanalu, a man of wide culture, and broad views, gave another instance like Eknath in Tanjore, and said that the caste abuses and suicidal prejudices would disappear in course of time, under the influence of education, and the impact of other civilizations.

With half an hour's interval for refreshments the Conference met again. Mr. V. Soobroya Mudaliar, Tahsildar of Penukondah, a scholarly and contemplative Theosophist, spoke for an hour on "Universal brotherhood" in his own clear style. A little discussion ensued. Then the Conference resolved itself into a Committee for considering the plan of work for next year and it lasted till past 7 P.M.

On the 6th again at 1 P.M., the Conference met. Resolutions to translate "The Story of the Great War," and "Ramchandra," into Telugu before the next Conference meets, to distribute pamphlets, and to encourage Indian weaving by example and precept, were passed on the motion of Mr. V. G. Sudarsana Mudaliar, seconded by Mr. Narayana Iyer, B.A., Tahsildar of Jammalmadugu.

A resolution was passed on the Chairman's motion that a message be sent to Benares to the following effect:—

"Conference pays its loving homage to you, beloved Colonel, and prays for your long life and health."

To which the good old Colonel Olcott sent the following reply by wire:—"Thanks, may you all be blessed, my children."

Mr. C. Ramayya, B.A., Headmaster, Cuddapah, then made a speech on Karma for an hour; and thereon some interesting questions and answers were asked and answered respectively. The result of it was that a crusade was thought to be necessary by the well wishers of our country against the fatalistic ideas that prevail and sap the manhood of our country.

In the last sitting, Mr. Nanjundappa, B.A., B.L., of Cuddapah, spoke enthusiastically on "The duties of a Theosophist." The Conference formally recorded his untiring efforts to spread Theosophical ideas by publishing leaflets at his own expense, and by public speeches wherever he could meet a number of people, in villages and in towns, with a view to mentally and morally improve people, with thankfulness. Mr. Nanjundappa is a successful Vakil, if not the leader of the Cuddapah Bar, and the zeal which he evinces in his altruistic work by devoting his money or precious time, is remarkable.

Mr. Avadhanula, B.A., lectured eloquently on the lessons of the Mahābhārata, dwelling chiefly on the unique character of Vidura. He has made special study of the great epic, and is always instructive and interesting when he speaks on the subject.

They resolved to hold another Conference in August at Cuddapah, when progress should be reported; and the next but one will be held during the Easter 1904.

A hearty vote of thanks was accorded to the President who attended, in spite of his bad health.

Messrs. R. Seshagiri Row of Madanapalle, and Mr. M. Vencoba Row of Prodtattur, supported this motion. The President spoke hopefully of the future, and said that the success of the present Conference would be glad news to their earnest brethren in other centres. The Conference was dissolved at 7 P. M.

THE PRESIDENT'S MOVEMENTS.

Col. Olcott writes from Suez that he is having a prosperous voyage and is in good health. He was expecting to reach Paris on March 24th.

Printed by THOMPSON AND CO., in the Theosophist department of the *Minerva Press*, Madras, and published for the proprietors by the business Manager, Mr. T. VIJAYARAGHAVA CHARLU, at Adyar, Madras.

SUPPLEMENT TO THE THEOSOPHIST.

MAY 1903.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 25th March to 21st April 1903, are acknowledged with thanks:—

HEAD-QUARTERS FUND.

	Rs.	A.	I.
Mr. Luis Scheiner, Secretary, South American group, for Entrance fees and dues, £3-19-4.	...	59	8
*Mr. C. Sambiah Chettiar, Mylapore, for March 1903	...	1	8

LIBRARY FUND.

An F. T. S. of Burma, for March 1903.	...	50	0
Mr. C. Sambiah Chettiar, do.	...	1	8

PANCHAMA EDUCATION FUND.

Adyar Lodge T. S., Subscription, promised annually at the Benares Convention	...	12	0
Mr. D. Gostling, Bombay, do	...	25	0
Los Angeles Branch T. S., America £2	...	30	0
The Rt. Hon. the Earl of Mexborough, London	...	112	8
Collections through Sirdar Umrao Singh.	...	31	8
Mr. N. V. Mudaliar, Shirhati, next instalment after Rs. 200...	...	50	0
Mr. P. Tournil, Paris, donation	...	59	4
Mr. A. Fullerton, New York, do	...	15	4
Mr. Fullerton for Mr. T. P. Chatworthy	...	15	3
Mrs. S. A. Gilbert, Woodville	...	7	8
Collections through Rowji Ramji Poolekar Shiva Prasad	...	15	0
Ajitrai Thakar	...	7	0
Seven brothers, Re. one each	...	0	8
A Brother	...	15	4
Mrs. S. J. E. Solley, through Mr. A. Fullerton	...	...	...
A Theosophist, Mylapore, monthly subscription Re. 1 for January, February, and March	...	3	0
Mr. F. Davidson, New Zealand	...	15	0
Through Mr. A. Fullerton, New York	...	22	0
Baba Baroda Prasad Bhan.	...	5	0

ADYAR, MADRAS,
21st April 1903.

T. VIJAYARAGHAVA CHARLU,
Treasurer, T. S.

ACTIVITY OF THE JOHANNESBURG T. S.

Mr. Fred. W. Bell, Hon. Secretary of this much-alive Society writes: This Branch has more than doubled its membership during the last month. Just after the reorganisation of the Lodge its membership was about seventeen. Our roll of members (ordinary and associate) is now over seventy. I enclose herewith a copy of our rules." Such good news is always cheering to us, and we are sure it must be so to our readers.

NEW BRANCHES.

INDIA.

The Ponani Branch was chartered on 1st December, 1902. The President is P. Bappu, Esq., Civil Apothecary, Ponani; the Secretary is P. V. Duraswamy Aiyar, B.A., B.L., Pleader, District Court, Ponani.

A charter was issued to the Raipur Branch on March 6th, 1903, with nine new members. The President is Rhai Bahadur Bhut Nath De, M.A., B.L. The Secretary is Babu Debendra Nath Choudhuri, B.A., B.L. The Branches at Nagpur and Guntakal have been revived.

CHANGE OF BRANCH NAME.

The General Secretary of the American Section informs us that the Ananda Lodge T. S. has changed its name to Seattle Lodge, T. S.

OBITUARY.

We regret to record the death of Mr. V. K. Ranga Aiyangar, Head-Assistant in the firm of our printers, Messrs. Thompson & Co., Broadway, Madras. In his death our printers have sustained an irreparable loss of a really useful and hard-working man. After long years of service in the mofussil during which he was Manager of the Municipalities of Kumbakonam, Mayavaram and Vellore, he came to Madras and with the kind recommendation of our revered Colonel H. S. Olcott, who is ever ready to help deserving men, he was taken into the service of Messrs. Thompson & Co., in March 1899. From that time forward he proved himself to be the trusted servant of the Company and devoted himself night and day to advance the interests of the firm. With his wide experience of official work and correspondence he managed with ease much of the responsible duties of the firm and was entitled to our special regard for the watchfulness with which he looked after the *Theosophist* and other printing work of ours. He was nearly fifty-five years old, but with his regular habits of life and devotion to work he was able to accomplish more than many a younger man. For the third time in the course of the last twelve months he had an attack of bilious fever at the end of March last and after suffering from it for about a week, succumbed to it early in April 1903. May his soul rest in peace. He leaves behind him a widow and a large circle of friends and relatives to mourn his loss.

S.

TO HINDU STUDENTS.

A competitive examination in Mrs. Besant's book, "The Mahābhārata, or the Story of the Great War," will be held in Bombay in July next. Successful candidates will be awarded cash prizes amounting to Rs. 100. For particulars address, The Theosophical Society, 37, Hornby Row, Fort, Bombay.

Printed by THOMPSON AND CO., in the *Theosophist* department of the *Minerva Press*, Madras, and published for the proprietors by the business Manager, Mr. T. VIJAYARAGHAVA CHARLU, at Adyar, Madras.

SUPPLEMENT TO
THE THEOSOPHIST.

JUNE 1903.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 22nd April to 21st May 1903, are acknowledged with thanks:—

HEAD-QUARTERS FUND.

	Rs. A. P.
Mr. F. W. Bell, Secretary, Johannesburg, T. S., for Entrance fees and Annual Dues of 10 Members @ 10 shillings each	75 0 0
Miss L. C. Bartlett, London, Donation	150 0 0
Mr. T. W. Gunawardene, Colombo, for Entrance fee of Mr. C. P. Munaweera, Colombo	10 0 0
" Balwantroy P. Oza, Bhaunagar, Annual subscription	84 0 0
" Bertram Keightley, General Secretary, 25 % Dues British Section, T. S. £43-18-12	658 9 0

LIBRARY FUND.

An F. T. S. of Burma, Donation	50 0 0
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PANCHAMA EDUCATION FUND.

Mr. Annaswami Mudaliar, Donation	2 0 0
Mrs. Ursula Yager, through Mr. Fullerton	6 0 0
" Lila Hume, Illinois, U. S. A., Donation, £5-2-5	76 13 0
Mr. Kunkelmann, Paris, Donation, Col. Olcott	300 0 0
Miss Sunderland do do	3 0 0
Mr. A. L. Williams, through Mr. A. Fullerton	15 4 0
Mrs. Cora R. Holmes, through do	15 4 0
ADYAR MADRAS,) T. VIJAYARAGHAVA CHARLU, 21st May 1903.) Treas., T.S.	

COL. OLCOTT IN PARIS.

While waiting the final action of the French Courts on the case which has called the President-Founder to Europe, his time is fully occupied in receiving visitors, attending T. S. meetings and accepting invitations to the houses of our Parisian members. He is delighted with the outlook for the movement in France for the first time since our official connection with it began. The weather in Paris has been very disagreeable, what with snow, rain and cold, cutting winds.

DEATH OF MME. MONGRUEL.

On reaching Paris, Colonel Olcott received the sad news that his friend Madame Jeanne Mongrue, the "French Seeress," whose remarkable clairvoyant prophecies have made her name famous during the past fifty years, and whose prognostics about the collapse of the Judge Secession and the ever-growing success of the Theosophical Society have been literally fulfilled, had died a month before his arrival at the French Capital. Strangely enough, considering her half-century familiarity with the lower levels of the Astral Plane, she had such a horror of death that she refused to execute a Will, believing it would hasten her exit from this life! The consequence was that, as she had no natural heirs, her estate, valued at something like £50,000 has gone to the State and her servant Thérèse—known to all Mme.

xxvi

Supplement to The Theosophist.

Mongruel's clients and friends, has been left without provision for her comfort after a service of seventeen years. At the sale of Mme. Mongruel's effects a very fine marble bust of her, which cost Rs. 1,800, was knocked down to Thérèse for less than Rs. 30, the faithful girl having bought it with borrowed money, to place in a tomb that is being built for the remains of the deceased and her dead son. Col. Olcott, on learning this, gave her the money to pay off the debt.

DEATH OF MR. K. M. SHROFF.

We regret to have to announce the death at Bombay on the 27th of April, 1903, of the old friend of the Theosophical Society, Mr. Kavasji Mervanji Shroff. The deceased gentleman was the first Indian who received a diploma from the T. S. having joined in 1878, before the Founders left America. In his "Old Diary Leaves" Col. Olcott says: "While still in America, I had made friendly overtures to Mr. K. M. Shroff, who had just completed a lecturing tour in my country and returned home. He accepted membership, and on all occasions after our arrival at Bombay rendered us loyal help. He was a young man at that time, and not by a long way as influential in his community as he has since become, but he had innate that capacity for hard work which is the prime factor of success in life." From the time he became a member of the T. S. until the time of his death he has been an active worker and has done much to rouse the interest of Parsees, in the great truths of their religion and to help on that revival in religion which is so marked a feature of the day in the Parsee, as well as all other communities of India. At the time of his death Mr. Shroff was one of the Vice-Presidents of the Bombay Lodge, T. S., the first Lodge formed in India and which, except for a few years of comparative inactivity in the early 80's, has been so very active in propaganda work.

W.

OBITUARY.*

We have to record with much regret the passing away from our midst of one of our devoted brothers of old, Mr. K. M. Shroff. If my memory serves me aright, he was the first native of India whose acquaintance the Founders of the Theosophical Society were pleased to make in America, ere the plan of organizing our Society was definitely settled. Mr. Shroff was from the outset very much in favor of Theosophy, and on several occasions presided at public addresses delivered in the Framjee Cowasjee Hall, Bombay, in connection with the Theosophical Society. Although quite a man of business, having had to deal with many questions of public utility, he sustained up to the last his warm sympathy with the theosophic movement. Possessed as he was of an amiable disposition and conciliatory ways, coupled with intelligent business capacity, he was loved and respected by all with whom he came in contact, and invariably elected as an active member in the Municipal Standing Committee as well as a Corporator. His services, however, were not confined to the welfare of the community of Bombay, but apart from his desire to serve his fellow-men to the best of his ability, he displayed marked sympathy for dumb creatures and did his best to ameliorate their condition and alleviate their sufferings while working for years together as Secretary to the Society for preventing cruelty to animals. This enterprising character was also the founder, on a grand scale, of a Dairy Farm, the first of its kind in Bombay, in order to supply the Bombay public with pure and unadulterated milk.

DINSHA'H D. WRITER.

WHITE LOTUS DAY AT ADYAR.†

The celebration of the "White Lotus" day according to time-honoured custom took place at the Head-quarters of the Theosophical

* Received after the above was written.

† From a Correspondent of the *Hindu*.

Society yesterday, May 8th. From early in the day rice and copper coins were doled out to a large number of poor men and women of the Fisherman and Pariah castes in the neighbourhood of Adyar.

To Miss Weeks, the credit of the arrangements and decorations is solely due. Several of the devoted members sent in the course of the day large quantities of lotus-flowers of various colours, white being the most prominent among them. A European lady-member of the Lodge presented a very fine wreath of water-lilies. The big Lecture Hall of the Society, and particularly the platform upon which the beautiful statue of Madame Blavatsky was placed, were decorated with palms, festoons, evergreens and foliage of sorts and wreaths of lotus flowers most tastefully and picturesquely arranged. An over-light shed its subdued and beautiful lustre over the statue which almost seemed to be quick with life, as if watching silently the proceedings of the evening.

A fairly large number of the Theosophists were present, and among them were Mr. V. C. Seshachari (in the chair), Miss Weeks, Dr. Harrison, Miss Kofel, Mrs. Gibson, Messrs. S. V. Rangaswami Aiyangar, C. Sambiah Chettiar, N. Harihara Aiyar, D. B. Venkatasubba Rao, S. Subbiah Chetti, C. R. Krishnamachariar, and many others. The Chairman opened the proceedings by explaining in a few words the object of the meeting. He referred to the absence of Colonel Olcott, their most esteemed President-Founder, than whom, he observed, there was none more competent to speak on an occasion like that, and also to the absence of Dr. English, the President of their Lodge.

He said that, however humble they might be, still when the call of duty rang loud in their ears they were strongly impelled to do their poor parts in showing their loyal homage to the memory of the revered lady. He besought all present to join with him, and raise their voices and lift up their hands and pray to those Lords of Compassion who were behind the Society, to shower their choicest blessings upon it that it might for evermore do its unselfish, humanitarian work with even a fuller measure of success than in the past, and to give to them, the humble co-workers in that world's great movement, enduring faith and strength in order that they might become more willing and capable instruments for doing their exalted and noble work.

He then called upon Mr. Krishnamachariar, one of the Sanskrit Pandits, to recite the 9th chapter of the Bhagavad-Gitā which was subsequently explained in English by Mr. Harihara Aiyar in very touching words. Mr. S. V. Rangaswami Aiyangar read with great effect the portion of Sir Edwin Arnold's "Light of Asia" where Lord Buddha gives his magnificent and sublime advice from under the fig tree.

Miss Weeks spoke of the great spread of Theosophy among all the countries of the World, and of H. P. B.'s monumental works which contain a mine of precious information.

Mr. Harihara Aiyar said that there was a peculiar appropriateness in giving the name "White Lotus" to the day. He said that H. P. B. was devoted to "Holiness" "Peace" and "Bliss." White is the holiest and purest of colours, and marked the highest stage of spiritual advancement whose prominent characteristics were profound peace and eternal bliss. Mr. Venkatasubba Rao added that the "White Lotus" was a rare flower and not easily obtainable and that H. P. B. was indeed a rare flower of humanity.

Dr. Harrison spoke enthusiastically about her connection with the Society for several years and said that the lotus had its counterpart in the water lily of the western countries. She added that it was a remarkable thing how in every T. S. Lodge all over the world a band of devoted members met together at the same hour to do sacred and loving homage to the revered memory of the departed lady. Mr. S. V. Rangaswami Aiyangar gave a very interesting and long account of his personal reminiscences of H. P. B., and dwelt specially upon her colossal intellect and her vast range of mystic lore and occult information. He mentioned about the growing literature of Theosophy, and how it permeated the modern thought and thoroughly changed the position of philosophers with reference to the vexed questions of life.

The Chairman then spoke at length upon the symbology of the

lotus. He said that the lotus was one of the most ancient symbols which had always been regarded by students of esoteric philosophy in all countries and of all religions with a feeling of high sanctity and profound mysticism. The Hindus, the Egyptians, the Buddhists, the ancient Greeks and the modern Christians had from the remotest times held the lotus and the water-lily as the most sacred of flowers. * * * * The lotus stood for the Cosmos as well as for man. The lotus seed contained within itself a perfect miniature of the future plant which typified the fact that the spiritual prototypes of all things existed in the immaterial world, before those things became materialized on earth. The lotus plant grew up through the water, having its root in the mud and spread its flower in the air above. The lotus typified the life of man as well as the evolution of the Cosmos. The Gupta Vidya taught them that the elements of both were the same and both were developing in the same direction. He added that the root of the lotus sunk in the mud represented material life, the stalk passing up through the water typified existence in the astral world and the flower floating on the water and opening to the sky was emblematical of spiritual growth and advancement. The lotus denoted likewise the emanation of the objective from the subjective or Divine Idealism passing from the abstract into the concrete or visible form. The Ideal Forms lay buried in the Bosom of Eternal Idealism, just as the future lotus leaves, the immaculate petals, were concealed within the seed of that plant. He also referred to and explained at length the Hindu symbology, Brahmâ, Lord of the Universe sitting upon the lotus flower, proceeding from the navel of Vishnu, which typified the Central Point in the Waters of Infinite Space. In conclusion, he observed that the heart where the daily meditation of the student took place was itself the Lotus-Chamber, and it was taught to them that "the Causeless Cause of all Causes had its shrine and altar on the holy and ever untrodden ground of the heart, invisible, intangible, unmentioned, save through the *still small voices* of their spiritual consciousness. Those who worshipped before it ought to do so in the silence and the sanctified solitude of their Souls, making their Spirit the sole mediator between them and the Universal Spirit, their good actions the only priest, and their sinful intentions the only visible and objective sacrificial victims to the presence." Any stranger that was present at yesterday's meeting would have been struck with the marvellous devotion and enthusiasm that prevailed there. The distribution of printed leaflets and pamphlets on the White-Lotus Day and the lotus flowers, the sacred *prasad*, brought the proceedings of the lively meeting to a close.

[We have not space for the many reports of proceedings on White Lotus Day, at various Branches of the T.S. in India, which have come to hand. The *Prasnottara* is the proper vehicle for the dissemination of particulars concerning Branch activities in this Section.—Ed.]

NEW BRANCHES.

HOLLAND.

A Charter was issued on the 7th April, 1903, to the Hilversumche Lodge of the T. S., Hilversum, Holland, with seven members. The President is J. P. W. Schuurman and the Secretary, Miss W. C. E. van Huls-teyn.

W. B. FRICKE,
General Secretary.

AMERICA.

A Charter was issued on April 6th to the Providence T. S., Providence, R. I., with 13 charter members.

The Eastern Psychology Lodge T.S., of Chicago has voted to dissolve, to return its charter, and to amalgamate with the Chicago T. S.

The Omaha Branch has dissolved. There are now 71 Branches in the American Section.

ALEXANDER FULLERTON,
General Secretary.

Printed by THOMPSON AND CO., in the *Theosophist* department of the *Minerva Press*, Madras, and published for the proprietors by the business Manager, T. VIJIA RAGHAVA CHARLU, at Adyar, Madras.

SUPPLEMENT TO THE THEOSOPHIST.

JULY 1903.

OLD DIARY LEAVES, VOL. III.

The third volume of Colonel Olcott's absorbingly interesting series of historical reminiscences of the growth of the Theosophical Society and the spread of the movement are in the press of the T. P. S. at London and will be brought out in the Autumn. The illustrations of this volume will be portraits of some of the old and best known workers Asiatic and Western.

THE PRESIDENT IN EUROPE.

At our latest dates Colonel Olcott was still in Paris waiting upon the tiresome formalities of procedure in the Tribunal de la Seine, and thus prevented from sailing for Cuba as intended, until after the meetings of the British Section Convention and the Federated European Sections over both of which he was to preside on the 4th of July. He hopes to escape the necessity of the transatlantic voyage to and fro, but is not yet sure that he can. He writes in excellent spirits and says his health is all that could be desired. The compulsory delay of two months in Paris has enabled him to get personally acquainted with all the members of our Society in that Great Metropolis, among whom he has found many most admirable persons of both sexes. Thanks to the generous hospitality of Senor Xifré, of Madrid, who has lent the President his Parisian quarters, he has been enabled to receive the visits of all who wished to consult him on theosophical matters.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 22nd May to 21st June 1903, are acknowledged with thanks:—

HEAD-QUARTERS FUND.

RS. A. P.

Mr. Bertram Keightley, General Secretary, British Section, Theosophical Society, London, 25 % Dues from November 1902 to April 1903. Cheque for £43-18-1 sold to Theosophist Office ...	658	9	0
" Alexander Fullerton, General Secretary, American Section, Theosophical Society, 25 % Dues from 1st February to 1st May 1903. Cheque for £82-16-9, cashed by Madras Bank ...	1,232	1	6
" Arvid Knös, General Secretary, Scandinavian Section, Theosophical Society, 25 % Dues for last year by cheque £24-19-5, cashed by Madras Bank ...	371	5	7
" Ch. Blech, Treasurer, French Section, Theosophical Society, 25 % Dues from 30th April 1902 for 1 year, money in Col. Olcott's hands, Pcs. 808, equal to £32-6-5 ...	484	13	0
" Madan Mohan Lal, Udaipur, Donation in Memory of " Hari " a girl who passed away ...	17	0	0
" C. Sambiah Chettiar, Mylapore, Subscription ...	3	0	0
" Luis Scheiner, for Annual dues of 4 new members of Valparaiso £1, cashed by T.P.S., London ...	11	6	0
A friend, a postal order for 20 shillings ...	15	0	0
Mr. A. Fullerton, General Secretary, American Section, T.S., 25 % dues from September 1902 to January 1903. Cheque £18-7-1 ...	275	5	0

LIBRARY FUND.

An F.T.S. of Burma for May 1903, Subscription ...	50	0	0
Mr. C. Sambiah Chettiar, Mylapore, Subscription ...			

xxx Supplement to The Theosophist.

PANCHAMA EDUCATION FUND.		Rs. A. P.
Mr. A. L. Williams, Donation £1-0-4	...	15 4 0
An American F.T.S., Cheque for £512-16-5 cashed by the	...	...
Madras Bank, Munificent Donation	...	7,627 13 6
Count A. de Grammont, Paris, Fcs. 20	...	...
Mlle. Weyer do	20	...
Mme. Currie do	50	...
Miss Sunderland do	5	...
Fcs. .95		...
The same in Col. Olcott's hands	...	57 0 0
Mr. C. Sambiah Chettiar, for April and May 1903	...	2 0 0
„ Madan Mohan Lal, Udaipur, in memory of "Hari" a girl	...	...
passed away	...	7 0 0
„ E. Annamalai Mudaliar	...	2 0 0
Major & Mrs. Loudon, St. Thomas' Mount	...	5 0 0
Swedish Fellows T.S. 11 shillings, cashed by M. Bank	...	8 1 11
Herr Josua Klein, Donation in Col. Olcott's hands £5	...	75 0 0
Antwerp Branch, T. S. £3-18-10	...	59 2 0
Mr. N. V. Mudaliar, Shihhatti	...	25 0 0
ADYAR, MADRAS,	T. VIJJIARAGHAVA CHARLU,	Treas., T. S.
21st June 1903.		

NEW BRANCHES.

BRITISH SECTION.

A Charter was granted on May 12th, 1903, to Joseph P. Sleigh, Lionel Wood, W. R. Potter, A. R. Hemsted, J. W. Crowcroft, James H. Duffell and Joyce Sleigh to form a Branch at Newcastle-upon-Tyne, to be known as the Newcastle-upon-Tyne Branch.

A Charter was issued on June 5th, to Miss E. M. Green, Miss J. E. Dowland, Mrs. Whiston, Miss C. Hollick, Miss F. Alvery, Miss G. Pickthall and A. H. Barron to form a branch at Southampton, to be known as the Southampton Branch.

BERTRAM KNIGHTLEY,
General Secretary.

ERRATUM.

In Miss Kosel's article on "Life and Non-Life" in June *Theosophist* (see p. 535, last paragraph), a mistake of the printers was allowed to pass uncorrected—much to our regret. The phrase, "which is after all only one form of ancient science," should have been inserted after the word "occultism," as the M.S. reads, instead of following the words "modern science," as the printers put it.

FEDERATION OF TAMIL T. S. BRANCHES AT MADURA.

In its issue of May 27th, *The Hindu* gives an extended report of the Federation of the Tamil T. S. Branches in Southern India, which was formed at Madura, May 23rd from which the subjoined notes are gleaned. During the sessions of the Federation, which continued two days, the following lectures were read:—

"Practical Work for Theosophists," by P. Narayana Iyer of Madura "On Federation," by K. Narayanaswami Iyer of Kumbakonam. "What is Evolution from the Hindu Sastraic Standpoint," three lectures, by G. Ramachandra Iyer of Tinnevely. "On Vasanas," by N. Venkata Row of Salem. "Theosophy: its Present Work," by A. Rangaswami Iyer of Madura. "Spiritual Aspirations: True and False," by R. Soondara Raja Iyer of Periakulam. "The Aim of Life," by S. N. Ramaswamy Iyer of Coimbatore. Several shorter addresses were also delivered at the closing session on the evening of the 24th.

The address of welcome to the Delegates was delivered by Mr. P. Narayana Iyer, on behalf of the Federation Committee of Madura, during which the chief objects of the Conference were set forth.

The President-elect, Mr. T. Sadasiva Iyer of Coimbatore, on taking the chair, addressed the meeting, calling attention to various means of practical T. S. work which would tend to promote true brotherhood and the spreading of our movement. He dwelt upon the advisability of interdining and intermarriage among subdivisions of the chief castes, and upon the importance of forming methodical habits of life and of study, and of systematic and special work in Branches.

Concerning practical ethics, he said: We should especially suppress the feelings of selfishness and separateness, by daily practice in conduct, speech and thought. We should care more that our sacred cause should prosper than that our particular personality should be the chosen instrument of such progress or should become famous in the world as the mainstay of such progress. Those of us who are so chosen should especially cultivate the virtues of humility, reverence, perseverance, patience, charitableness and tolerance and guard against impatient or supercilious behaviour towards our younger or weaker brothers.

Among the valuable suggestions offered by him, for the dissemination of the truth of Theosophy, are the following:

"Till Hindu ladies are persuaded to join the movement in large numbers much progress cannot be said to have been made. Till they are fairly educated in Sanskrit, Vernacular and English, we cannot expect them to understand and support the movement. Thus, the social reforms of female education and the discouragement of too early marriages and consummation ceremonies are closely connected with this question of propagandism among ladies. Why should not each one of us who is blessed with a partner in life spend ten minutes daily as a duty to educate our life-partner in simple Theosophical ideas and in love and devotion to the lords of compassion? Where we have widowed dependent relations, the duty is all the greater to teach those widowed ladies such principles and practices as will assist our movement and imbue them with zeal to work in our cause. Social reform has now secured some Hindu Lady-Lecturers, and it is a matter for regret that our movement has not yet evolved one.

Translations into vernaculars, of all the Theosophical Manuals is a most urgent duty of us Theosophists. Meanwhile, those of us who write correct and elegant Tamil ought to contribute to Tamil Magazines like the "Viveka-chintamani," articles on Theosophical subjects and thus keep the movement constantly before the Tamil-reading public.

Every Branch should follow the example of the Madura Branch, and have a local habitation of its own and register itself as a corporation."

He said each Branch should have a library, containing at least the manuals, the works of our chief T. S. authors, and all the issues of our leading Theosophical magazines. He thought we should try to increase the circulation of the *Central Hindu College Magazine* and aid the College Fund. He advocated the "weekly exposition to school boys of the 'Elementary text-book of Hinduism,' and the 'Catechism' as well as religious instruction in schools;" also the expounding of standard Hindu works to adults, in the light thrown on them by our best theosophical writers.

He said we should "support every secular movement which is wholesome and of good report;" and, while protesting against the brutal clubbing of stray dogs in the streets, by municipal servants, he asked why we should not "try to establish a home for stray dogs in every Municipality?" And again:

"From the physical plane have to be originated the energies and movements even for our spiritual good at the present stage which mankind has reached in its evolution, and the tendency of some Theosophists to consider themselves as standing apart on a higher plane and as not bound to join and assist wholesome secular movements ought to be given up. The society being again a lover of all the "great religions," the branches ought to encourage all religious revivals taking place in their halls for lectures on all such religions and even on wholesome secular subjects except political. The Rama Krishna movement, the Guaranga movement, the Mahomedan Educational movement, the Social Reform movement, the Temperance cause and other movements, ought all to feel that we are friends of every one of them. Some Social reformers, some followers of Swami Vivekananda, some Brahma Samajists, some political workers might abuse us, but we should not abuse those movements in return, if we are true to our principles, and should try to silence all detractors by the unselfish work we are able to put forward.

He advocated sea-voyage and other reforms and the education of the lower classes, and said further:

ness with shame that we have been treating them as less clean than dogs, and have not done our duty to educate and elevate them. The village Brahmin who refuses to allow a Panchama to use the king's highway, and who abuses him most foully is a too common phenomenon, especially in Malabar. This elevating work among the casteless is one of our paramount duties. In short, we ought to be "active co-adjutors of all good volitions; receivers and transmitters of cosmic virtue."

Fanaticism among all kinds of men, even when the fanatics are known as scientists and men of culture, is hateful to us Theosophists, but fanatics are not to be hated and they also are our brothers. Our movement has not made as much progress in India among certain classes as it ought to have made if we Theosophists had been more earnest, practical and sincere. There is no use of blaming those classes. The very orthodox people have not joined our movement largely, notwithstanding that the extinction itself of our religion was staved off by our movement.

Many other points were made and the lecture abounded in hints for more active T. S. work in all directions.

Mr. P. Narayana Iyer, in his lecture on "Practical work for Theosophists" asked:

What have the Indian Theosophists done to promote any of the declared objects of the Society? No doubt the Central Hindu College at Benares and the Pariah Schools at Adyar and Mylapore and the other Madras suburbs are due to this movement, but they are purely owing to the philanthropy and broadmindedness of Mrs. Besant and our President-Founder--and even these are not financially well-supported and well-equipped. What have we Hindu Theosophists done for our people?

He then proceeded to offer practical suggestions for work along Theosophic lines, such as the education and elevation of Hindu Women; the establishment of Girls' Schools; Mass education; Religious and Moral instruction in Schools; the encouragement and support of capable lecturers, etc. The lectures were well received, and much good may be expected to result from the meetings of the Federation.

OBITUARY.

We have recently learned of the passing away from the physical body, of our highly esteemed friend, Mrs. A. C. Lloyd, who has been a patient and devoted helper of the pupils at the Central Hindu College, Benares. It must have been a very happy relief for her to be freed from the serious physical infirmities which, for so many years, she had borne with cheerful resignation. She had been a valued contributor to the *Arya Dala Bodhini*, *The Central Hindu College Magazine*, and *The Theosophist*, and for many years her life had been consecrated to practical theosophic service. We clip the following notice from *The Advocate*:

"The boys of the College Boarding House have sustained a very heavy loss by the death of Mrs. Lloyd, who has been a veritable mother to them since the Boarding House was opened. Every morning and evening she went to the Boarding House and sat with them and they brought her all their troubles and difficulties. She had a genius for dealing with boys and they became at home with her at once as did all young people, for she was adored as head of the Match Girls' Club in East London, opened by Madame Blavatsky and Mrs. Besant. Lately she had grown very feeble and could only go to her boys once a day, but daily some came to her to read English. For many years she suffered from *angina pectoris*, and for about a week before her death her strength failed rapidly. She kept up, to the last, and died in her sleep in the early morning of the 3rd June.

"Her body was carried, the evening of the same day, to Rajghat, just below the Benares railway bridge, and burned on the edge of the water, a great company of students and friends gathering there to pay her honour. Mrs. Annie Besant, her friend of 14 years' standing, with whom she lived, sat near the pyre with Miss Willson and Miss Arundale. The Hon'ble General Secretary of the Indian Section, Theosophical Society, Babu Upendranath Basu, and Babu Bhagavan Das, Hon. Secretary of the College Board of Trustees, acknowledged by their presence her work in the Society and in the College. Her ashes were scattered on the river."

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SUPPLEMENT TO THE THEOSOPHIST.

AUGUST 1903.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 22nd June to 20th July 1903, are acknowledged with thanks:—

HEAD-QUARTERS FUND.

	RS.	A.	P.
Mr. Luis Scheiner, Buenos Aires, from Havana Branch T. S. ;			
by cheque for £2.15-0	41	4	0
Do. for cash received by him by cheque for £11-14-8	176	0	0

LIBRARY FUND.

An F. T. S. of Burma, Subscription for June 1903	50	0	0
Babu Madan Mohan Lal, Udaipur, Donation in the name of a girl, "Hari," who passed away	5	0	0

PANCHAMA EDUCATION FUND.

Babu Jawahar Lal Nehru, Allahabad, Donation	15	0	0
Mr. C. Sambiah Chettiar, Mylapore, Subscription for June 1903	1	0	0
ADYAR, MADRAS, } T. VIJAYARAGHAVA CHARLU,			
20th July 1903. }			
			Treas., T. S.

THE PRESIDENT'S TOUR.

From latest advices we learn that the President-Founder left Paris for Geneva, Switzerland, on the evening of the 6th June. His stay in Paris has brought him more closely in touch with our enthusiastic workers there, and he writes that the members have tried in every way to make his visit pleasant and that he enjoyed himself very much. Unfortunately, the business which took him there has developed some unexpected details in the way of hindrances, but the Colonel hopes that it will soon be finished. One very interesting memento of the President's visit to Paris has just reached us: a flash-light photograph of the platform at the headquarters on White Lotus Day, May 8th, with the President, the General Secretary of the French Section and three other gentlemen grouped around it.

A correspondent writes of the visit to Geneva that it has been a great success and that the President has arranged T. S. matters to the satisfaction of the members. His hosts, the Count and Countess Prozor, were kindness itself. While in Geneva Col. Olcott met the

world-renowned Father Hyacinthe, the revolted Catholic priest who married an American lady. The Colonel says that he is "a grand old man," and he very much enjoyed his two visits with him.

On the 12th the President left for Amsterdam, where he was to attend the Convention of the Netherlands Section on his way to London to preside at the Convention of the British Section and the Federation of European Sections on the 4th and 5th July.

The Dutch Convention was a complete success in every respect and was largely attended by delegates from all parts of Holland: there were over 200. There was a musical entertainment on the 21st June, after the Convention, at which members of the Society gave delightful instrumental and vocal music. At the same meeting Col. Olcott was formally presented with a splendid casket in rosewood, inlaid with red coral and lined with gold-colored satin, quilted, to contain the Birthday album sent him by the dear, kind colleagues of the Dutch Section. From the evening of the 21st to 1st July he was the guest of his warm personal friends, Mr. and Mrs. Schuurman, at their country seat, 'Westerveld' near Amsterdam.

In company with nearly all of the principal members of the Amsteldijk household, he crossed over to London on July 1st. He, together with Mr. Fricke Capt. Terwiel and Dr. J. J. Halls, were the guests of Mr. and Mrs. Faulding.

On the 4th July the meetings of the British Section and the International Congress of European Sections were held, presided over by the President-Founder. Mr. Bertram Keightley was re-elected Gen'l Sec'y and Mrs. Hooper was appointed to act for him with full powers during his absence from England, and a vote of hearty thanks passed for her admirable services during the past year. The Convention passed a Resolution to increase the Annual Dues of members from 5 shillings to 10 shillings and of Unattached Members to £1.

In the international Congress all the Sections except the Scandinavian were represented and the most cordial sentiments were expressed. At the public meeting addresses were made by the President-Founder, Dr. Rudolph Steiner of Germany, Mr. Pierre Bernard of France, Mr. Mead of the British Section, Mrs. Cooper Oakley of the Italian Section, and Capt. Terwiel of the Dutch Section.

There were receptions for the Delegates in general and for the visitors from foreign countries in particular—the latter by Mrs. Sinnett.

THE ADYAR LIBRARY: CHOICE OF M. BOISSEVAIN AS DIRECTOR.

The tie between the Dutch Section and the Headquarters of the Society, always strong, is now to be made much stronger. Our esteemed and talented young colleague, Mr. J. W. Boissevain, who has chosen as his life work the study of Sanskrit Literature, has with the consent of his parents and the approval of his teacher, Professor Speyer of Groningen, accepted the offer of Colonel Olcott to join him at Adyar and take the honourable office of Director of the Oriental Section of the Adyar Library.

This collection has already become one of the most important in the world, having about 12,000 MSS. on its shelves, among them a large number which are not to be found in any other library in the world. To be the responsible Director of such a library is a distinction of which any scholar might be proud, and an honor to his country.

P. T.

WORK OF THE HINDU RELIGIOUS UNION: TRICHINOPOLY.

We acknowledge with thanks, the receipt of the annual reports of this Institution for the past three years. As our Hindu readers are doubtless aware, this union was founded in 1895, for the purpose of opening schools for the education of Hindu girls in accordance with their own religious faith; for establishing a Reading Room and Library of useful religious books; for supporting periodical Lectures; for publishing tracts and pamphlets for enlightening people on Religion; and for helping poor and deserving students who are studying in Hindu Institutions. The Hindu Girls' School that was founded at the start, proved itself so useful that a branch school, similar to the first, was opened in 1901, and both these schools are now doing excellent work, the former having about 110 pupils on the roll, and the latter, 52. The education of Hindu girls we regard as a primary duty that rests upon all Hindus, more especially those of the educated classes. It needs no superhuman wisdom to see that mothers should have sufficient education to enable them to properly train the minds of their own children, while they remain at home, and to sympathise with and aid them in their studies if they are attending school; and surely no reasonable person could expect that an uneducated woman could endow her children with that degree of mental acumen which would have been possible had the powers of her own mind been properly disciplined and unfolded by a wholesome education. These Schools are supported mainly by subscription, and more funds are needed for additional furniture and other necessary expenses of the Schools and Library. Are there not fifty or one hundred Hindus in Southern India, who could easily give eight annas or even a rupee each month for the up-keep of these useful schools? Surely this would not be a heavy tax, and the satisfaction of having aided such a worthy cause, would be abundant recompense.

Subscriptions, donations, &c., to the Hindu Religious Union, Trichinopoly may be remitted to M.R.Ry. K. S. Ganapati Aiyar Avergal, M.A., M.L., President of the Union.

NEW BRANCHES.

BRITISH SECTION.

A charter was issued on June 15th to E. J. Dunn, Miss Ella M. Browne, Zech. Waite, Mrs. Ellen P. Browne, Miss Edith G. Knocker, Edward Hunt, W. C. Close and Mrs. E. Wright to form a Branch of the Society at York, to be known as the York Branch.

BERTRAM KEIGHTLEY,
General Secretary.

OBITUARY.

It is with regret that I have to report the death of Babu Grish hander Cundu at Benares on the 9th June 1903. He was an earnest member of the Theosophical Society and was for a long time the Vice-President of the Himalayan Esoteric Theosophical Society, Simla. His retirement from the Government service obliged him to sever his connection with the Branch and he spent his last days at Benares where he lived for more than a dozen years.

Soon after he joined the Society in the early eighties he experienced series of family bereavements, culminating in the death of his dear wife. Such an event at a comparatively young age, which would have made most men betake to a new tie, made him widen the circle of his family to the whole of the world, till he could forget his own self and devote all his time to the help of humanity. Even in old age he founded a famine relief fund and worked more zealously than young men in relieving the distress he found around him. He was the counsellor and helper of friends and strangers alike, and it was a noticeable fact that he had no enemy in the world. He was one of those practical Theosophists, happily not rare in the Society. His end was brought about by cholera which he contracted while tending the cholera-stricken people at Benares, and he thus died while doing his duty.

While we, his friends, are sorry that his death has removed a god-like man from the world, it is indeed a consolation that such a death is but a passport to a brighter life. He breathed his last at the holy Kashi, as he longed for, and has been gathered to the bosom of I's'vara.

Yours fraternally,
K. C. MUKHURJEE.

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SUPPLEMENT TO THE THEOSOPHIST.

SEPTEMBER 1903.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 21st July to 20th August 1903, are acknowledged with thanks:—

HEAD-QUARTERS FUND.

	Rs. A. P.
Mr. Luis Scheiner, Presidential Agent; South American Branches, Fees and Dues, by cheque for \$35=67 ...	105 0 0
Mr. C. Sambiah Chettiar, Mylapore, Subscription for July 1903	1 8 0

LIBRARY FUND.

An F.T.S. of Burma, Subscription for July 1903 ...	50 0 0
Mr. C. Sambiah Chettiar, Mylapore, Subscription for July 1903	1 8 0

ADVAR, MADRAS, {	T. VIJIA RAGHAVA CHARLU,
21st August, 1903. }	Treasurer T. S.

THE PRESIDENT'S TOUR.

After the London Convention Col. Olcott was recalled to Paris in connection with the business for which he went to Europe. As soon as that was completed he left for the home of his dear friends, Mr. and Mrs. Schuurmann, near Amsterdam, and with them passed very pleasantly his 71st birthday. Members of several branches brought their congratulations in person and he had a delightful day. During the Colonel's entire stay in Paris he has had the use of the apartment of Señor Xifré, his old friend, and found himself very comfortable indeed.

MISS EDGER'S MOVEMENTS.

Miss Lilian Edger left Colombo for Australia, August 19th, by the *India*. She will deliver a series of lectures at the chief centres there, and also visit New Zealand. Before leaving Colombo she lectured to a large audience at the Museum School, on "The Mission of Theosophy." Her address is, until February, 1904;—c/o Mrs. Hemus, "Motu Rakau," Ponsonby Road, Auckland, New Zealand; February to October:—c/o Theosophical Society, 42, Margaret St. Sydney, N. S. W., Australia. Postage to N. Z. is one anna; to Australia, 2½ annas.

TO GENERAL SECRETARIES.

Attention is hereby called to Rule 20th of the Constitution of the T. S., which says, under the head of "Organisation:—"

"The General Secretary of each Section shall forward to the President, annually, not later than the 1st 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 may desire." A Branch list, carefully revised and tabulated, containing names of the Presidents and Secretaries, and addresses of the latter, is especially required.

W. A. ENGLISH,
Recording Secretary.

NEW BRANCHES.

SOUTH AMERICA.

I take pleasure in reporting the formation of a Branch of the T. S., at Montevideo, Uruguay, denominated the H. P. Blavatsky T. S., with charter dated June 22nd, 1903. The President is Mr. T. Enrique Viera; the Secretary is Mr. Ricardo Moratorio.

LUIS SCHEINER,
Presidential Agent.

INDIAN SECTION.

<i>Branches.</i>	<i>Charter Date.</i>	<i>Officers.</i>
Raipur :—	6. 3. 03.	{ Rai Bhutnath Dey, Bahádúr, Pleader, <i>Pres.</i> { Debendranath Chowdhary, Pleader, <i>Sec.</i>
Utterpara h:—	7. 3. 03.	{ Râsh Behâri Mukerji, <i>Pres.</i> { Sukumâr Mukerji, <i>Sec.</i>
Dewas :—	9. 3. 03.	{ Gangâdhar Narayan Sastri, <i>Pres.</i> { Narayan Mahadeo Desai, <i>Sec.</i>
Junâgadh :—	10. 3. 03.	{ No President. { Manilal Keshavlal Nânâvati, B.A., <i>Sec.</i>
Bhandâra :—	19. 3. 03.	{ Rai Sahib Gangaram, C.E., <i>Pres.</i> { Govind Balwant, Esq., Pleader, <i>Sec.</i>
Chinsurâ :—	19. 3. 03.	{ Ashutosh Chatterji, <i>Pres.</i> { Hem Sashi Shome, <i>Sec.</i>
Meiktila (Burma) :—	25. 3. 03.	{ D. C. Chander, Hd. Clerk, Police Office, <i>Pres.</i> { K. B. Mukerji, B.A., B.L., Advocate, <i>Sec.</i>
Bilâspur :—	27. 5. 03.	{ Baij Nath Sinha, I.L.B., Vakil, <i>Pres.</i> { Ram Lal Das Gupta, Vakil, <i>Sec.</i>
Chickballâpur :—	12. 6. 03.	{ M. Venkat Subba Sastry, Esq., <i>Pres.</i> { P. Lakshmi Narayan Iyer, Esq., <i>Sec.</i>
Ananda, T. S. (Allahabad) :—	12. 8. 03.	{ F. T. Brooks, Esq., <i>Pres.</i> { Niranjan Mittra, Esq., <i>Sec.</i>
Lotus Lodge, T. S. (Allahabad) :—	17. 8. 03.	{ Kalicharan Chatterji, Esq., <i>Pres.</i> { Ram Das Gour, Esq., <i>Sec.</i>

BRANCHES REVIVED.

Warangal :—	3. 5. 03.	{ I. Seshagiri Rao, Esq., <i>Pres.</i> { Tirumala Rao, Esq., <i>Sec.</i>
Baroda :—	8. 5. 03.	{ Wyndham Harding, Esq., <i>Pres.</i> { N. A. Phanse, B.A., <i>Sec.</i>
Mayavaram :—	16. 5. 03.	{ T. A. Alagu Pillai, Avl., <i>Pres.</i> { S. Raja Ram Iyer, Esq., <i>Sec.</i>

Centres have also been formed at Giddalur and Dodballapur.

S. G. PANDIT,
Assistant Secretary.

THE "LLOYD MEMORIAL LIBRARY."

CENTRAL HINDU COLLEGE.

There is a general expression of opinion that there should be some permanent memorial of the late Mrs. A. C. Lloyd's deep solicitude for the welfare of the Central Hindu College and, in particular, of her affectionate and unrelenting care for the boarders.

The latter are especially anxious to express their appreciation of her motherly conduct towards them and are desirous that there should be some outward testimony to her unselfish devotion.

Apart from the boarders, however, the whole College is deeply sensible of Mrs. Lloyd's services and there are doubtless many sympathisers who will be anxious to perpetuate her memory.

Under such circumstances we feel that the attention of all well-wishers of the College should be drawn to the fact that a "LLOYD MEMORIAL LIBRARY FUND" has been started for the purpose of raising sufficient funds to endow a "LLOYD MEMORIAL LIBRARY" for the use of the Boarding House, as a token of Mrs. Lloyd's connection with the Central Hindu College. It is earnestly hoped that a sum sufficient to build a suitable room and to provide for the periodic purchase of books will be forthcoming.

Up to the present Rs. 960 have been given or promised, including a munificent donation of Rs. 500 from Rai Bahadur Pandit Gaidan Lal, B.A., Assistant Inspector of Schools, Benares Division, and it is confidently anticipated that many subscriptions will be received when this Appeal becomes generally known.

Subscribers of Rs. 100 and upwards will be considered founders of the Library and their names and amounts contributed will be inscribed on a tablet to be affixed to one of the walls of the room.

Subscriptions will be gratefully acknowledged by either of the undersigned or may be paid to the account of the "Lloyd Memorial Library Fund" at the Bank of Bengal, Benares Branch.

DURGA PRASAD,
G. S. ARUNDALE, M.A., LL.B.,
Hon'y. Treasurers.

RECENT GIFT OF BOOKS.

A most munificent donation of books has just arrived from our old friend, Mr. D. D. Chidester, of Philadelphia, consisting of valuable and needed books of reference and many other books which will prove useful, the total number being 68. We thank him most heartily for his gift.

OBITUARIES.

We copy from *The Indian Mirror* the following sympathetic notice of the passing on of our worthy friend, Babu P. C. Mukerji, whose contributions to the *Theosophist*, relating to his valuable archaeological discoveries, have formerly been of great interest to our readers. We also tender our sincere sympathy to his surviving relatives:

We are deeply grieved to record the death of our esteemed friend, Babu Purna Chander Mukerji, the eminent archaeologist who departed this life in Calcutta in the early hours of Monday, August 3rd. We never knew a more unselfish gentleman, a more self-sacrificing friend, or a more conscientious worker for his country. He was simplicity personified. The best part of his life was spent in Lucknow, where superficial people took him only for a "crank," but the "little man" had genius, which in time came to be recognised by even those who used to have a laugh at him. Babu Purna Chander Mukerji never noticed his detractors. At last a sympathetic official took him in hand, and our friend's career was made. He was writing a history of Lucknow with illustrations from his own hand when he was impressed into the service of Government. He made a most efficient archaeologist, and had he been a pushing European, the world would have rung with his fame as a resourceful and successful discoverer. It was Babu Purna Chander Mukerji, who discovered the famous sites of Pataliputra and Kapilavastu. The Buddhist world owes him gratitude beyond measure for those discoveries. People who did not know the deceased gentleman, can have no idea of the dis-

abilities under which he had worked towards a great and successful end. Government never much encouraged this explorer. His frame was wasted by disease. But he dauntlessly worked on and never let a complaint escape his lips. Babu Purna Chunder Mukerji was an old and truly faithful member of the Theosophical Society. Take him all in all, we shall not look upon his like again. May God console his bereaved family.

We have also received tidings of the passing onward of that devoted and greatly esteemed theosophical worker, Mons. Charles Blech, on July 6th. The members of the French Section of the T. S. will deeply feel his loss. Referring to him the *Theosophical Review* says:—

(His) "devotion, generosity and hospitality supplied a solid basis upon which the present successful development of our movement in Paris has been mainly founded. Mons. Blech was the head of an old Alsatian family and suffered cruelly in the Franco-German war. He was neither a writer nor a speaker, but his high character and the respect in which he was held, his charming courtesy, gentle nature, and large-hearted generosity, made him a real 'father of Theosophy in France,' as he has not been inaptly called. Passing away at the advanced age of Seventy-eight, he had fulfilled more than the years appointed unto man by Hebrew prophecy and he looked forward to the change, which all knew was coming for him, with the greatest interest and contentment."

NEW BOOKS FOR THE ADYAR LIBRARY.

"Literary Criticism, its scope and function;" "The Meanest Crime protested against;" "The nature of Gravitation;" "The end of Evils;" "A proposal for the utter extinction of Je'had;" "What Theosophy does for us;" "The Truth of the Life and Teachings of Buddha;" "Socialism and Collectivism;" "Theosophy in Practice;" "Consolations of Theosophy;" "Annual progress report of the Archæological Survey Circle; United Provinces of Agra and Oudh, for the year ending 31st March 1902;" "Suggested Triad of Coronation Boons to India;" "Vedanta and Theosophy;" "Physical Culture;" "Original Researches in the treatment of Tropical disease by indigenous drugs;" "Concerning the Church of Christ;" "The Moral Aphorisms and Teachings of Confucius;" "Man the Son of God;" "The Rationale of holy image worship;" "Syllabus of a course on Logic, or method of acquiring the knowledge of Truth;" "Livets Mening;" "Shakespeare's Othello and the Crash of Character;" "Memoirs of the Courts of Sweden;" "Memoirs of Joseph Fouche, Vols. I. & II.;" "Sardia, A Story of Love;" "Bombay, Western India, Vols. I. & II.;" "A Description of Indian and Oriental Armour;" "Hermetic and Alchemical writings of Paracelsus, Vols. I. & II.;" "Hermetic Museum, Vols. I. and II.;" "The Legends and Myths of Hawaii;" "Polyglott Lexicon, A new Dictionary in four Languages;" "Studies in Diplomacy;" "The Triumphal Chariot of Antinomy;" "The Alchemical writings of Edward Kelly;" "An Ambassador of the Vanquished;" "The Buddhist Praying Wheel;" "A History of English Lotteries;" "Huon of Bordeaux;" "Renaud of Montauban;" "Archæological Exploration in Chinese Turkestan;" "Folklore and Legends," 3 Vols.;" "Ashtangayoga, Jñānayogasara or Yogasiddhantasara;" "Emperor Edward's Life," (Tamil); "Krishna Yajurveda Taittiriya Samhita with Sayana's commentary, 6th part to the end of Kanda 4, Ananda Sarma Series No. 42."