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THERE IS NO RELIGION HIGHER THAN TRUTH.

[*Family motto of the Maharajahs of Benares.*]

OLD DIARY LEAVES.

ORIENTAL SERIES—CHAPTER X.

LET it be observed that the incident described at the end of the last chapter occurred on the evening of the 25th June, 1880. On the 28th, *three days later*, the Coulobms arrived in Bombay from Ceylon and, on our invitation, took up their temporary residence with us. The French Consul at Galle and other charitable persons had subscribed for their passages, and they had landed almost penniless. He had a box of tools and each of them a few rags of clothing. It was settled that they should stop with us until an employment could be found for him, after which they were to go to housekeeping for themselves. Under this agreement I set our friends to work to find him a situation, and after a while succeeded in getting him a machinist's berth in a cotton mill. But he did not stop there long, for he fell out with the owner and threw up the situation. I found him a man very quick-tempered and hard to please in the matter of employers, and, as no other opening occurred, he and his wife just drifted along with us, without any definite plan as to the future. He was a clever mechanic and she a practical, hard-working woman, and as both tried to make themselves useful, and I could get on with them by treating them kindly, they were taken into the family. From neither of them did I hear a bad word about H. P. B.'s behaviour at Cairo; quite the contrary, they seemed to have the greatest respect and affection for her. As for their being concerned in any underhand trickery in the way of phenomena, they never breathed a word or gave a hint to me or to any one about us. So, as for her subsequent assertions, in the pamphlet compiled for her by the Madras Missionaries, (she could not write grammatically a sentence of English) that she and he were doing tricks for H. P. B., among others, in producing bogus apparitions of Mahatmas with an arrangement of bladders and muslin, I have not a particle of evidence that would make me credit it. It may be otherwise, but I believe the stories to be downright falsehoods, told by her for some pitiful woman's spite.

If the Mahatmas we saw at Bombay after the Coulombs came were only M. Coulomb masquerading with wigs and a false head, what was the man whom we saw at Warli Bridge, three days before their arrival, as described in the last chapter? Certainly not M. Coulomb. Then, if the figure was a real Mahatma, who could vanish out of sight, and whose features we could distinguish as he stood within a yard of us, in the glare of the vivid heat lightning, why might not the figures we saw in and about the house, later on, have also been Mahatmas? At all events, H. P. B., even though she had been an ordinary woman unendowed with psychical powers, is entitled to the benefit of the doubt. Such benefit I shall always accord to her, and so will her other intimates. Let it stand at that.

First and last, all our noted members will come upon the scene of my historical drama. The entry of April 9th (1880) says, "An interesting man called to-day, with an introductory letter from Mr. Martin Wood, editor of the *Bombay Review*. His name is Tookaram Tatya. Is a cotton commission merchant; speaks English well; is very intelligent; says he is deeply interested in Yoga." So began my acquaintance with a gentleman, whose name is now known throughout the world among us as one of the most indefatigable workers in the Society. He had held aloof and watched us, being skeptical as to our having come to India in good faith. His knowledge of Europeans had not led him to believe that persons of our calibre could give up their home interests merely for the sake of learning Eastern philosophy; there must be some humbug at the bottom of the affair. A year passed and the first quarter of the second, and yet nobody had discovered anything bad about us. So, as he was most deeply interested in the subjects that we were engaged in, he determined to come and see for himself what sort of folk we really were. I shall never forget that private interview, which made us two know each other as though we had been friends for years, and which ended by his paying me his respects in the true Eastern fashion.

The tone of our members in the mass, at that time, will be inferred from an entry of one of those April days:

"A meeting of the T. S. was held, and I got every one present to express his views as to the best way to increase the interest in the Society. The calling of a general meeting was resolved upon. But it will amount to nothing; for, of all the members, whether here, or in Europe or America, there are only a corporal's guard of real Theosophists: the rest are but miracle-hunters."

That can hardly be said now, in view of the enormous amount of unselfish work that is being done in Great Britain, Sweden, Spain, the United States and Ceylon, not to speak of India, Australia and elsewhere. Yet, at the same time, it cannot be denied that a great deal of hard work has also been done, throughout all these years, under the spur of the hope of closer intercourse with Mahatmas and, perhaps, the attainment to some degree, of powers similar to H. P. B.'s. I think

that this yearning has made hundreds of most worthy people fall easy victims to such transparent humbugs as the "H. B. of L.," and a number of conscious and unconscious spiritual pretenders. Such devotion is dearly purchased by the Society when it can be extinguished upon discovering the illusion under which blind, exaggerated faith in appearances and promises has made the victims fall. For from ardent friends they usually change into virulent opponents.

About this time we were passing through the disagreeable phase of our relations with Swami Dyânand. Without the least cause, his attitude towards us became hostile; he wrote us exasperating letters, then modified them, again changed his tone, and so kept us perpetually on the strain. The fact is, our Magazine was not in the least an exclusively Arya Samaj organ, nor would we consent to hold aloof from the Buddhists or Parsis, as he almost insisted that we should. He evidently wanted to force us to choose between the continuance of his patronage and fidelity to our declared eclecticism. And we chose; for our principles we would *not* surrender for any equivalent whatever.

A visit of our party to Ceylon, long urgently requested by the leading priests and laity of the Buddhist community, had been determined upon, and the preparations occupied us throughout the whole of this month. We had to get ready in advance the matter for two or three numbers of the *Theosophist*, and my Diary records the night work we had to do. To save expense it was arranged that H. P. B., Wimbridge and I should go, and Miss Bates and the Coulombs remain behind to look after the Head-quarters. As Miss Bates was a spinster and Mme. Coulomb an experienced house-wife, the unlucky idea occurred to me to transfer the housekeeping duty to the latter from the former. Fifteen years of householding had not taught me the folly of giving a new-comer the opportunity of 'bossing it' over the other woman! I know it now.

Among other things, there were badges to get made for our delegation, H. P. B. being fond of such things. It was for this trip that the silver badge with gold centre, now worn by Mrs. Besant, was made for H. P. B.'s use; mine was a more gorgeous affair and those of the rest of the party much plainer. Another, and much more serious matter, was the organization of the Bombay T. S., on the evening of April 25th: the pioneer of all our Indian, in fact, of our Oriental, Branches, and the third on the list of the whole Society; not counting New York, which was still *the* Society. The two Branches older than that of Bombay are the British, now the London Lodge, and the Ionian, of Corfu. The first officers of the Bombay Branch were Mr. Keshow N. Mavalankar, *Pres.*; Messrs. Gopalrao Hari Deshmukh and K. N. Seervai, *Vice-Prests.*; Framroz R. Joshi, *Secy.*; Krishnarao N. Mavalankar, *Treas.*; Edward Wimbridge, Mooljee Thackersey, and Messrs. Patwardhan, Warden and Jabouli, *Councillors.* Mr. Tookaram Tatya, having overcome all his distrust, was duly accepted into membership at the meeting of May 2nd.

Everything being ready, we embarked on the 7th May in a British India coasting steamer for Ceylon. The party consisted of the two Founders, Mr. Winbridge, Damodar K. Mavalankar Purshotam and Panachand Anandji (Hindus), Sorabji J. Padshah and Ferozshah D. Shroff (Parsis): all but the first three being Delegates from the Branch to the Sinhalese Buddhists and bearers of brotherly salutations expressive of the broad tolerance of our Society in religious matters. The wife of Mr Purshotam, a delicate fragile little lady, accompanied her husband and Babula attended us as servant.

We were, I believe, the only passengers on board, and the ship being clean, the officers agreeable, the weather fine and the daily calls at the ports along the West Coast full of interest, we enjoyed the voyage as if it were on a large private yacht. H. P. B. was in high spirits and kept everybody in a good humour. A passionate card-player, she spent hours daily playing Nap with the ship's officers, barring Captain Wickes, whom the code of naval etiquette forbade to play with his subordinates. The Chief Engineer, a Mr. Elliott, soon became a great favorite of H. P. B.'s and on the last day of the Voyage, she did for him the phenomenal substitution of his name for her own in embroidery on her handkerchief. I was present and saw it. They had finished a game of Nap and fell to chatting about these alleged psychical powers, and Elliott was especially incredulous about the possibility of this phenomenon of changing an embroidered name on a handkerchief for another in embroidery. This *à propos* of what H. P. B. had done for Ross Scott the day of our arrival at Bombay, about which he had been told. He coaxed her again and again to do it for him, and she finally consented, and then and there did it as we all sat on deck, under the shelter of an awning. But when Elliott opened his hand in which he had held the handkerchief during the experiment, he found that H. P. B. had mis-spelt his name, making it Eliot instead of Elliott. Now in Mme. Coulomb's veracious pamphlet it is averred that H. P. B. got her to embroider names of third parties on some of her handkerchiefs after picking out her own. The implication would be that she had thus prepared the 'Eliot' handkerchief and that H. P. B. had simply changed her own for it. But until we met him on board the "Ellora" we did not know there was such a person in existence. How, then, could Madame Coulomb have embroidered his name for future trickery? The explanation, it will be seen, is simply nonsensical.

The old Captain was a fat, good-natured person without the glimmering of a belief in things spiritual or psychical. He used to joke H. P. B. on our notions with such a delicious ignorance of the whole subject that it only made us laugh. One day she was playing her favorite, solitary game of *Patience*, when the Captain broke in upon her meditations with a challenge that she should tell his fortune with the cards. She at first refused but at last consented and, making him cut, laid out the cards on the table. She said "This is very strange: it can't be so!" "What?" asked the Captain. "What the cards say

Cut again." He did so, and with the same result, apparently, for H. P. B. said the cards prophesied such a nonsensical thing that she didn't like to tell him. He insisted; whereupon she said that the cards foretold that he would not be much longer at sea; he would receive an offer to live ashore and would throw up his profession. The big Captain roared at the idea, and told her that it was just as he had anticipated. As for his quitting the sea, nothing would please him more, but there was no such good luck in store for him. The thing passed off without further remark beyond the Captain's repeating the prophecy to the Chief Officer, through whom it became the laugh of the ship. But there was a sequel. A month or two after our return to Bombay H. P. B. received a letter from Captain Wickes, in which he said he owed her an apology for his behaviour about the card prophecy, and must honestly confess that it had been literally fulfilled. After dropping us at Ceylon, he continued his voyage to Calcutta. On arrival, he had the offer of the appointment of Harbour Master (Port Officer) at Karwar (I think it was or, if not, then Mangalore), had accepted it, and had actually returned as passenger in his own ship! This is a specimen of a great many card prophecies H. P. B. made. I do not suppose the cards had anything to do with it save that they may have acted as a link between her clairvoyant brain and the Captain's personal aura, thus enabling her clairvoyant faculty of prescience to come into play. Yet, psychically endowed as she was, I scarcely remember her having foreseen any one of the many painful events that happened to her through treacherous friends and malicious enemies. If she did, she never told me, or anybody else, so far as I ever heard. A thief stole something she valued once, at Bombay, but she could not find out the culprit nor help the police whom she called in.

At Karwar and Mangalore our resident colleagues came off to the ship with presents of fruits and fresh milk, and stopped as long as they could to talk on Theosophy. At Calicut some of us went ashore for a run through the Town, and looked in at a ginger-packing house, where we saw the roots trimmed, dried, bleached and ground in mortars by women who were *decolletées* to a degree that one sees sometimes distantly approached at Western society functions. It is the fashion here for respectable women to go uncovered to the waist; old or young, pretty or hideous, it is all the same: a Hindu woman of that locality who covers herself above the waist is at once known as of bad character. So, at Bombay, respectable Maratha ladies invariably go barefoot, disreputable ones shod. On the other hand, the virtuous Parsi lady would not dream of going unshod nor the well-bred Parsi gentleman with his head uncovered. *Tot homines, quot sententiæ.*

Speaking of prophecy, I think I was a bit of a seer in writing in my Diary on the day before reaching Colombo, "New and great responsibilities are to be faced: momentous issues hang on the result of this visit." Nothing could have been truer than that.

We dropped anchor in Colombo harbour on the morning of May 16th, and after awhile a large boat came alongside bringing Mohattiwatte Gunananda, the Buddhist orator-priest, John Robert deSilva, and some junior priests of Megittuwatte's pānsala (monastery). DeSilva was our first lay F.T.S. in Ceylon, having joined by letter before we left New York. I made the very natural mistake of supposing, from his Portuguese name, that he was a Roman Catholic, and that his sympathetic letter to me and application for admission into membership were but Missionary traps. So, while I replied in friendly terms and sent the Diploma asked for, I sent them *under cover to Megittuwatte*, with request that he would not deliver them if the addressee was not the Buddhist he said he was. It was all right, and deSilva has ever been one of the best, most efficient, intelligent and sincere Buddhists I have ever met. But that the Sinhalese should keep the Portuguese and Dutch Christian surnames, which they took from motives of policy during the successive periods of Portuguese and Dutch supremacy, when their own Sanskrit names are infinitely prettier and more appropriate, is surprising and, it must be confessed, dishonoring to the nation. We found the famed Megittuwatte (Mohattiwatte) a middle-aged, shaven monk, of full medium stature, with a very intellectual head, a bright eye, very large mouth, and an air of perfect self-confidence and alertness. Some of the more meditative monks habitually drop their eyes when conversing with one, but he looked you square in the face, as befitted the most brilliant polemic orator of the Island, the terror of the Missionaries. One could see at a glance that he was more wrangler than ascetic, more Hilary than Hilarion. He is dead now, but for many years he was the boldest, most brilliant and powerful champion of Sinhalese Buddhism, the leader (originator) of the present revival. H. P. B. had sent him from New York a presentation copy of "Isis Unveiled," and he had translated portions where she describes some of the phenomena she had personally witnessed in the course of her travels. His greeting to us was especially cordial. He requested us to proceed with the steamer to Galle, where arrangements had been made for our reception: he himself would go that evening by train. As a parting souvenir H. P. B. that evening rapped on the Captain's head, or rather made the raps sound inside it, and rang her fairy-bells for some of the officers.

Before dawn on the 17th, we were off Galle light, and getting our pilot, anchored about 500 yards from shore. The monsoon burst and there was tremendous wind and rain, but the view was so lovely that we stopped on deck to enjoy it. A beautiful bay; a verdant promontory to the North, against which the surf dashed and in foamy jets ran high up against the rocky shore; a long curved sandy beach bordered with tile-roofed bungalows almost hidden in an ocean of green palms; the old Fort, Custom House, light-house, jetty and coaling sheds to the South, and to the East the tossing sea with a line of rocks and reefs walling it out from the harbour. Far away inland rose Adam's Peak and his sister mountains.

After breakfast, in a lull of the storm we embarked in a large boat decorated with plantain trees and lines of bright-colored flowers, on which were the leading Buddhists of the place. We passed through a lane of fishing boats tricked out with gaudy cloths and streamers, their prows pointing inward. On the jetty and along the beach a huge crowd awaited us and rent the air with the united shout of "Sadhoo! Sadhoo!" A white cloth was spread for us from the jetty steps to the road where carriages were ready, and a thousand flags were frantically waved in welcome. The multitude hemmed in our carriages and the procession set out for our appointed residence, the house of Mrs. Wijeratne, the wealthy widow of a late P. and O. contractor. The roads were blocked with people the whole distance, and our progress was very slow. At the house three Chief Priests received and blessed us at the threshold, reciting appropriate Pali verses. Then we had a levee and innumerable introductions; the common people crowding every approach, filling every door and gazing through every window. This went on all day, to our great annoyance, for we could not get a breath of fresh air, but it was all so strong a proof of friendliness that we put up with it as best we could. Our hostess and her son, the Deputy Coroner of Galle, lavished every hospitality upon us, loading the table with delicacies and delicious fruits such as we had never seen equalled, and dressing it in the charming Sinhalese manner, with flowers and pretty leaves: and the walls were beautified with them in artistic devices. Every now and then a new procession of yellow-robed monks, arranged in order of seniority of ordination and each carrying his palm-leaf fan, came to visit and bless us. It was an intoxicating experience altogether, a splendid augury of our future relations with the nation.

The monks, who had read Megittuwatte's excerpts from H. P. B.'s book, pressed her to exhibit her powers, and young Wijeratne, on hearing about the handkerchief phenomenon on board ship, asked her to repeat it for him. So she did, and again for a Mr. Dias; each time obliterating her own embroidered name and causing theirs to replace it. She got Wijeratne's name right, because she asked him to write it for her on a bit of paper, but she spelt Dias's "Dies," which, if Mme. Coulomb had embroidered the handkerchiefs beforehand at Bombay, would not very likely have happened, since there would have been plenty of time to think what an absurd thing it was to spell the Portuguese name in that unheard-of way. The excitement, of course, rose to fever heat, and culminated when she made some fairy bells ring out sharp in the air, near the ceiling and out on the verandah. I had to satisfy the crowd with two impromptu addresses during the day, and at 11 p. m. we retired to rest, thoroughly fagged out.

Wimbridge and I went for a dip in the harbour very early the next morning, but we were followed and watched by crowds, so that it was very uncomfortable to move about. Our rooms were packed with visitors all day. There were no end of metaphysical discussions with the aged High Priest Bulatgama Sumanatissa, and other sharp logi-

cians. This old man let me into a nice embarrassment. He begged me to call on a list of Europeans and to write to twenty Burghers (half-race descendants of the Dutch) inviting them to join with the Buddhists in forming a Branch T. S. In my innocence I did so, and the next morning could have bitten off my finger for shame, for they sent me insulting replies, saying that they were Christians and wanted to have nothing to do with Theosophy or Buddhism. I stormed at the old monk for his heedlessness in making me uselessly compromise the dignity of the Society, but he only smiled and made some weak excuse. It was a lesson for me and, during the fifteen years that have elapsed since then, I never repeated the mistake. The people of all the country round crowded into town to have a look at us and there was general rejoicing among them. A dozen invitations were received from towns and villages to visit them. Our rooms were never free of priest-visitors. One of their customs made us laugh. If the hostess had not spread cloths over the chair seats, they would spread their own handkerchiefs over them, turn and calmly sit down, performing the business with as much solemnity as though it were part of a temple ceremony. It is a survival of one of the precautions of Yoga, *viz.*, the laying of durba grass, or a tiger or deer skin, or a straw mat, on the ground before beginning the âsanas, or postures of Yoga. Only its novelty made it a little funny to us.

Old Bulatgâma was a particularly persistent disputant, very voluble and very kind. Among other topics of discussion was that of the psychical powers, and H. P. B., who thoroughly liked him, rang bells in the air (one a booming explosion like the striking of a large steel-bar), made 'spirit' raps, caused the great dining-table to tremble and move, etc., to the amazement of her select audience.

The next evening we were treated to a devil-dancing performance by professional sorcerers, who take part in religious processions, and are called in cases of desperate illness, to drive away the evil spirits which are supposed to possess the patient. They invoke certain elementals by recitations of mantrams and prepare themselves for their functions by a certain amount of abstinence at certain periods of the moon. Their dance is a real witch-festival. It leaves behind it a confused recollection of leaping and whirling figures tricked out with hideous masks and streaming ribbons of young cocoanut leaves; of brandished and whirling firebrands; of black masses of oil-smoke; of postures suddenly taken, which are enough to send a nervous person into hysterics. One part of the ceremony consists in burning certain herbs and gums on hot coals and inhaling the vapors with gasping sounds, until they shiver as though stricken with an ague, and then fall senseless. In the coma, they have visions of the obsessing devils and give directions what to do. They are brought to by sprinkling them with water while a charm is muttered. An educated Native gentleman told me that this dance is considered efficacious for the cure of several diseases, especially those to which pregnant women are liable. They

are then said to have fallen under the influence of the "Black Prince." If the devil-dancers get the better of the disturbing evil spirit and it obeys their command to release its victim, it gives a sign of its departure by breaking off a designated branch of some tree near the house. This happened, he told me, in the case of his own step-mother.

As it had been arranged that I should give a public lecture on Theosophy on the 22nd, I made desperate efforts to think over my subject and prepare some notes. For I was then quite inexperienced in this business and was afraid to trust myself to extemporaneous discourse. But I might as well have tried to compose an aria in a machine-shop where fifty blacksmiths were hammering on anvils, fifty turning-lathes were whirling, and fifty people were gathered about to criticize my personal appearance, my pen and my handwriting! Our house was a Babel, our rooms occupied by a friendly mob from morning till night. I would have done far better to have just gone to the platform without preparation, and trusted to the inspiration of the moment, as I soon learnt to do. I think my first lecture in Ceylon is worth a paragraph, so I will give it. It was delivered in a large room in the Military Barracks, imperfectly lighted, and packed to suffocation. A temporary platform had been erected at one end and a figured canopy suspended over it. Besides our delegation there were upon it Sumângala, Maha Thero, the Chief Priest Bulatgama, Chief Priest Dhammalankâra, of the Amarapoorâ Sect, who had come 28 miles to meet us, and a number more. The whole European colony (45 persons) were present and, inside and outside, a mob of some 2,000 Sinhalese. I was not at all satisfied with my discourse because, owing to the interruptions above noted, my notes were fragmentary and the light was so bad that I could not read them. However, I managed to get through somehow, although a good deal surprised that not even the taking passages elicited applause: from the unsympathetic Europeans that was to have been expected, but from the Buddhists? As soon as a passage could be cleared our party passed out, H. P. B. and I arm in arm and holding each other tight so as not to be separated by the jostling crowd. "Was it a very bad speech?" I asked her. "No, rather good" she said. "Then" I continued, "why was there no applause; why did they receive it in such a dead silence? It must have been very bad." "What? what? what are you saying?" broke in a voice from the Sinhalese gentleman who had hold of H. P. B.'s other arm. "Who said it was a bad speech? Why we never heard so good an one in Ceylon before!" "But, that can't be," I replied, "there was not a hand-clap, nor a cry of satisfaction." "Well, I should just have liked to hear one: we would have put a knife into the fellow who dared interrupt you!" He then explained that the custom was to never interrupt a religious speaker, but to listen in respectful silence and, after leaving, to think over what he had said. And he very proudly pointed out the high compliment that had been paid me in the packed audience hearing me without making a sound: I could not see it in that light, and still think my lecture was so bad as

to be not worth applauding ; unless, perhaps, the Galle public had by common consent agreed to obey the injunction of Thomson :—

“Come then, *expressive silence, muse his praise.*”

H. S. OLCOTT.

THE LAND OF VEDANTISM.

INDIA of this day is not a little different from what it was in ancient times. Time was when the land of A'ryāvarta bred a race of men who were mighty, not only in physique but in intellect as well. As early as the time when the nation that built the Pyramids was in its infancy, India boasted of a civilization second to none in the world. It produced men like Vālmīki and Vyāsa, whose immortal works stand as mighty monuments of a departed golden age. No branch of knowledge escaped their far-reaching intellect ; and what have they touched that has not received the stamp of perfection ? But that age is long gone. India has long mourned its departure. The dark ages set in, a bigoted idolatry and an ambitious priesthood usurped the place of the simple worship of nature and the noble teachings of the speculative philosopher. What wisdom remained in ancient works after these unscrupulous ravages, was perverted in a thousand ways to suit the spirit of the age ; and truth hid herself for shame in the dark recesses of old libraries. But she cannot remain there concealed for ever. Dissatisfied with the then-existing state of affairs some bold adventurers shook off the trammels imposed by the clergy, and exposed the lamentable absurdity of the established church and its theory of knowledge. Touched to the quick by these strictures, it instituted a laborious and patient search after truth. This endeavour, was not in vain ; for not only did she appear in her resplendent garb, but led her votaries to that glorious republic of hers, the ‘land of Vedântism,’ the most renowned of whose citizens is Sankarâchârya.

It is not my business here to expound the Idealistic theory, or write a critique on it, or review any particular system under it. I shall confine my task to (I) explaining the real signification of ‘Vedântism’ or ‘Idealism,’ (II) indicating the lines of enquiry which led to that conception, and (III) setting before my readers its highest ideal.

(I) First, then, as to its signification. Grammarians, one and all, have spoken of generalization and specialization of words in the development of a language. Vedântism is an example of the former. The word is now in the mouth of everybody, and is employed with so little attention to its applicability that it has lost much of its real significance and turned out, in many cases, a misnomer. For instance, whenever a person begins to talk of Spirit or God he is at once dubbed as a Vedântin ; if another tries to be on short commons or at least to deny himself the luxury of food and drink, he is designated a Vedântin. In short, whoever deviates from the common rut of mankind and betakes himself to introspection, is considered a Vedântin. Practically,

then, a Philosopher, a Yogi, a Fakir, a Sanyâsi, are all popularly spoken of as Idealists. Can perversion go further? The reason of this is not far to seek. We trace here the unwholesome influence brought to bear upon the course of philosophical speculations by the ecclesiastical body in the dark ages, when action, or Karma, was supposed to be the only entrance to knowledge. But as J. S. Mill says, "an absurdity, however, does not cease to be an absurdity when we have discovered what were the appearances which made it plausible."

It is a well-known proverb that we cannot see the wood because of the trees. In the same manner, there have sprung up secondary outgrowths from the primary signification of Vedânta, that have now eclipsed its real aim so much that it needs to be pointed out. Vedântism, or Idealism, in its native simplicity, is no more than that theory which postulates consciousness and its conditions, and begins all enquiry from that central position. It must be remembered in this connection that the word 'consciousness' has a higher as well as a lower sense, both of which are applicable here. So then, Vedântism or Idealism is a theory of knowledge which ascribes the formal or intelligent element to the conditions of consciousness, and the material one to the sensuous nature. It is the combination of the synthetic as well as the analytic element that constitutes knowledge; or, to put it in metaphysical language, knowledge implies 'the transcendental unity of apperception.' A practical example will explain the conception more clearly. In a manufactory, we find raw materials supplied, which, after passing successively through the machines, come out as well-spun yarn. The question that naturally suggests itself, is this: 'Is it no more than the materials put in?' Apparently there is nothing inside the machine. But how vast is the difference between the fleece or cotton put into it, and the texture that issues out of it? This can be attributed to nothing else than the formal element impressed upon the raw substance by the machine. In like manner, though the mind is a *tabula rasa*, as the Lockeans would say, and all our knowledge is confined to sense-experiences, yet the mind stamps its conditions on them and supplies the shaping synthetic element, in whose combination alone sense-impressions come out as knowledge.

(II) Having shown what is meant by Idealism or Vedântism, I shall next try to explain what led to this conception. The one cardinal question on which the whole history of philosophy revolves is, 'What is the relation of mind and body?' or, to put it in its wider aspect, 'What relation subsists between ego and non-ego?' A deep gulf seems to separate the two. On the one shore, lies the cold, lifeless, dull matter; on the other, shines the active, living, intelligent mind. The wrecks of many an adventurous skipper, ambitious to cross the channel, are even now visible in the 'plastic media', occasional causes, pre-established harmonies, and the theory of Karma. Despite this opposed nature of ego and non-ego, opposed as light and darkness, to quote the well-known words of Sankarâchârya, there is between them an ultimate, nay, a

necessary connection Nobody can gainsay this fact, not even the staunchest absolute Idealist. Now then, here is a riddle more enigmatical than that of the Sphinx of old, the solution of which is the only key that can open the gates to the blessed region of knowledge, where there is eternal happiness. The prize was too tempting to be left unfought for. Many a candidate thronged the gate, elbowing out his colleague, foolishly hoping to obtain an easy admittance. There was the popular dualist with his easy solution that it is difficult of solution; the Idealist advocating that there is no non-ego to be related to ego; the materialist simplifying the ego as the secretion of the brain tissue; and last, but not least, the nihilist enraged at the absurdity of the question, since both the ego and the non-ego are non-entities. I need hardly say that every one of these keys proved defective. If we go into the details of these solutions, we shall find how one part of the reasoning falls a victim to the other. But to examine these arguments *in extenso* would need more space and time than I can at present command. Suffice it to say that one and all of them are subject to the fundamental psychological fallacy of regarding states of consciousness as independent of mind, since those who do so, try to perform a task just as impossible as to see one's own eyes with themselves. Finding his predecessors all vanquished, the speculative philosopher set all his wits to work to understand the cause of their failure. After ages of thought and labour, he constructed an idealistic key, and with it came on to take his chance. No sooner did he apply the key to the lock, than the gates opened wide on their hinges without any resistance, and exhibited, to all, the glorious land within.

(III) Let us not stop at the gates. Let us enter and see the glory of that heavenly land. The first thing that strikes us is the resplendent light of Reason that blazes on high, and enlivens everything under it. A long and glorious vista lies before, and as you advance, the ground gradually rises and ends at last in the heights of transcendentalism, which appear misty from afar. Many a contented thinker lives happy in the valley below, never attempting to outgo the limits imposed. But there are not wanting others who are more venturesome. They gradually ascend the heights, and, as they do so, Reason sheds its light more and more on their heads, and all below disappear one by one. Untired of this laborious ascent, some bold hearts climb up and reach that high altitude of transcendentalism, which is the ideal of Vedânta. There reigns unalloyed bliss; there one has no care, no sorrow, no pain; good and evil appear one to him; and he sees himself, and lives in the beatific vision of Supreme Reason. This is the 'Land of Vedântism,' and it is to these heights that we look up with wonder and reverence, and hope one day to attain. Then shall we sing with the poet,

"There is a land of every land the best."

KERALA VARMA.

ORDEALS AND MYSTERIES OF ANCIENT EGYPT.

THE highest truths are beyond words. They can only be taught by Pictures, Symbols, Parables from Nature, and by Music.

The following twenty-two pictures are known to have been used by the Egyptian Mahâtmas of old, and in them lie the mysteries of the experience of every human soul, from the time it first realizes it is part of the Divine Soul to the time it has made its one with God or Nirvâna.

To one of the crowd—one who is still lost in physical consciousness, who has not yet been born into intellectual life, who has not yet developed the eye of fancy and imagination—a primrose by the river's brim is but "a yellow primrose, nothing more."

One who has not passed from the intellectual life into the spiritual, and who has not the eyes to see the consciousness within him as part of the universal desire and intelligence, will find these pictures as "images" and nothing more.

But most probably these pictures were not shown to the crowd—only to the Chelas who had passed the two preliminary ordeals known as the guardian at the Threshold, and the Strait and narrow Way.

Outside beneath the Sphinx there was a door inscribed "knock and it shall be opened unto thee." If the Chela ventured to knock, the door was opened by a Hierophant or Guru who warned the aspirant, of the ordeals he must first undergo before he could be admitted into the School of the Prophets—and tried to dissuade him. If the Chela was resolute and the Guru, reading his heart, wished to aid him through the first ordeal, he gave him a staff and a wand and said "walk on my Son through the valley of the Shadow of Death, and fear not. My wand and my staff shall support thee and comfort thee." As the Chela proceeded, the passage grew dark and damp like a dungeon, and full of wild shrieks and groans, mocking jeers, voices telling him he was a fool going to his own destruction. At last the way narrowed and in the passage facing him stood a skeleton armed with a scythe or sword—the sword flaming with phosphorescent flames. It was the Guardian of the Threshold. A voice like reverberating thunder demanded why he intruded here, and that he would pass at his peril if not provided with the right wand or talisman.

As he passed, the sword raised itself without striking him, and he found on the other side a beautiful smiling youth with an anchor, waiting for him.

This youth gave him a lamp to hold in his hand, which feebly lit the way onwards through the utter darkness in the subterranean passages beneath the Pyramid. There he left him to find his own way to the King's Chamber above, with the warning "Strait is the way and narrow the path that leadeth to life eternal and few there be that find it, but broad and easy is the way that leadeth to the bottomless pit, and many there be that have fallen therein."

As the Chela proceeded, groping his way by his feeble light through the maze of dark passages, if he kept his eyes on the ground, he would miss his way, and the downward sloping passage would suddenly end in a deep pit. If he failed to see that, he would be precipitated into its depths and be killed. But if he looked upwards he would see a narrow shaft or funnel running upwards. If he climbed and wormed his way through this, he would find himself, at last, safe in the King's Chamber. These passages still exist in the Great Pyramid near Cairo, but the meaning of them is unknown to the multitude. And these two ordeals were not merely to test the sincerity of the Chela's intentions, and the courage and tenacity of his will, but they were also parables to him—the outer body or self was acting a parable to teach the inner soul what must be gone through, before the teachings of Intuition can give divine wisdom—the divine soul, awakening, must first pass through a period where the consciousness is discontented. where the world seems dark, where the senses cloy ; he must separate himself from the teachings of his childhood, he must withdraw himself from his previous associates, be ready to bear their jeers, their idle warnings ; he must have the wand of the power of controlling the thoughts and ideas of his brain, and the staff of spiritual support from within ; he must face death, loss of riches, loss of self-aggrandisement, loss of glory, and pass the temptation of using his growing powers for selfish purposes. After this comes divine hope, giving him a glimmer of intuition, or knowledge and confidence arising from within him—with the aid of this he passes alone—each man for himself—painfully working out his salvation through the maze of intellectual conceptions, and the hard upward path of conquering the lower passions, and of narrowing the earthly self into almost the grave, in order to rise again into a sense of freedom and liberation, and of power over oneself, which state of consciousness was symbolized by the King's Chamber.

Round the King's Chamber were a line of twenty-two statues or groups of statues, painted and ornamented like shrines in Catholic Churches. These were the famous mysteries which taught the progress of Divine consciousness and gave comfort and instruction to him whose intuition had developed enough to reveal the meaning of the symbols. This intuition was symbolized by a Hierophant called the Pastophorus, who met the Neophyte and took him round, in order, and helped to interpret the meaning by some brief remark or motto.

Let us go round with him and see the mysteries one by one, and let us try to put some interpretation on them ; but we must remember in doing this, the interpretation is always three-fold, according to the side of the consciousness which is considering. There is the meaning which the Divine consciousness recognizes, another, which the Intellectual consciousness recognizes, and another, the Physical. Interpretation can only be partial according to our standpoint and stature. Each year, if we grow, and come back to these pictures, we shall find new meaning.

- TABLEAU THE FIRST.—ATHOIM OR A.

THE MYSTERY OF THE MAGUS.

We see before us a young man, ideally beautiful as an Apollo.

It is the human will, the Buddhi that has gained the consciousness of Absolute Being—that knows it is a part of God, and that is ready to raise itself to fuller and fuller Godhead, as youth is to raise itself to fuller and fuller Manhood.

He is standing.

It is the attitude of the Will prepared for action.

His robe is white and a close fitting one.

He has acquired “purity”—and his habits are ready for action and will never impede his movements.

Round his waist is a girdle of Gold—the pattern is a serpent biting itself.

He checks his lower appetites by the desire of eternal progression.

On his broad intellectual forehead is a circlet of Gold.

He rules himself and his thoughts; therefore he is a prince: he is acquiring the power of a king: he is rising above the gravitating power that Nature has over created things.

In his hand is a golden sceptre pointing to the sky.

He has acquired the magnetic power of command over the denizens of the spiritual realm by the magic of his aspiration.

The left hand is pointing with a finger towards the ground.

He is reflecting the power he draws from the Spiritual realm, down to the Earth, and he directs his energies to ordering the lower realms.

In front of him on a large cubical block of stone, lie a sickle, a sword, a goblet and a gold coin with a cross marked on it.

Out of that goblet he has drunk of the passions: with that sword he has had convictions that enabled him to fight: with that sickle he has reaped the realisation of aspiration: that coin he has earned by negations and self-sacrifice, and it will give him power of acquiring his wishes.

While we have been scrutinizing this tableau, and making these reflections, the Pastophorus has stood silently beside us. Perhaps our thoughts are the words he has been speaking to us by his inner soul.

When we are ready to pass on to the next, he says the moral.—

KNOW, O YOUTH, THAT MAN IS THE SON OF GOD, AND HE MUST BE READY TO DO HIS FATHER'S WILL.

- TABLEAU II.—BEINTHIN OR B.

THE MYSTERY OF THE GATE OF THE SECRET SANCTUARY.

A woman of most beautiful form and figure—known as the Goddess Isis—is seated at the threshold of a world-old Temple between two mighty columns.

It represents the Truth of Nature, or the great throbbing soul of the World. When the consciousness of Absolute Being has flowed in to a human mind, that man begins to be in sub-conscious contact with all the thought that is, that has been, and that is to be; with all the ideas that have ever been created by brain, ever realized or ever idealized. He has a perception of things invisible as well as visible. Consciousness of knowledge flows in from within and from without. The mystery is the mystery of experience. In the Physical world it is the mystery of the Divine Feminine—woman, the counterpart of man—joining with him to make an equal destiny. Science is the Guide of the Will.

The column on the Right is red.

It is the material world in the active intense state of ascending life.

The column on the Left is black.

It is the material world in the passive state of descending death.

Her head is crowned with a tiara tipped with a crescent in front.

This signifies the power of Occult Nature over the thought-world, and the creation of new conditions of life, new births.

Her head and face are hooded and veiled.

Truth is veiled from the gaze and curiosity of the profane—who has drawn back the veil of Isis and seen her as she is? Who has seen all the revelations of the mysterious beauty of things that are in Nature and in Truth?

A solar cross or an Indian Linga is on her bosom.

It represents the fecundity of matter pervaded by Spirit or Will.

On her knees is an open book half covered with a cloak.

It is the mysteries of the Past which are revealed, and yet only partially revealed, to a soul in solitude, deeply meditating on Nature.

And the Hierophant's words are—

God says "Let there be Light." Man should say "Let Truth or Light reveal herself."

TABLEAU THE THIRD.—GOMOR OR G.

THE MYSTERY OF ISIS-URANIA OR THE WOMAN SEATED IN THE SUN.

A woman is seated in the centre of a raying Sun.

The Sun with its rays is intelligence and consciousness vibrating in every direction—the nucleus and unit of space and matter. The woman is the desire of doing good, which out of this throbbing, pulsing life creates a will for action. The woman represents Nature in travail, making the reality out of the ideality, the Universal fecundity of Being. The Balance of intelligence eternally acting and absolute knowledge brings power.

She is crowned with twelve Stars.

Space in the circle all round each self as a centre, is divided into twelve divisions or temples—known in Astrology as the twelve houses. In each one of these localities of realization, she has a radiating centre of idealization.

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*Her feet rest on the Moon.**On the Infinity of Matter—which she has dominated by the Spirit.**She carries a Sceptre topped with a globe.**She has power over things earthly, to create form and shape, and unite them all in bonds of harmony.**On the other hand rests an Eagle.**It is the ceaseless aspiring of the Ideality of Nature towards perfection and purity, harmony and unity, towards the Sun, as the Eagle soars.*

MORAL.

Affirm what is true, will what is just, and you are creating yourself. Do the opposite and you destroy yourself.

TABLEAU THE FOURTH.—DINAIN OR D.

THE MYSTERY OF THE CUBIC BLOCK.

*A Warrior, strongly built as a Hercules, is seated on a cubic block of stone.**The cubic block is matter or space of three dimensions—the warrior on it is the human will that has overcome it and has power over it. It is the concentration of thought that has magical power to create and destroy matter and space. It is the realization of the powers latent in Absolute Being, and the ideas possible to Contingent Being, through the four-fold work of the Spirit, viz., Affirmation, Negation, Discussion, Judgment.**His head is casqued in a helmet surmounted by a crown.**He has acquired a power of protecting himself from the darts of opposition and antagonism, and he is conscious of his power and victory won.**In his right hand is a raised sceptre—like that of Isis.**It is the power of Theurgy over the elementaries.**His right leg is crossed over his left.**The higher elements dominating the lower and causing a feeling of ease and rest.*

MORAL.

Nothing can resist the firm will, when that will has for a lever, knowledge of Truth and Justice acquired by experience in matter.

TABLEAU THE FIFTH.—ENI OR E.

THE MYSTERY OF THE MASTER OF THE MYSTERIES.

*A reverend Hierophant or Guru is seated between two columns of the Sanctuary.**It is the Good Conscience of progressing spirit, the genius of good inspiration. It is the Universal Law regulating the infinite manifestations of Being in the Unity of Substance. It is Religion, the intermediary between Being Absolute, and Relative. It is the Inspiration communicated by the Vibrations of the Astral fluid. It is the proof of man by liberty of action inside the impassable circle*

of Universal Law. The columns on each side are Divine Law and Free Will.

He is leaning on a cross with three spokes.

The intellectual world is opposite to the material world which is represented by 4 spokes. There are 3 planes of being to the intellect.

He traces with the index finger of his right hand upon his breast the sign of silence.

One must hush the expression of one's emotions and passions, if one is to listen to the voice of heaven.

Two men are prostrated at his feet—one in red, one in black.

These are the genii of activity and passivity, the two aspects of human nature which he can control by his wisdom.

MORAL.

The Will must be taught and guided by Good Conscience, and above all, silence must be maintained over one's emotions and designs. Speech is silver, silence is golden.

TABLEAU THE SIXTH.—UR OR U. V.

THE MYSTERY OF THE TWO WAYS: OR THE TEMPTATION AND THE PROOF.

The youth is standing motionless. There are two ways meeting in front of him. His looks are downcast to the Earth: his arms crossed on his breast. Two females, one on the right, the other on the left, place a hand on each shoulder, each pointing to a different way.

The Chela is reaching the point which comes to all on the path of progress, the contest between black magic and white magic. It is the temptation to use his power for aggrandizement of his individual spirit, and not for his divine or universal spirit. The knowledge of good and evil has come to him from the conscience and now comes the Temptation and the Proof. He is lured to evil in order to prove whether the spirit within him is pure or impure. The particular and universal self are ever at war, like Necessity and Liberty. Nature's forces are ever in antagonism. There is an eternal struggle between the Passions and the Conscience.

The female on the right hand has her forehead surrounded by a circlet of gold.

It is virtue conscious of Divine protection.

The one on the left is crowned with vine leaves.

It is the temptation to express oneself by means of the gratification of the senses, and has the power of intoxication.

In the background raised in the clouds, can be seen the Genius of Justice aiming an arrow towards Vice.

Vice is pleasant for the hour, but a lurking Karma will be sure to bring on it retribution and destruction.

MORALS.

Live not for the moment. Live for eternity. Let the God within you, not the Animal, triumph. He who hesitates is lost. A chain of flowers may be more difficult to break than one of iron.

TABLEAU THE SEVENTH.—ZAIN OR ZI.

THE MYSTERY OF THE CHARIOT OF OSIRIS OR THE TRIUMPH.

On a war chariot—of square form—surmounted by a star-studded canopy, upheld on four posts, advances a warrior in triumph.

After the true mettle of the combatant has been put to the proof, comes a consciousness of triumphant joy, a consciousness of the Spirit within, dominating the Nature within, of the great gravitating force of Nature having been overcome, giving one a sense of exaltation and potential energy.

He is helmeted and carries a sceptre with a monogram of a square, a circle and a triangle at its head, and a sword. On his head is a circlet of gold, fringed with three Pentagrams or star patterns made by two inverted equilateral triangles.

He has the emblems of victory and power. The square is matter. The triangle the intellectual plane. The circle the spiritual. They are joined and become one. The mystic pentagrams are the two intellectual faces of one's manas reconciled.

On the square front of the chariot is a sphere or globe upheld on two spread wings.

The square chariot is the consciousness created by the work of the will—surmounted obstacles. The canopy, the consciousness of the over-spreading spirit raised on the four elements. The winged sphere is the sense of exaltation attained by the harmony of the spirit with matter.

The chariot is drawn by a black and white sphinx.

The sphinx or figure is a beautiful woman in head and breast, a lioness in body and legs-- a symbol of the combination and reconciliation of Divine love with the force of Individualism.

MORAL.

The sovereignty of the world belongs to those who possess the sovereignty of the spirit.

TABLEAU THE EIGHTH.—HELETHA OR H.

THE MYSTERY OF JUSTICE OR THE BALANCE.

The Goddess of Justice is seated on a throne.

She is the state of consciousness reached when the realization of the Absolute has become equal to that of the Particular and Individual—the state of calm judgment unbiased by selfishness. It is the state of Rest when Attraction and Repulsion have become equal, and the sky and troubled waters become clear, so that clear observation and judgment is possible to the Soul.

Her forehead is crowned—the patterns of the crown are lance-heads.

The angles made by the lance-points signify the resultant of two equal forces brought to act together at a point.

In her right hand is a sword—its point raised. In her left a pair of scales.

Justice protects the Good and menaces the Bad, and uses the dividing acumen of the active intellect while she weighs and ponders with her passive nature.

Her eyes are bandaged.

They are blind to the glare and glamour of the outside of things. The senses are put out of court when the Judge is weighing the decision.

MORAL.

He who has established an equilibrium of the forces without and within, has Power and Wisdom given to him. Every action produces a Reaction. He who can balance them by the Rule of the Golden Mean can create his future.

TABLEAU THE NINTH.—THELA OR TH.

THE MYSTERY OF THE OLD MAN WITH THE LANTERN.

An old merchant leaning on a stick.

Representing Experience from work in earthly conditions—or Prudence and Circumspection—the Director of the Will and Guide of acts, to make them conform to conditions and circumstances.

Is carrying in front of him a lighted hand-lantern—half-hidden underneath his cloak.

This lantern is intelligence, half hidden by discretion. It does not do to show your earthly wisdom too brightly. It may attract notice. You must not speak out your reasons when the darkness of night is around. Silence is golden.

The words of the guide are—

Let Prudence and the God within you Guide the Will even in details: for a pebble can upset the chariot of the Conqueror of the World.

TABLEAU THE TENTH.—IOITHI I OR Y.

THE MYSTERY OF THE WHEEL OF FATE.

Suspended on an axis between two columns is a high treadmill wheel.

It is the law of Progress, the cycle of growth and decay—the wheel of fortune.

On the right is seen a youth recognized as Hermanubis, the Genius of Good Luck, trying to mount to the summit of the circumference.

It is man on the rising planes of growth going on to his purpose helped by his destiny.

On the left is Typhon, the Genius of Evil, being precipitated from the wheel.

It is man who has reached the highest level of his purpose or destiny, and is falling into decay, experiencing adverse luck—preparatory, it must be remembered, to a new rise—for the wheel continues to turn round.

At the top of the wheel stands a sphinx on guard, holding a sword in its lion's claws.

Personifying the spirit of destiny and luck, standing mysterious and calm, and yet always balanced there, not tipping this side or that, like the genii of mankind.

The words of the wise ones are.—

He that is humble shall be exalted, and he that is proud shall have a fall.

The first shall be last, and the last first. Above the changes of this life should sit the spirit, calm and unmoved through the possession of its occult divine knowledge.

TABLEAU THE ELEVENTH.—CAITHA CORK.

THE MYSTERY OF THE TAMED LION.

A young girl, fair, gentle, noble and pure, is closing with her hands, without effort, the jaws of a Lion.

This illustrates the power of the pure intention of the Spirit, to master the selfish instincts of the lower nature—and that too with ease and self-confidence. Brute force can be subdued by moral force—and moral force is intelligence and pure intention of spirit.

Our guide says,—

Wouldst thou gain power? Believe then in the power of Love and Purity. Advance with Faith, and obstacles will prove but phantoms. Does thy lower nature rage against thee with all the lustiness of life, seeking expression of the self? Love of Duty, Love of Purity, Love of Nobility, will easily conquer it.

TABLEAU THE TWELFTH.—LUZAIN L.

THE MYSTERY OF THE CRUCIFIXION, OR SELF-SACRIFICE.

Resting on two trunks of trees, each with six branches lopped, is a crossbeam, and from it is suspended by the feet—head downwards—a man. His hands are tied behind his back—the fold of his arms with his head making a triangle.

The time comes in the progress of the soul, when the lower nature must not only be conquered, but sacrificed altogether. It is the Law of Existence, that New Life springs only out of the Death of Old Life. The seed must be buried and destroyed, in order that the inner germ should develop itself. The Cross is Duty to Mankind and the Soul of the Universe. There are two sacrifices required in the complete round of life. In the Ascent of Life, the sacrifice of the Individual to the Universal: in the Descent of Life, of the Universal to the Individual. The words of the Hierophant are—

It is necessary that the Son of Man should suffer on the Cross in order that the will of the Son of God shall be done. Bless them which persecute you. Bless and curse not. After the Cross, the Crown.

F. W. THURSTAN, M.A.

(To be continued.)

LEAVES.

PEOPLE generally ask, "If the ancient books are allegorical and hide truth under sensible pictures and stories, why are they so?" The first chapter of magic answers this question, and, for me, satisfactorily. It tells us that children can learn from picture-books only, and it is useless to put geometry before them, although excellent pictures must observe rules of perspective which embody geometrical truths. After, and from, the education of the senses, comes the education of the intellect, although intellect is latently present in the senses from the very beginning. That these picture-books are worthy to learn from is shown by the fact that the pictures they contain are not mere fancy-sketches, but literal translations into sensuous scenes, of the truths of the intellect. We were told from Greece that there are three modes of Knowledge—Opinion, Science and Illumination. The three modes express the same Truth, but the difficulty is, that sense, which corresponds to opinion, exactly reverses the truth, *i.e.*, Science and Illumination, speaking loosely. If you stand before a mirror, you find that the left hand of the image, the reflection in the mirror, is really the right hand of the original, yourself. Similarly, all sense-scenes belonging to *Mâyâ*, or rather *Avidyâ*—strictly speaking, the mirror, the reflector of the infinite powers of the Supreme Principle—must be reversed in their interpretation to yield us the exact truth. This will explain the apparent obscenity and grossness and coarseness of some of the Purânic pictures. If the authors of the Purânas would sensibilise the abstract spiritual truths concerning the constitution and organisation of the Universe, they must, in order to be at all understood, express them as the union of man and woman, of the Creative, the Supreme, the Governing, the Male Principle; with the Receptive, the Female, the Transparent, the Watery Principle. But here we see that this lustful, degrading, brutalising, *Maya*-fettering physical act must be exactly reversed, must be scrupulously avoided, before we can have a glimpse of the pure, elevating, spiritualising and emancipating marriage of the fifth Principle, the human monad, with the sixth Principle, the power of spiritual Perception of Truth—*Buddhi*.

We may thus perceive that the ancient books show only pictures which are perceptible all round us in the vastness of the Universe, and therefore are they true and justifiable pictures.

But we must always bear in mind, if we would escape terrible danger, that the senses show us spiritual truths reversed. That is why the life of the senses is condemned by all true philosophy, and this is the logic of the Law which demands restraint, nay, suppression of the senses, before any advance in spirituality can be made. Take, as an instance, the solar system. To the senses it appears that the sun goes round the earth; this is the Platonic opinion. But the truth is just the opposite; the earth goes round the sun. This may be said to correspond to the Platonic science. The Spiritual Idea which the solar system

embodies may be said to be of the Supreme Principle, figured in the sun as governing and regulating the powers and facts of Mâyâ, dependent upon It for very life and existence. We know that the planets are all emanations from the substance of the sun—as in the Gâyatrî, where the sun is called सविता, or the Generator, as it tells us—and that their very existence, to say nothing of their orbital and axial revolutions, is dependent upon its attractive and repulsive powers. This illustrates the Platonic illumination. This brings us to the forces of Attraction and Repulsion. Let us see how they illustrate the truth of the remarks made above. What is called Attraction, or the Force that brings together Matter, is really Repulsion from the standpoint of the Absolute; because it is the force which effects the sundering of the precipitation of material atoms from Chidâkâsa, the Great Void, in which they lay, latent and non-existent, as Avidyâ, during Mahâpralaya. So, what is Repulsion or the dissolving force, is really the attraction towards the resolution, the refining gradually away into the void. This is the logic of the Law of Progress, which finds expression in Arnold's lines:—

“And the soul must tire of earth
Ere the love of heaven takes birth.”

That is, these lines tell us again, in other words, that the senses must be held in horror and hate, if we would have confidence and love in the Supreme.

Do you not see the truth of this? Tell me if any man was ever drawn towards the higher life of purity before the bonds that tied him to the world of sense, or Mâyâ, and Avidyâ, Ignorance, the distorter, the reverser of Truth, or Brahm, had been violently burst by sorrow, agonising the very soul of the man in the breaking.

Foolish man can be corrected by the scourge of sorrow only, and very severely indeed must it fall, if it would effect a lasting cure. For when lightly wielded, the lesson does not make much impression upon the unfortunate man, and he falls again and again.

Thus is sorrow our greatest friend, and pleasure, material pleasure, our greatest enemy. Death is life, and life is death, again and again. Attraction to this world is Repulsion from the higher; and Repulsion from this world is Attraction to the higher:

“And Death is the master-philosopher,
And man always profits in pain.
Who would have a dear *thing*, *again*?”

A thorough comprehension of the nature of ideas, or abstract mental states, and of how they substantialise themselves, give themselves life, or the waking condition in concrete, sensuous forms, will also help us a great deal in understanding the nature of elementals, and of their mode of action, and the so-called fourth dimension of space. Elementals may, perhaps, be said to be thoughts and emotions, either cosmic, or microcosmic, materialised or individualised, endowed with palpable form in fairy bodies, composed of Tanmâtric matter: and this is how

they can pass through solid bodies, because mental ideas, which are the very essence of elementals, cannot be stopped by anything in the world. The mind can pass and pass through anything and anywhere. The Poets are the most sharp-souled, and fairy-seeing, and dreaming, and metaphorsing people. Poetry is soul-science, that science which sees into the very soul of things, and finds individuality, *fairness* in everything; nymphs in streams, dryads and sylvans in trees and woods, and gods in mountains. Beautiful Poetry! Thou art Plato's Illumination! Thou leadest the very soul out of itself and into the soul of nature. And the Poets are dreamers and lunatics! Moon-struck, indeed!

Just as visible objects embody ideas individualised, *i.e.*, elementals; even so, have audibilities, or sounds, their own fairies. This is how the Vedic Mantras, chanted properly, may be supposed to invoke spirits, and mighty Spirit, the spirit of the sounds themselves, which, being in correspondent communion with similar spirits latent in the listener's mind, influence these first, and through them the whole being of the man. This is Magic as I understand it to be explained in Magic.

The Universe is an allegory, a sensuous object, the Suddha Kási, jubilantly attempting, in its inherent multiplicity, to display, to image forth, the infinite treasures of the Supreme Principle. the Nirviśesha Kási, the one and one only.

The Universe is an Idea. Noble thought! Beautiful, satisfying, peace-giving thought!

Yet seek not the highest by any one way. To different temperaments, different paths are sent. Few yet can see the logic, the reason, the Logos of the world. Most can feel the poetry of it, however, and is it not well that it is so? That is the difference between the Jñānamārga, and the Bhaktimārga.

ENTER THE PATH.

But it is really no use making any distinction between the Jñānamārga, the Bhaktimārga, and the Karmamārga. The Jñānamārga, if followed too exclusively, is only too likely to develop and intensify personality, the false ego, Ahankāra, which finds expression chiefly in pride and vanity. So, the Bhaktimārga, if jealously clung to, will degrade into blind, intolerant, irrational belief. Exclusive devotion to the Karmamārga, the direct descendant of the other two, only too plainly becomes a senseless and absurd apotheosis of external shell-symbols. The fact is, we must (1) discipline our thoughts, (2) hold them in the celestial region, as long and as intensely as we can, and (3) embody them in practice, lest we become astral dreamers, and fail to take advantage of the physical body which the soul has created for its use, and thus fail to firmly grasp our *whole* individuality, &c., &c. Thus, only, can the three mārgas become one.

Ye soothers of the fainting, failing heart,
Ye mighty masters of the realms of peace.

Ye helpers of the willing soul to start
 Upon the sacred Path that brings release
 From pain and birth and death, help us to cease.

AFTER-NOTE.

The principle of reversal must be extensively applied. The solar system illustrates it doubly. It was said that science tells us that the earth goes round the sun, while the senses tell us that the sun goes round the earth; the Idea embodied in the system being that of a Governor ruling, &c., &c. But, for a thorough understanding of the Idea, it is necessary that the science-fact, being still a sense-fact, be reversed in a certain way. Yet again: in the sensuous appearance, the Ruler is within, in the centre: in the Idea, the Ruler is without, in the circumference, the Absolute, Space, Chidākāśa itself; the governed are the precipitations *from* it, and yet *in* it.

The rationale of this principle of reversal is found in the fact that Matter is the reverse of Spirit, yet spirit, essentially.

B.

(To be continued.)

THOUGHTS ON THE BHAGAVAD GĪTĀ'.

11.

IT is apparent from what I said in the last paper that the *svarūpa* and *sthūla* appearances of the universe, are but the outcome of something behind them. This is a fact which must be conceived with as much clearness as possible, before the true nature of the powers behind it is understood.

The gross matter with which we are familiar, has been chemically analyzed into a certain number of what are called chemical elements. Their exact number has not yet been determined, and new discoveries are recorded every now and then. This, however, is immaterial. What is certain is this, that all our gross world admits of being reduced ultimately to a number of chemical elements. Now all these elementary states of matter change according to Indian philosophy into five states. In other words, all the gross matter we know of is capable of existing in five different states. These five different states are by Indian science named, *prithivi*, *āpas*, *tejas*, *vāyu*, *ākāśa*, or, solid, liquid, igneous, gaseous, latent, as they might be called in English.

Three of these states, the solid, the liquid, and the gaseous, are now well recognized by Modern Science: There are indications of the recognition, by and by, of the other two also. In the solid state a certain degree of heat exists in the latent state, which is its constituent temperature, so to say. Every state of existence has a certain degree of appropriate temperature, without which, it is impossible to conceive of its existence as such. When some more heat becomes latent, the substance changes to the liquid state, and solidity disappears. When some more heat again becomes latent, the same substance is reduced

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to the igneous state. With a still higher temperature becoming latent, the same substance becomes gaseous. The igneous state is just between the gaseous and the liquid. In this state the element just begins to be visible to the eye, although it does not yet become a perfect liquid. Just like steam, which is neither water-vapour, nor yet perfect water. Water-vapour is not at all visible; steam begins to be visible. It is in fact visible gas. Beyond the gaseous state of every element, is its state of absolute physical latency, when with a still higher degree of temperature becoming latent, even the gaseous state disappears. This is the *ákásic* state of all gross matter. A planet or other heavenly body first appears in the heavens in the gaseous state. The gaseous state of this planet is not evidently an outcome of nothing. The state in which planetary matter must have existed before putting forth the gaseous state, is called its *ákásic* state, or its state of absolute latency, or as it might be called, the spatial appearance of that substance.

Much more might be said in support of the physical fact that every element of chemistry has the capability of changing into five different states. It is however needless, and the arguments are not affected as long as we grant the capability of these chemical elements existing in more states than one, whether they be three or five. Every element then has the capacity of existing in five different states. These different states are the results of different qualities predominating for the time being. The qualities have been named above. It will be seen that they are nothing but so many expressions of five different kinds of motions. *Ákása* represents the rectilinear motion, *váyu* the spherical, *tejas* the triangular, *ápas* the semi-circular, and *prithivi* the quadrilateral motion of any substance. It is not very difficult to see how rectilinear motion represents the quality of roominess or space (*avakúsadána*); how spherical motion represents what might be called the gaseousness (*pranáma*); how trilateral motion represents temperature (*ushnatá*), how semi-circular motion represents smoothness (*sucha*), and finally how quadrilateral motion represents resistance (*mûrti*).

It appears from these considerations that the capacity of any substance to change into and keep a particular state, represents in the substance, the power of moving in five different ways; for *capacity always represents powers in the passive form*. This force evidently lives in something which is independent of the element itself. The element is a group of five different states of matter. It must be so. For otherwise it would be impossible to explain the changing predominance of these different modes of motion. This is evidently the behaviour of a compound substance. The five component elements of any chemical substance are called *tanmátrás*, or subtile *tatvas* of *prána*, or ethers as they might be called. And the *svarûpa* of a chemical gross element, is that state of *equilibrium* of the *tanmátric* group of minima, in which none of the five future gross appearances has shown its predominance as yet;

and which keeps constant, when the states are changing. We see, thus, that the real chemical element, the constant factor among the five changes of state which it can undergo, is the *svarûpa* of the element, and that the *svarûpa*, the state of equilibrium, must exist before any of the predominant states thereof can show itself. We see also, the necessity of the existence of the five *tannâtras*, mentioned above, in order to explain the existence of the *svarûpa*. These *tannâtras* are five ethereal substances, each moving in one particular mode. A tannatric minimum of that substance, putting forth one complete vibration of that particular mode of motion. Inasmuch as it is these five *tannâtras*, which thus give existence to the *Mahâbhûtas*, they are called *prakritis*.

It is not, however, only the function of giving objective existence to these *Mahâbhûtas* that these *tannâtras* perform. We must posit the existence of a subjective, and an instrumental function as well. In the Sâṅkhya Yôga division adopted by the Bhagavad Gîtâ, while the objective appearance of the same substance is called *tannâtra*, the instrumental is called *indriya*, and the subjective is called *manas*.

Now this *indriya*, in modern language is electricity, which as nerve-force or animal electricity in the animal organism, performs the double function of sensation (*Jnâna-indriya*) and action (*Karma-indriya*). *Manas* represents the subjective power of ideation, or as it is called in Sanskrit *sankalpa* (formation).

The subjective *manas* creates ideas, and transmits them by the electricity to the *tannâtras*; out of which is cast into the mould supplied by the idea, the *svarûpa*, of any elementary or compound appearance into the gross world. The phenomenon of the same substance performing three different functions in three different states is not new. It is a matter of daily observation. Hence it is that some philosophers speak of the five *tatwas* performing the three functions in three different states. The *manas* of the Sâṅkhya Yôga philosophers is evidently an entity capable of putting forth a five-fold power of action, and a similar power of five-fold receptivity. The *indriya* is evidently the same five-fold power of action as also of receptivity or sensation. The *tannâtra* is again the same five-fold objective appearance.

We see thus that before we can fully explain the gross world, so familiar to us, we must posit the existence behind the gross world, of five *prakritis* performing three distinct functions, or from one point of view four.

But the Bhagavad Gîtâ speaks of other *prakritis* beyond these. We have then to see if we can analyze these *prakritis* further. A little reflection shows us that no further analysis is possible. But for all that, we see also that our list of *prakritis* is not yet exhausted. For we see, working at the bottom of these *prakritis* as well as all their products, a very distinct power, which is none of these, and yet which governs the functioning of all and every one of them. This is the power of INDIVIDUALITY. Thus we have seen that the same five *tatwas*, perform three distinct functions. And not only

this, we see also clearly that the five *tatwas* themselves do not differ from each other in anything except the mode of motion. It is but one ethereal substance that moves in five different ways. We come then to this, that it is but one ethereal substance which puts itself forth as subjective, instrumental, and objective—or respectively, *manas-indriya* and *tanmâtra*; and that each of these again puts itself forth as five appearances performing different and distinct functions. There must therefore be really at the bottom of all these appearances, a substance common to all of them, and possessing the power of putting itself forth into distinct individual appearances, both elementary and compound. The existence of this power in the universe is a matter of ordinary observation. Individualization is going on ever before our eyes. The one becoming many is the recognized law of evolution. We thus see that behind the phenomena of ideation, sensation, action and objectivity, lies the power of Individuality. This is called *AHANKA'RA*, or *Manas* in the seventh chapter of the *G'ITA'*. It is in reality a *prakriti*—an output of the three qualities of substantiality, motion forward, and motion backward,—or in other words a substance having the power of putting itself forth into distinct individual appearances. It is this power which puts itself forth as the *tanmâtra*, the *indriya* and *manas*, and further on through the agency of these into innumerable *svarûpas* and gross appearances.

This principle of Individuality, the *manas* of the *Bhagavad Gîtâ*, does not change, while all the phenomena of the lower principles are constantly coming and going. All the phenomena of life which are coming and going are the outcomes of the mutual action of *manas-indriya* and *tanmâtra*. Behind them stands the Principle of Individuality which changes not with them, and it must so stand, for they have come out of it, and must go back into it; and the cause does not disappear with the disappearance of the effect. We have now to study this power of individualization. This itself is an output of energy. And we see no energy in the universe which acts perpetually. There is always a period of rest and an equal period of activity. If therefore the power of individuality is active at one time, it must be at rest another time. There is therefore an appearance of this universal substance in which the power of individualization is for the time latent. This appearance must then be taken as possessing the power of putting forth the principle of Individuality itself. This is the *Mahat tatva* of the *Sânkhya*s or the *Buddhi* as it is also called. This is the ultimate phenomenon which lies at the root of all other phenomena. In the phenomenal universe we see all these *prakritis* manifested. There is the pure phenomenal existence of which all the other appearances are but the qualities and powers (*Buddhi*). There is again the power of individualization, the first output of this phenomenal existence (*shankâra* or *manas*). There are again the five *tatwas* performing a triple function (*manas*, *indriya*, *tanmâtra*).

The *Buddhi* is the *will to know*, and the *will to be*, of the universe—the single output in the phenomenon of consciousness, and objective exist-

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ence. The *will to be* and the *will to know* are but two aspects of the same thing, the one comprehending the other from different points of view.

So far have we proceeded in our search of the finite. Whatever is in the gush of phenomenon is necessarily limited. But we see at the same time that the finite has no end. It is ever expanding with the expanding view of man. Whatever the limit of the finite, it appears surrounded by something still beyond. That ever present beyond, is the Infinity of knowledge and *beness*. The Infinite always covers the finite. This Infinite which is ever behind the finite, without which in fact no phenomenon does exist, the Gîtâ styles the *purushottama*. This *purushottama* presents two appearances—consciousness or *purusha*, or *Kshetrajna* as the Gîtâ calls it, and the *mâlaprakriti* or unmanifested objective existence—the unmanifested rootless root of the objective side of the universe. The *purusha* is said to be the higher of the two—the *para*. This is so because upon the *will to know*, depend ultimately the outputs of the *will to be*. While so to say, the *will to be* is the material cause of the universe, the *will to know* is the final cause. This fact the Sâukhya recognizes by saying that the *mâlaprakriti* works for the *purusha*.

We see thus that the *prakritis* of the *Bhagavad Gîtâ*, must and therefore do exist, before we can explain the gross world so familiar to us. Without these *prakritis* the gross world is unexplainable. We arrive at these *prakritis* in our search of the natural sequence of causes and effects. We thus see that the *purushottama* or *paramâtma* is at the root of the phenomenal universe, and that the *purusha* and *mâlaprakriti* or *avyakta* are but two aspects of this one. If there were no *purushottama*, there would be no universe. This then is principle No. 1.

The first output of this principle is the *Buddhi*, the active *will to know* and the *will to be*, of the phenomenal universe. This is principle No. 2.

This *will to be*, and *will to know* shows itself as possessing the power of individualization. With the power of individualization manifested, it becomes the principle of Individuality. In this manifestation the *will to know* becomes self-consciousness, and the *will to be* becomes the power of *objective differentiation*. This is principle No. 3.

The first differentiation of this principle is three-fold, the knower, the known, and the act or instrument of knowledge; the doer, the work, and the act or instrument of action. These are the *manas*, *indriya* and *tanmâtra*, or the *lower manas*, *kama* and *prana* of modern theosophical writings. The *manas* being grouped together with the *indriyas*, these three manifestations give us the fourth and the fifth principles of theosophy. These group together into *svarûpas* of various substances, and the *svarûpas* put forth five different states of the *sthula* world. There are two more principles, the 6th and the seventh. Counting from below, we may call the *sthula* (gross) No. 1. and the *atma* No. 7.

Now this alone is not the only division of these principles. Different philosophers and religious teachers have variously grouped these

principles to suit different purposes and different understandings. Thus there are at least two more divisions that we notice in the Bhagavad Gîtâ itself. The first is the division of the entire man into three *purushas* :

1. The *purushottama*.
2. The *akshara purusha*.
3. The *kshara purusha*.

Thus we read in the 15th chapter of the Gîtâ :—

“These are the two *purushas* in the world, the *kshara*, and the *akshara* ; the *kshara* is all the *bhûtas* (tatwas), the One containing all is the *akshara*.” 16. XV.

“There is another *purusha*, the highest (*uttama*), called the *paramâtma* ; who is all powerful and unchanging, and who, passing into the three *lokas* (worlds), sustains them.” 17. XV.

“Inasmuch as I am beyond the *kshara*, and higher than the *akshara* too, I am known as *purushottama*, to the world and in the world divine.” 18. XV.

The word *bhûta* in the above quotation stands for the five tatwas, which perform the triple function of ideation, action or sensation and objective ethereal appearance—the *manas*, the *indriya* and the *tanmâtra*—and of course their effects, the *svarûpa* and the *sthûla*. This makes the mortal man (the *kshara purusha*).

Beyond this is the dual principle of *buddhi-ahankâra*, which as shown above is the one containing all. This, therefore, is the *akshara purusha*, the immortal soul. The great commentator, Shrî Shankarâcharya, describes this *purusha*, as “the *paramâtma*'s power of *mâyâ*, the seed for the birth thereout of the *purusha* known as *kshara*, the receptacle, of the residua from actions, &c., of numerous (lit. more than one) creatures that come and go.”

This evidently is the *buddhi-ahankâra*. The *buddhi* is described in the Sâmkhya Yoga philosophy as the principle, which lies at the root of all phenomena. It lies at the root of all mental habituations. The force of habit lives therein and comes thereout on manifestation, because in *buddhi* is the ultimate root of all phenomena. This *buddhi* is evidently the *mâyâ shakti* as Shankara calls it of the *purushottama*. As I have shown, but for the *purushottama*, this *buddhi* could not have existed. Therefore it is only a peculiar mode of expression to say that this *will to be* and *will to know* (*mâyâ shakti*) is of the *bhagavân* (the *purushottama*).

When this *buddhi* puts forth the power of *individualization* (*ahan-kâra*), then only does it become the receptacle of the residua (*sadmskâra*) of the actions, &c., of *more personalities than one*. Therefore it is the double principle of *buddhi-ahankâra*, which performs this immortalizing function with respect to *individuals*. Thus the residua of the karma of Jacob, John and Tom, live separately for each of them in the principle of *buddhi-ahankâra*. Hence in every man, his dual principle of *buddhi-ahankâra* is the immortal soul in him. In other words, it is the real

man, or, in other words, the real power that lies behind all human and other manifestations of the universe.

Beyond this stands the *purushottama*, present all the same in all and every manifestation, yet distinctly beyond the phenomenal world, and kept separate for purposes of devotion in this division.

According to this division, the immortal soul, the *buddhi-ahankāra*, gathers into itself the experiences of the lower universe, by means of its subjective manifestation—the *manas*—the end in view being the expansion of the individual into the universal—the idea of separateness generated by the action of *manas* among various phases of the *tanmātrika* appearances, merging finally into one. When there is consciousness and something to be known exists along with it, and has existed for all time, the thing to be known *must* present all its phases to the conscious entity. As it happens from the very nature of things, the consciousness which works on the plane of *manas* is characterized by the idea of separateness, and its knowledge is therefore limited. But it works on for the purpose of obtaining knowledge and gaining experience. This energy is never lost. It is conserved, and the receptacle for this energy to be conserved in, is and must of course be the *buddhi-ahankāra*, which is the source of *manas* itself. The more the energy conserved, the more the resultant power, and where should it end but in the infinite. This is one form of the triple division of man. The other grouping of these principles, and whatever more I have to say on this subject, I shall take up in my next article. The present one is growing too long.

RAMA PRASAD.

(To be continued.)

A TYPICAL HATHA YOGI.

WE had laid aside for publication an account by Pandit R. Ananta-krishna Shastri, of his visit to a famous Yogi at Trevandrum, the capital town of Travancore, when a better narrative appeared in the *Madras Mail*. We copy it in preference, as it gives the Western reader a more realistic description of the appearance and behaviour of the genuine Indian ascetic of the Hatha school. The thing to be noted is the tremendously sustained exercise of the will in control of bodily functions and cravings. We see it here carried to the farthest possible extent. In comparison with it, the recorded fortitude of Western people under physical privations seems, with extremely rare exceptions, to be a minor affair. As to the good of it, it has been often said in theological literature, that that is prospective rather than immediate. Men like this Yogi, the old Sikh ascetic of Allahabad (described in "Old Diary Leaves" for February) and others, by developing this iron resolution prepare the way for much greater things in their next incarnation: but the present one is almost wasted, so far as any permanent altruistic effect on others is concerned. The teaching of Lord Buddha on the subject of the worthlessness of mere asceticism for purifying the individual, is eloquently given in the Buddhist books, and it agrees

absolutely with the best teachings in the most authoritative works of the Brahmanical canon.

The *Madras Mail's* Travancore correspondent says :—

“In view of the wonderful and incredible tales told by travellers and by members of the Theosophical Society, it is instructive to note and record instances of peculiarity in relation to Sanyâsis, or Indian hermits, whenever opportunity offers. That there are many things undreamed of in the Philistine philosophy, is the opinion of orthodox Hindus who still believe in the Vedic theology and its connected doctrines of the ‘Nature of God, universal animation, transmutation of the world, emanation of the soul, manifestation of visible things, transmigration, absorption, the uses of penitential services, and contemplation for the attainment of absolute happiness in absolute rest.’ And the orthodox Hindus of Trevandrum have lately been much interested in and excited about a ‘particular *Yogi* or *Sanyâsi*, who for some time past has been literally worshipped and revered as a god come down to men. No one appears to know where this man came from or to what particular caste or race he belongs. He was a Hindu, but that term, as somebody has remarked, as ‘a definition of religion, or even of race, is of the vaguest possible description.’ Anyhow, he was accepted as a Hindu. He spoke, however, some form of Hindustani, and, even when he first came resorted to the use of language as little as possible. Language was to the Sanyasi not given apparently for concealing his thought. He took a more simple way and hardly ever spoke at all. To Trevandrum, then, the *Yogi* or *Sanyâsi*, or whatever he may be called, came about three years ago. On his arrival he sat under a banyan tree on the northern bank of the Padmatheertham, a tank, and there he remained for years; then exhausted nature gave way, and he paid the debt of nature. For the first week or so after he had taken up his arboreal residence, he partook of some milk or a plantain or two, twice or three times a week. Then he gradually extended the intervals, till after three or four months he took no food at all, spoke to no one, and passed his time huddled up before a fire night and day for three long years. He looked no one in the face; he heeded no sounds, no questions, nothing. Flies sat on or crawled over him; in heavy rain the ground was a flood around him; the sun scorched him with his beams and cattle congregated near him, but nothing disturbed his apparent lethargy. A deaf, dumb and unconscious creature could not have succeeded so well in noting nothing. He certainly was not an attractive object personally. Of average size, he was in excellent condition, and dirty as a bushman. His hair was of a peculiar reddish hue, and in its coils he wore a lingam-shaped stone, an inch or two long. This mass of dirty hair often escaped and fell over the *Sanyâsi's* eyes, and one day he permitted it to be cut off, the hirsute appendage being greedily divided amongst the admirers of the ‘swamy’ during the last *Morajapair* or sexennial ceremony. The Maharajah of Travancore, on one occasion, stopped near the *Sanyâsi* and addressed him, without, however, obtaining the slightest recognition. Exposed to the cold and wet, to the heat and dust, the *Sanyâsi*, without partaking of a morsel of food, passed his three years’ of existence in divine contemplation, and although every morning and evening numbers of people paid him homage, he appeared oblivious of all external circumstances. A few days ago, he was observed to be moaning as if in pain, and a closer examination disclosed the fact that he was suffering from ulceration of the epidermis. The Palace apothecary attended, but the *Sanyâsi* would permit

no remedies to be applied nor hold speech with any one. A day or two ago he stretched himself under the tree and it was clear that the end was not far off. On some *gosais* coming to see him, the long silent man said that, if he lost consciousness, he begged as a great favour that nothing in the shape of refreshment or medicine should be forced into his mouth; that he was under a vow; and that, if anything passed his lips, he would forfeit the privilege of being absorbed into the Divine, and that he desired no re-birth. *Dherbai*, a species of grass used in all Hindu religious ceremonies, was strewed near him, on which he was carried and deposited, and an hour or two later he passed quietly away. The ceremonies connected with his interment were peculiar. The body on a bier was conveyed to the burial ground near Manakad, where a pit was excavated and spread with a number of paras of salt. The corpse was then placed in a sitting posture and covered with salt, camphor and other substances, till nothing but the occiput of the deceased was visible. One hundred and one cocoanuts were broken on the head of the deceased, with the object, it is alleged, of making a crack in the skull to allow the essence of life, the soul, the vital principle, or whatever it may be, to escape. The bits of cocoanuts were eagerly secured by numerous pious Hindus as holy relics. Earth was then shovelled into the grave. This is the first Sanyâsi in Trevandrum who has exhibited the peculiarities mentioned, and he was considered very holy, by some an emanation of the Deity. It may be interesting to add that the three years comparative drought that we have had is ascribed by some to be due to Heaven's mercy to its servant, so that he should be enabled to bear the inclemency of the weather better. Superstition dies hard everywhere, but for a long time to come, in Trevandrum at all events, superstition will reign with undiminished force."

TOLSTOI.

(Continued from page 586).

COUNT Tolstoi's theory is that "there are three life-conceptions. Firstly, the individual or animal; secondly, the social or pagan; and thirdly, the universal or divine." The last of these is "the Christian life-conception," and at present the world knows only the animal, and the social or pagan. "According to the first of these, a man's life is his personality, and that only, and his life's object is to gratify his desires. According to the second, his life is not limited to his own personality; it includes the sum and continuity of many personalities, —of the family, of the race, and of the state; and his life's object is to gratify the will of the communities of individuals. And according to the third, his life is confined neither to his personality, nor to that of the aggregate of individuals, but finds its significance in the eternal source of all life,—in God Himself." As it is important to grasp this basic postulate of Tolstoism, a few further quotations may be of use. The following are from "The Kingdom of God."

"The savage sees life only through the medium of his own desires. . . . The incentive of his life is personal enjoyment. His religion consists of attempts to propitiate the gods in his favour, and of worship of imaginary deities, who exist only for their personal ends. A member

of the pagan world recognises life as something concerning others besides himself; he sees an aggregate of individuals,—the family, the race, the nation, the state, and is ready to sacrifice himself for the aggregate. The incentive of his life is glory. His religion consists in honouring the chiefs of his race, his sovereigns, and in the worship of those gods who are the exclusive patrons of his family, his tribe, his race, and his state. The man who is possessed of the divine life-conception neither looks upon his life as centred in his own personality, nor in that of mankind at large, whether family, tribe, race, nation, or state; but rather does he conceive of it as taking its rise in the eternal life of God; and to fulfil His will, he is ready to sacrifice his personal family, and social well-being. Love is the impelling motive of his life, and religion is the worship in deed and in truth of the beginning of all things,—of God Himself.”

“It was centuries, indeed, thousands of years, before the social life-conception was adopted by all mankind. It passed through various phases, and we ourselves possess it through heredity, education and unconscious habit, hence it seems natural to us. The time will come, and it is already near at hand, when the Christian foundations of life, —equality, brotherly love, community of goods, non-resistance to evil by violence,—will seem as natural and simple as the foundations of family, social, and state life seem to us at the present time.”

“The believer in the social life-conception says to the savage— ‘Rouse yourself! Consider what you are doing! The life that man lives for himself alone cannot be the true one, for life is fleeting and full of woes. It is the life of the community at large, the race, the family, the state, that endures; therefore, a man must sacrifice his personality for the life of the family and the state.’ Christianity, in like manner, says unto him who believes in a social life-conception of the community: ‘Repent, rouse yourself, consider your ways, else you perish. Know that this bodily, common animal life is born to-day and dies to-morrow; nothing can assure its permanence; no outward expedients, no system whatever can give it stability. Consider your ways, and learn that the life you lead is not the real life, and neither family, social, nor state life will save you from perdition.’ ”

As stated in “The Kingdom of God,” Tolstoi’s object is to enforce this doctrine by establishing three propositions. Firstly, that Christianity is a new life-conception, whose essence is non-resistance to evil: secondly, that “from the first there have been two opposing currents in Christianity;” the old pagan current, and the current introduced by Christ; thirdly, that this “contradiction” can “only be solved by an effort on the part of every individual to conform the acts of his life—independently of what are regarded as the exigencies of family, society, and the state,—with those moral principles which he considers to be true.” The five “Commandments” of Christ are: “I. Avoid anger. II. Do not commit adultery. III. Do not swear. IV. Do

not defend yourself by violence. V. Never make war." The Fourth Commandment Tolstoi elaborates as follows: "Never resist evil by violence; never return violence for violence. If anyone smites thee, bear it; if anyone takes away what is thine, let him have it: if anyone makes thee labour, do so; if anyone wants to have what thou considerest to be thine, give it up to him." The Second Commandment he construes to mean that a man should consort only with the first woman with whom he ever has relation, who by that very fact becomes the wife to whom he should never be unfaithful. To the consideration of the Fifth Commandment he devotes a great part of his books. The first and third do not occupy him much.

Now, it is Tolstoi's habit to accept the consequences of his principles to the full. If we object that to be obliged to give up everything in this voluntary-compulsory way would, by creating universal insecurity, reduce everyone to idleness and poverty, Tolstoi replies, "we must be poor, we must be beggars, wanderers on the face of the earth; that is what Christ taught us, and without it we cannot enter the Kingdom of God." If, when he tells us that "every union between a man and a woman I consider sacred, and binding to the end of their days," we object that, although he may consider it so, Nature does not, for such a tyrannical law would entail the most terrible conjugal misery, since in the absence of experience, people make the most lamentable mistakes in those matters, and men and women have natural feelings and passions that cannot be controlled or even ignored; he replies that since sexual desires are shewn by Christ to lead to evil, he "can no longer acknowledge such passions to be natural." If we tell him that the love of husband and wife is a pure and holy thing, he replies, "there can be no such love; it has no *raison d'être*. Christian love comes only from a Christian life-conception, whose sole manifestation is the love and service of God." If we ask for an explanation of that hard doctrine, he tells us "in the social life-conception the enlargement of the domain of Love was a necessity for the salvation of the individual; it was attached to certain objects, to oneself, to one's family, to society, to humanity. With the Christian world-conception Love is not a necessity, neither is it attached to any special object; it is the inherent quality of man's soul; he loves because he cannot help loving." If this universal Love without an object seems to us practically indistinguishable from selfishness and sickly sentimentality, Tolstoi tells us that the one single object of every man is to seek his own salvation, and that for this purpose we must desert all terrestrial ties and interests. Here we have the core of Tolstoism: it is the application of the doctrine of the early Christian fathers, that this world must be sacrificed to the next; only, there being, apparently, no future conscious existence in Tolstoism, it is a sacrifice of all terrestrial interests without definite hope of reward, simply to escape misery; because all terrestrial things are incurably bad in themselves, and

human life a curse. Tolstoi's work "Life" is full of this pessimism very thinly disguised in emotional exhortation.

To care for nothing but one's own salvation, to love no one but "God" is the key of the Tolstoian religion. As usual Tolstoi does not shirk the consequences of his principles. Christ, if we follow him, not only releases us from all authority, but relieves us of all social, if not of all moral obligations. One has, seemingly, only to call his own sweet will "The will of God" and he is "free." "Do not swear" is said, not because it is wrong to *break* promises, but because it is wrong to *keep* them, since they interfere with our "freedom in God." Our present civilisation is based to a large extent on contracts made by people on the mutual understanding that they will keep their word, and our present idea of an honourable man is one who keeps his promises; but it need hardly be said that this is an entirely different line of thought from that followed by Tolstoi. "A Christian," he says, "is freed from human authority by acknowledging the supremacy of one authority alone, that of God. Not only must he refuse to obey human laws, but he cannot promise to do or abstain from doing anything definite at any given time, because he can never tell at what hour, or in what manner, the Christian law of Love, on which his life-conception is based, will command his co-operation."

But co-operation of man with God for his own salvation is the only kind of co-operation that Tolstoi recognises. Philosophy and science make the co-operation of men with each other for their mutual benefit in this life the alternative of competition; but this kind of co-operation only serves to incense Tolstoi against philosophy and science. "It would be very useful," he writes, "as the Communists say, to substitute a community of interests for individual competition, or, the universal for the personal; in a word, to make the whole world a mutual benefit society,—only there are no motives to bring about such a result." The only "motive" which Tolstoi recognises is individual "freedom"; and he gets quite angry with men because they try to help each other by common effort in mere terrestrial affairs. "Each speaks," he says, "as if the problem of his life did not lie in attaining the happiness towards which he strives, but in serving the state, commerce, or civilisation. The average man answers exactly as the believer and philosopher do." Again, he says, "instead of making individual efforts to achieve freedom, every man for himself devoting all his energies to that object through the attainment of a new life-conception, men are looking for a universal scheme of deliverance." Elsewhere he says that the sociologist, "who comes forward preaching that it is useless, and even hurtful and immoral, for the individual to emancipate himself alone," is in reality an ally of the Government.

There are many passages scattered through these works which, by reason of the association of the terms used in them with a different

conception of Christ, are liable to cause the reader to forget the eccentric idea of Christianity that Tolstoi promulgates. Of such generalities the following may serve as samples: "Were we to fulfil Christ's doctrine, the Kingdom of God would be upon earth." "Christ's doctrine is the only way to happiness, it is easy to follow, it is the duty of each one to follow it, even if he does so alone." "Christ teaches men to place this light of reason above all else, to live up to it, not to do what they themselves acknowledge to be irrational." "By following Christ's precepts you follow the most rational laws that have ever existed in the world." "For the believers the real significance of the doctrine is concealed by the Church; for the unbelievers it is hidden by Science."

It is difficult to always remember that these "most rational laws that ever existed in the world," and which would "bring about the Kingdom of God upon earth," are a complete upsetting of all law, all federation, all mutual help. "The profession of true Christianity not only forbids the recognition of the state, but strikes at its very foundation." "Christianity, faithfully interpreted, saps the foundations of the civil law." "Revolutionary foes struggle against the Government, but Christianity enters not into these contests; internally, it destroys the principles on which Government is based." It is not *bad* laws, *bad* government, *bad* social institutions, be it remembered, that Tolstoi would thus destroy as if by an insidious poison, but *any and all* laws, governments, and social institutions. He quotes and agrees with an old writer, Adin Ballou, who says that Christians should not even *voluntarily* pay taxes, or take part in elections, or in the administration of the laws. Self-government is as little to his taste as tyranny; for it is not only "authority" in the concrete, but also authority in the abstract, that Tolstoi abhors, since any kind of compulsion, even the self-compulsion of a promise, interferes with the unregulated emotionalism which, under the name of "voice of conscience" or "will of God", he considers, should alone govern us.

All moral judgments would seem to be equally done away with by Tolstoian Christianity. Those who quote the saying, "Judge not that ye be not judged," are sometimes told that this does not refer to intellectual judgments, but only to blame or condemnation; since it is impossible to avoid an involuntary opinion as to praiseworthy or blamable motives, or about the good or evil effects of action—the very essence of "forgiveness" being the abstention from following an *intellectual* judgment, with a *moral* or condemnatory one. But Tolstoi forbids us to *recognise* any difference between good and evil. According to the law of Christ, "every distinction between men is forbidden; every judgment by which we consider one as good, and the other as bad;" for "Christ made no difference between the just and the unjust," and Tolstoi considers it impossible to distinguish the "righteous" from the "unrighteous." Still, in a roundabout way, no one deals out judgment more unsparingly than Tolstoi himself. He does not say, "I, Tolstoi, enjoin this,

or forbid that," but he continually declares that "the doctrine of Christ" or "the law of God" does so. and, like a true priest, he takes upon himself to declare what these divine doctrines and laws are; and then he uses this authority to justify the most astounding commands,—as in the case of marriage; or when he declares that the "aim" of "the man who worked in accordance with the doctrine of Christ.... would be to work as much as possible, and to receive as little as possible."* Were he to make such judgments on his own authority, he would have to justify them by argument; but by attributing them, as "doctrine" or "commandments," to Christ or God, they pass unquestioned.

Now, to work for anyone who makes you work, and to do much work for little recompense, and whether the work be painful or not, is usually regarded as slavery; and yet this is "Christ's doctrine" according to Tolstoi, who declares that this doctrine "affords the sole means of deliverance from that condition of slavery, in which, as in a net, men find themselves entangled." One naturally asks what kind of a "deliverance" this can be? What is the nature of the "freedom," "emancipation," or "salvation," which Tolstoian Christianity promises us? Strange as it may seem, there cannot be the slightest doubt that this "freedom" is purely imaginary as far as terrestrial life is concerned, for it is "spiritual freedom" only. "A man's freedom," says Tolstoi, "does not consist in the faculty of acting independently of his environment, and the various influences it brings to bear upon his life, but in his power to become, through recognising and professing the truth that has been revealed to him, a free and willing labourer in the eternal and infinite work performed by God in the universe." A true Christian "is set free from human authority" although "he may suffer from eternal violence—may be deprived of his personal freedom;" for "these privations and sufferings that are so powerful an influence over men who hold the social life-conception, have no influence whatever over him; they do not influence him, because "he must cease to care for material and external matters."

This indifference to material things is apparently necessary for the maintainment of imaginary freedom: "Those privations and miseries, or the anticipation of such, which influence a man who holds the social life-conception, and reduce him to obedience, seem to him, (the Christian), no more than the inevitable consequences of existence, which he would never dream of opposing by violence, but bears as patiently as he would bear disease, hunger, or any other misery; which, indeed, have no possible influence over his actions." This passage and others like it, show a pessimistic and fatalistic indifference to evil—excepting the evil contained in the one single point of obedience to "authority" of any human kind—so strangely out of harmony with the more hopeful ideas of our times founded on a recognition of human

* Yet he says elsewhere that "work is a source of pleasure only when it is needful."

solidarity, that they would be incomprehensible for any one who did not constantly bear in mind Tolstoi's profession of more than Eastern contempt for terrestrial things. What the Irish housemaid told her mistress about the dust, "Shure, ma'am, if you don't take any notice of it, it won't worry you," Tolstoi tells us of all material miseries, and this he calls "freedom;" only in his case, in addition to "not noticing" he enjoins, "putting up with," and this putting up with evils seems to be what he generally means by non-resistance to evil. At all events "to be free" means, for Tolstoi, only *to feel free*. "A man has but to assimilate this (the Christian) life-conception, and he will be set free as a matter of course, from the fetters that now restrain him, and feel free as a bird who spreads his wings and flies over the wall that has kept him a prisoner." A man has "but to fulfil the infinite law of Him who gave him life, in order to feel himself so entirely free from all human authority that he will cease to regard it as a possible obstacle." To say that "a man cannot change his life, because he is not a free agent, . . . because his acts are the result of preceding causes," Tolstoi calls a "metaphysical hypocrisy."

Tolstoi's Christianity differs from that of Jesus, in that the latter said, "Render unto Cæsar the things that are Cæsar's and unto God the things that are God's," but Tolstoi would have us render unto God not only the things that are God's, but also those that are Cæsar's. It is very difficult to "catch on to" a religion which is not only indifferent to the affairs of this life, but also those of a future life, as the latter is commonly conceived. Still Tolstoi does not discard the usual argument of those who call on us to neglect or sacrifice terrestrial happiness for celestial, namely, the hope of an exceeding great reward. He begins by postulating that the whole object of life is to secure happiness for self, and all throughout his teaching, this object is constantly held before us as our sole aim. What form that happiness will eventually take, Tolstoi does not attempt to describe; and it is an exceedingly great metaphysical difficulty to conceive of any happiness being possible when individual existence has been blotted out, for individual existence means consciousness, and consciousness is certainly necessary in order to experience happiness. Whether Jesus really did command non-resistance in the way or to the degree that Tolstoi supposes, is surely an open question, and we must not forget that Christ's position and that of his handful of followers was the position of people to whom resistance, especially resistance by violence, would have been complete folly, and who were therefore constrained by their peculiar circumstances to practice non-resistance, and to confine themselves to "the foolishness of preaching." It is, however, impossible to estimate Tolstoi's Christianity with justice, until we have looked into his Anarchism, which will be the subject of a future paper.

RICHARD HARTE.

(To be continued).

SOME THOUGHTS ON VEDIC PRA'NA'YA'MA.

III.

GĀYATRĪ corresponds to Bhûr, viz., all that is good and spiritual on this *earthly* plane. Our holiest sentiments in the wakeful state, the piety, the goodness, the moral greatness of our earthly lives are all blended with this metre. It is the starting point of our spiritual life. Therefore the Gâyatrî is suited to all constitutions, to all temperaments. It is the spiritual metre for every one belonging to the regenerate classes, to be used in his every-day meditation. The importance of the metre lies in its general adaptation for spiritual improvement.

Agni is the Devatâ of the Gâyatrî metre. It is through its Devatâ, that the prescribed sound of a metre becomes efficacious. The Devatâ is a spiritual Intelligence in nature, a spiritual wire—so to say—with one end attached to the Mantra, or spiritual sound, and its other connecting with the corresponding spiritual centres in nature. Agni is in harmonious touch with all the Devatâs and is their common mouth. The offerings to all the Devatâs may be given through Agni. Agni is the inevitable accompaniment of all sacrifices, all rites and all ceremonies. The importance of Agni lies in its general adaptation, and it is verily the Devatâ of the Gâyatrî metre.

Sâ, or Do, is the key-note of all other musical notes, and its correspondence to Gâyatri is evident. White is the one color in which all other colors find their resting place, and it is, therefore, the most adapted to the Gâyatrî metre.

The Agnivesya clan takes its name from Agni.

Bhuvar is the astral plane with which Prâna is intimately connected, as we all know. *Ushnik* is the metre of this plane. The Prânâyâma Mantras give Vâyû as the Devatâ of this metre. This can be easily understood. But Pingala gives Savitri as the corresponding Devatâ. What connection is there between Savitri and Vâyû? Savitri is an Âditya; Vâyû, though intimately associated with the Âdityas, is by birth a Daitya. But Pingala is not uncertain in his teaching on this point. He gives the corresponding Rishi clan as Kâsyapa. Now Savitri is a Kâsyapa and not Vâyû. Seeming differences sometimes teach us great truths. We are taught here of some intimate connection between Vâyû or Prâna and Savitri, or the Sun-god. Prâna is the material aspect of the supreme. From the standpoint of our material degeneration the real aspect of Brahman becomes unknowable and unrealisable. In the early lisplings of Vedic revelation, therefore, some Devatâ or other took the place of the supreme, and it was through some Devic manifestation that the Unmanifested was placed before the inner perception of man. The author of the Brahma Sûtras for the first time made a systematic attempt to shew that the use of many names in the Vedas had one common object—the denotation of the Supreme Brahman. He explained in several Sûtras that the word Prâna as used in the

Vedas is another name for Brahman. This explains the use of the word Savitri in the Prânâyâma Mantra, as well as in the Gâyatrî Japa.

Savitri stands in the Gâyatrî Mantra for the second Purusha, with the three aspects of Creation, Preservation and Dissolution.

Anushtubh corresponds to Svar or Svarga. I am not aware whether a detailed study of correspondences might not be at times misleading, and whether it is not unsafe for any but a real occultist to dabble in an explanation of the mysteries. I would not, therefore, pursue further this game of doubtful advantage.

Now let us try to understand the Mantra. One remark may be necessary at this stage. The special feature of Hinduism is its thoroughness. The philosophy takes a grasp of the whole Universe, and does not stick to minor details. If details are referred to, they are details of the whole Universe. Thus the Sâmkhya speaks of eight broad divisions in the composition of the Universe. The Nyâya and Vaîśeshika systems attempt at a classification of all things known to the senses and the intellect. The Pûrva Mîmânsâ is a study of the divergent rays of the Supreme Absolute permeating the whole Universe. While the Uttara Mîmânsâ is a study of those rays, all converging into One Aspect of Absolute Existence and Absolute Consciousness, the aspect of Brahma.

The Purânas, again, speak of seven planes of consciousness, of seven states of existence, as forming the sum-total of the Universe. They are indicated by the seven Vyâhritis—Bhûr, Bhuvar, &c.

Of these planes, Bhûr, Bhuvar and Svar represent the triple plane of relative existence, the plane of Trilokî, subject to what we know as constant births and deaths. Beyond the triple plane is life immortal.

In reciting the Prânâyâma Mantra, the seven Vyâhritis are first uttered, for they set up a sympathetic connection between the worshipper and the seven planes of Universal existence. The Upâsaka raises himself from the lowest to the highest plane, and takes a wide and comprehensive view of his position in the Universe. This he has to do at three different centres. Therefore he turns to Savitri three times in his Prânâyâmic meditation, but each time he turns to a different aspect.

Man is guided within himself by his Buddhi, the spirit-reflecting sense, which is the highest sense in him. Buddhi only conveys the rays of spirit to man, and in the conveyance and reflection of those rays all differences do arise. Let us at each centre, meditate on the supreme rays of the spiritual sun. For in those supreme rays lies our only salvation. The evolution of our Buddhi and Manas, that is of ourselves, lies in their more and more faithful reflection of spirit upon themselves. The increasing transparency of Manas-Buddhi is its passage from one plane to another. This evolution is brought about by intense meditation on the supreme rays. There is evolution in all the three processes, creative, preservative and dissolutive.

This evolution is brought about by an intelligent recital of the Prânâyâma Mantra with intense concentration of thought at the navel, heart and forehead centres.

We have given above the gist of the Gâyatrî portion in the Prânâyâma Mantra.

There is hardly an enquiring student who does not know the literal meaning of the Gâyatrî. It is therefore unnecessary to reproduce that here. Visvâmitra is the Rishi of the Gâyatrî Mantra. Vasistha was the family priest of the Solar Race of Kings. His teachings, however, were not sufficient to enable Râma to overcome the female monster Tâtakâ, or to break the bow of Sîva or in one word, to overcome the transformations of Trilokî existence. But the Mantra that Visvâmitra gave him was powerful enough for all these purposes. There is no doubt that the Mantra which Visvâmitra gave to Râma is the Gâyatrî. The name of Visvâmitra is intimately connected with the Rig Veda in its present form. His own son, Madhuchbandas, and Sunassepha, the son of his adoption, were the Rishis of many of the earliest Riks.

I am led to think that the introduction of the Gâyatrî Japa and of Vedic Prânâyâma is somehow connected with the incarnation of Râma.

Savitri is the Devatâ of the Gâyatrî Mantra, and we can easily understand why.

Gâyatrî-Sîras follow the Gâyatrî. It consists of the following Mantra :

“Om ! âpô jyotî rasô mritam Brahma
Bhûr, Bhuvah, Svah, Om !”

Literally, it means:—“Om! water, fire, essence, immortality, Brahma. Bhûr, Bhuvar, Svar, Om !”

Now we have spoken about the triple plane. To all intents and purposes, we are confined to Trilokî. With every day and night of Brahmâ, the Trilokî has also its rise and end.

The Gâyatrî does no more than carry us across the triple plane, and if it does that, it does all. For beyond the triple plane is the ocean of immortality, at the threshold of which lies the Mahar Loka, and one wafted over that ocean can very well take care of one self.

But to be carried beyond the triple plane? This is the evolution, indeed, which we care for in our Trilokî existence. And this evolution comprises four stages.

The first stage is our earthly life, when we have to deal with the direct perceptions of our senses, as in our wakeful state. This is the “water” in the Mantra and the Vyâhriti “Bhûr.”

The second stage is our mental assimilations of those perceptions. It is analogous to the process of digesting the food. It corresponds to the plane of thoughts without the objects of thought; to the dreamy

state, the plane known as "Bhuvar." It is the "fire" in the Mantra; for water is assimilated, digested, transformed by means of fire.

The third stage is that of the assimilated, of ideas and tendencies formed. It is analogous to blood in our system. It corresponds to the state of trance, to the plane of Svar. It is the "rasa" or "essence" in the Mantra, the steam which is produced by the action of fire upon water.

Our experience in Trilokî ends here. Beyond that is the super-trance state, the plane of immortality. This is the fourth stage of our evolution, "Amrita", or immortality, and Brahma in the Mantra.

There are four Devatâs of Gâyatrî Siras—Brahma, Vâyû, Agni and Sûrya.

Brahma is the Devatâ of Ápas and Bhûr. Brahma as a Devatâ is the same as Brahmâ-Vâyû is the Devatâ of Jyotir and Bhuvar. Agni is the Devatâ of Rasa and Svar. Sûrya is the Devatâ of Amrita, Brahma and the immortal plane beyond Svar. Sûrya, we thus find, had a very high place in the Vedic pantheon. Before the time when Vishnu's name was freely used in the Vedas and Vâmana became an accepted Aditya, Sûrya took the place of the Preservative Purusha. This we also find in the other Sandhyâ Mantras, as I shall explain later on. For my discourses on the Vedic Prânâyama only lead me to discourses on the Vedic Sandhyâ, of which the Prânâyama is only a part.

PURNENDU NARAYAN SINHA.

SUFISM, IN ITS RELATION TO PHILOSOPHY AND MAHOMEDANISM.*

THE following remarks I have attempted to place before the Congress, are merely meant to present the conflicting opinions entertained by the Western and Eastern Scholars regarding Sufeism which plays a prominent part in the speculation and writings of the Mahomedan world. In the study of a subject so mystical and symbolical as Sufeism, the student generally meets with a host of difficulties which may mislead his judgment and disappoint him in his endeavours to grasp the whole with any degree of satisfaction to himself. It is believed that Islam, Philosophy, and Sufeism are antagonistic, but I have tried to treat briefly and impartially of the subject from their writings, and leave the conclusions by to be drawn by the students who interest themselves in such subjects.

Sufee, Fakeer, Darwish, and many other terms are generally used by the Mahomedan writers to designate a class of people who may be, for all practical purposes, looked upon as Mahomedan Mystics or Spiritualists. To investigate the etymology and signification of these

* Read, for the author, at the Tenth International Congress of Orientalists, Geneva.

words will in no way benefit the students of Mahomedanism, as there is a vast difference between the literal meaning of these words, and what they actually profess to be, and the doctrines they inculcate.

To understand the relation of Sufeism to Philosophy, it is necessary to give a short sketch of the rise and growth of the latter among the Mahomedans and the divisions they have made of it.

From the time of the Prophet till the end of the Khalifate of Ali, the Believers were forbidden to enter into any metaphysical disputations or to discuss any question or problem concerning the divine attributes and nature of the Supreme Being. The Faithful were ordered to refer all their doubts and difficulties to the Prophet, the fountain-head of all sciences and knowledge, and the answers or decisions given by him were considered to be final and indisputable. The thirty years that were occupied by the Khalifates of the successors of the Prophet, passed away quietly as before; the Muslims consulted the Khalifs themselves on abstruse problems of Theology. It was at the end of this period that Abul-Hasan Basri, who is well known for his learning and erudition, commenced to deliver a series of theological lectures, after the daily prayers in the mosque at Basrah, to the Arab students who were attracted by his extraordinary talents and oratorical powers in handling the subtle questions that roused their curiosity. One of his pupils Vâsel-ibn-Ata, not being satisfied with his master in the explanation of certain questions, and, preferring his own opinion to that of his master, withdrew to another corner of the mosque and set up a platform opposite to that of his master. Those of the students who agreed with him in those questions, joined him and formed a school which was called by their opponents "Moatazelah" or Separatists. The first school was called Sonnâh, which was afterwards changed into Ashariyah, after the name of Abul-Hasan Ashari, who left the Moatazelah school on account of some differences with his master, Abu-Ali-Jabai, and joined the first school. It was he, who, being well acquainted with the Moatazelah school as well as with Greek Philosophy, framed laws and rules for the guidance of this school, and gave shape and currency to their speculations which were really ridiculous in the beginning. The object of these schools was to adapt the letter of the law to a regular system of philosophy, explaining and interpreting those dogmas of religion which did not agree with reason. The art or science by which they attempted such reconciliation was called *Ilm-e-kalâm* or "Scholastic Theology." These debates and argumentations, which were merely verbal, were continued down to the beginning of the third century of the Mahomedan era, when at the instance of Mamun, the seventh of the Abasside Khalifs, the works of Plato and Aristotle were translated into Arabic. The Arabs diligently began the study of Greek philosophy, whilst the writings of the two philosophical schools, the *Ishrâkin* or the Academic and the *Mashâin* or the Peripatetic were carefully perused and zealously

studied. Thus they formed themselves into four principal schools *viz.* the Moatazelah, the Ashariyah, the Ishrâkin and the Mashâin.

It may be observed here that, according to the Mahomedan writers, there are two methods, the exoteric and the esoteric, by which weak mortals can comprehend the mysteries of the Eternal Cause of the Universe and His infinite nature. The most sublime efforts of philosophy are confined merely to the first or exoteric method. The philosopher by his observations of the celestial and the terrestrial phenomena, the invariable order and regularity in the motions of the sun, moon, and stars, of the superabundance of the manifestations of the Logos, of the beautiful harmony of the animal, the vegetable and the mineral kingdoms, proves and demonstrates the existence of an omnipotent, intelligent, and eternal Sovereign for the Universe. On the other hand, it is by the disengaging of the soul from its material bonds, by the subjugation of all human passions and propensities, by the purification of the mind from all kinds of worldly connections, and, lastly, by the secret communication of the individual with the universal soul that the visions of knowledge break upon man in a blaze of light, and he is enabled to explore the secrets of the past, present and future, and see clearly the lively and invisible image of the "Great First Cause" in the visible world.

This is what distinguishes the philosopher from the Sufee. The philosopher, by arranging the series of causes and effects, by his data and logical analysis of them, by his definition of the Universal Spirit as the *unum de multis et in multis*, by the generic concepts and specific differences, has to find out the unknown from the known, and establish the relationship between the *ens primum* and the cosmos as the *intelligens* and the *intelligentia*. He has to prove that all changes and all developments have a cause which, in its turn, may be an effect acted upon by some other causes till, progressing upwards, he comes to the primal *causa causans*. In the knowlege of this he sees the end of his philosophy and thinks that the practical duty of man is to rise into *likeness* with God. In short, he has to go *from earth to heaven* by a series of *affirmative* propositions. The Sufee, on the other hand, by "*negating*," as they say, has to break down all relations and causes, and raise his soul from the instinctive life, through gradual emancipation from materiality and potentiality, to the *intelligentia prima*, and tear away the curtains and veils woven by fancy and imagination, sanctify the mind by mystic rites and ceremonies, and develop his mental faculties and powers. Then alone is he enabled to penetrate through the vast regions of knowledge, and, while looking down *from heaven to earth*, find the visible to be the type of the invisible world, and identify every particle with the Almighty Whole.

Moreover, the philosopher, after his laborious efforts and investigations, in case his premises are correct, can only *know* the truth, which the Sufee *sees* actually and clearly after his flight to the source of

knowledge. Though both aim at the same goal, yet there is a vast difference between the *knowing* of a thing and the *seeing* of a thing.

Sufeism, viewed from this stand-point, is said to be similar to the Ishrâki or Academic School with this difference, that the former is opposed to Elm-i-kalâm as founded on religion, and the latter to the Mashâin or Aristotelian as founded on reason. Therefore, the Ishrakî and the Sufees blame the Mashâin and the Motakalemin for confining their study to the mere understanding of the delusive and deceptive forms of nature, and for their apathy as regards the beatified realization of the joys of "Divine love," which is the sole object of creation.

In return the Mashâin and the Motakalemin brand them with infidelity, and condemn them for neglecting the safe path of reason and established propositions and syllogistic processes, and for attaching so much importance to their visionary and phantom-like ideas which are the created "idols of their mad imagination."

We now come to the second part of our subject, *viz.*, the relation of Sufeism to Mahomedanism. I think it very appropriate to quote the following remarks from the translation of the *Dabistân*.

"Sufeism belongs to all religions; its adherents are known under different names among the Hindus, Persians, and Arabians; it appears to be nothing else but the rationalism of any sort of doctrine. It could never be the religion of a whole nation; it remained confined to the precincts of schools and societies."

Nor can I omit to mention the saying of the Prophet in which he maps out the intricate and endless ways of mortals in attempting to comprehend the nature of the Deity. He says:—"The ways of man to the knowledge of God are as numerous as there are individuals." The man, whether in the East or the West, a Hindu, a Jew, a Christian, a Mahomedan or a Parsi, worships and cherishes in the innermost recesses of his heart a certain being perceived by his own imagination, apart from the teachings of the religion in which he believes; these beings, after examination and true investigation, will be found to differ from each other as distinctly as the forms, features and character of the persons themselves.

There are various opinions, both of the Eastern and Western Scholars, as to the origin and rise of Sufeism in Islam. But, considering the authorities concerned, I think it is not possible to give any exact date for it, or to fix upon one of the numerous derivations given of this word. Nor is it possible to give a definite number of the complicated orders of the Darwishes and their kaleidoscopic institutions or heterogeneous doctrines and tenets.

Tholuck assigns to it a purely Mahomedan origin. Mr. D'Ohssau says that a fraternity was formed in the first year of the Hejra by the citizens of Makka and Madina "to establish among themselves a community of property and to perform every day certain religious practices

in a spirit of penitence and mortification. To distinguish themselves from other Mahomedans they took the name of Sufee." Further on he says: "Following their example, Abu-bakr and Ali established, even during the life-time of the Prophet and under his own eyes, congregations over which they presided with peculiar exercises established by them separately, and a vow was taken by each of the voluntary disciples forming them."

Mr. Cowell says:—"Sufeism has arisen from the bosom of Mahomedanism as a vague protest of the human soul in its intense longing after a purer creed. Dissatisfied with the barren letter of the Koran, Sufeism appeals to human consciousness, and from our nature's felt want, seeks to set before us nobler hopes than a gross Mahomedan paradise can fulfil."

I need not quote here the opinions of other European scholars in this connection, nor do I mean to discuss or contradict the authorities on which these Oriental scholars have founded their statements, but I cannot adduce a better proof as to the speculative nature of their opinions than the complete silence of Mr. Muir on this subject in his admirable, and, I believe, exhaustive life of Mahomed. Nor can I attach less value to the mere casual mention of the name of the "blasphemous" Sufees by Sale in his able Preliminary Discourse on the Koran, where he simply makes a quotation from Al-Ghazâli full of strong language and abuse against this sect. Nor can I overlook the judgment of such a learned man as Gibbon who says in his *Rome*:—"It was not till the fourth century of the Hijera that the religion of Mahomed had been corrupted by an institution *so adverse to his genius*, but in the age of the crusades, orders of Dervishes were multiplied by the example of Christian, and even the Latin, monks."

To investigate the subject in a more reliable manner, it is necessary to search for the truth in the writings of the disinterested orthodox and the sensible Sufee writers, and not to listen to the "howlings" and the charlatany of the fanatics, who are labouring under the delirium caused by the obnoxious Hashish, and, "by turning round in endless rotation, mistake the giddiness of the head for the illumination of the spirit."

This much is certain, they say, that during the life-time of the Prophet and for about two centuries after his death, there were some persons who, out of pure motives, and a sincere desire for adoration, devoted a certain portion of the day and night to the worship of Allah in a secret and solitary place. The improvement of the human intellect and the perfection of the faculties and powers of man depend, they allege, upon the acquisition of the power of Rectitude and Justice called by them, Maleke Adâlat, which regulates his actions and sayings and prevents him from going to extremities. This power cannot be attained but by the knowledge of the "qualitative and quantitative" properties and effects of every action on the human mind. Such knowledge is

beyond human power and is only to be obtained through the teachings of the Prophet and the inspired sages. The sole object of man should be the elevation of the moral character and the purification of the mind from vicious tendencies. To accomplish this object, it is necessary for man to guard himself against the errors and vagaries of the mind, and against the calamities of life, and to resist the temptation of the flesh and the allurements of the devilish passions. Hence it has been a custom, from times immemorial, with the sages and devotees of every nation and creed, to abstain, after the development of their judgment, and the exercise of their mental powers, from frequent contact and intercourse with their fellow-creatures. They, therefore, used to retire to a solitary place in order to extricate the soul, by ardent prayers and sincere devotion, from the meshes and trammels of worldly attractions, and release it from the shackles and fetters of the material body. They never thought of designating themselves with any particular name, or to establish an institution or adopt fantastic dresses, or coin peculiar tenets and beliefs. But this was misunderstood in later times. In entertaining sublime thoughts, the reason of man is often guided by imagination, and imagination itself is often prompted by vanity. The temples of Minerva and Apollo contained in their sacred precincts the atheist, the pagodas of Shiva and Rama were never free from the Nastikas, the church of Christ was always attacked by the Gnostics, and so the mosque of Islam was defiled by the presence of the false Sufees. Thus sprang up a gang of miscreants who mixed themselves with the Faithful, and satisfied their vanity by their clubs and felt-caps, their spasmodic and convulsive dances and fearful orgies, and their nocturnal carousals and dizzy Morshids. It is this that has misled many of the Oriental scholars who have found nothing in Sufism and the Sufees but a mass of heresy and a band of wild frenzied jugglers and devils. It is against these people that the orthodox have fought with all their might, and exhausted, in their writings, the vocabulary of anathemata and curses. Even Sadi and Hâfiz who are accused of belonging to this sect, have, in more places than one, made sarcastic and bitterly satirical remarks against them. Sadi in his advice to the Sufee says :—

*Hâjat be kolâhe taruki dâshtanat nist,
Darvish sejat bâsho kolâhe tâtari push.*

“There is no need for you to put on the *kolâhe tarak* (darvishi's felt-cap), be a darvish by your actions and put on the *kolâhe tâtari* (Tartar's cap).”

In another place he says :—

*Morâde ahle tarikat lebâse zâher nist,
Kumar be khedmate Sultân be bando sufêe bash.*

“The object of the man of the road (*i. e.* Sufee) is not the outward dress, put on the (golden) belt and stand before the king (as a servant) but be a real Sufee.”

Hâfiz in one of his odes which is composed in praise of Shâh Mansûr, says:—

Kojâst sâfiyeh Dajjâl-chashme, molhed shakl,

Begu besuz ke mahdi-e-din-panâh rasûl.

“Where is the Dajjâl-eyed (*viz.* one-eyed—the anti-Christ) Sufee whose appearance is like that of the apostate? tell him to die because. Mahdi, the Defender of the Faith, has come.”

Again, when speaking of the holy cloak or mantle, called kherka, which when received by the disciple, after the completion of his novitiate, invests him with the authority of a spiritual leader (Morshid), he says:—

Nkad-e-sûfina hameh sâfiyeh bigash bâshad,

Aye basâ kherkeh ke mostanjebe âtash bâshad.

Khush buvad gar mahak-e-tajre-bah âyad be meynân.

Tâ seyah rui sharad harke daru gash bâshad.

“The coin of the Sufee is not altogether without alloy; O, how many mantles are there that deserve the fire (of hell). How befitting it would be if the touch-stone of examination were brought into use, so that he who has alloy in him should turn black-faced,” (*i. e.*, to distinguish the genuine from the counterfeit).

Ovaisi Karani, who is supposed to be the first founder of a Sufee institution used to say to his visitors or rather intruders:—“Men, what do you want from me? If you are searching after God why do you come to me?” Mulla Rumi, the author of the Masnavi and the Pir of the Mawlayya order, has cutting and scornful taunts against them throughout his work, and, I am sure, if he were to rise from the grave, would disown and repudiate all the innovations of the order and interpretations given to his poems. It cannot be doubted for a moment that the aim and object of the primitive Sufees were beyond worldly desire and fame, and that they believed “that there is a God, that the world is governed by His providence, that His goodness is the source of every temporal blessing, and that He has prepared for the human soul a future state of rewards and punishments.” Nor can it be doubted that there are even now, amongst them, some, though a “microscopic minority,” who abhor and look with contempt on the impious opinions of these sceptics, and discard all licentious and fabricated tales and philosophical notions not founded on religion and virtue.

It is useless to enter into any discussion about the doctrines of the Sufees, as most of them are the outbursts of fanaticism and bigotry, and the outcome of sheer ignorance. But I may mention here one of their beliefs which has taxed the genius of every philosopher and learned Sufee, and which was, I believe, the main-spring or the key-note of those infatuated and egotistic ejaculations of Hallâj and Bastâmi. It has not been rightly understood even by its professors as it is far removed beyond the senses and experiences of mankind. They say that “as none of the properties of matter will apply to the operations

of the mind, the human soul must consequently be a substance distinct from the body, pure, simple, and spiritual: incapable of dissolution, and susceptible of a much higher degree of virtue and happiness after the release from its corporeal prison." From this, following in the footsteps of the Academic School, they have deduced not only the future immortality, but the past eternity of the human soul, which they consider to be a *portion* of the Infinite and Self-existing Spirit which pervades and sustains the universe. Hence the Sufee thinks that by austerities and mortifications he can re-unite that immortal particle with the Infinite and Divine Spirit. This is called "Fanâ" or total annihilation in the Deity, and the last stage which the Sufee strives with all his might and power to reach. No doubt there is some truth in the whole of this doctrine, but, alas! the human mind is too full of vanity, fickleness and caprice, to listen to the dictates of reason and truth. It is this idea that is omnipresent in the writings of the Sufees and lurks under all their vague, obscure and childish prattlings. Thus Shaik Aziz, in his book, "Zobdatol Hakâyek," attempts in a pretentious, monotonous and authoritative tone to explain the similitude of the Alami-Kabir and Alami-Sakir, or the macrocosm, and microcosm, and to bring about reconciliation between religion, philosophy, and Sufeism, with regard to the emanation of the soul from the Deity.

The foundation-stone of their whole system, they assert, is based upon the holy words of God that were directly communicated to the Prophet in his night-journey to heaven: "I was a hidden treasure, but I *loved* (desired) to be known, therefore I created the world for being known."

From this, two inferences are drawn: the cause of the creation of the world, and the cause for which the world is created. The one is *love*, in consequence of which there is a constant attraction between the creature and the Creator, and the other is the knowledge of Him, which should be the exclusive study of man. Therefore love is innate and inborn in man, and should be made the stepping-stone for His knowledge.

Man alone, being superior to other creatures, is singled out and endowed with specific capacities for this purpose. Others, including the inferior kind of people, are merely servants to them, that they may be employed for the execution of this arduous task. In support of these statements they have also fortified themselves with three passages from the Koran:—

I.—"It is He who hath created for you whatsoever is on earth."

II.—"We proposed the faith (divine knowledge) unto the heavens and the earth, and the mountains, and they refused to undertake the same, and were afraid thereof, but man undertook it: verily he is unjust to himself and foolish."

III.—"I have not created genii and man for any other end than that they should *serve* (know) me."

There are many other passages of the Koran and a large number of traditions which are stretched, almost to breaking, in their endeavours to adapt their meaning to the idolatrous and superstitious system of their creed.

The language—adopted by them to express the feelings, and the emotions of the heart under the influence of divine love, the hardships and troubles the "lover" undergoes for getting possession of a sincere love for the Creator, and the pleasures and delights that overcome him at the sight of the indescribable beauty of his "object," which astounds his intellect and stupifies his senses—has been the bone of contention and the cause of endless controversies among themselves as well as among the orthodox Mahomedans.

But it has, undoubtedly, imprinted and stamped Arabic and Persian poetry with such an indelible mark and character, and so firmly and indissolubly blended the poetical ideas and pictures with the elements of the archetypes or patterns of the Sufee conceptions, that it is almost impossible to distinguish the one from the other. It has infused such an animating spirit into the mind of the poet, that in the "garden of the world," which he surveys, not a single plant grows which is not engrafted with the Sufistic "rose," nor a flower blossom which does not contain the odour and scent of the spiritual essence.

In conclusion, I cannot but appreciate the amount of energy, spent by the European Orientalists to expose the follies, frauds and tricks of these persons. I nevertheless think that a more careful consideration should be given to the study of this subject so as to get at the truth, and that an impartial opinion may be formed of them. Then, again, there will be another difficulty in the way of the student, which veils and overshadows the actual facts. These Sufees are supposed to have two kinds of instructions and tenets—the one exposed to the gaze of the common people, while the other is only revealed to the Elect and the initiate, and kept concealed from the impure eyes of the vulgar. Therefore, as long as their esoteric (hidden) treasures remain unearched, our studies of the creed must remain incomplete and unsatisfactory.

SHEIKH MAHOMED ISFAH'ANI.

THE "REAL YOGI" AGAIN.

IN your number for June there appeared an article headed "A Real Yogi," from the pen of our worthy brother Capt. Beale.

In this I propose to offer my experience of the Yogi in question, and that of some of the members of the local Branch T. S., for the benefit of Brother Beale. My conclusions may be wrong, and may not be quite pleasant, but feeling that I shall be wanting in duty to a brother if I keep them to myself, I have thought of troubling you with their narration.

The exterior of the man as described by Mr. Beale, is quite correct, and there can be no two opinions about that.

The Yogi stayed here for about a week or so, and comparing my experience of him during that short time with that of other members of our Branch, I have come to the following conclusions as regards his mental and moral make-up. He is a pretty close and fairly well-informed reasoner, possessing considerable independence of character. His look and bearing no doubt betray the student of yoga. What progress he has made therein I am unable to say. However I certainly think that he is a superior sort of Sâdhu, and altogether a man likely to become a successful traveller in the Path, but for certain very subtle human weaknesses. They are—(a) the ambition of becoming the founder of a sect; (b) the vain desire of being called a Jîvanmukta, with the high-sounding title of Nirvikalpa Shrî Yogîndra; (c) the habit of self-glorification and depreciation of others; and (d) a somewhat undue irritability of temper; a closer relationship perhaps might have revealed other weaknesses; but I have not come across any other.

Now, sir, fancy for yourself a Jîvanmukta who could use personal violence with a meekly inquiring ascetic, as the only convincing method of argumentation, (not to mention the abusive language employed as a preamble to the valuable method), and who, upon hearing this dignified method going the round of newspaper circulation, actually thought of prosecuting the poor enquirer for defamation. One of our members was good enough to advise him against any such procedure, and the matter ended there.

Upon comparing notes with others of my fellow-workers, I find that none of us has ever heard from the man one word of dignified humility; not one word in token of reverence for powers higher than himself. On the contrary we have always found unqualified assertions and self-exaltation. Where, then, is our ideal of a Sâdhu as drawn by Bhavabhûti in the following verse:—

प्रियप्राया वृत्तिर्विनयमधुरो वाचिनियमः
 प्रकृत्या कल्याणी मतिरनवगीतः परिचयः ।
 पुरोवा पश्चाद्वा तदिदमविपर्यासितरसम्
 रहस्यं साधूनामनुपथि विशुद्धं विजयते ॥

and where is poor Mahâtma Shrî Nirvikalpa Yogîndra! the distance is simply immense.

The Yogi in question wanted us to form a society to take his instructions (of course strictly private), and generally to follow his directions as a Guru. He repeatedly tried to insist the point upon us. He was, however, told that there was already a society (*viz.*, the local Branch T. S.) in existence for the furtherance of objects identical with those he thought of promoting, and that he was welcome to assist it by his guidance, if he so liked. But the man would consent to do nothing of the sort. He wanted altogether a different society, under his sole autonomy, and he had come here expressly for that purpose.

But when he found that nothing would induce us to form another society, he actually began to speak disparagingly of the outer heads of our society. Angels and powers of good, defend us from such intolerant Mahâtmas! I am sure we are very well without their egotistic spirituality. Better to tread the toilsome and humble steps illumined by the Light on the Path, than to submit to the hurried progress (if indeed progress there should come to be any), promised by such irresponsible egotists.

As regards the wonderment of the Mahâtma why the real founders of our society keep themselves behind the scene, I can only say that the poor man scarcely seems to have *realised* the dizzy heights one has to scale, even before he becomes a real Adhikâri, and that to such an one they are never behind the scene. His entire ignorance of them shows that he is no better than a poor blundering wayfarer, like any one of us, only a little more advanced perhaps.

SERAT,

11th June, 1895.

AN F. T. S.*

THE CRISIS AND THE OUTLOOK.

THE recent separation of the major part of the American Theosophists from the general or world-wide Society, fills us with sorrow; and while reflecting upon this, another spectacle rises before our mental vision, which is accompanied by thoughts of past sorrow,—it is that of the secession of the Confederate States, from the American Union, a generation ago, which is yet fresh in our memory. This was accompanied by much flourishing of trumpets, and boastful verbiage, and since then, the breath of secession has been malodorous to our nostrils.

It may be asked, for what cause, and to what end, was this secession in the past. Was the liberty of these seceding—these slave-holding states—curtailed in any way? The trouble was just here,—they claimed the liberty to extend the area of slave-territory, which would give them greater *freedom to enslave their fellow-creatures!* That was their idea of *liberty!* These slave states enjoyed all the rights and privileges which the other states possessed—they were even allowed to hold slaves. Yet this was not enough for them. They claimed the right to spread the abominable institution of slavery, into the virgin territory of the great Western free states. But selfishness overleaps its own ends.

We will not attempt to portray the pall of darkness which, for years enveloped the nation; yet in time the skies cleared, and, these recreant states came slowly back—one by one—into the Union.

The methods of selfishness are those of *Separateness*,—to push away, to withdraw from. It is opposed to free reciprocity. Secession employs the same

* In addition to the above, we have received a letter from a highly esteemed personal friend, who is an active worker in the T.S. (though now absent from India), expressing surprise at the conclusions, given in June *Theosophist*, and stating that his own impressions on interviewing this same "Yogi," were not favourable, and that he had thought it his duty to warn his friends concerning him. Doubtless this "Yogi" manifests different phases of his character at different times, and to different persons; hence these divergent conclusions; but now that they have been given, *pro and con*, we can discontinue the discussion.—*E'd.*

methods. Has not the American Section enjoyed the same autonomy—the same rights and privileges which the three other Sections possess?

Let us not discuss the motives of those who have fathered and mothered this late secession movement, but con well the lesson which the past may teach us; remembering that physical servitude is not the worst form of slavery. We may expect a period of intense mental conflict, and we may also expect, as in the past, that the skies will again clear, and, one by one, these seceding branches will again unite with the main Society, which is for all lands, for the entire world, and harmony be restored,—that harmony which means a blending together, or union of each individual part, for the well-being or perfection of the whole—for the Universal Brotherhood, which signifies co-operation, reciprocity, interchange—each for all and all for each.

Those invisible bonds which unite East and West—which link together all souls in every land on this globe—are stronger than ocean cables, and cannot be sundered by resolutions and votes at enthusiastic meetings of any Section of the Theosophical Society.

We think the majority of these seceding American members have been swayed from their steady course by a psychic wave of enthusiasm emanating from some over-zealous leaders; and when the temporary excitement subsides, and they become familiar with all the facts which have occasioned this trouble, they will, in their calmer moments, deeply regret this hasty action, and realise that the welfare of Theosophy does not consist in implicit obedience to the guidance of any personal leader, but, as was written by Jasper Niemand, six years ago—“*We must look to it that we do our duty from our own inner conviction of it, fully, and not a jot more, if all the Gods appeared and directed us otherwise.*” Strong language, but eminently wise.

We fear a great danger to the T. S. lies in this implicit reliance upon leaders. The enduring strength of Theosophy is not in depending upon the guidance of *outward* standard bearers, but in utter loyalty to the dictates of that *inner light*, that shines in each individual soul. Teachers we need, and they may aid us greatly in the comprehension of truth, and point us to the light within; but let us beware of allowing the attention to be drawn so strongly to the outer light, that we cease to rely upon the inner light that is for our special individual guidance, or our progress, and usefulness may be greatly impaired.

Doubtless there will be some good outcome from all this Theosophical turmoil which seems so unfortunate now—as when the skilled musician strikes some chord that seems, to the untutored ear, misplaced, until followed by its complementary chord, which is needed to bring out the full effect of the grand harmony.

Theosophy will survive even the shock of secession.

W. A. E.

THE VOICES OF THE PRESS.

The secession of many of the American Theosophists has called forth some earnest comments from the press. “Mercury,” of San Francisco (a child’s paper), says:—“Dear Young Friends; Mercury is sad—Do you ask why?—It is because our beloved Theosophical Society has been badly hurt.”

Have you ever thought of the fact that this Society stretches around the globe: that it makes no difference between French, English, German, Kanaka

or Malay—no difference between creeds—Catholic, Protestant, Spiritualist or Fire-worshipper?

All may enter its ranks; because Theosophy belongs to all; it is universal. Its heart is in India—the lotus heart; its brain and voice in London; its hands and feet in the United States.

Well, hands and feet are crippled now. Many, very many of the workers who were the hands and feet, have repudiated heart and brain—they have decided to cut themselves loose from India and England, as well as the rest of the world. Perhaps you ask—‘Does Mercury go with them?’

“No! Mercury does not go with them. Mercury remains faithful to the world-wide T. S.; and Mercury will do everything possible to preserve the electric chain that connects heart, brain and hands, every nation, every creed, in Theosophic Unity. Mercury remains true to our revered Mother, H. P. B., and to the Society, her beloved child. Dear Father Olcott is still Mercury’s President, * * * * and every self-sacrificing worker, whether English, American, Persian or Hindu, is a brother. Mercury’s Journal is not devoted to any person, nor to any party—but to the ideals of Truth, honor, self-sacrifice and love.”

INDEPENDENT THEOSOPHISTS’ PROTEST.

The *Boston Herald* of April 30, publishes a vigorous protest from Boston Theosophists to their American brother-members, a portion of which we subjoin:—

“The resolutions were adopted, notwithstanding the earnest protest of the independent members. Mr. Alexander Fullerton, Treasurer of the Society, and one of its hardest working members, declared that the secession would be only an unsuccessful attempt to build up a new order of Judges. But his warning was unheeded, and it now remains for the members of the American Section to decide whether or not they will pledge allegiance to this new autocracy, with its one-man power, autocratic, supreme, electing his own successor—in embryo a hierarchy or close priestcraft that already has shown its power.

“The spirit of this remarkable order is opposed to the idea of liberty upon which our American institutions are founded. It is a form of man-worship that should thrive only where ‘the divine right of kings’ is maintained by physical force. The liberal spirit of true theosophy, its independence and its teachings are unalterably and diametrically opposed to this sect.

“Will American Theosophists bow to this new theosophical Pope? Will they countenance this travesty on the sacred idea of universal brotherhood? The convention declares that ‘a federation of all the branches of the world is not essential to the real work of any section or to the theosophical movement as a whole.’ This is another way of saying that universal brotherhood is not essential to the work of the Theosophical Society. This paragraph is a denial of all that theosophy has endeavoured to accomplish. It is an insult to every true Theosophist. It gives the lie to all that Mme. Blavatsky wrote or said. Whatever her failings may have been, she was a true martyr to this glorious ideal. In her life she would have torn the society to shreds had the possibility entered her mind of its ever being saddled with the incubus of a Theosophical Pope, choosing his own successor.”

“Do American Theosophists uphold this new interpretation of universal brotherhood?”

Fellow Theosophists :

A supreme crisis is upon us. Secession saps the life of the T. S. The General Secretary of the American Section, with his followers, have cut themselves off from the main body; they declare their independence! Moreover, they declare that it is the unanimous wish of the F. T. S. of America. Such a declaration is misleading, for the majority of the F. T. S. have not understood the question; so far are they from seizing the real gist of the crisis that some think that by not following the General Secretary *they* will SECEDE—a most erroneous idea! Others, though staunch friends of Mr. Judge, are yet strongly opposed to secession, while a strong minority protest with energy against such action. Hence the wish to secede is not unanimous.

The question has not been placed before the Fellows of the different Branches either clearly or squarely. Secession is neither wise, just or necessary. For practical work, the American Section has always been virtually independent. Every Branch is, according to the Constitution, a self-governing body. Like our own United States Government, the T. S. is a federation of independent centres under one constitution and one head. Therefore, secession has not been declared for the sake of independence. Its true purpose is to shield Mr. Judge. International unity is destroyed, for a man; Principle is sacrificed to Personality.

The real animus of this action is revealed in the circular, dated New York, April 6th, 1895. In that circular the Seceders arrogate to themselves the honor of preserving "*unbroken the Theosophic movement*" then proceed to do so by destroying it. They declare themselves "loyal to death to the Theosophic cause and those great teachers whose philosophy can alone bind the whole of humanity," and then *virtually* repudiate the President-Founder and the band of workers, those devoted friends and pupils of H. P. B. who have for years worked for the cause, and whose names and teachings are household words to us.

They, the Seceders, say "*A portion of our Society is gangrened. This part must be cut out. If not infection will spread to the healthy parts and the whole organism will decay.*"

Now, what is implied by these words coupled with a demand for secession? Do they not impute this gangrene, this evil to these workers in London and India?—to all, in fact, save themselves?

The circular goes on to pander to national vanity. It is true the American Section has been active, but so have the other sections. Has not London Head-quarters been the very center of inspiration and work, sending its trained teachers far and wide over the world,—aye, even to the American Section? Has India no claims to gratitude? Whence came the Védas, the Upanishads, the Bhagavad Gîtâ and Patanjali's Yoga sûtras? Certainly, the seceders have a strange way of showing their "loyalty," their devotion.

The circular demanding secession asserts that a *split* exists *in fact* in the Society. Therefore, the split must become a chasm. They seem to ignore that the so-called split might have been repaired by a clear, true answer, a dignified withdrawal, a noble sacrifice of self to the weal of the Society. But Mr. Judge's friends resented such a course of action—to demand it was persecution. Rather than repair the split they secede.

To-day, the American Section lies maimed and crippled, rent asunder. Fellow Theosophists, what are you going to do? Remember, those who stand firm against secession form the real T. S. To them belong the charters of their respective Branches. They represent the American Section until Col. Olcott decides what is best to be done in this great emergency.

The delegates opposed to this suicidal secession held a meeting in Boston to repudiate the action of Mr. Judge and his followers. We are strong even here. Mr. Fullerton is against secession and will probably take action as soon as he has consulted with Col. Olcott, Mrs. Besant and the General Secretaries of the European and Indian Sections. Do not, then, feel discouraged. Face the position bravely, steadily, cheerfully. Let each one be true to his own convictions and let no false sentiment, no fear of what this one or that one will say, stand between him and duty. Only by each one following truth *at any cost* can Truth prevail. There is work ahead. Hold to Unity. Hold to Truth and leave the result to the good Law.

MARIE A. WALSH,
WILLIAM JOHN WALTERS,
SVEN RYDEN.

A WORD OF CAUTION.

EDITOR OF "THEOSOPIHIST."

SIR,—

I am willing to credit our American brothers and fellow-workers, with superior enterprise, but really hope that, in the exuberance of their zeal and enthusiasm, they will not be too precipitate in attempting to execute their cherished scheme for partitioning Devachan, thus simply retaining the portion which is legally theirs, for their ultimate and exclusive occupancy, so that their unique methods of spiritual unfoldment may, on this higher plane, have that exceptional opportunity for complete outworking which freedom from intrusion would insure.

I have no desire to dampen the ardour or underrate the abilities of those who may be far wiser than myself, but simply advise prudence and caution in the matter, as there may be grave difficulties in the way, which have not been sufficiently considered. Let it not be supposed that these humble suggestions have any occult significance or authority: they may be taken at their face value.

UDASINI.

FROM MR. FULLERTON.

Lucifer publishes a letter from Mr. Alexander Fullerton, editor of the *Forum*, Treasurer of the American Section, T. S., and associate worker at the "Path" office for many years, and in this letter he says:—"I am obliged to recall any endorsement of the proceedings or policy of Mr. W. Q. Judge. I am quite aware of the imputation of inconsistency and vacillation apparently justified by this statement, but that matters little. Adhesion to truth is more imperative than adhesion to actions. Whatever may be the outcome of the conspiracy to effect at the convention a secession * * * of the American Section, I remain a member of the Theosophical Society, but my official positions, and my work at the General Secretary's office terminate with this month, and my personal address will hereafter be 42, Irving Place, New York City."

ALEXANDER FULLERTON, F. T. S.

In commenting on the "secession" incident *Lucifer* says later:—

"The minority of members who remain in the T. S. will at once organise themselves as the American Section of the T. S., and I hope that Mr. Fullerton will become the General Secretary.

"Thus the T. S. will go on intact, no more changed by the retirement of so many of its members in America than by any other of the resignations, of which there have been plenty in the course of its stormy history. When Col. Olcott arrives, he will find the re-organization ready for his confirmation, and be relieved from the painful duty he would otherwise have been compelled to discharge. No solution could have been better for the T. S., however sad we may feel for those who have cut themselves off from the Society to which H. P. B., gave her life."

* * * * *

Reviews.

MAGAZINES.

Lucifer.—In the May issue of *Lucifer*, the notes from the "Watch-Tower" sound clear and strong, as Mrs. Besant, after a long absence, stirred by the slanderous spirit which is apparent in some recent publications, offers some loyal words from her heart, in defence and grateful remembrance of her honoured friend and teacher, Madame Blavatsky.

She next mentions her visit to the Hospital for Animals, in Bombay, and recommends the founding of similar homes, in England, where diseased, aged, or worn-out animals can be properly cared for.

Mr. Alexander Fullerton's late significant experiences, and the conduct of the American Section, T. S. are noted, and lastly, a few kind words are spoken, suggesting aid for Mrs. Higgins of Colombo, in the good work to which her energies are devoted—the education of Sinhalese girls and orphans.

"East and West" alludes to the manifest faults in the disputed "Message," which some attribute to H. P. B., and of the intense love of Madame Blavatsky for India.

The scholarly paper on "Plotinus," by Mr. Mead, is concluded. "Early Christianity," and "The two Houses," are each continued. "The Doctrine of the Heart," by Mrs. Besant, and "An Article for the Time," by "Jasper Niemand," deserve careful reading. "The Necessity of Spiritual Culture," is commenced in this number, and Mr. B. Keightley's translation of E'liphaz Lévi's unpublished letters, still continues. "Theosophical Activities" show good cause for encouragement, and "Reviews" are ably presented, completing a very interesting and instructive number.

E.

"*The Path*" for May, continues the letters of H. P. B. to her relatives, and cites an instance where her "awful pain" was immediately removed by the touch of an astral hand, supposed to be that of a Master. Mr. Fullerton has a good article based on a few words taken from "Old Diary Leaves" concerning a "message" to Col. Olcott, which "pointed out the fact that the surest way to seek the Masters was through the channel of fruitful work in the T. S.,"—a piece of advice each member can take home.

"The Vine and the Branches," and "A Basis for Ethics," will both repay perusal.

"Student's Notes and Guesses," is suggestive and instructive.

The article on "The Theosophical Society" is intended to prove that the only genuine legal U. S. in existence is in the United States of America! Is not this technical quibbling?

In the "Mirror of the Movement" which closes with a list of "American Branches," are we led to infer that there has lately been a "movement" of the Hawaiian Islands into the United States, or that Honolulu has been pulled up by the roots—so to speak—and re-planted in American soil? Surely, this is a progressive age.

E.

We congratulate the "*Mercury*" of San Francisco, on the good work it is doing for Theosophy among our children.

Its May editorial is excellent. We republish a portion of it, elsewhere, and bespeak for it a careful reading.

* * * * *

"Notes and Queries," for May, has a list of thirty-six questions which we commend to our Evangelical friends, as fit subjects for meditation. We quote a couple, as samples,—

"If God would save all men, but cannot, is he infinite in his power?"

"If God can save all men, but will not, is he infinite in his goodness?"

It seems that the "R. P. J." has reincarnated,—so to speak; at least it has taken a new form and a different name, but the ego remains the same. Dropping the word *Religio*, it now appears simply as the *Philosophical Journal*. The size of its pages is diminished so that the number of them is increased to sixteen,—a much more convenient form for binding.

As it is now printed from new and larger type, and on a much better quality of paper, it presents a neat, and greatly improved appearance. Our good wishes attend it.

E.

As an indication of increasing interest in the study of Astrology we note the advent of a new monthly—*The Astrological Magazine*, edited by B. Suryanarain Row, B.A., Bellary, India. The Editor's Introductory is characterized by vigour and earnestness, and we wish him all success in his endeavours to place Indian Astrology on a practical, scientific basis. If Astrology is what it is claimed to be—the *soul* of *Astronomy*—then it must be the vehicle of truths of vast import to mankind.

E.

The *Astrologer's Magazine*, of London, has an interesting table of contents.

The *Theosophic Thinker*, vol. 3, No. 23, has an article on "*Religious Eating*," signed—"Brahmin-Buddhist;" "*Tiru Mantra*," by S. Ramaswami Aiyar, and "*Ashlavrakra Sanhita*," by Navin Chandra Chakravarti.

The "*Journal of the Maha-Bodhi Society*" for June, contains a translation from that great Indian epic, the "*Mahabharata*;" by the gifted poet-author, Sir Edwin Arnold. It is entitled, "THE STORY OF THE SNAKE; being the

Doctrine of Karma." The narrative is of exceptional interest, the elaboration being strikingly unique.

E.

The *Arya Balu Bodhini*, or Hindu Boy's Journal is calculated to have an elevating influence upon Hindu youth, and we wish they all had the opportunity of perusing it. We would call special attention to the continued article on "*The Hindu Revival*," and to the "*Student's Corner*." It is ably edited, and the prospects for its future usefulness are encouraging. May its circulation increase.

E.

MODERN SPIRITUALISM.

By A. P. Sinnett. [Transactions of the London Lodge, No. 23. Theosophical Publishing Society.]

This is an able paper by a well-known author, and is offered with a view to promoting a better understanding between Theosophists and Spiritualists. While Theosophy, by no means rejects the phenomena of spiritualism, but seeks to present a scientific explanation of them, spiritualism, and its incontrovertible manifestations, has proved to be a powerful check to the spread of materialism, and has often prepared the way for a ready acceptance of the broad truths of Theosophy.

After liberal allowances for fraud, and for the conscious and unconscious influence of mundane minds, have been deducted, there still remains quite a large percentage of solid facts in connection with spiritualistic phenomena, which cannot be explained on the basis of materialistic hypothesis; as any one who has made a patient and thorough investigation of the subject can testify. The earnest seeker cannot long doubt the possibility of the manifestation to mortals, of independent, invisible intelligences, both good and bad; but, once being convinced of this fact, the utility of further intercourse with these intelligences, (owing to our present undeveloped condition) may well be doubted. However, as the author says—"The spiritualist is an inquirer with whom, it seems to me, the true Theosophist must necessarily sympathise to a very considerable degree."

Again:—"A new face is put upon existence, for the spiritualist who becomes entirely convinced of the reality of the future state. The closing sentence is as follows:—

"Meanwhile the spiritualist will be able to realise from the explanation I have given as to the origin of modern spiritualism, that true Theosophists cannot look with hostility, or with the contempt they have sometimes been supposed to entertain, on a movement that has been supported—even if later experience has shown it productive of collateral harm, to an extent that forbids its encouragement—by advanced initiates who, in setting it on foot, were undoubtedly actuated by sincere devotion to the spiritual welfare of mankind."

E.

THE ASTRAL PLANE.

By C. W. Leadbeater. [Transactions of the London Lodge, No. 24, Theosophical Publishing Society.]

To the student who is commencing the study of that portion of man's nature, and of the universe, which lies just beyond the scope of our ordinary senses, this plane is found to be full of riddles and paradoxes.

The author of the work before us, has, by his careful, systematic, and comprehensive treatment of the subject, contributed much toward lessening the difficulties that lie in the way of such study; and we regard it as the most intelligible and truly scientific presentation of the facts and experiences relating to this plane, which we have yet seen.

We commend the pamphlet to all who are interested in this special line of research.

E.

INDIAN PALMISTRY.

By Mrs. J. B. Dale. [Theosophical Publishing Society, 7, Duke St., Adelphi, W. C., London.]

The author claims to have made a careful sifting of the works previously published on this subject, and gives the gist of the matter in the small work before us. As our personal knowledge of Palmistry is represented by a minus quantity, the book has been submitted to a Hindu gentleman versed in this special lore, who, after inspection, reports as follows:—

"The subject is very well treated, and the information given therein, agrees with that contained in Indian primers on the subject. The book I am sure will prove highly useful to beginners."

THE ESOTERIC BASIS OF CHRISTIANITY.

Or "Theosophy and Christian Doctrine," by Wm. Kingsland, [7, Duke St., Adelphi, W. C. London. Theosophical Publishing Society.]

This last book from the pen of the able author of "The Mystic Quest," and other publications, is an effort to explain the inner meaning of the Christian scriptures, from the standpoint of the Esotericism of Theosophy and the Secret Doctrine. That this effort has been especially fruitful, will be apparent to all who examine the work with care. In the Introduction the author says:—

"To know 'God' is to know our life and *Being* as part of his *Life* and *Being*, and to merge all personal interests in that larger life which is 'no respecter of persons.' * * *

"For there is one central truth which stands as the key to the whole structure of the esoteric science. That truth is the DIVINE NATURE OF MAN."

Further on we read—"The gain would be incalculable, if Christians, taking their stand upon the esoteric doctrine, the spiritual reality, instead of upon its mere outward form and temporary expression, would throw aside their fears lest criticism and science should sap the very foundations of their faith; that attitude which has placed the church, in all history, in antagonism to the spirit of enquiry and intellectual progress, and has stunted and dwarfed man's best faculties, instead of giving them the largest possible field for expansion. The well-known historical conflict between science and religion, is misnamed. It is not really a conflict with *religion*, but with a special form of ecclesiastical authority and dogmatic theology. We can conceive of no religion, properly so called, which is not scientific, nor of any science which is not religious." On page 16, of the main text, we read:—

"The Church gives us no alternative but to accept or reject its dogmas. It offers no inner or spiritual meaning in its teachings, apart from their literal acceptance. There is no Esoteric Christianity in the Church; we must go elsewhere for it; and it is Theosophy which now proclaims it."

We can sincerely recommend this work to all who are dissatisfied with the husks which Churchianity offers to hungry souls, and are starving for the kernels of truth which the author herein brings to view; as well as to those who think Christianity merely an "old wives' fable."

E.

* * * * *

A COLLECTION OF ESOTERIC WRITINGS.

Of T. Subba Row, F. T. S., B. A., B. L., [Published for the Bombay Theosophical Publication Fund, by Tookaram Tatya, F. T. S.]

This compilation of the Esoteric Writings of the eminent scholar and gifted Occultist, T. Subba Row, will be welcomed by Theosophists, who will find it very useful for reference; and branch libraries will find it almost indispensable. The subjects are treated in that clear style which was characteristic of the author.

The book is divided into 36 chapters or sections, and contains 356 pages and does credit to the enterprise of the publisher.

E.

THE MASTERS AS FACTS AND IDEALS.

By Annie Besant. [London: Theosophical Publishing Society, 7, Duke St., Adelphi, W. C. Price six-pence.] This reproduction of the admirable lecture delivered by Mrs. Besant' at St. James Hall, London, April 27th, 1895, has been already favourably noticed by the Indian press in different quarters of the country. Though the subject would be considered a difficult one, it is handled in a masterly manner. Those who have not already perused the pamphlet, would do well to order it.

E.

Theosophy in all Lands.

EUROPE.

LONDON, May 31.

As our London letter has seven pages of MS. devoted to the "remarkable Convention" of the T. S. in America, we have taken the liberty to abridge the American portion. Commenting on the action of the Convention, our correspondent writes:—

It now remains to be seen whether Europe, India, and Australasia will consider it advisable to adopt the same plan. Certain it is that a Society spread all over the globe cannot be efficiently governed from one centre, nor is the same system of organisation suited to different nations with strongly-marked racial characteristics. A constitution has been drawn up in America to suit the people there; we in Europe would probably want something different; while you in India would not approve of our ideas in every detail. So that it would seem wise at this juncture to consider well the idea of autonomy

for our various Sections, * for it has been well said that "the unity † of the Theosophical movements does not consist in singleness of organisation but in similarity of work and aspiration."

Mrs. Besant presided at the Conference of the Federated Northern Lodges, which took place at Harrogate on May 11. She gave an interesting account of her travels and the progress of the work, speaking of the movement as the incarnation of a living principle whose future was secure in the hands of those who were united in their support of the fundamental principles of Theosophy. The afternoon Session was occupied with the discussion of "What is Theosophical Propaganda," and "The T. S. Rules and Constitution." There seemed to be a general wish that the latter should be made more elastic and less cumbersome. Two questions were commended to the consideration of Lodges in view of the forthcoming Convention: (1) Autonomy of Sections, (2) the advisability of making provision for the expulsion of members. In the evening Mrs. Besant addressed the Conference on "Brotherhood, True and False." She put forward the view, which all will not agree with, that it is our duty to point out a brother's errors at the cost of present pain, in order to save him and others from still greater pain and misery in the future. ‡ The next Conference will be held in October.

While in the North, Mrs. Besant lectured to large audiences at York on "The Pilgrimage of the Soul;" at Harrogate on the same, and on "The Brotherhood of Religions;" at Leeds on "Man, the Master of his Destiny;" at Bradford on "The Brotherhood of Religions;" at Manchester on "The Undermining of Religion by Science," "Man, the Master of his Destiny," and "Individual and National Ideals;" and at Liverpool on "The Value of Messages from the Unseen."

The Bradford Athene Lodge reports harmonious and steady work during the past four months, and the interest in the Seven Principles Class is well sustained. At Mrs. Besant's public lecture, several prominent local ministers accepted seats on the platform; one of them, the Rev. T. Rhouda Williams, occupying the chair. Another, the Rev. R. Roberts, afterwards preached to his congregation on the lecture.

The membership of the Harrogate Lodge has increased from 17 to 21 since the beginning of the year. Taking up a hint of Mrs. Besant's, the Lodge has adopted the helpful practice of united meditation on some ideal at the commencement of each meeting. Some of the members keep up the practice daily and thus gain more benefit.

In London, "White Lotus Day" was celebrated by the Blavatsky, Bow, and H. P. B. Lodges. At Bow Mr. Adams gave some interesting personal

* Most members are probably aware of the fact that each Section of the T. S. has had its separate Constitution and by-laws, and that India, America and Europe have enjoyed practical Autonomy for many years; each Section regulating its own method of work in its own way.—*Ed.*

† That word "Unity" puzzles us. We had supposed it meant wholeness, or oneness, but our American brethren seem to take a different view of the meaning. In the absence of the very latest authority, we must still incline to the belief that Unity and Secession are not *strictly* synonymous terms, and that splitting a thing into fragments is not the most direct way of promoting wholeness or union.—*Ed.*

‡ We regard the above view as one of the plainest of all common-sense conclusions which a *sane* mind could arrive at.

If a loving mother does not hesitate to remove a splinter from the flesh of her child, to prevent future pain and suppuration, how much more should errors on the moral plane, when known to be such, be pointed out, to save future anguish and soul-torture of the perpetrator, and of the many others who may be led astray by his bad example.—*Ed.*

SUPPLEMENT TO THE THEOSOPHIST.

JULY 1895.

T. S. FINANCIAL STATEMENT.

I hereby beg leave to acknowledge with thanks the following donations and subscriptions to the various Funds of the T. S. since 21st May 1895.

	HEAD-QUARTERS.	RS. A. P
Dunedin T. S. Entrance Fee	...	4 7 0

	ANNIVERSARY.	
Dunedin T. S. Annual Dues	...	1 13 0

ADYAR, 21st June, 1895.

T. VIJJARAGHAVA CHARLU,
Treasurer, T. S.

A LOST NOTICE!

The Executive Notice which the President-Founder sent, failed to reach us. He has also requested that nothing of a controversial nature, relating to the T. S. dissensions, be inserted in the Theosophist. As it is too late to hear again from the Editor in chief, the sub-editor takes the responsibility of the present issue. We wish to add that the early records of the T. S., which we have just inspected, cast a very different light upon its history, from that which shone in a late number of the "Path."

Advance sheets of Mrs. Besant's new translation of the "Bhagavad Gîtâ" have been received though too late for any extended notice. The style seems peculiarly clear and concise, and the book will be hailed with delight by all English speaking people throughout the world, who are lovers of this "Sacred Song."

The Countess Wachtmeister's lectures in Australia are very well received; and the organization of new branches attests the faithful labours of the Gen. Secretary, Mr. Staples.

W. A. E.

THEOSOPHICAL ACTIVITIES.

AUCKLAND, NEW ZEALAND,

April 17.

During the last month our regular public work has been somewhat interfered with; first by one Friday evening being devoted to arranging for one of our members being sent as a delegate to Sydney to the first Convention of the Australasian Section which has been formed, and second by Good Friday falling upon another of our open Lodge meeting nights. Generally, the cause is prospering, though the "Judge affair" is proving a sore trial to some members, and a source of painful sorrow to all.

A little while ago a few of our members resolved to make "The Voice of the Silence" a subject of special study, and a class has been formed for that purpose. A Section is set apart for study, and every fortnight the members of the class meet for the purpose of exchanging views on the subject. The form adopted is for each member of the class to write his or her views of the inner meaning of the passage selected. Then each paper is read, and the members discuss the different views in ways which seem best calculated to obtain fuller information upon obscure points. Mr. C. W. Sandus was the one who suggested this course of study, and is of course the convener of the class. Up to the present the class has been quite a success, and the members who have joined it are not likely to give it up readily.

The following is an outline of our public work during the month :—On March 22, in open Lodge W. Will read a paper upon “Self-made Men and Women;” March 29, was devoted to selecting a delegate for the Australasian Convention, when Mrs. Draffin was chosen. She left by the steamer for Sydney on April 3, accompanied by Miss L. G. Browne who goes on her own account as companion to Mrs. Draffin. On Sunday evening, March 31, in the Choral Hall, W. H. Draffin lectured upon “The Dangers which Threaten our Children,” in which he referred to the various forms of vice peculiar to Colonial youth; on April 5, open Lodge meeting, Mrs. Cooper read a paper upon “The Higher Self;” and on Sunday evening, April 14, in the Choral Hall, Miss L. Edger, M. A., lectured upon “The Theosophic View of the Atonement” to a good audience.

CEYLON.

COLOMBO, *June 1895.*

The Hope Lodge holds its regular Sunday meetings at the Musæus School and Orphanage for Buddhist Girls, in Cinnamon Gardens. The members have carefully studied the Bhagavad Gîtâ, and the Key to Theosophy, and have now entered upon the study of the Secret Doctrine. Though few in number, they are earnest and devoted.

The Musæus School for Buddhist Girls is under the principalship of Mrs. Higgins, who, with her assistants, is bravely working for the good cause. The Orphanage attached to it—(the only Orphanage in Ceylon for Buddhist Girls), is a *desideratum*. Our good brother Mr. Wilton Hack, of Australia, has nobly founded a scholarship for the education of a girl in the Institution,—an example well worthy of being followed by those of our friends who are able to help the good work.

Some solid rooms with tiled roof will soon, it is hoped, be built to accommodate the pupils.

A.

NELLORE, *11th June 1895.*

Mr. K. Narayanasami Iyer, of the T. S., was in our midst for five days from the 31st May when he arrived from Madras. On the same evening a meeting of the local branch was convened at 5-30 P. M., at the town reading room, to concert measures for the working of the branch. On Sunday morning, the usual weekly meeting of the branch was convened, when Mr. Narayanasami Iyer gave very valuable advice regarding the future work of the branch. He laid much stress upon the fact that a branch cannot turn out good work, unless it has a separate building and a library. Arrangements are being made to secure a convenient building in the centre of the town.

The same evening he delivered his first public lecture “On the Rationale of Yagnopavita,” in the Venkatagiri Rajah’s High School Hall. The lecture was fairly attended. The able lecturer convinced the audience that there is some truth underlying every story in Purânas and rites ordained in the Smrities. Even stories so grotesque as that of ‘Târâ and Chandra’ have their own truths to tell. This story he interpreted from two stand-points (1) astronomical, (2) metaphysical. He then briefly sketched the essential points of Hinduism and explained the Hindu notion of the evolution of the world, and showed that Yagnopavita is really a symbol of the evolution of cosmos.

On the next evening was delivered the 2nd lecture “On the Immediate Necessity of Spiritual Development.” Here the lecturer quoted instances after instances of how there has come into existence in the West a thirst after spiritual knowledge, and how even gross materialists have in the end admitted the existence of an universal intelligence. He then went on saying how India was from very ancient times the storehouse of spiritual knowledge and exhorted the audience to show the antiquity of the Hindu nation by opening up the closed springs of knowledge and quenching the thirst of the modern nations. He then continued that the present is the best time for sowing the seed of spiritual knowledge, for it is said in ancient books that the last 25 years of each 5,000 years of Kaliyuga are the best time for sowing spiritual seed, and that the first 5,000 years are about to come to an end.

The next morning a special meeting of the branch was convened at Mr. Runga Reddy's, in Mulapet, (suburb of Nellore) when again Mr. Narayanasami Iyer gave valuable practical instructions for self-improvement.

That evening was delivered the third and the last lecture "On Theosophy and Hinduism," when the lecturer very ably pointed out that theosophy in no way differed from Hindu faith. In fact, he said Theosophical works, especially those of H. P. B., supplied the lost keys for opening the mysteries of Hinduism and as such were in time to rescue our religion from the grasp of materialism and superstition. He left for Bangalore by 5-10 A.M., on the 6th June.

Mr. Narayanasami Iyer's visit had one good effect upon the young generation of the place. They are convinced that the Puranic stories and Sâtraic rites are not the mere babblings and meaningless shows of an infant race. A spirit of inquiry into things ancient has been set afoot, and what is more, a correct conception of T. S. and Theosophical work has been formed. May the Great Ones, ever ready to help man, nurture this spirit and cause it to bear flowers and fruits.

ANANTA NARAYANA SASTRI.

God, the Universe, and the Hindu Trinity. A series of articles on the above subject has been contributed by the able pen of Mr. K. Narayanaswamy, the Provincial Secretary of T. S., to the *Theosophic Thinker* of Bellary, and has been reprinted in a pamphlet form of 35 pages. Though the subject is a very difficult one, it has been ably dealt with by the author. He deserves much encouragement from the public for other pamphlets like this, which he promises to issue in future.

R. A. S.

The *Isâvâsyopanishad* of *Vâjusaneyasamhitâ* and the first in order of all the principal 10 Upanishads, with the commentary of *Srî Sankarâchârya* with the glossary *Anandagiri*, with the commentary of *Baladevavidyâbhûshana* and with a *tîkâ* therein, with a Bengali translation and lastly with an English translation based upon the *Srî Sankarâchârya's* commentary.

The above-named book is edited by *Srî S. Gosvamy*, *Siddhântavâchaspati* and published by *Babu Srî Aghoranatha Datta*, Calcutta. Though the Upanishad is the smallest of all the principal 10 Upanishads with only 18 verses, it has baffled all the commentators in finding out the exact meaning of the verses and so it is universally considered the text to be the difficult test of all the Upanishads.

The commentary of *Baladevavidyâbhûshana* with the help of the *tîkâ* has attempted to bring out the exact meaning of the verses. The English translation of the Upanishad is very useful for the English-knowing public.

R. A. S.

THE ADYAR LIBRARY.

The following books have been added during the last month :—
Donated ;—

The Age of Tirujnânasambandhasvâmy from Mr. P. Sundaram Pillai, *Mudras Manual of the Administration*, 3 vols, from The Government Press ; *General Index of the Transactions of the Asiatic Society of Japan*, from the editor ; *The Theosophic forum*, vol. VI, from the Editor ; *Transactions of the London Lodge No. 24* ; *The Age of the Earth* (in Tamil) ; *Saurâshtrajana Manoranjini* ; and *God, the Universe, and the Hindu Trinity*, from Mr. K. Narayanaswamiyer.

Purchased :—

The Wildfire Club, Spiritualism Scientifically demonstrated, magic 19 Siecle, The Court and Camp of Ranjitsingh, Vaitâna Sâtras of Atharvaveda.

R. ANANTHAKRISHNA SASTRY,
Librarian.

The *Indian Mirror* has an excellent editorial, on the present dissensions, from which we make extracts as follows:—

“The dissensions, that are now going on in the Theosophical Society, are unfortunate inasmuch as they are retarding the progress, not only of the Society itself, but reflexively of the entire human race. For the time being, these unseemly squabbles, these accusations and counter-accusations, are affording merriment to that vast mass of unbelievers, whose souls are dead to the knowledge of the God within, and the God without. The world is full of blind men and fools, but these in their conceit are very apt to imagine that they alone see, and wisdom is theirs alone. Because in their blindness they cannot see God, they deny that He exists, and fills the universe even to the minutest segment of the tiniest particle. Each one of these human products of an agnostic and materialistic civilisation constitutes himself a deity, and he expects all mankind to minister to his wants and vanities. He lives to eat and drink. And it is these men of little faith that fondly imagine that the present is their hour of triumph, of triumph over those who have believed. Read the Western newspapers. Day after day their columns are filled with so-called ‘exposures.’ Day after day they express hypocritical pity for this man or that woman who will not abandon the Theosophical Society, and still believes in the Masters. Do they believe in *their* Master, whom they have identified with the Most High? Let them make an honest reply. We fear, they believe in nothing that is spiritual. Hear them speaking and writing about Mahatmas. It sickens us to read from day to day all the ribaldry and profanity with which they surround the name of the Sacred Order of the Divine Fraternity. Alas! it is their *karma* that mostly makes them do it, and it will require the purging of several reincarnations to make them approach a spiritual Guru or Mahatma, in thought, and some more reincarnations to meet a Blessed One in person. Do not the Mahatmas exist? The Western nations may doubt, for they know no better. But in this holy land, where the Rishis have chanted the Vedic hymns from the very dawn of time, the spiritual teacher, the Guru, has worked, and works still, not only for the pupil that sits at his feet, not only for the race of his incarnation for the time-being, but also for the whole Human Family. Thus Christ Jesus, the Asiatic initiate Guru, taught not only the humble fishermen who were his avowed disciples, but even all mankind, for the God that he preached was not ‘the jealous God’ of Israel, but God Infinite and Universal. Even as in those dark days eighteen centuries ago, people seeing see not, and hearing hear not, and the nations that avow Christ, deny the very possibility of the existence of Mahatmas! But we, of Hindu race and blood, believe in, and even know that perfected human beings like the Mahatmas, such as we find described in theosophical publications, can exist, and what is more, that They do exist. The Theosophical Society is barely a quarter of a century old, but our Shastras have been with us for ever, and with them our Gurus and Mahatmas. It is the Masters that have saved our race from extinction, because they know that the continued existence of the Hindus is necessary for the salvation of the world. Who can say that the greatest and most important events in history have not been modulated by the Masters? We say, with the conviction deep wrought into our soul, that the world exists because the Mahatmas exist, and guide its destiny.

“But people turn round, and tell us with a superior smile and sneer, that if the Mahatmas are really what they have been described, why have they permitted these scandals in the Theosophical Society from time to time? But those wise-aces little know that like individuals, nations and societies have to work out their *karma*. The Mahatmas themselves are not above *karmic* law, and cannot interfere with anybody else’s *karma*. These things, which every true Hindu knows, are not understood in the West. These bickerings in the Theosophical Society, though they are regrettable, do not seriously trouble us. It is only a fresh trial, and once more the wheat will be separated from the chaff. The Coulomb scandal threatened to kill the Society, and its enemies rejoiced exceedingly. But the Society managed to survive, and became stronger than it ever was. The present, on the face of it, appears to be a much more serious scandal, and the Society’s enemies are each aiming at it a little blow. Do they hope to kill it? Deluded men! Let them not imagine that they can thus easily smother the greatest spiritual movement of modern times. Truth is mighty, and shall prevail!”