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THE THEOSOPHIST.

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VOL. XVI. NO. 11, AUGUST 1895.

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THERE IS NO RELIGION HIGHER THAN TRUTH.

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

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OLD DIARY LEAVES.

ORIENTAL SERIES—CHAPTER XI.

THIS was the Prologue to such a drama of excitement as we had not dreamt we should ever pass through. In a land of flowers and ideal Tropical vegetation, under smiling skies, along roads shaded by clustering palm-trees and made gay with miles upon miles of small arches of ribbon-like fringes of tender leaves, and surrounded by a glad nation, whose joy would have led them into the extravagance of actually worshipping us, if permitted, we passed from triumph to triumph, daily stimulated by the magnetism of popular love. The people could not do enough for us, nothing seemed to them good enough for us: we were the first white champions of their religion, speaking of its excellence and its blessed comfort, from the platform, in the face of the Missionaries, its enemies and slanderers. It was that which thrilled their nerves and filled their affectionate hearts to bursting. I may seem to use strong language, but in reality it falls far short of the facts. If anybody seeks for proof, let him go through the lovely Island now, after fifteen years, and ask what they have to say about this tour of the two Founders and their party.

On the morning after the first lecture, the Siamese Ambassador to England, passing Galle in the mail steamer, paid us a visit. He brought as Interpreter a Cochin Chinaman—a very bright, intelligent person and a Roman Catholic—and some young noblemen of his suite. During the long conversation that ensued, His Excellency said he was convinced that His Majesty, the King, would feel a real interest in the work of our Society, about which he should duly report. The visiting-card he gave me had upon it the sufficient name, “Chow Phya Bhanu Wongse Maha Kosa Thibodi, H. S. M.’s Ambassador Extraordinary and Plenipotentiary.” A Spanish Infanta could not ask for more names than that.

At 3 P. M. we were driven to a *wallûwa*, or country-seat of a Sinhalese noble, where I addressed\* an audience of 3,000 from a high balcony overlooking a sort of natural amphitheatre. The multitude filled the plain and the hill-slopes adjacent to it. The considerable body of monks present "gave *pânsil*," i. e., intoned the Five Precepts and Three Refuges, in the Pâli language, and the people as with one mighty wave of sound, repeated them after them. It made a great impression upon us for, after all, nothing in the way of sound is more impressive than the vibration of thousands of human voices combining into one rhythmic diapason.

As this visit of ours was the beginning of the second, and permanent stage of the Buddhist revival begun by Megittuwatte, a movement destined to gather the whole juvenile Sinhalese population into Buddhist schools under our general supervision, even its details acquire a certain importance. The following handbill, officially issued by Damodar, indicates the first steps taken by us towards forming Branches of the Theosophical Society in the Island:—

*"To whom it may concern.*

Notice is hereby given that on Monday evening next, a meeting will be held at the residence at Minuvangoda, at 8 o'clock P. M.; on which occasion Col. Olcott will briefly state the aims and objects of the Theosophical Society. After which, gentlemen desirous of joining the Society can register their names in the book provided for that purpose.

(By order)

DAMODAR K. MAVALANKAR,  
*Assistant Recording Secretary.*

GALLE, *May 22nd*, 1880.

The venerable Bulâtgama presided at the meeting and Megittuwatte addressed it in a spirit-stirring discourse.

We were taken the next day to the coffee and cinnamon estate of Mr. Simon Perera Abeyawardene, a wealthy Buddhist gentleman of Galle, and were much interested in watching the processes of peeling, drying and packing the cinnamon bark. It was not our host's fault that we got back home alive, for he spread for us a Gargantuan "luncheon," at which *fifty-seven* kinds of curry were served with rice, and there were as many sweet dishes of sorts. We were actually importuned "just to taste" each one of these confections, and had much trouble in making it understood that our storage room was not elastic enough to permit us to comply.

On the 25th May, H.P.B. and I "took *pânsil*" from the venerable Bulâtgama, at a temple of the Râmanya Nikâya, whose name at the moment escapes me, and were formally acknowledged as Buddhists. A great arch of greenery, bearing the words, "Welcome to the members of

\* I pray to be excused for so often speaking of myself throughout this narrative but the fact was that, as P. T. S. and the official spokesman of the Delegation, I had to be always to the fore.

the Theosophical Society" had been erected within the compound of the Vihâra. We had publicly declared ourselves Buddhists long before, in America, both privately and publicly, so that this was but a formal confirmation of our previous professions. H.P.B. knelt before the huge statue of the Buddha, and I kept her company. We had a good deal of trouble in catching the Pali words that we were to repeat after the old monk, and I don't know how we should have got on if a friend had not taken his place just behind us and whispered them *seriatim*. A great crowd was present and made the responses just after us, a dead silence being preserved while we were struggling through the unfamiliar sentences. When we had finished the last of the *Sîlas*, and offered flowers in the customary way, there came a mighty shout to make one's nerves tingle, and the people could not settle themselves down to silence for some minutes, to hear the brief discourse which, at the Chief Priest's request, I delivered. I believe that attempts have been made by some of my leading colleagues of Europe and America to suppress this incident as much as possible, and cover up the fact that H. P. B. was as completely accepted a Buddhist as any Sinhalese in the Island. This mystification is both dishonest and useless, for, not only did several thousand persons, including many *bhikkhus*, see and hear her taking the *pânsil*, but she herself boldly proclaimed it in all quarters. But to be a regular Buddhist is one thing, and to be a debased modern Buddhist sectarian quite another. Speaking for her as well as for myself, I can say that if Buddhism contained a single dogma that we were compelled to accept, we would not have taken the *pânsil* nor remained Buddhists ten minutes. Our Buddhism was that of the master-adept Gautama Buddha, which was identically the Wisdom Religion of the Aryan Upânishads, and the soul of all the ancient world-faiths. Our Buddhism was, in a word, a philosophy, not a creed.

We lunched with a Buddhist gentleman in town, and in the evening took into membership the first eleven candidates, and with them formed the Galle Theosophical Society. *President*, S. P. DB. DeSilva; *Secretary*, P. C. Wijeratne. The first Rs. 100 towards a Buddhist Publication Fund was given me that day and at once passed over to the Branch Treasurer. At 9 we sat down to dinner, and at 1 A. M. were but too glad to go to bed after a hard day's work.

The next morning we began our journey Northward in carriages supplied by the fishermen of Galle, a large, poor, but hardworking caste. From this class St. Francis Xavier, the "Apostle of the Indies," recruited the greater number of his converts. Their calling, involving the taking of life, is abhorred among Buddhists, and their social status ranks very low. Yet it seems that their hearts warmed towards us as much as those of their more respectable co-religionists, and, while they shrank from approaching us themselves, in the midst of the high-caste crowd that hemmed us in, they sent me an "humble petition" that I would be graciously pleased to let my "humble petitioners," etc., etc., supply our party with carriages to Colombo. Their spokesman was an English

educated young man of, I believe, another caste. The sincerity of the poor people touched me, and I sent them a message that I wished to see them or a Committee of their elders, to thank them personally for their kind offer. Accordingly I met a deputation and, wishing to decline putting them to any expense, was met with such an instant protest and appeal that it ended in my accepting their offer with thanks.

Almost the entire Buddhist population of Galle massed together to see us leave town and rent the air with friendly shouts. Our first stage was to Dodanduwa, five miles, the seat of the grand *vihâra* and *pânsala* of our friend Piyarâtana Tissa Terunnanse, a monk of erudition, energy and high character. At every favorable point along the road crowds had gathered to look at us, we were invited to stop and refresh ourselves with cocoanuts, milk, tea and cakes, and at several points, so large was the concourse, I had to get out of the carriage and make addresses. At Dodânduwa we were greeted with such a downpour of monsoon rain as had not been seen in years. During a lull we were conducted to an immense shed that Piyarâtana had had erected, and I gave the expected address to 2,000 people. After that we visited his temple, which we found scrupulously tidy and well kept—an unusual circumstance in the Island. We saw a huge standing image of the Buddha, more than a century old. We passed the night in a bungalow provided for us by Mr. Weerisooriya and friends.

On again the next morning, in the two stage coaches supplied by our friends, the Galle fishermen. I had to make four speeches this day—the first from the steps of the coach, before starting; the second from the steps of the bungalow at Ambalangoda: the third at Piyâgale, where we breakfasted at 3 P.M. (!) and were so besieged that we could scarcely breathe; the fourth at the temple at Piyâgale, where an audience of 3,000 to 4,000 had collected. We were taken there in a fine rain, in procession, with banners, and tom-toms making a hideous racket; each beater trying to outvie the others and working the crowd up into a sort of frenzy of jubilation. The temple is situate on top of a steep, rocky hill, up which we were helped or, rather, dragged; giving poor H.P.B. agony with her lame leg, which had never fully recovered from the blow she got on board the "Speke Hall" in the storm, when she was pitched against the corner of the dining-table. The drizzling rain blurred my glasses so that I could not properly see where I was walking and, to make things worse, my *pince-nez*, dropped from my nose and smashed on the rock over which I was passing; thus leaving me, with my myopia, in an uncomfortable plight. The gathered monks presented us an address through their Mahâ Terunnanse to which, of course, I replied at some length. Continuing on, we at last reached Kalutara at 9 P.M., but our troubles were not yet ended, as there was another bevy of monks to encounter, another address to listen to and briefly answer, and then, after a needed meal, to bed; worn out. We were amused by an incident which happened *en route*, after dark. A man came rushing out of a wayside house with a bright light in his hand, stopped our

coaches, and excitedly asked for each of us in turn. We thought he had something of importance to communicate, perhaps the octroi, perhaps even to warn us against a plot of the Christian party to do us injury.\* But he said nothing except to repeat each of our names with a sigh of satisfaction, and then turned away. Our interpreter called after him to know what it was all about. "Oh nothing" said he "I only wanted to look at them."

There was no time for lying abed on this tour, so the next morning we were up at dawn when the birds began to greet each other in the palm groves, and we, men, had a surf bath. Under very disadvantageous circumstances, truly, with a sharp coral bottom to stand upon that was like standing on a floor covered with inverted carpet tacks, the certainty of sharks, and the presence of a critical audience, watching us as though they were a class in Delsarte or calisthenics! Still it was a bath, and that means much in the Tropics. We made a charming acquaintance to-day—a graduate of Christ College, Cambridge; one of the most intellectual and polished men we have met in Asia. Mr. Arunâchalam is a nephew of the late Sir M. Coomâraswamy, the well-known Orientalist, and at the time of our visit, was Police Magistrate of Kalutara. His eldest brother is the Hon. P. Râmanâthan, who is a warm friend of mine and the official representative in the Legislative Council of the Tamil community. We breakfasted at Mr. Arunâchalam's house and his courtesy drew out H. P. B.'s most charming traits, so that the visit was in every way a pleasant episode. As a dessert, or, rather, *pousse-café*, my colleague abused the Missionaries in her best style.

The same afternoon we had a taste of the other style of official, the Government Agent—a most satrapy grade of public servant—having forbidden the use of any public building, even the verandah or steps of the school-house, for my lecture. The poor creature acted as though he supposed the Buddhists could be overawed into deserting their religion, or into believing Christianity a more loveable one, by excluding them from the buildings that had been erected with their tax-money and that would be lent to any preacher against Buddhism. But the fields and the sky were left us, the one for lecture-hall, the other for roof, and the meeting was held in a cocoanut grove. Some bright cloths laid over cords stretched between trees made our canopy and sounding-board, and a chair placed on a big table my rostrum. The audience numbered two or three thousands. It may be imagined that the occasion was improved to point out the malicious spirit which actuated the Christian party, and their dread of the Sinhalese being made to see the merits of Buddhism.

Our gravity was sorely tried, the next morning. Wimbridge, Pâna-chand, Ferozshah and I were made to mount a sort of bedizened triumphal car and, under an escort of a company in comical uniform, carrying

\* That came later: they tried to murder me once.

wooden guns and sticks, their dark brown faces whitened with flour or chalk (to give them a quasi European complexion), and with much music and many banners, were taken to the village of Wehra, 3 miles off, for a reception ceremony. I spoke to a large audience, in a very fine preaching-house (*Dharmasâla*), with two rows of white columns, stained glass windows, hanging lustres, and a large preaching pulpit. In the Oriental fashion, I sat while speaking. After that we went to pay our respects to Waskaduwe Subhuti, Terunnanse, a monk better known among Western Orientalists than any other save Sumângala, who, of course, is *the* representative and embodiment of Pali scholarship. After lunch at Mr. Arunâchalam's, we visited another famous priest, Potuwila Indajôti, Terunnanse, who enjoys a great renown as a *Vederâle*, or Native physician. He is sent for from all the Buddhist parts of the island, and has made numberless cures. We found his conversation very interesting, his views as to the survival of the ego in Nirvâna being those of his late Guru, the Polhwatti priest, and opposed to those of the Sumângala school. He applied for admission into our membership and was accepted.

At that time the railway ended at Kalutara, and we here took train for our next station, Pânadure, (pronounced vulgarly Pantura) the locality where Megittuwatte debated against the Missionaries the respective merits of Buddhism and Christianity: and got the better of them, it is said. We were lodged in a new *pânsala* adjoining a *Vihâra*, which had just been erected by a picturesque-looking old man, named Andris Perera, at his own cost. He was tall, thin, dark, had a spacious forehead, wore his hair brushed back and twisted into a long switch, which was put up like a woman's hair, with an immense and costly tortoiseshell comb; and a circular comb—a Sinhalese fashion—arched over his fine head. He wore the country dhôti and a single-breasted, last-century coat of blue cloth, with long-skirts, turnover cuffs, twenty large gold buttons down one side of the front and as many loops and lacings of gold lace opposite them, and the same ornamentation on the collar and cuffs. A gold-laced scarlet baldric, passed over one shoulder and under the opposite arm, supported a short sword with a gold scabbard; a huge gold medallion-plaque, as large as a dessert plate, was suspended diagonally in the contrary direction by a golden chain; a heavy and richly embossed gold girdle was buckled about him. His feet were bare and he wore leather sandals! The figure was so striking, so unlike any other we saw, that I noted the above details in my Diary. He had advanced some little distance from the house to receive us, and behind him stood his six tall, striking-looking sons and three handsome daughters. The group struck us as being very picturesque. I bethought me of Torquil of the Oak and his stalwart sons, though I cannot say that I thought the Sinhalese family would have withstood the *Gow Chrom* as well as the champions of the Clan Quhele. Without delay, the old "Mudaliyar" (the title of a Headman's office) led the way to a large permanent preaching-shed, and I

addressed some 4,000 people. The Missionaries had been doing what little they could since our landing to try and weaken our influence with the Buddhists, so I paid my compliments to them and their questionable policy. This produced a sequel which will be mentioned later on. In truth, these Protestant Missionaries are a pestilent lot. With the Catholics we have never had a hard word.

The primeval habitat of the mosquito has never been fixed, I believe, but if it was not the Perera *pânsala* at Panadure, assuredly that is a most congenial place for their development: they simply swarmed. The building was an oblong, comprising small bedrooms opening on a verandah which extended on all sides, and one small hall through the middle. There were no bathrooms, the place being intended for *bhikkus* only, who bathe outdoors. The windows were furnished only with wooden shutters, and when they were shut in the day time, the rooms were dark. H.P.B. had one of the rooms in the South end. She wanted to bathe, and, as there was no other place, I arranged for a tub in her own room. As she would be in pitch darkness if the shutters were closed, I tied a large soft mat across the end of the shutters, left standing open, and she began her toilet. The rest of us were sitting around the corner, on the other verandah, chatting, when I heard my name shouted, and ran around to see what was the matter. At that moment three Sinhalese women were in the act of creeping out beneath the edge of the mat, and the old lady was abusing them in grand style. On hearing my voice, she said that these impertinent creatures, to gratify their curiosity, had actually crept under the mat and, when she happened to turn her head, she saw them standing close against the window sill, calmly watching her ablutions. Her indignation was so tragic that, while hustling the intruders away, I could not help laughing heartily. Poor things! they meant no harm: it was simply the custom of the country to peer into everybody's business and ignore any rights of privacy. This is a specimen of what we had to undergo throughout the entire visit to Ceylon.

At 2 p. m. I addressed another huge audience on the very spot where the famous "Pantura Controversy" had been held. After me, H.P.B. spoke, and Ferozshah (Parsi) and Pânachand (Hindu) made some remarks as representatives in our Society of their respective races; testifying to the eclectic spirit which animated us and pleading for wide religious tolerance. Megittuwatte presided and made two eloquent speeches. The next day I initiated as members Megittuwatte, Sri Weligama, the Pali, Sanskrit and Elu scholar, and Waskaduwe Subhuti. Mr. J. R. DeSilva interpreted for me: the Mudâliyar Andres Perera, his son-in-law, and other laymen joined the next day, and at 4 p. m. we left by rail for Colombo; reaching the capital in a downpour of rain. We were driven to a very spacious bungalow called "Radcliffe House," in the Slave Island ward, across the pretty artificial lake. A large gathering awaited us, among them Sumângala and fifty other monks. After dinner we received a Pali address from the High Priest; then followed discussions and desultory talk, and then bed.

The besieging of us by crowds was even worse here than it had been elsewhere, we had not a free moment nor the least privacy: the papers were full of stories about us, and the Christians raged. To prepare my lecture for the next evening I had to retire to Sumangala's College, and write in the Library with locked doors. The next morning a serious conference was held between Sumângala, Subhuti, Megittuwatte and myself at the College. I finished my lecture on "Theosophy and Buddhism"\* and at 8 P.M., delivered it at our own residence, the hall of which had been converted into a lecture room with accommodation for 500 people. Besides Sinhalese notables, the European Inspector General of Police, the Colonial Secretary, Editors of papers, etc., were present.

On the 5th June, I lectured at Megittuwatte's own temple at Kotahêna, the one which is visited by most of the steamer passengers touching at the port. He and I spoke standing on a large table, placed in the middle of the preaching-hall, so as to be better heard by the throng. The hall and compound were packed with people like herrings in a barrel, and the heat was most oppressive. The place was gaily decorated with flags and colored cloths; a handsome arch of split palm leaves, worked into all sorts of pretty designs over a framing of areca palm timbers towered outside; and on the wall above the regular pulpit, was suspended a monster replica in gilt paper, of our Society's seal. Ten candidates acquired membership the same evening. The next day there were two lectures. The first was at Kotta, a village 6 miles from town, the ancient seat of a powerful king, where there were triumphal arches, and no end of flags and greenery bordering the roads; and where Mr. Tepannis Perera gave us a fine repast on a broad, cool verandah. The other was at Widyodaya College (Sumangala's), on the subjects of "Nirvâna, Merit, and the Education of Buddhist Children." I had begun my appeals in this latter direction at Galle, and throughout the whole tour used my best endeavours to make the people realise the risk they ran in leaving their children to be prejudiced against their ancestral religion by its professed enemies, who were in the country for no other object than this. It is a source of great satisfaction to know that the admonitions were not in vain, and that the present comprehensive and successful movement for promoting the foundation of Buddhist schools dates from this important tour.

A visit to Kelanie temple, one of the most revered shrines in the Island, where the great stûpa (brick cone) rests over genuine relics of the Buddha himself—and the inevitable lecture and multitudinous audience, occupied the next day; and on the following one—June 8th—we organized the Colombo T. S. with 27 members as a beginning. I submitted to the Branch my plan for the creation of a Buddhist Section, to be composed of two sub-divisions, one exclusively laymen and lay branches, and another, not itself sub-divided, exclusively of priests. This

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\* *Vide* "Theosophy Religion and Occult Science."

was to meet the difficulty that the ordination rules of the Vinâya forbid a monk to be associated on equal terms with laymen in worldly affairs. The scheme was approved of by all and carried out in due course; Sumângala being made Chairman of the priests' association, as well as one of the Honorary Vice-Presidents of the Society.

We left for Kandy by train on the 9th and after the run of  $4\frac{1}{2}$  hours through one of the most picturesque tracts of country in the world, arrived at about 7 p. m. Along with the usual crowd, a deputation of Kandyan Chiefs—whose feudal rank a good deal resembled in former times that of Highland Chiefs of clans—received us at the Station and accompanied us to our quarters in a great procession, bright with torches and ear-splitting with tom-toms and native trumpets. Two addresses were made us, by the Chiefs' Committee and by a society of Buddhists somehow connected with the Temple of the Sacred Tooth of Buddha, the Dâlada Maligàwa. Sumângala came and it was arranged that I should speak at this temple the next day.

The next morning we received ceremonial visits from the chief Priests of Asgiri and Malwatti Temples, the ranking *bhikkus* of the Island, a sort of Archbishops of Canterbury. Under the Kandyan Sovereigns, these officers were the royal functionaries, joint guardians of the Tooth Temple, and had precedence in all royal religious processions. Sumângala is their junior in rank, but immensely their superior in the public estimation, as in ability. We went to the Temple at 2 p.m. for my lecture but such a crowd had wedged itself inside that it was only with the greatest difficulty that I could reach my table. And even then, the rustling and restlessness of feet upon the stone pavement created such a confused echo at the stone ceiling that I could not make one word audible. After some minutes of vain attempts to get silence, we adjourned to the fine lawn outside. Our party mounted a broad wall to the right, along with Sumângala and, chairs being placed for him and H. P. B., I spoke from under the overhanging branches of a bread-fruit tree, which answered very well for a sounding-board. The great multitude stood and sat on the lawn in a huge hemispherical area, and I was able to make myself heard pretty well. The Missionaries, in anticipation of our arrival, had been spreading all sorts of calumnies against us, and on the preceding evening had been preaching bitterly against Buddhism in the streets of Kandy. Being white men, the timid Sinhalese had not dared to confront them but brought their complaints to us. So, before going far into my discourse, I mentioned the foregoing facts and, drawing out my watch, said I would give any Bishop, Archdeacon, Priest or Deacon of any church, five minutes to come forward and prove their assertions that Buddhism was a false religion: if they did not do so, the Sinhalese would be at perfect liberty to treat them and their falsehoods as they deserved. I had had five Missionaries pointed out to me in the audience but, although I stood there, watch in hand, until the five minutes had elapsed, not a man of them lifted his voice. The Panadure sequel, above mentioned, is also connected with this episode.

A lecture at the Town Hall on "The Life of Buddha and its Lessons" having been arranged for the next evening, I worked desperately to get it written under the most discouraging disadvantages. H. P. B. nearly drove me mad by calling me downstairs a dozen times, either to see people that were of no consequence to me, or to sit in a group for the pertinacious photographer. However, I managed somehow, and gave the lecture in due course to a crowd that packed the hall and its approaches. Most of the influential Government officials were present, and the applause was constant enough to make us think it a success. Eighteen applicants for membership were admitted that evening.

On the 12th, I met a council of Kandyan Chiefs and Chief Priests, to discuss the state of the Church, and the plans which I submitted were all adopted after much debate. At 3 P. M. I spoke again outside the Dalada Maligâwa to some 5,000 people. The next day we went to Gompola on invitation of an enthusiastic Buddhist, the Mohândiram (Headman) of the place, an elderly man. The crowd at the railway station took the horses from the carriage in which H. P. B. and I rode, and attaching ropes, dragged it to the house prepared for us; a long procession with music and banners accompanying us, and making the transit lively with their incessant shouts of joy. Returning to Kandy, we organized that evening the Kandy T. S. with 17 members, and the day was finished up with a cold collation provided by the Galle delegates accompanying us and one of H. P. B.'s most enthusiastic admirers, Mr. S. Perera Dharmagunavardene, Aratchi (Headman) of Colombo. At 9 the next morning, the unusual honor was conferred upon us of admitting us to a special exhibition of the Buddha Tooth Relic. This is kept in a separate tower, protected by a thick door of entrance studded with iron and fastened with four great locks, of which the keys are kept under the custody of the High Priests of Asgiri and Malwatte, the Government Agent, and the Devanilami, a special official whose office survives the downfall of the Kandyan dynasty which created it. The relic is of the size of an alligator tooth, is supported by a gold wire stem rising from a lotus flower of the same metal, and is much discolored by age. If genuine it would, of course, be twenty-five centuries old. When not exhibited it is wrapped in pure sheet gold, placed in a golden case, just large enough to contain it, and covered externally with emeralds, diamonds and rubies. This again is placed in a small golden *karandua*, or dome, encrusted with precious stones; this in a large one of the same precious metal, similarly enriched; this in a third; this in a fourth dome of like value; finally, this one rests in a still larger one of thick silver plates, 5' 4½" high and 9' 10" in circumference. When exposed, the relic and its several sumptuous covers rest on a platform 3' 6" high, together with rock-crystal and golden statuettes of the Buddha and other precious objects; from the ceiling hang gems and jewels, among the latter a bird hanging by a golden chain, and formed entirely of

diamonds, rubies, blue sapphires, emeralds and catseyes set in gold, but so thickly crowded as to conceal the metallic base. The depository is a small room in the second story of the tower, without a window or loophole for a ray of light ; the air is heavy with perfumes of flowers and spices ; and by lamplight all sparkling with gems. The door-frame is of ebony inlaid with ivory, the panels of brass. In front of the platform a plain, square table stands for the deposit of gifts of value and offerings of flowers.\* Needless to say, we were almost crushed by the crowd of notables who pushed in along with our party, and were glad to get out into the fresh air as speedily as possible. I believe that the relic had not been previously exposed since the visit of the Prince of Wales ; so that this was regarded as the highest honor that could possibly have been shown us. On our return to our lodgings, the educated Sinhalese about us were eager to know H. P. B.'s opinion as to the genuineness of the relic, whether it is or is not a real tooth of the Buddha. This was a nice, not to say ticklish, question. Now, if we may believe the Portuguese historians Ribeiro and Rodrigues de Sá e Menezes, the real tooth after passing through the most romantic vicissitudes, fell into the possession of the bigoted Inquisitors of Goa, who forbade the Viceroy D. Constantia de Bragança to accept a fabulously great sum—no less than 400,000 cruzados—a coin worth 2s. 9d.—offered by the King of Pegu as its ransom. They ordered it to be destroyed. So the Archbishop, in their presence and that of the high officers of State, pulverised it in a mortar, threw the powder into a lighted brazier kept ready, and then the ashes and charcoal together were scattered into the running river, in sight of a multitude “ who were crowding the verandahs and windows which looked upon the water.” Dr. Da Canha—himself a Portuguese Catholic—is very sarcastic in his reflections upon this act of mean vandalism. He says :

“ One can easily imagine the effect this imposing assembly of the Viceroy, prelates, and the notables of the old city of Goa, met for the purpose of pounding a piece of bone to dust, would have on the minds of the populace thronging the streets, the dismay of the wretched Peguan Embassy at the sight of the destruction of their saint's relic, and the grim exultation of the stern inquisitors over the dissolution of the *dalava* in the sacred waters of the Gomati, and the consequent promotion of the glory of God, the honour and prestige of Christianity, and the salvation of souls. If there ever was a point where two extremes met it is this. The burning of a tooth for the glory of the Almighty was the point of contact between the sublime and the ridiculous.”

I said that the Kandyan relic is of about the size of an alligator's tooth, but it bears no resemblance to any tooth at all, whether animal

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\* For a full account of the relic and its marvellous history, as well as of the Temple and contents, see Dr. Gerson Da Cunha's “Memoir of the Tooth Relic of Ceylon.” London, Thacker & Co., 1870.

or human. It is slightly curved, about two inches in length and nearly one in breadth at the base, and rounded at the extremity. This is accounted for by some Buddhists, by a story that in the days of the Buddha, "human beings were giants, and their teeth kept pace, so to speak, with their larger stature." Which, of course, is all nonsense; the Aryan histories giving no support to the idea. It is asserted that the present object of adoration was made out of a piece of deer's horn, by King Vikrama Bahu, in 1566, to replace the original, burnt by the Portuguese in 1560. Then, again, others believe that this is really a substitute only, that the real tooth is concealed in a sure place, and that a substitute was what fell into the hands of the sacrilegious Portuguese. In fact, the legends about the *Dalada* are numberless, and I must refer the curious to Dr. Da Cunha's pamphlet, and to Sir M. Coomâraswamy's, from which it was largely compiled, to the *Transactions* of the Royal Asiatic Society, to Tennent's work on Ceylon, and other sources. Among the poetic legends to which the Tooth Relic has given birth, is one to the effect that when the tooth was cast into a burning pit by an unbelieving Indian Emperor, "a lotus flower of the size of a chariot wheel, arose above the flames, and the sacred tooth, emitting rays which ascended through the skies and illumined the universe, alighted on the top." This is supposed by some to explain the esoteric meaning of the Tibetan formula, "*Om Mani padme Hum.*" For further stories, see the *Dhâtuvansa*, an ancient Sinhalese work on the history of the Tooth. The Padre Francisco de Souza in his "Oriente Conquistado" repeats the popular story that "the moment the Archbishop placed the tooth in the mortar and was about to pulverize it, it made its way through the bottom and went straight to alight on a lotus flower in Kandy." Though we may not go to such length, we cannot deny that it is a comfort to the whole Sinhalese nation to regard the Tooth of Kandy as a genuine relic of the sublimest of men, and we may profit ourselves by remembering that

" In Faith and Hope the world will disagree,  
But all mankind's concern is charity."

Perhaps it was that reflection that prompted H.P.B.'s jovial answer to her interrogators: "Of course, it is his tooth: one he had when he was born as a tiger?"

After our visit to the *Dalada Mâligâwa*, we held a final meeting of the new local branch T.S. and at 2 P. M. took train for Colombo.

H. S. OLCOTT.

*THE THEOSOPHIC IDEA OF CREATION.*

ALL readers of Theosophical literature, and indeed all really earnest students of religion, of whatever creed or nationality, are familiar with the two sides, the exoteric and the esoteric, of every religion. For there are always a few individuals who are ahead of the race, who are fitted to be leaders of men, and to them can be revealed truths which the mass of humanity is not yet ready to receive, and which, if taught openly, would be met with nothing but disbelief and scorn. These truths constitute the esoteric side of religion, and they have always been entrusted by the great Teachers to the select circle of their most intimate followers; while to the world at large, they have been taught only under the veil of allegory. The exoteric form of any religion is therefore largely allegorical; it is, as it were, the body of the religion, while the esoteric is the soul. And as the soul is permanent, manifesting itself from time to time in various transitory personalities, each suited to some special stage in the progress of the soul, so are the esoteric truths themselves unchanging, but they appear to the world under many varying forms, each being, in the first instance, especially adapted to its own time and to the nation by which it is adopted, but becoming mingled with error through the neglect by man of the Divine laws of wisdom and unselfishness, just as the body becomes diseased through neglect of physical laws. And just as we are apt to regard the personality as the real self, forgetting that it is merely the manifestation of the soul, so are we apt to look upon the exoteric side of religion as the reality, and to accept its allegories and parables literally, instead of looking behind them for the hidden, inner meaning they are intended to convey to those who are spiritual enough to discern it. Just so far as we do this, do we lose the real spirit of our religion, and it then fails to be a strong motive power in our lives. And further, as our scientific knowledge increases, we find that much of the exoteric side of our religion is inconsistent with scientific facts, and unless we have learned to look for the esoteric truth behind, which is ever in perfect harmony with true science, we are in danger of losing all faith, and, when we recognise the illusive character of the outer shell of our religion, of casting away the kernel also. Hence arises much of the scepticism and unbelief of the present day, and we can stem its tide only by leading the thoughtful and earnest to seek their religion in the reality, instead of in the mere outer form.

Thus when we find that scientific discoveries are directly opposed to the exoteric account of creation, as given in the Christian Scriptures, we do not therefore need to reject this account as entirely false, but should rather look behind, to see what spiritual truth is hidden under an apparently meaningless allegory. The first step towards finding the spiritual meaning of the allegory is the recognition of the fact that the six "days" of creation are simply periods of time of longer or shorter duration. The researches of geologists have already driven all thinking

men to the recognition of this; but it is a very unimportant point. The great difficulty still remains that the idea which is generally attached to the act of "creation" is inconsistent on the one hand, with science, and on the other, with even the conception of Deity that is recognised by many Christians. For by creation is generally understood the formation of the universe out of nothing by an individual agent who is called God. The first part of this conception needs no refutation; for all scientific observation and experiment lead us to the conclusion, on the one hand, that out of nothing can come nothing; and on the other hand, that matter in its essence is indestructible. The material forms we see around us may be destroyed, but the destruction consists merely in the resolution into their elements; these still remain, and are built up into new forms. Then the formation of the universe must have been by the remodelling and re-arrangement of elements already existing. But if we assume the existence of an individual creator who did this, the question next arises as to how the already-existing elements were produced. If they in turn were formed by God, the difficulty is only driven farther back, for there must then be some earlier elements from which they were formed, and so on, *ad infinitum*. Hence, if we adopt this line of thought, we must admit a self-existent creator who formed the universe out of some self-existent matter; and then the creator cannot be the omnipotent, omnipresent Deity that He is represented as being; for there is this original matter which exists independently of Him, and of which the essence is indestructible. The only remaining alternative is that God created the universe out of His own substance, and this leads us to the conception of everything being an expression or manifestation of Deity. This is the Theosophic idea of creation. But that of which the whole universe is a manifestation can be no mere *personal* creator, such as the Jehovah of the Old Testament, or even such as the God acknowledged by the majority of Christians; for It transcends our powers of thought and expression so far that we cannot attempt to postulate any attributes of It, or even to name It. Therefore we can think of It only as the infinite, incognisable, causeless Cause of all. It is unmanifest, while the whole universe, including ourselves, is on the plane of manifestation, and for the manifested to cognise the Unmanifest is an impossibility.

Creation, thus, is the process by which the Unmanifest becomes manifest, and it consists of a gradual unfoldment or evolution from within outwards. Its first beginning is beyond our powers of cognition, being but a very short step from the Unmanifest; it can therefore be represented to us only under the veil of allegory and symbolical language. And that which most aptly represents to our minds the first step towards manifestation is space; for that suggests the idea of "boundless extension" (see *Secret Doctrine*, I, 342, *et seq.*) and also of the most *immaterial* matter. But all manifestation is dual, and so in space we have only one of the two aspects, or opposite poles, of the One Reality, Spirit and Matter, Consciousness and Substance; the first being

symbolised by Motion, the second by Space, Chaos, or by Water, the "Great Deep." And we recognise the same meaning in the allegory of creation as given in Genesis, where the "spirit of God moved upon the face of the waters;" that is, the Divine or Universal Consciousness, acting in substance, (the other aspect of itself,) produced the universe. The belief that a "vortical movement of primordial matter" was the first step in the evolution of the universe, was held by the ancient Greek Philosophers, and is supported by the nebular theory, and by the fact, now admitted by all scientists, that the forces of light, heat, sound, and electricity, are different forms of vibration. It is by no means impossible that further research will lead scientists to the belief that *all* forces are different forms of vibration, and from that to the further belief that, as stated in the *Secret Doctrine*, all the forces, as we know them, are different aspects or manifestations of one universal force, which is there called Fohat. Motion is thus a fitting symbol for the Divine Thought, or "Cosmic Ideation," which is the active side of the first manifestation of the Unmanifest. The next step in evolution is the reflection of the first manifestation on lower planes, and the differentiation of each of its aspects, into various lower aspects. Thus, from the passive side, Chaos, is derived Æther or Akâsha, primordial substance, the spiritual prototype of the "protyle" of Mr. Crookes; which he describes as the "original primal matter existing before the evolution of the chemical elements." (See *Secret Doctrine*, I, §82); and its differentiation produces the various elements, not as we know them, but their spiritual prototypes. The active side gives rise to the various Intelligences which guide the evolution of the passive side, and which are referred to in the *Secret Doctrine* as Creative Spirits, Dhyan Chohans, etc. And as all forces, according to the teaching of the *Secret Doctrine*, are intelligent, we may regard the various forces as reflections on a lower plane, of the Creative Intelligences; but here again we are dealing, not with the forces as we know them, but with their spiritual prototypes.

Now this gradual evolution and differentiation is symbolised in the account of creation in the first chapter of Genesis; though the evolution along the two lines of Consciousness and Substance is not clearly marked. We can however trace it imperfectly. The first creation is Light, symbolising the "Sons of Light," the "Flames" of the *Secret Doctrine*, that is, the highest Creative Intelligences. (See *Secret Doctrine*, I, 259, (foot-note), 481). It is only after their evolution that the question of time can enter, for time is an attribute of manifestation, and in the Unmanifest "time is not." (See *Secret Doctrine*, I, 37). Hence it is after the creation of light, that we find mention of the "morning and evening of the first day." Next, in the creation of the firmament, or air, we have the evolution of primordial substance, the spiritual basis of all further developments of matter. A further descent into matter is symbolised by the appearance of dry land, which aptly represents the densest form of matter existing at any period in

evolution. Then in the creation of the vegetable and animal kingdoms, and finally, of man, we can trace the gradual individualisation and separation of distinct units of consciousness; individualised consciousness being entirely dormant in the vegetable kingdom, merely awakening in the animal, and fully developed in the human.

The first steps of creation then are a gradual unfoldment, a gradual differentiation and separation of the different aspects of the One Reality, of which everything is a manifestation. It may be compared with the rays proceeding from any source of light. The light is one, but as it spreads in all directions, the rays are individualised and separated, and the farther they proceed from the source, the more complete is the separation, and the weaker is the light. Just so, as the unmanifest becomes manifest, or as "spirit descends into matter", the separation and individualisation of the various aspects of the One Reality, become more complete, and the power of spirit over matter becomes the weaker, for spirit is shrouded by veils of ever-increasing density, and so, though its *essential* force remains unchanged, its *active* power becomes less. But the separation is merely an attribute of manifestation, that is, of illusion; though spirit and matter appear to be two, in essence they are one; and the reverse process to evolution is involution, the recombining of the various aspects, the reascent from the illusion of matter to the reality of spirit.

Such is a very slight and imperfect suggestion of the Theosophic idea of creation as applied to the cosmic planes; but as all cosmic processes have their correspondences in the development of man, the Microcosm, so we find that there is, in the progress of man, a process analogous to that of the creation or evolution of the universe. I propose on a future occasion to suggest a few thoughts bearing on this subject and on its connection with *practical* life.

LILIAN EDGER; M. A.,  
Auckland, New Zealand.

#### A TRACE OF ARYAN WORSHIP IN SIBERIA.

INDRA is said to be the god of gods and goddesses. Now what is meant by the term 'god'? It is an idol, or elemental or element personified. So we have Vâyû or Varuna, worshipped as such even in such highly valued or, may I be permitted to say, such priceless works as the *Vedas*, signifying as it does some attribute or attributes of God. Now, again, according to the hyperbolic mode of expression in vogue in the Orient, a king is compared to a god. This has come down to be true of a later-day adage, which placed an Emperor of Delhi on the same footing with the Sole Ruler of the Universe. The accounts of Indra as given in the Hindu religious books are no myth. He had as much existence as the writer has, or his readers in the *Theosophist* have. Accepting this latter terminology, we have, therefore, had Indra as the kirg. King of—the gods and goddesses, as I have said at the outset.

I shall be most clearly and sufficiently understood, when I say that the Sanskrit equivalent of 'God' is 'Deva.' The inevitable sequence is that Indra is the king of the *Devas*, or, which amounts to the same thing, 'god of gods and goddesses.' An Aryan race was also called *Devas* or *Deva-Aryans* by the Indo-Aryans. These *Deva-Aryans* did not migrate from their original abode, as some of the Aryans did, southward to India, being called Indo-Aryans, or Westward to Europe, being called the Celts, Teutons or Slaves.\* Now the determination of the site of the original abode of the Aryan races is of supreme importance. In the *Journal of the China Branch of the Asiatic Society* mention is made of a tract of land in Central Asia lying between Mesopotamia and the "no-body's land" of Pamir, which has recently acquired so much of political importance. On pp. 53-54 of the same journal we read :

"Chinese tradition is here at one with Iranian, and both are borne out by the existence in the howling desert, of ruins of once opulent cities. *Not only did the deterioration of climate affect the districts inhabited by the Aryans, but it compelled the northern Turkish tribes, once dwellers in the vast plains north of the Altai, to break up their habitations and pour down on the Aryan settlers, pushing them east, west and south.* One branch, as we have seen crossed the Himalayas and Hindoo Kush, carrying into India the benefits of civilisation. Chinese tradition is stored up in the *Shi king*, and the pages of *Mencius* concerns itself with the fortunes of yet another branch."

The italics are mine. They speak for themselves. The original abode of the Aryan races having been determined, I now proceed to enter into some details, which are worth mentioning in connection with this, as without which it would not be complete. The Russians lately discovered in Central Asia subterranean cities. What are all these? They were the cities beyond all manner of possible doubt, founded and inhabited by the *Deva Aryans*. Babu Rajnarain Bose is of opinion that the names of places, rivers and seas in Central Asia are each a sufficient proof of Aryan nomenclature. I would cite only one, which, I hope, would suffice. The Caspian Sea is so named after *Kâsyapa*, an Aryan Saint. There is a place inserted in Johnston's Wall Map, called *Indrâla* or *Indrâlaya* (home of Indra), which is situated on the south of Balkh. Well, then, the same question of Indra comes over again here. It is therefore idle to deny that Indra plays an important rôle as much in the religious history of modern Central Asia or more aptly in Siberia, as in that of modern India. There is a Tartar race inhabiting the country called the Fish-skin Tartars, because their clothing and foot-gear are made of the skins of large fish, such as the whale and the salmon. Ethnologically speaking, they are called *Orotchis*, a Tungusic tribe having relations to the Manchus, who rule the vast Amur region. Their chief god is *Anchuri*, who is no other than the Aryan Indra, as we shall presently see. What Jupiter is to the Grecian world, what Indra is to the Indian world, *Anduri* is to the Siberian world. It is the climate that makes the comparatively un-

\*Vide Rajnarain Bose's paper on the *History of the Primitive Aryans*, contributed to the *Tattabo-Bodhini Patrika*, pp. 133-34.

important local differences. But their attributes and functions are for the most part similar. Anduri is the Supreme Power of the Orotchis. He dwells in the sky, as Indra does. There are secondary gods who are presided over by Him. Does not Indra likewise rule over the secondary gods and goddesses of the Indian mythology? To Him they pray for food, help. They count upon Him to help them with His all-wise Divine Counsels in dreams. Like Indra, He resembles a man in appearance. The Aryans used to offer *Soma* drink to Indra and to drink it themselves. The Orotchis offer Anduri cakes and pour libations of *vodka* (their chief drink) in His honour, before they set out on hunting excursions. It is believed that the inferior deities presiding over land and seas are seen by man. Even those who belong to the Greek Church, do not fail to worship Anduri. It is often held that it is the climate of a country that accounts for the secrets of the peculiarities of dress, custom and manners. But these Fish-skin Tartars have one thing in common with the people of trans-Amur regions, which the severity of the Siberian cold does not allow. It is this: they shave their foreheads. What a degeneracy has come over us all—the Aryans! Suffice it to say that the Destructive Hand of Time has not yet succeeded in effacing our similarities. — Ichaboad!

NAKUR CHANDRA BISWAS.

## ORDEALS AND MYSTERIES OF ANCIENT EGYPT.

(Continued from page 625.)

TABLEAU THE THIRTEENTH — MATALOTH M.

THE MYSTERY OF THE MOWING SKELETON, OR DEATH.

*A Skeleton figure is mowing in a field.—*

It is a symbol of Death or the Perpetual Decay and Destruction which is always going on in Nature.

*It is not grass in the field which he is mowing. It is a crop of heads.*

*But, see, behind him, as soon as he has cut down the heads, a new crop is springing up, not of heads but of feet and hands.*

Nature ruthlessly destroys one extremity of our being in order that the other extremities may have life. She destroys the individual in order that the type, race and nation may exist. She destroys the real in order to give rise to the ideal. She destroys the ideal in order to give rise to the real—on one time the destruction is on one side, on one time on the other—but each destruction on the one side, is a revivification on the other. Out of Death springs Life, out of Life comes Death.

There is a perpetual motion of creation and destruction—a perpetual Ascension and Descension of Spirit—a perpetual rhythm and undulation and oscillation and rotation in Nature. As one side of the wheel of life goes down, the other comes up.

## MORAL.

*Death is only Birth into another plane of Life. The Universe reabsorbs all forms back into its bosom. If you free your material instincts by a free adhesion of your soul to the laws of Universal movement, there will be created in your consciousness a new sense of individuality, a second man, the second Adam, the man celestial and immortal—because it is an individuality no longer of form, but of Spirit.*

## TABLEAU THE FOURTEENTH.—NAIN N.

## THE MYSTERY OF THE SOLAR GENIUS.

*An angel, the Genius of the Sun, is seen with two urns, and is pouring out from the one into the other, the juice of the essence of life.*

This is a symbol of the great Divine Power of Brahma, which is always creating a perpetual movement of life, to prevent stagnation and to produce a fresh sparkle of life. He does this by a combination of ideas or of centres of personal consciousness, just as a chemist re-creates by a combination of certain substances and elements. These combinations are always operating on every plane, and developing new forms of energy and magnetism.

The words of the wise one, these are they—

*“May the Lord God pour forth of his Spirit into the cup of thy consciousness from the cup of the golden consciousness. Drink the wine of his sacrament and feel the new life within thee to the full. For the Lord shall pour it back from thee into another.”*

## TABLEAU THE FIFTEENTH.—XIRON. X.

## THE MYSTERY OF TYPHON OR FATALITY.

*Typhon—the Siva of Egypt—the genins of Destruction, of Fatality, of Catastrophe—is seen rising out of a steep gulf and waving firebrands over two men chained to his feet.*

This is Karma, Predestination, the Mystery of Unforeseen Fatality! The human part of us, with its double nature, double brain, eyes, hands, feet, is chained by circumstance, and subject to sudden inroads of mysterious fatality and destruction coming from unseen depths of the chain of causality, like the eruption of a volcano from the unknown depths of the earth—upon all mankind alike.

*Moral of the Pastophorus.*

*Cease to believe in thy wisdom and power. He that is mightier than thee has not granted thee to seize the key of the secrets which unchain fatality. It cometh, however, from below, not above.*

## TABLEAU THE SIXTEENTH.—OLELATH. O.

## THE MYSTERY OF THE FALLING TOWER; OR THE CATASTROPHE.

*A Tower like a high column is being overthrown by lightning darting out of the skies above.*

This is the destruction that cometh from above. Nothing that has form or limitation can go on for ever growing. The law of growth

of things terrestrial is a circle, not a line. Therefore the time of complete exaltation comes to all, and after that the fall, previous to a new rise, a new cycle: just as each spoke of a wheel in turn has its time for reaching the culminating point and then begins its decline or descent previous to new ascent. It is the Spirit, above form, which causes the destruction of form by a process of segregation previous to a new aggregation.

*From the top of the tower are two men being precipitated into the ruins: the one has a crown, the other has none.*

In all cycles of humanity great cataclysms occur: that is, sudden moments of destruction and ruin to the inhabitants of a planet—and individuals are indiscriminately swallowed up with the destruction of the race. But some of these individuals are crowned—that is, have gained power—they will re-emerge in new forms as new types—the survival of the fittest.

#### MORALS.

*Let him that thinketh he standeth, take heed lest he fall.*

*Every experience of misfortune accepted with resignation to the Supreme Will, is a step accomplished, for which you will be eternally recompensed.*

*To suffer is to labour to be free from matter; and to be free from matter, is to re clothe yourself with the robes of immortality.*

#### TABLEAU THE SEVENTEENTH.—PILOT. P.

##### THE MYSTERY OF THE STAR OF MAGI, OR HOPE.

*A star blazes with eight rays, surrounding seven other stars, and these again surround seven more stars, all flickering over the head of a beautiful young girl who is reclining nude upon the dry earth, and sipping the Elixir of Life alternately from two cups—one of Gold and the other of Silver. Close by, a flattering butterfly poses itself on a rose.*

The young girl is the pure feeling of exalted elation of soul which is felt when existence has been wiped out by destruction, and only pure universal Being, or Nirvâna, remains. She is Jyotis. She is Hope. She is young Love. Unrobed in pure being. Self-consciousness only, requires robing. She is the first feeling of Immortality. Existence perishes. Being is imperishable. It is Sat. It is Brahma. The stars are the Revelations of Destinies and of the soul of all things—the interior light coming to illumine the spirit.

The Butterfly is the type of resurrection from the grub, or intellectual state, into the spirit state.

The wise one says:

*Hope is the Sister of Faith and of Love. She is the pure Spirit of God, and ever around her head flickers the divine illumination of intuition and the spirit of new life—fresh and free.*

## TABLEAU THE EIGHTEENTH.—TSADI. T. S.

## THE MYSTERY OF MISTY NIGHT, OR THE DOGS.

*Upon an open plain lit up with the dreamy light of a Moon half veiled in clouds, is seen a path leading away until it loses itself in a desert in the far distant horizon. But in the foreground each side of the path, are two Towers. Before one of the towers is a wolf crouching, before the other a dog baying at the moon. Between the two animals there crawls along the path a crab.*

A weird mysterious picture this.

The plain must be the Abysses of Infinity. The crab is an instinct of existence remaining still when pure Being is reached. The wolf and the dog are the animal and intellectual passions of self as seen in the night-time of existence. The night-time of existence is the day-time of Being; and the day-time of existence is the night-time of Being. Being and Existence are two hemispheres of one whole, and when one-half is presented to the sun of consciousness, the other half is in the darkness of unconsciousness, or the moon-light of reflected subconsciousness.

## MORAL.

*In the Night season, and in the Desert, still there is Life. Let a part of thee ever keep wakeful in the world below—but let it keep silence.*

## TABLEAU THE NINETEENTH.—QUITOLATH. Q.

## THE MYSTERY OF THE SHINING GLORY, OR THE TWINS.

*A radiant Sun, quivering with warmth and golden light is shining over a garden or paradise of flowers of every hue. On a sward in the midst, two little children are playing hand in hand beside a fountain.*

This is a picture of the Innocence of soul which, when self-consciousness is absent, plays in peaceful happiness in the Supreme Heaven. The desires—like wild animals, are absent. The garden is protected—the jungle is unprotected. In the midst of the garden is the Fountain of Life.

The Hierophant tells us—

*“The inhabitants of the highest heaven are children.”*

## TABLEAU THE TWENTIETH.—RASITH. R.

## THE MYSTERY OF THE RESURRECTION OF THE DEAD.

*An Angel sounds a clarion over a tomb, half open; and, behold, a man, a woman and a child rise from their bier within.*

After the period of Night, and the innocent unconsciousness of self, that the soul went through in the last two scenes, now there arises a new trinity of self-consciousness, to live on a higher plane of consciousness.

The last angel who is Alpha and Omega, the beginning and the end, shall sound his trumpet, when all things are fulfilled. This

was one of the mysteries of the Christo-Egyptian Church, as revealed by John the Divine,—mysteries, doubtless, derived from these of the Ancient Egyptian Sages.

Paul of Tarsus, another initiate of these mysteries, or similar ones like the Eleusinian, says in one of his writings—

*“Behold I show you a mystery. For the Trumpet shall sound at the last day, and the Dead shall be raised—the righteous to life incorruptible.”*

Such were probably the words of the Hierophant at this mystery.

TABLEAU THE TWENTY-FIRST.—SICHEN. S.

THE MYSTERY OF THE CROCODILE, OR RETRIBUTION.

*A Blind man loaded with a heavy wallet or sack on his back, is seen in the act of precipitating himself down upon a broken obelisk on which is posed a crocodile with gaping jaws.*

This is punishment for the evil past of the self-consciousness which takes place in the new life. It is the evil Karma haunting one for the deeds of the past, following one's path back to matter. The man is blind because it is the blind instinctive part of our nature which is thus made to gravitate back. The broken obelisk is the ruin of past pride. The crocodile is the emblem of Karma, or the implacable fatality and inevitable expiation which must be conquered and achieved ere the soul is satisfied.

The warning of the mage.

*God is not mocked. As thou hast sown, so shalt thou reap. That, which was sown in corruption, shall of corruption reap destruction.*

TABLEAU THE TWENTY-SECOND.—THOTH. T.

THE MYSTERY OF THE CROWN OF THE MAGE.

*A Star of six points, made by a double equilateral triangle—one reversed to the other—forms the badge or crest of the Magus, who has reached the highest degree of Initiation.*

It signifies the double intellectual conception of the self-consciousness—one coming from the spirit of the universal, down to the point of individualism, the other starting from the concreteness of individualism, and expanding by degrees into the abstract of the Universal.

Used as a seal, this figure, like the Pentagram, gave power over the lower elementaries.

*Round the badge was a crown of golden roses.*

Signifying pure but intense enjoyment of being.

*Outside the wreath were four crests at the four points of the compass. On the North a Sphinx with a woman's head; on the South a winged Lion's head; on the East an Eagle's head; on the West a Bull's head.*

The Sphinx is Spiritual Mysticism and Intuition, the Lion, Passion and Will, the Eagle, Aspiration and Ambition, the Bull, Scientific Intelligence and Patience.

The last words of the wise one—

*It is our duty to gain victories, to dominate obstacles.*

*To gain Power, one must use Will.*

*To use Will, one must dare.*

*To dare successfully, one must know and be silent.*

*To acquire the right of possessing Knowledge and Power, one must have Patience, and an indefatigable Perseverance; one must be able to maintain the equilibrium; one must learn to look into the abysses below, without dizziness.*

*Remember the empire of the World belongs to the empire of Light; and the empire of Light is the throne that God reserves for the Sanctified Will.*

*God does not allow man to have happiness from plucking and eating the fruit of the knowledge of good and evil, and of experience, unless he has become a master first of himself, so as to do it without covetousness. To him that overcometh shall be given to eat of the tree of Life.*

We have now come to the end of the Tableaux of the Arcana of Ancient Egypt.

Our Neophyte can remain here for daily instruction from his Guru: but he still only belongs to the Exoteric School.

He must learn, practise and be sure of mastery over himself before he is allowed to proceed to join the Esoteric School and be taught the great powers of Spirit over Nature, so as to become a Magician.

When his education here in the outer school was complete, he was allowed to proceed to the new ordeals which awaited him before he could knock at the door of the inner school and claim admission there.

If he had properly acquired the powers over himself and his bodily nature, he must have learnt the art of indifference to bodily pain, and fire.

The first ordeal then that he had to undergo was that of the raging fire.

The passage from the King's Chamber led on till it seemed to end in a furnace red hot, filled with leaping flames. Through this he must pass to get to the other side. Some say the flames and heat turned out on near approach, to be mere reflections made by cunningly devised mirrors. Personally I believe they were real. It is now well-known, and several times I have witnessed the feat myself—that a person in an ecstatic state, or in the deep hypnotic sleep, or even in that state which is known as being under the control or in the possession of a spiritual entity, can handle red hot coals or pass barefooted over red hot iron plates with impunity.

This power—which is due to an envelope of Akâsa or Magnetism, round one's flesh—could be acquired by a chela of the outer circle, under guidance of his Guru, and the ordeal was, doubtless, given as a proof of the acquisition of this gift.

The power was sometimes accompanied by that of instantaneous self-healing of cuts and wounds—proving that the body was made of atoms in the âkâsa state, rather than in that of gross matter. Practices of the breath, and will, along with strict diet, bring about this result.

The next ordeal was that of the Earthquake. The passage grew dark, and finally opened on what seemed the verge of a bottomless pit filled with roaring winds, and echoes and shrieks and groans. A narrow platform jutted on from the end of the path over the pit, and a trapeze bar hung over it, and on the other side in letters of flame were written, "Cast thyself hence, and He shall support thee in his everlasting arms."

The dauntless aspirant had to seize the swinging bar and step on the platform. As soon as his weight fell on it, the platform gave way—for it swung like a great wheel on a pivot. At the same time another wheel turned overhead, and seemed to cause the rocks and roof of the cavern to fall in upon him.

It needed coolness of head and judgment. Firmly clinging to the bar, he had to let himself swing in the air across the howling pit, and at the right moment, let go and let himself fall in the unknown darkness on the other side,—trusting to his faith in his unknown friends and teachers. Probably, the power of "levitation" was also required for this ordeal; that is, the power of overcoming gravity, and floating in the air.

Certainly Faith, good Conscience and Resolution of Purpose, were the moral qualities required. As Horace says,—

"The man who is conscious of the right, and resolute, will stand unflinching, unmoved, though the heavens should topple and crush down above him, and the earth crumble in ruins at his feet."

When at last he reached *terra firma*, on the other side, he would find himself caught in the arms of a guide who conducted him to the doors of a sumptuous palace.

Here the last and most dangerous ordeal awaited him—most dangerous, because it tried to catch him unawares.

No warning was given. It was to prove his power over himself and the temptations of his lower nature, called the Flesh.

The guide handed him to a retinue of beautiful maids or houris who conducted him with music and singing to a retired room filled with flowers and scents. By the side of a plashing fountain where he could bathe and refresh himself, was laid out beautiful raiment of gold and silk and fine linen. When he had bathed, and arrayed himself in these, they returned, and one of the fairest of the maidens came forward and, placing a crown of flowers on his head, led him to a banquet in her boudoir. He was led to believe all his ordeals were over, and now the reward had come. She invited him to eat and drink.

Intoxicating wines were before him. If he resisted indulging himself in these, there was still the temptation of St. Anthony before him. The houri of voluptuous beauty was clothed in a red vest of finest muslin. She sang and danced before him like an Indian Nautch Girl. She invited him with her eyes and fascinating smile. She sang to him to enjoy the sweets of love and heaven. For love was heaven and heaven was love. She told him she loved him—he was so beautiful, so brave, so strong. He had gained the right to all things now. For now he was a God. Perhaps she lay beside him, put her arms round him if she found him yielding—kissed him, entreated him.

If he yielded to the temptation, a dagger went to his heart from a youth hiding close by.

If he firmly resisted her blandishments, and demanded to be conducted to the "Masters"—a chorus of triumph arose, and a procession of youths and maidens appeared singing—"Evoë, Evoë: Triumph to him who cometh in the Name of the Lord. Open wide ye gates of everlasting happiness and let the victor in. Praise be to God in the Highest."

They led him to the side of a large river—perhaps the Nile itself—which flowed past the Palace and the temple.

An old man, like Charon, pushed across the river, and asked in whose name he came.

He was told the watchword, and replied that he came in the name of the Lord Osiris.

He was conducted across the river in the barge—the maiden who tempted him, and the youth with the dagger, remained behind him as his servants. Our lower nature and loves, if their temptation be resisted, become our servants instead of our masters.

On the other side, another band of youths and maidens, dressed in white robes, met him: and a tall and stately princess, dressed as a Priestess of Isis, with the mystic snake head-dress and girdle, came forward and crowned him with a crown of gold, *viz.*, the cap of Osiris and gave him the wand and key; and on, the sacred procession went, escorting him to the High Priests of the College, who awaited him on thrones within the lofty columned temple, and the songs they chanted were an echo of the last.—"All hail! All hail! All hail to him who cometh in the name of the Lord, who rideth upon the heavens, whose name is the Exalted One. The great Osiris who was dead, is alive again and liveth for evermore. Amen. Praise be to God in the Highest, and on Earth Peace."

*RIGHT BEGINNINGS FOR NEW RECRUITS.\**

WE are pupils in the great school of life ; let us reason together for a few moments. To harmonise ourselves with our environments is no mean undertaking, yet it is the work we have on hand—the lesson to be learned.

In our efforts to adjust our own course and aid others, in the face of all the discord and suffering around us, we encounter many obstacles.

Let us suppose we are members of the Theosophical Society ; that we accept the doctrine of the Universal Brotherhood, and try to mould our lives in accordance with its requirements. Unless this last is the case, we have no business to be in the T. S., and are self-condemned hypocrites ; for if we are not striving, daily and hourly, to be true to our professions, *self-condemnation* is inevitable ; whether we receive condemnation from *others* or not. We notice within ourselves, conflicting desires ; one portion of our nature being allied to spirit—the other to matter. Having, at least to some extent, the power of choice, we can, if obedient to our higher aspirations and inspirations, approach nearer to the spiritual plane of life and consciousness. If, on the contrary, we permit our animal desires to rule us, we gradually gravitate toward the animal plane, or, possibly even lower ; for the condition of human lust and greed, is, in some respects, far beneath that of simple animal instinct.

We may safely admit that we are all in a condition of incomplete development, lacking knowledge and wisdom—especially, the latter: that we do not understand ourselves, and, much less, our fellows, and our true relations to them and to the universe, material and spiritual. Therefore, in view of our imperfections, is it not quite presuming in us to sit in judgment upon the *motives* of others ? Their *actions*, of course, we have to decide upon sometimes, but in such cases we should banish all enmity from our hearts, that we may avoid unkind criticism, and allow a wide margin for misunderstandings. Even if persons are known to have done wrong, we should remember that we are often in the wrong ourselves, and if only those without sin are the proper ones to cast stones at the erring, how many would be thrown ? Those who are susceptible to kindness, will not as readily return to the right path, if treated as outcasts. Does the loving mother cast away her offsprings, by reason of their misdeeds ? Does she think less of some, because they are weak, and manifest erratic tendencies, lacking wisdom ?

How very puny must the moral attainments of even the best of men and women seem, when viewed in the light of perfect Wisdom !

It is quite possible that if we become thoroughly in earnest in endeavouring to purify our *own* thoughts, words, and actions, we may find ample occupation for our spare time, without wasting it in *outside* fault-finding. If we delight in pointing out to our friends the weeds in our neighbours' gardens, similar growths will doubtless become quite

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\* Extracts from an Anniversary Address read before the Hope Lodge T. S., Colombo, Dec. 1894.

rank and conspicuous in our own moral vineyard, sapping the life from more desirable products. If we decide upon a course of self-examination, it must be thorough; and as a chain is no stronger than its weakest link, we should try to ascertain our weak points and remedy them. The experienced mariner takes frequent observations of the sun, that any slight errors in the ship's course may be corrected. Are we willing to let the light of the Spiritual Sun, to which we may all have access, shine in upon every thought and act of daily life? Self-knowledge will include a knowledge of the material, as well as of the higher planes of our existence; and as long as we have a physical body it will be our manifest duty to take care of it; to know its capabilities and make it as serviceable as possible.

Life, with most of us, is made up of little things, and if we would have this fabric which we are weaving, day by day, such as will stand the test of time and the light which the future will throw upon it, how important each of these little things becomes; for this fabric is, and is to be, the soul's clothing, which must be worn until it is completely outgrown.

Theosophical doctrines relating to the origin and destiny of the universe and man, should not be undervalued, but we first need to have our hearts set all aglow with the warmth of human sympathy; to feel the life-blood of all humanity pulsating in our veins; to feel that whatever affects a part of this great solidarity, must also, in some way, affect the whole, as really as in the case of the physical body of man. Let us then be thoroughly alive on all subjects bearing upon the needs of humanity, and welcome all honest efforts toward social or individual reforms.

In our haste we sometimes feel terribly annoyed at the various trials of life. We get disappointed in our friendships and our best efforts seem almost fruitless. Possibly, by instituting a rigorous self-examination, we may find that much of the cause of our unhappiness lies at our own doors; for, unless we have established a reasonable degree of interior harmony, we shall look in vain for it outside ourselves. If we yield often to impatience, we may rest assured that we are too much attached to the *results* of our labors—too eager to see the realization of our ideals. If we can become content to do each day's duty simply because it is right and necessary to be done, and be willing to relinquish all selfish interest in the outcome, we may be astonished to note how our impatience becomes lessened.

But we find it not an easy matter to hold control of our own thoughts; to separate those we desire to retain from those we would put away from us. Our thoughts can be indelibly impressed upon the soul's inner tablets, and are the unimpeachable witnesses that continually exalt or condemn us.

Let us note how the photographer carefully excludes the light which might come into his camera from any other direction than that of the view chosen. How particular he is to see that the sensitized plate which

he selects, is clean, and free from those impressions which would render his desired picture a chaotic jumble. Then, after exposure, the plate is nicely developed, to bring out all the details of light and shade; and finally, he resorts to the operation of fixing, which renders the impressions made by the light, permanent, else they would soon vanish. Similarly, the thoughts we choose and earnestly reflect upon, become accurately imprinted on the more sensitive tablets of our interior nature. Verily, we do not sufficiently realise the far-reaching conscious and unconscious influence of thought. If we seek after our spiritual inheritance with the same degree of earnestness with which mankind usually seek after material possessions, our search will not be fruitless.

If, in our better moments, we sometimes clearly comprehend the vast importance of certain truths and principles, let us be faithful to them, even if called upon to make great personal sacrifices.

When we joined the Theosophical Society, did we not think the objects for which it was founded, worthy of our hearty support? Are they less worthy now? Let me say here, not merely to new members, but to all, it seems hardly proper to withdraw from a society which fosters our highest ideals of truth, because temporary troubles have arisen. The T. S. is not under despotic sway. We have the power to choose who shall serve us as officers and to modify existing rules. The good soldier who loves his country, does not desert the army because the forces of the enemy are being strengthened, or because one of his commanding officers is, or is supposed to be, guilty of some misconduct. That is the time when every loyal heart can render needed help.

We should not be too anxious for rapid results. Great souls do not spring up like mushrooms, and the mightiest forest trees are of slow growth. If we have faith in Karmic law, and continued existence in other lives till our lessons are fully mastered, we have indeed a stable foundation to build upon. We rest assured that none of our good efforts will be wasted, and that every seed will bring forth only its own kind of fruit. Let each be content to work in his own field according to his own light, for there is room for all.

There is provision for the supply of every legitimate want, and the forces of the Universe are at the command of those who decide to work only in harmony with her unchanging laws, which are for the best good of the whole. Follow, ever, your own inner ray, which unites you to the source of all light.

W. A. E.

THE JAIN THEORY OF REINCARNATION OR THE TRANSMI-  
GRATION OF SOUL.\*

THE soul (Atma  $\Lambda$  + Karma)  $\Lambda$  from time unlimited (anent-Kâl)  $\circ$ , migrates in the following twenty-four physical spheres or stages (*Dandak*) of nature in the world (*Šamsâra*), according to the causes and effects of its Karma, gathered by its power of will (*Bhandha*), which, when natural, takes a better course towards all good, becomes gradually free, and thus helps in liberating the pure spirit (*Ātmâ*) from the evil Karma, and takes it to the region of *Nirvâna* (Eternity); in which it emerges of itself, and becomes all pervading, all powerful, all knowing, all seeing, all supreme, called by the name of *Siddhâtma*; while in *Ākāsa* all material impressions of Karma are left behind and become ground for others to tread upon.

The time of Unity (*Samyoga*) of *Ātmâ* with Karma being 'Anâdi, is a mystery; but the working of them, depending upon each other, in all their actions, (one being the cause as well as the effect of another, active and passive), is due to affinity and the law of cause and effect, and leads to various changes, good and bad; yet too mysterious to be known and too difficult to describe; as the very causes on both sides, spiritual and physical, from which the actions emanate or are produced, are so intervoven and hidden within, that the nature of the supreme cause remains a mystery; giving vast scope of thought, and to the springing up of the various schools of philosophy and religion.

The action of the physical laws of Nature, which form the subject of our study, begins from the time of material (sthool) and physical birth and death, rebirths and redeaths, and thus continues to multiply, either for the worst, or is reduced for the better of the soul, till the end approaches, and it ultimately ceases by annihilation, after causing all its sufferings and enjoyments.

Such State is known by the name of *Nirvâna*.

The soul in its prime (cycle) had the lowest "Regions of Dark" (*Naraka* and *Nigode*) for its abode for time unlimited, of which nothing is known as regards its heaviest unaccountable sufferings; and therefore nothing could be said about it except that it was all in the Dark; coming up, however, after its own mysterious fight with Karma to the "Region of Light" and beginning to evolve itself out by passing through various stages of elementary substances, it takes forms more material of *Earth*, *Water*, *Air* in their *sûkshma* (astral) and *sthûla* (material) bodies (*sarîra*); and thus reaching higher and higher still by Karmic evolution from the mineral to the vegetable and animal kingdoms, and passing through heavenly and celestial bodies, as *Devas*, ultimately arrives to the conscious stage of reason and responsibility in taking a human form, subject certainly to the danger of falling down in the meantime, from any point to any grade below, with certain exceptions, and has to begin again the course (*Parāvartī*)

\* [Owing to the illness of the Author, his translation of *Slokas* of the *Viragya Jaina*, is deferred.—Ed.]

from the same, for as many times as the course of his Karma, in connection with his power of will, may direct, till finally, the age of perfect enlightenment (Kaivalya) is reached.

And thus when his past Karma in store has been *nearly* exhausted, and he has become careful not to create any new, but is wholly in exertion and sympathy towards putting an end to all material causes and effects; and after enjoying the pleasures of heaven and earth, by his *Puñyâtmaka* effect, and undergoing the ordeals and various trials in flesh, as the result of the Pâpa (sin) to which he is destined, he ultimately obtains relief from his ever-accompanying colleague, *Karma* in general, and in *Kaivaliya* is absorbed into eternity (salvation), Moksha, Nirvâna, Mukti or any thing *Beyond All*, you may choose to call it.

The lives occupying bodies of the inhabitants of the 1st seven Dandaks of the seven Narakas are constantly under pressure too heavy, and tortures too painful to describe. The inhabitants of these abodes are only criminals undergoing their sentences by various sorts of exquisite torments and most painful 'ordeals; their existence being no better than a piece of stone, earth, or wood, and their sufferings, unaccountable and indescribable. They have their astral bodies, large and small, and have five senses, and a consciousness most obscure, and suffer the pains and agonies which are thrown upon them by a certain class of beings called *Parmadha miks*. They have no distinction of sex, and are born miraculously, and cease to exist, after reaching an advanced age.

These abodes lay under the earth, upon condensed water, which has again for support underneath, a sheath of condensed air, supported on all sides by atmospheric pressure, to a distance of many thousands of miles where it ends in the finite etherial world, called *aloka*, the unseen; and is described as the region of darkness or nonentity, beyond the reach of life and matter, for want of forces which give them support and cause them to exist.

Next in order to the Narakas or hells, are the ten kinds of *Asuras*, or *Bhuvanapatis*, forming each a separate *Dandak* (sphere or stage in which soul reincarnates).

A detailed description of these will follow in due course of study of the Devas, which constitute the higher class of beings, and are mentioned in the end, these being named in the 2nd and 3rd places in rank of *Dandaks*, simply owing to the seriousness of their sufferings and lowest degenerations in their class, born only for their worst Karmic effects.

The other spheres (*Dandaks*), begin with the *Panchasthâvaras* (the five immovables), and the *Tras* (movable); forming the six *Kâyas* or the aggregate *Skandhas* with their various classifications, and comprise the whole study of what in other *Sâstras* are called elements, and Natural History including Physiology, Phrenology, the Sciences of Mineralogy, Geology, Botany, and lastly, the Animal Kingdom, together with

the higher classification of Devas, and the lowest Narakis, ending ultimately in *Man*, the highest and most powerful of all beings, rational and irrational.

The following are the subdivisions of the six *Kâyas* forming spheres (*Dandaks*) of their own, in which the soul undergoes a series of existences and passes to the higher stages of evolution, with certain exceptions.

The *twelfth* sphere (*Dandak*) of the Prithvî *Kâya* or the mineral kingdom in its inorganic bodies, comprises all sorts of productions of earth; like Gems, Precious stones, Alkalines, Metals, Marbles, &c., forming a subject of physical and chemical research inasmuch as their composition and localities are concerned; while the metaphysical enquiry leads to investigation into the mysterious *cause which has brought them into existence, viz., the law of Karma*, in their case.

These are the congregations of the ethereal or minute vital principles forming *Skandhas*, in their *Sthûla* (material) and *Sûkshma* (minutest) bodies and are impossible to conceive beyond certain signs of animation, (*moisture, &c.*) which are observable only for a certain length of time at the time of growth, and just a little while afterwards, when they cease to grow, and then are used as dead substances to be crushed under the hammer.

These constitute a variety of objects which adorn the world with beautiful specimens of the natural productions of the earth.

*Thirteenth*:—The *Ap-Kâya* or the waters of the oceans, seas, bays, gulfs, rivers, &c., salt and sweet; the dew, the frost, the icebergs, the avalanche and other productions from various natural sources, like clouds, springs, &c. Water is believed to be nothing but an *aggregate skandha* of lives in a drop; so many that if each were to form a separate body of its own of the size of a pigeon, the whole *Jumbûdvîpa* measuring a lac *Yojanas* (8 miles) in its diameter, might fully be covered. This is the nature of the water itself, and has nothing to do with the *Infusoria*, or the animalcules which live in it.

*Fourteenth*:—The *Tej* or *Agni*:—the fire, natural and artificial, produced by different mechanical and chemical means as by rubbing of two pieces of wood, or striking the stone with iron, or by giving pressure to various natural substances which have the igniting force *latent* in them.

It serves the purpose of cooking food, if correctly applied; while, on the other hand, acting contrary, it produces a disastrous result, in case of neglect, or misapplication.

The highest *Tâpa* or burning sensation, or combustion, emanates directly from the rays of the sun, causing a marvellous and mysterious effect upon the atmospheric pressure, resulting in the direction of winds, bringing forth the rain with which the mother-earth is nourished, enabling her to produce articles of subsistence, forming provisions (*âhâra*) to keep up the functions of the living creatures on its surface, creating genius, enlightenment, and energy, and, becoming part and parcel of every thing in existence, known best by the name of *electricity*, the chief agent

of producing light and heat in bodies, and forming vital principles of beings as a living force (chetanâ).

*Fifteenth* :—The *Vâyu*, or the *Air* in its various forms and shapes, is designated according to the velocity of its motions, and the manner of its movements, as wind, gale, breeze, tempest, &c. It is really so thin and clear in itself, that it only appears to possess any substance when it mixes with other matters from outside, like various gases, and thus acts similar to the fire in keeping up respiration, and other living functions, and helping more actively the bodies which seek its support, it causes them to move and allows them to stay under its variety of pressure.

It forms the breathing of all creatures from the lowest to the highest, and includes all kinds of winds, from the sweet breeze of the sea-shore to the gusts of the hottest winds of the African wilds.

*Sixteenth* :—The *Vanaspati*—Botany, or the vegetable kingdom, so vast and innumerable as it is in its *variety*, is divided into two divisions, *viz.* :—

(a) The *Pratyak*—are those plants and herbs which form their own individual existence.

(b) The *Sâdharan*—are those which have not yet obtained their separate individuality (*Pratyak-parinâma*) but exist as *aggregate skhandhas* of lives unlimited (*Ananta-Kâyas*).

These are divided into two heaps (*Râsis*) of *Bhavya* and *Abhavya*; the former are in the way of obtaining their separate existence, while the latter called *Nigode*, (the aggregate mass) are quite far from reaching that stage, and live in their *Sâkshma* (unperceivable,) and *Bâdar* (perceivable) bodies,—from which the whole Universe, from time unlimited, is constantly supplied, and is said to bear no exhaustion in futurity.

The perfect *Yatis* and *Yogis* try to avoid *Hinsâ* (killing) even of these classes of beings who constitute the *Panchasthâvaras*, by their *Manas* (mind), *Vâk* (speech) and *Kâya* (body); while it is impossible for others to carry and act up to the principle so far.

Concluding the *Pancha-Sthâvaras*, we come to the sixth *Tras-Kâya* or the animal kingdom which forms the 17th stage—the *Bi-Indris*, or the Animals which possess two senses—touch and taste; the lowest orders of which are invisible to the naked eye, being produced mostly from the vegetable matter, conveying the germs from which the *Infusoria* arise. Most of the animals of this order live in water, and are classified under various heads like *Zoophytes*, *Sanghas*, including various tribes of *Sea-Nettles*, *Insects*, &c. These have most obscure habits and are produced in millions from the germs not only conveyed by water, but also in other substances, like curd, honey, butter, &c., if kept for a certain length of time. A fully detailed account of the production of these animalcules, most of them being invisible by the naked eye, is given in separate chapters in the Jain

Scriptures; and things which are believed to possess these germs are generally avoided by the Jains in food and drink, so far as practicable. One of the sects, therefore, of the Jains carry the principle so far as to avoid the killing of these animalcules, by wearing a cloth over their mouths; while others think this precaution does more harm than good.

We come next to the 18th stage (Dandak) of *Tri-Indris*, or the animals possessing three senses—touch, taste and smell. This class of animals includes bugs, (?) ants, (?) worms and other insects of the lower order, which by their sense of smell, and lower instinct, take food and live in convenient places. They very cleverly escape their enemies and save themselves so far as possible from the incidents and accidents of nature.

Next to them in rank are *Chowindris*, which form the 19th stage (Dandak). It consists of animals possessing four senses—touch, taste, smell and sight. In this class are scorpions, butter-flies, locusts, &c. Scientifically called *Articulata*. These insects feed on vegetable matter, and some are so voracious as to prove destructive to gardens, forests, and fields of grain. They possess not only intestines, but organs for breathing, yet have no voice. In some of the orders of this class there is difference of sex (*ved*). Most of them are born of eggs, but many are produced from the soil in their various *yonees*. Amongst these tribes of animals, there are many varieties of color and habits, and their transformations are regarded with peculiar interest by man.

The making of their bodies in various shapes and colors is a mysterious problem which can only be solved by the theory of *Karma*, which you may call the "bounty of nature:" an insect gifted with perhaps a million of scales, or seventeen thousand lenses, each possessing the power of a distinct eye, are the facts, the real cause of which more inclines towards spiritual, than material nature.

We see the most remarkable examples of the industry, ingenuity and great collective powers of the ants, the bees and other insects. Their mode of living is peculiar, the communities are divided into several orders such as workers, defenders and royal inmates, each performing its several duties with astonishing regularity and order, forming proverbial examples of industry and intelligence among men. The reasons of these habits and instincts could clearly be explained by the *Kârmic* Theory of previous existences, and the results of the past.

The last and most important class of *Panchendris*, or beings which possess fully five senses, is divided into four sections, *viz.*:

1. The *Narakis*—the residents of Hells.
2. The *iryanchas*—the higher animals.
3. The *Manushya*—the man.
4. The *Devas*—the celestial or Heavenly bodies.

The inhabitants of Hell which form the first Dandak in order of things here, and have already been described, are possessed of 5 senses and a conscience; yet instead of those being a gift to them, they are a curse, and their existence is so miserable and wretched, that their sensation and conscience are of no more use to them than to suffer the exquisite tortures and horrible cruelties of vivisection, to which they are constantly subjected for their extremely sinful *Karmic* actions of the past, resulting in *Bhog* here.

The various sorts of torments and agonies which are inflicted upon them could be defined as being similar to those of vivisection.

The second subdivision of the *Panchendris*, viz, the *Tiryancha* (*Garbhaja*, or born of the womb of their mothers); and forming *twentieth* stage, or Dandak, consists of *animals* of the higher order, and is again subdivided into—

1. *Jalacharas* those who inhabit the waters, like fishes, crocodiles, whales, &c.
2. *Sthalacharas* those who walk on earth, and consist of
  - (a) *Urparisarpa*, those who creep like serpents;
  - (b) *Bhujaparisarpa* or (Bipeds), those who tread upon two legs like *namal*;
  - (c) *Chatushpada* or quadrupeds, those who walk on four legs, including Mammalias, &c., like elephants, horses, camels, sheep, goats, deer, lions, monkeys, &c.

Then (3) *Khecharas* or the winged animals or birds, comprise innumerable species and varieties, their habits forming most instructive lessons to *man*. The lives in this class of animals being acknowledged, and their habits, instincts and sufferings clearly known and understood, even by those who are so regardless of pain and pleasure to them, they require no more explanation than that their cause must be advocated by men, they being speechless; therefore, like all other living beings on earth, deserve good treatment, mercy and protection, (in some cases certainly more than others) when we think that much of our comfort and happiness depends upon this class of animals, excepting the carnivorous and poisonous, who also should be treated indifferently, or if possible with precaution, (better than destruction) for, as a rule, they do not hurt unless they are molested.

This is not the occasion for me to treat upon the subject of kindness to dumb animals, by men who exercise sovereignty over them, but I am sure no one will deny that the animals deserve mercy and compassion from our hands, and to torment and torture them, merely by right of superiority over them, is harmful and wrong for man.

*Man*—the highest and most powerful of all intelligent beings forms the subject of the 21st Dandak, and having been endowed with reason, and responsibility, and being fully capable of understanding what is right and what is wrong, by the complete working functions of the

brain, and fully accomplished sentiments of heart, and being gifted with the instincts of humanity and morality, stands first and foremost of all beings, possessing vitality (*Prána*), and is blessed with the higher and spiritual powers to fight to the end with his ever-accompanying enemy, (*S'atru*) *Karma*, and liberate himself from the fetters of '*Prakritis*' by culture and practice, raising himself to the stage of pure and perfect spirituality, thus ultimately elevating himself to the ladder of *Kaivalya*, leading direct to *Nirvána* or *Moksha*.

All men, as a class, though incarnated for it, do not yet possess energy and enlightenment enough to follow the true path, and ability to avoid what is wrong and do what is right, a course which leads one direct to *Nirvána*. They still require to undergo a series of (*Janmas*) incarnations, higher and lower, as it is destined and decided by their past and present actions, to develop their moral and spiritual nature, till by a constant course of study, devotion, and practice, in a series of *Janmas* worthy of that object, they overcome bad Karmic effects, and purify the inner self by *Yogic* or other systematic training, until they are near or at one with the supreme soul *Paramâtma*.

The remaining 22nd, 23rd, and 24th Dandaks, or the spheres of existence in bodies, are the three classes of *Devás*, viz. :—

- (a) The *Vyantaras*, or the spirits, good and evil, residing in their ethereal bodies in various abodes on earth, and are closely interested with men, beasts and other worldly objects.
- (b) The *Yotishis* or the supreme celestial bodies known by the names of *Sun*, *Moon*, *Grahas*, *Nakshatras* and the *Tárás*, or the Stars, of whose grandeur and movements full description is given in the Astronomical Chapters solely devoted to them. Their influence on men, beasts, and other earthly objects, is a matter requiring serious consideration ; while their accuracy of movement admits of exact predictions which are verified by subsequent results. The *Sun* has been and is the object of worship for its grandeur, the *Mantra Gáyatrí* of the Hindus being a morning "prayer to Him, whose abode gives light to the world and by its refulgence and power of rays effects the fall of rain, which causes earth to produce everything that subsists, and supports the animate and inanimate world." The *Devas* who inhabit these illuminating bodies, large and small, differ in their respective grandeur. They are born miraculously according to their respective *Punyas*-*make* effects, and after enjoying the happiest life, in company with their mates, are again reborn on this and other spheres. Their ages being millions and millions of years, their enjoyments and miraculous powers are beyond expression and imagination.

To the Lord of the Universe they all bow down, and are as much given to worship as any other beings, taking part in celebrations of

*Events* connected with *His Admirable Life*, and praying likewise and seeking relief from His Hands to obtain *Nirvāna*, their highest aim and aspiration.

The *Vaimūnikas* or the supreme class of *Devas*, above all who pass their lives in Rest and Peace, are not seen by men, and are far away even from the Heavenly Celestial Bodies, the *Yotishis*. These all having done enormous good deeds in their previous existences, enjoy for a time (very lengthy) the Heavenly Blessings, too tempting for *man* who is subject to pains and troubles of flesh; but must degenerate again to pass the Ordeal of *Manhood* for the sake of obtaining *Nirvāna*.

GULAL CHAND.

### RA'DHA'SWAMI SOCIETY OF AGRA.

(Continued from page 576.)

No. II.

THE fundamental doctrines of the system, taught by Rādhāsvāmi Dayāl, differ from those of other sects. He divides the whole cosmos, from the primeval spirit down to our earth, into fourteen spheres; and underneath the earth there are seven regions, called *Pātālas*, which need not be detailed. And corresponding with the fourfold nature of man, these fourteen spheres are grouped into four. The first is *Chetanāi Chetanāy*—super-spiritual; the second is spiritual; the third is *Mixed*, in which spirit and *Māyā* are interblended; and fourth is *Māyā*, the physical universe. The pure *Chetana* comprises the first four regions; the second group consists of the fifth and the sixth; the third is composed of the seventh and eighth, and is known as the *Brahmāndi*, and the fourth, called *Māyā* or *Pindi* makes up all the rest from the ninth to the fourteenth. They may be more properly called *Turya*, purely spiritual; *Kārana*, causal; *Sūkshma*, subtle or ethereal; and *Sthūla*, gross, or manifested in *Māyā*.

Since man is the microcosm (*Kshūdra Brahmānda*) of the macrocosm, the exact representative of the cosmos in miniature, the questions that underlie all religions, *viz.*, who am I, whence have I come, where am I going, and how ought I to go, will be solved by briefly discussing the fourteen spheres, above referred to.

I. The first region is that of *Rādhāsvāmi*, the nameless primeval spirit, pure and universal, who has no limit, no beginning and no end. Here for the first time Desire for creation rose; and an intangible current of sound was produced,—which descended to form the lesser spheres (*Agama*, *Alakshya* and *Satyloka*), gathering coatings, more or less gross, as it went downwards.

II. *Agamaloka*, literally the inaccessible region, of which the presiding deity is *Agama Purusha*.

III. *Alakshyaloka*, the unknowable sphere, of which the presiding deity is *Alakshya Purusha*.

IV. *Satyaloka*, the region of pure Essence, which produced for the first time the tangible sound, called *Mahánáda*. Here resides the *Satya-Purusha*, the supreme spirit in a comparatively tangible form. Those who reach this stage, are called *Santas*, saints of the highest order. The Mohamedans call Satya, *Hut*.

These four spheres are pure light, and free from the influence of *Mâyá*, or illusive and perishable nature, and hence are called the *Chetaná Desá*; the Agama, Akshya, and Satya being envelopes, one within the other, to *Rádhâsvâmi*, of whose spiritual and everlasting nature, they partake.

V. From the lower portion of the *Satya-loka*, two rays of the Spirit, the germs of the future *Purusha* and *Prakriti*, descended to form the *Bhramara-Guhá*, literally the cave of the bee, of which the presiding deity is the *Soham-Purusha*, who is a little grosser than the previous one; for here *Kárana Prakriti*, or *Ádyá-Sakti*, begins to appear in an ethereal form.

There is an immense space, that intervenes between the last *Loka* and the region lower down. It is known as *Mahá-Súnya*, being the impenetrable abyss, where reside the five Brahmas, and which contains four secret sounds.

VI. *Súnya*, where the two rays, originating in Satya-loka, become the *Purusha* and *Prakriti*, and evolve the lower and astral regions, known as *Brahmândi-Máyá*. The presiding deity of *Súnya* is Para-Brahma; and those who attain this stage, are called *Sádhus*, saints next in order to *Santas*, whose *Atmapada* it is. The *Darvishes* call it *Háhut*.

VII. *Trikuti*, where resides *Mâyá-Brahma*, whose symbol is *Aum*, the most sacred and mystic syllable of the Brâhmanas. The Mohamedans call this region *Láhut*, which the *Yogis* of the higher class can reach. Here the three qualities and the five elements came into being in an extremely pure and imponderable condition. The *Vedas* of the Brâhmanas, the *Koran* of the Mohamedans, and *Adi-Purânas* of the Jainas were first conceived here. The ethereal form of the universe, the divine *Mâyá* or *Sakti*, and the Akâsic sounds, germinated in this region. And since the writers of the ancient writings are believed, by the followers of *Rádhâsvâmi*, not to have known the *Satya-loka*, they called this the great sky, beyond which no saints, such as *Vyâsa*, *Vasishtha*, *Ádinátha* of the Jainas, did ascend. The *Chetana-Prâna*, or the spiritual life principle, the *Prâno-Purusha*, the great god of the Semetics, whom the *Santas* call the *Brahmândi-Manus*, the Mundane mind, have their seat here.

VIII. *Sahasra Dala Kamala*, the thousand-petalled lotus, of which the presiding deity is *Niranjana-Jyoti*, sometimes called *Siva-sakti*, *Lakshî-Nârâyana*, or *syâmâ-Sundara*, which is known to the Mohamedans as the sky (*Arsh*) and the God (*Khudá*). Devotional practice is commenced here by the followers of the *Santas*. The *Avatâras* of the

second class, and the *Paigambaras* of the first series, and the *Yogis* and *Jolius* of the first degree, attain spiritual development pertaining to this stage. According to the *Santas* and the *Fakirs*, the Personal soul (*Jivâtma*) resides here. The *Tanmâtrâs*, from which the gross elements are evolved, take their origin here. *Indriyas* (senses), *Prâna* (life-principle), and *Prakriti*, take their material birth, acting according to the requirements of macrocosm (cosmos) and microcosm (man). Just below the *Sahasrâra* Brahma differentiates into Brahmâ, Vishnu and Siva.

From Satyaloka down to Sahasrâra, the five regions are collectively known as *Asmâni*, as also as *Panchas'abda*, so-called from the five sounds that they possess. *Râdhâsvâmi*, *Agama* and *Alakshya*, have also sounds of their own, of which no resemblance can be found in our world. The *Surât*, *Jivâtma*, or the soul, can ascend all these spheres with the aid of the *Guru*, who can attach it to the divine current of the sounds, from the lowest to the highest. The beginner, in spiritual practice, is at first required to fix his attention at the point, called *Til*, which is just between and at the back of the eyebrows.

The six brain-spheres of the higher series have their copies of a grosser shape (*Sthâla*), and are collectively known as *Sifti*. They are also called *Pindi*, because they are in the *Pinda* (body) of man, occupying its different centres. They are more commonly known as *Shat Chakras*, which was the only series known to the ancient saints of India and other countries,—who were ignorant of the higher spheres. The greatest among the *Yogis* and the chief *Avatâras*, such as Râma and Krishna, reached only the lower portion of the *Sûnya*. The brain series were revealed to the world for the first time by Kâvir, and then by Tulsidâs. But it was Râdhâsvâmi, who has taught it more fully and in details to those who went to him to learn meditation according to his easy method.

IX. The first of the lower or *Pindi* Chakras is known as the *sâth* if counted upwards from below, and is located at the *Til*, the seat of the third eye. Here, in the waking state resides *Surât*, which, going down through the five other circles, branches off in different directions, through the channels of the more imponderable nerves, which work the physical machine according to the requirements of man. The presiding deity of this sphere is *Paramâtmâ*, who is called Brahmâ and *Khudâ* by the Hindus and the Mohamedans. The lesser *Yogis* and Messiahs have reached this stage of spiritual improvement.

X. The seat of the next Chakra is at the throat, and hence called *Kantha*. Here *Jivâtma* throws off its shadows to create dreams. The *Virât*, or the spirit of the physical universe, lives here; and here *Prâna*, the life-principle of the physical body is located.

XI. The third circle is at the heart, which is the seat of the *Pindi Manas*, the lower mind. And here falls the shadow of *Siva-sakti*, or the energy of Siva, which produces ideas and feelings and otherwise superintends the physical action of man.

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XII. The fourth Chakra is the lotus at the Navel (*Nâbhi*), where Vishnu dwells with his consort, Lakshmî, and supports the body. The material or gross *Prâna*, the wind of the breath draws inspiration and expiration from this circle, which is its treasury or reservoir.

XIII. The fifth of the lower series is the *Indriyas*, the lotus of the organ, where *Brahmâ* and *Sâvitri* dwell to supply the physical energy to, and to produce desires and deliberations for, the functions of the body.

XIV. The last physical reflex of the brain series is at the root of the spinal column, and hence called *Mûlâdhâra* or *Guda*. Here dwells the god *Ganisha*. *Ashtânga Yoga*, the meditation, which has eight parts, as also *Prânâyâma*, the suppression of the breath, are commenced at this place. That is the reason why Ganesha is invoked at the commencement of all worship, and secular works.

The middle point between the regions of the brain and those of the body is at the *Til*. When the *Surât* passes this point, physical death occurs. And an aspirant to the *Surât Sabda Yoga*, the meditation of the *Surât* in the spiritual sounds, will have to pass it, a sort of physical death, at the very commencement of his practice. In order to master the lower six, you need not go down and up again, with the aid of the *Prânâyâma*; but you will have to fix your attention at the *Til*, which is just below the *Sahasrâra*. While you sit there and attempt rising upwards, the six *Chakras*, of which the reflexes are in the eyelids, will open of themselves; for which purpose you will not have to go downwards. That is the reason why great delay occurs in the spiritual improvement of the beginner. But one who has attained certain stages in a previous birth, gets through very quickly;—in a few days he gets back all his previous acquirements. Rai Sâligram, who is now a *Parama Sânta*, (he who has passed all the superior regions) mastered the *Shatchakras*, as soon as he was initiated. In such exceptional cases, some abnormal condition of the body is observed; such as fever, giddiness, prickly sensation, absent-mindedness, and so forth,—which, however, does not last long.

The followers of the Râdhâsvâmi Path are known as the *Satsangis*; that is, the associates of the *Satsanga*, the congregation of the *Sat-Purusha* Râdhâsvâmi. One who practices the meditation of the sound should live a chaste life, and avoid untruth and ill-feeling towards his neighbours, howsoever painful they might be to him,—and resign himself to god, the supreme and all-merciful Father. He should eat a little less than what he takes ordinarily, and sleep as little as he can, constantly sticking to either meditation or to reading the scriptures of his sect, or to attentively hearing their recitation. He should avoid fish, flesh and liquor, and all that excites passion. He should also contemplate as often as he can the image of his *Guru*, at the *Til*, and constantly repeat the word, *Râdhâsvâmi*, the most sacred word of the society. This word is also employed while saluting each other. As to worldly life, which he should by no means leave to

become an ascetic, he should engage himself as little as is absolutely required, with a feeling of non-attachment; devoting the rest of his time to his spiritual practices. Since god is the prime cause of action, as also the adjuster of effects, and since He is all-merciful, you should not be anxious about the *Karmaphala* of your life. All the impediments to your path, both worldly and religious, will be removed, and very smoothly too. The effects of *Karma* of previous lives will be felt but very slightly by the devotee to *Râdhâsvâmi*, who, if you entirely depend upon him, and do what you are told to do, will adjust your circumstances and surroundings in such a way that the best results will ensue. Bad *Karma* will have practically no effect upon him.

The *Satsangis* are enjoined not to indulge in any work of propaganda. They do not preach to the outside public, nor persuade anybody to join their society, even though they hold that theirs is the only Path that leads to the final emancipation, which no other system can give. But if anybody comes for instructions, the *Satsangi* will try his best to convince him of the truth of his system. Since God is the best Judge, he will call in, from time to time, the men who deserve to receive the truth,—the *Mukti* of the sphere of *Râdhâsvâmi*, or of that of *Satyaloka*, which, if once reached, will last for ever; not even *Mahâ Pralaya* will touch it. But the *Mukti* of the other systems does not go beyond *Sahasvâra*, and never beyond *Trikuti*. Only the highest of the initiated have reached the *Sûnya*. The so-called *Mukti* lasts for a period only, limited by the *Pralayas*; and then the *Yogi* has to re-commence the career of eighty-four *Chakras*, or cycles of living beings, to be subject again to the untold miseries inherent in *Mâyâ*.

For one who practises the *Surât Sabda Yoga*, minute instructions are given, both orally and in the versified writings, called *Vachanas*. *Surât Sabda Yoga* means the meditation of the spiritual sound, called *Anâhata*, which is in our *Surât* or *Jîvâtma* (soul), and which varies and gets finer according to the spheres one attains to. At the first initiation, those of the bell and the conch are perceived, which, along with others, are referred to in the *Voice of the Silence*, by Madame Blavatsky.

The *Râdhâsvâmi* literature, like that of the Theosophical Society, is yet in the state of formation. Of the devotional poems, three volumes have already appeared; one by *Svâmi Sîva Dayâl*, and the two others by *Rai Saligram Bahadur*, the present chief of the sect. There are also some prose books, of which one is that dictated by the *Svâmi*. *Rai Saligram* is also issuing a fortnightly journal, called *Prema-Pâtra*, which contains instructions he gives to his disciples.

The thirteenth *Vachana* of the first volume of poems by the *Svâmi* gives certain directions as to meditations, &c. The *Guru* is defined as he who has mastered all the spiritual sounds and can open them in others, and can control their surrounding circumstances, the effects of his previous *Karma*. The *Paramârthi*, or one having spiritual aspirations, is distinguished by his indifference towards worldly affairs; he

does not care for the pleasures of the senses, and has got the mastery over sleep and laziness, and acutely feels the pangs of separation from his god. He always seeks after *Fakirs* and *Sādhus*, and lives in their company, administering to their wants, so far as he can. To him who displays the utmost zeal and love, *Sad-Guru*, the genuine master, comes himself, initiates him, and shows him favours.

In order to attain spiritual improvement, four kinds of services are required. The first is physical service. The disciple, however high his position may be, should serve his master like a menial servant. He should shampoo and fan him; and should turn the wheel and pound wheat to make flour and bread. With broom in hand, he should sweep his master's house, and bring water for washing, bathing and drinking purposes. Whatsoever services, high or low, are required of him, the devotee should do to his utmost zeal. Rai Saligram Bahadur, then Post-master General of the North-Western Provinces, was often seen by the public of Agra, carrying pots of water on his head from the river Jumna to the Swamibagh (garden), some three miles distant from the city.

The second service is to be done by wealth; the *Satsangi* should expend whatever he can in the service of his master. The *Guru* is not thirsty after the money of his followers, but causes it to be given to the hungry and the needy. Once a week, a large crowd of the poor gathers at the door of Rai Saligram;—they get gram and other eatables; and occasionally clothing, warm cloths, and blankets are also given at the coming of every winter.

The third service is that of the mind and intellect. The faithful disciple should hear the instructions of his spiritual master, recitations from the Râdhâsvâmi scriptures, and ponder over whatever he learns. He should live in the society of the *Guru* or his fellow *Satsangis* as long as he can, conversing and discussing on the doctrines of Râdhâsvâmi. He should feel as ardent love and attachment to the cause as the lover has for the beloved, and the fish for the water. He should also see and meditate on the image of the *Guru*, keeping that in the mind's eye as long and as often as one can. He should also drink the water from his feet, and eat whatever remains of his meal and should salute by touching his feet with his head. To see and contemplate the *Guru* properly, the disciple should have *Arati*, that is, placing a flame of light between the *Guru* and himself, he should fix his eyes on those of the former, which also will be steadily turned towards his,—while a fellow disciple recites some devotional poems from one of the books. This act establishes a magnetic current, which does the disciple great spiritual good.

The fourth service is done by *Surât* (*Jivâtma*) and *Virât* (*vairâgya*) the feeling of indifference and non-attachment towards things material and perishable. One should sit in a retired place; his mind should be calm and undisturbed; and he should close his eyes and ears. Then

giving his undivided attention to the *Til* just within and between the eyebrows, he should hear the spiritual sound that the *Guru* has opened in him, and contemplate his image, or a flame, the distinguishing symbol of the *Sahasrâra*. After he attains some progress, he will begin to hear the sacred and mystic syllable of three letters, as coming down from the *Trikuti*; its sound is like a continuous circle, now rising in pitch and now diminishing low, as that of the bell, when once struck. In this way, he will see rivers, mountains, gardens, palaces, the stellar worlds, and the different suns, shall smell spiritual scents, and drink the nectar that drops down from the higher regions.

P. C. MUKHERJI.

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### LEAVES.

(Continued from page 629.)

**S**EEL, and seek earnestly if ye are tired of waking and would see. But if not tired of waking, and the sense-world yet keeps your senses active, wake and try not to restrain yourself, the Pravriti-mârga is expressly for you; and restraint will only cause the flames to burn fiercer; for it is opposition, contradiction, contrast, that intensifies, sharpens, defines. But if you have had glimpses of the higher life, and would see more of it, would, from the heart—check not yourself here either, and seek earnestly for more visions. Earnestly, I repeat yet again, for earnestness is the soul, nay, the spirit itself of everything, for it is contemplation, the force of meditation residing in, and even in the ultimate analysis identical with the Logos itself. All Greatness is Earnestness, abstraction from everything except the one object of it, perseverance, that which helps insight, or intuition, genius itself. Having once set out on the Path that leads to the lofty-visions, mercilessly, ruthlessly crush out of very existence the serpent-passions that may lift their heads against you on the Path. Would you have the logic of the Law that requires the killing out of the passions? The mind that would know the truth, must be a pure intelligence, a pure blank, a pure mirror for the truth to reflect itself faithfully in. But here lies a great danger in the way. By making our mind a blank, we might let in elementals, and other such uncalled-for beings. To guard against this danger, keep the mirror resolutely turned towards the object you would catch the reflection of. Thus you keep the Will positive, repellent to all uncalled-for influences, and the mind negative, receptive to the desired ones. The shallow, thin mirror, with distorted, unsmooth, undulating surface can show only false and distorted images. The passions ruffle the placid surface of the mind, and this is why man always fails to understand other natures correctly, thinking others to be what he is himself. This is why Zanoni could know nothing of the future of Viola, because, loving her, all impressions regarding her were coloured blue and dark and he saw nothing. Our Senses, our Passions are our greatest Enemies. Let us be therefore earnestly, utterly sincere, searchers after truth.

When the mind has become thus pure and receptive, after the pas- sional forces that lead downwards on the Pravriti-mârga have exhaust- ed themselves, even as the ocean's surface becomes calm after the storm that so lately tore it has subsided, and not before, in fact, it *can- not* before, let it seek to see the highest and merge into its longed- for rest, well-won after such a period of activity. Let it seek to do so by deep meditation on the everlasting opposition between the Real and the Unreal, for thus also will it strengthen its own disgust with the Unreal, and long more earnestly for the Real Rest.

The Unreal is that which *is* and is limited, *i.e.*, that which has a beginning and an end, a birth and a death, being and non-being, both in its constitution. Contradiction being thus the very essence of the Unreal, it is utterly unstable, and in a state of constant change. There is a beautiful instance in the Vedânta. Is the serpent imagined by the lightless traveller in the real rope, existent or non-existent? It is nei- ther and it is both. It is something utterly indescribable. माया is महाद्भुतानिर्वचनीयरूपा, extremely wondrous and altogether indescribable. What सत् being or existence the serpent in the rope has, comes from the mind of the traveller; from itself, it has असत्, or non-being, or non- existence only. When a man thus logically realises the essential tran- sitoriness of the sensuous world, he must naturally cease to long for it; in fact, the very perception is evidence that the passions which tie man to the world, for it is Rajas that creates the world, have ceased to be so violent for him as they are for others; and that he is now becoming the spectator from having been the actor. The more thoroughly is the truth realised, the deep, more pure becomes the mind; good like evil perpetuates itself; and few perceive how far, how very far one act, good or bad reaches. It has been said that Europe owes its present condition to the tears of Veturia, for it was these tears which prevented Coriolanus from carrying out his fierce intention of destroying Rome, and had he done so, the civilization of Europe would have been retarded by some thou- sands of years. As said in the Temple of the Rosy Cross "the circum- stances of our lives are within us, in the possibilities of our natures"; this may explain how Karma acts, and how from the one comes the many, how Pure vibratory motion produces these actually infinitely various forms.

Let us return to the Unreal and the Real. The Unreal as was said, is the Union of Being and Non-being, Existence and Non-existence, a mere seeming, and Appearance, nothing substantial. It is the Union of Brahma and Avidyâ, the progeny of Purusha and Prakriti. Mâyâ has also another sense, in which it means the Supreme Force, Will-power, which causes the Differentiation of the One into Husband, Wife, and Child, or Father, Holy Ghost, and Son, then it is the Law of Evolution.

Beware of the Law, you who would mount; or rather do not beware of it at all; "let the warrior fight in thee and for thee." "Think not that thou wilt attain in a day the power even to recognise the illusions of sense, for what they are many a time shalt thou sink and wallow

in the mire, but at each withdrawal it shall seem to thee more hateful than before, and if only thy will be directed aright the God in thee will not long leave thee wandering." The strongest bark to lead you safe across through these storms, is the bark of logical faith; for whatever in the world may be shaken, knowledge that 2 and 2 make 4 cannot be shaken. Cling fast to the Self, the Ego, the Paramâtma and you are safe. Materialism which is synonymous with Absence of thought, prevails only when the Sun-Bright one, the Luminous, that is yet Darkest of all Dark things is ignored, is obstinately turned away from. People satisfy themselves with "Oh! The Self is somehow or other, the result of material organisation." Oh the pity of it! They see not that material organisation is the result of Self, and Intelligence. Extremes meet. The sublime is not very far from the Ludicrous.

We however will be sure that the One is superior to the Many, the Possessor to the Possessed, the Knower to the Known. The One, the Possessor, the Knower exists everywhere, literally everywhere, and yet, or rather because of this very fullness, we see it not. In its self-externalization, going out into not-self, throwing itself into the sense-world, the spirit has done so completely, so thoroughly that it has forgotten itself, identifies itself with sense, nay, believes itself, to crown the absurdity, or to complete the descent into matter, to derive its very existence from what it creates. This is why the present is a critical period, why the Theosophical Society was so urgently needed to help the reascent of spirit to itself. The cycle finishing with 1881 is past, and the ascent has been begun. May it continue, and the Unreal resolve itself again into the Real. The World has good reason to be satiated with the Evil it is living on; we have had enough of Matter, let us have something of Spirit.

High Masters, Holy Beings, ye know how best  
To conduct us to and upon the Path.

Grant us firm faith, in our great weakness, lest  
We shrink, uncertain, from the cleansing bath  
In Sacred Narmadâ, now flowing West.

B.

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### THE NECESSITY OF SPIRITUAL CULTURE,\*

I propose to use the word spirit in the general sense of that which is beyond or behind all things, that which, as it were, is an essential-complement of all our investigations, all our thoughts, all our acts. What it is will be plain in the sequel. We will now turn to the meaning of the word 'culture.' We all know that the word comes from a root which means 'to till,' and that education which is the general meaning of culture, is derived from a root which means 'to lead out.' And the difference between education and culture lies in the difference between this 'leading out' and 'tilling', which difference, following

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\* [Read before the Young Men's Association, Baroda, and forwarded to the *Theosophist* by the Author.]

up the comparison implied in the latter expression, may be described as 'the growing something out of land', and 'the very first preparation of the land for such growing.' In either case certain inherent capabilities are implied, and though education is measured by the external development of these capabilities, culture is measured by their internal refinement. Internal refinement and external development is about the difference between culture and education, and a man who addresses himself to the 'interior of things,' *viz.*, spirit, may well prefer culture to education, internal to external. By internal refinement we mean nothing if we do not understand refinement of the *whole* man, refinement of head and heart, of senses and intellect, of mind and body. Though education may make you appear what you are not, culture cannot. The man who shows what he is, in word, act, and thought, is said to be a man of culture. Between culture and man there is no medium, notwithstanding the *of* we use; between education and man there is. To be a man of culture is *to be* what you profess, to be a man of education is to *appear* what you wish. And herein lies the whole of what I have to-day to explain. With this difference, then, between culture and education before your mind, you will easily understand me when I place culture above education, spirit above things; and invite you to listen to me on what I call spiritual culture and the necessity of spiritual culture. If there is anything in nature like spirit as I define it, and if culture is above education as I explain it, I claim the whole range of nature for spirit, and the whole range of human activity for culture; and in spiritual culture alone I see the well-being of man, society, government, morals, religion, science, and philosophy.

And where, you will ask, is the necessity of such culture? Are we not already receiving this culture? Are we not what we profess to be? To the last two questions I will return an emphatic 'no.' It is only to education, as we receive it at present, that we naturally refer when seeking for the sources of culture. Let us try to understand what this "education" gives us. Modern education as we receive it since the celebrated minute of Lord Macaulay in 1854, is purely Western Education, based on methods and principles essentially different from those of the East. It is out of place here to refer to the history of this education, or even to the numerous branches of instruction which it embraces. It will sufficiently serve our purpose if with our eye on the University and the man it sets up for an ideal, we understand the results of education, and from them infer the principles underlying its methods. That modern education has physical man, and the physical world, as its end and aim; that it addresses itself entirely to intellectual development measured by so many marks at examinations; that it promises more industry, more wealth, more comfort, and that it hopes to make society more happy and less governed by hereditary institutions and individual opinions, are truths too practically demonstrated to require proof beyond mere statement. Liberty is the watch-word: liberty of opinion, liberty of action, liberty of the individual is

all that is aimed. Right is another word which shares the field with liberty, and we constantly hear of the rights of individuals, rights of men, rights of women, rights of countries, rights of nations. Right and liberty are not compatible with one another, and modern education tries to effect the necessary compromise. This compromise, moreover, has to be effected through the intellect, through vague theories without end; through life based on mere utility. We shall see how far this is possible. Let us examine the ideal rather closely. Right implies a possessor and assertor of that right, also some one against whom the right has to be maintained. Liberty knows no limitation to this possession or assertion. That right may exist, liberty must be curtailed. Curtailment of liberty and assertion of right have given rise to the Individual, which is the centre of modern society, and education but trains the Individual in whatever direction it expands its activity. We often hear of science and philosophy, art and learning; but so far as we can see from the educational results of the present day, the centre of all investigation, all thought, is nothing but the Individual. Even government is reared upon this idea of the Individual. The sentiment which makes our young man of education irreverently disregard all authority in seeking personal comfort and convenience, is the same individualistic tendency which makes a despotic government impose its sweet will as law on the governed. Nothing would, in my opinion, illustrate the individualistic position better than placing before you the net result of some of our pet sciences and philosophies; I mean those sciences and those philosophies which modern education has stamped as 'official,' and therefore worthy of scriptural evidence and authority. Let us, at the beginning, turn to those sciences, distinctively called physical sciences, which give us a 'world-conception', as it is called, which give us an idea of the making of this world, and the existence of an intelligent being like man in its midst. The old explanation which sought for creation in the word of the scriptural God is now ridiculously put out of court, being labelled 'teleology', as science loves to call it. Modern investigation cannot satisfy itself without what is called the *mechanical explanation* of the world; and this mechanical explanation is found in the Darwinian theory of descent, worked out in all its detail under the more comprehensive title of Evolution, by truly great men like Hæckel and Huxley and Tyndall and many others. Evolution is no doubt a fact in nature, and laying hold of this universal law, scientists accurately explain the stages in the progress of the almost invisible atom to the full-fledged intelligence called man. And this progress is all mechanical, that is to say, brought about by simple natural laws, the first of which, leading to the magical duplication of material atoms into thinking intelligence is called spontaneous generation. We must pass over the details of this theory and the flaws in its working, the missing links in its chain, and come to the question of questions how mechanism, spontaneous generation, or whatever you may like to call it, can *produce* life, and intelligence or thought? In

other words, how can matter which, as science defines it, is a mass without what we know by the words life and thought, can produce life and thought? And here come in a host of sciences with explanations which, in my humble opinion, do not explain anything. Physiology tells us that life is mere organization, Biology treats us to the protoplasm and its numerous forms, Chemistry explains life by chemical combination, and, last but not least, Psychology explains thought by nervous processes. Let us note the weak points of these explanations. No organization, no chemical combinations, ever produced life; in other words the elements which make up the phenomenon called life remain still a mystery. Protoplasm is no explanation whatever: it is only the first stage where life appears in the form of simple motion, but the how of the motion is as deep a mystery as it ever was. The most interesting of all explanations is the explanation of thought-processes by the modern school of Psychology, which to be true to its profession of *mechanical*, is called Physiological Psychology, because it explains thought from physiological functions of nerves and ganglia. We may for a moment grant that life may come out of *dead* matter, absurd though it sounds, but we cannot understand how such life can ever *think*, can accomplish the inconceivably weird magic of that word "thought." Nervous changes may be, and no doubt are, concomitants of thought-processes, but they do neither generate nor explain thought. Life and thought remain entirely unexplained, remain beyond matter, beyond protoplasm, beyond organisation; a metaphysic—a science that would explain that which is beyond the physical, is at once needed. Though Psychology and Metaphysics find no place in the scheme of Positive science, as the foregoing group is proudly called, Herbert Spencer and his followers have founded a philosophy with the Unknowable for its god. The rest of the sciences linked on to this Unknowable are supposed to explain what yet remains to be explained in life and thought. By a curious stretch of the doctrine of the relativity of human knowledge, this philosophy is called Agnosticism; a philosophy not professing to know anything beyond what the sciences generally give you, and taking refuge behind the Unknowable when confronted with the real crux of science—the phenomena of life and thought! This, gentlemen, you will grant is an explanation which does not explain. This, however, is the groundwork of that which makes up the *nil admirari* scepticism of our young men and which is regarded as a mark of education, and culture. But I would ask you further to take a glance at the moral results of this science and this philosophy. In the Agnostic philosophy on which is reared the superstructure of evolution, mechanical evolution as it is called, there is no soul, no life, no thought. We might say this without much hesitation, and further assert that there being no soul apart from material organization, there is no hereafter or rebirth in the sense in which we understand that word. Religion as such is therefore so much superstition, and a mark of unscientific ignorance. What morality, what law of life, what ideal of perfection, ought to govern this desert of material atoms constantly at

war with one another, is not difficult to imagine. Morality as such begins with the 'ought' which attaches itself to right, which prescribes the limit of individual and general duties. Positivism found this *ought*, philosophically called the 'moral sanction,' in society and the preservation and furtherance of humanity in general. This was the 'greatest good of the greatest number'—principle of Bentham in another form—and materialism continued to support every individual act as moral if it tended to the greatest good of the greatest number. This criterion was so vague in itself as to leave 'the good' an undefined term for ever, it being entirely impossible to estimate what can make the 'greatest number' which can give it the sanction of 'good.' There was, in short, nothing in the principle itself which appealed to anything in man save his mere caprice, save his mechanical, animal nature. No other result can, in fact, come out of agnosticism and materialism. But with the development of the evolution-hypothesis, and better appreciation of the doctrine of species, the principle of Natural Selection came to the fore, and survival of the fittest began to be looked upon as the natural moral order of the universe. Life, according to the evolution-hypothesis, is a struggle, in the most literal sense of the expression; and though we are assured of the survival of the fittest, the expression really points to survival of the strongest; survival of the strongest animal—not of the strongest man. I do not think you will call that man the fittest member of society who is continually at war with his environments, who is ever ready to show fight, and anyhow keep himself above his fellowmen. It is such units that survive in the struggle for existence, and it is nothing short of the most perverse misuse of language to call such survival a survival of the fittest.

This idea of struggle and survival sounds the keynote of materialistic ethics. Fight, dissemble, cheat, practise any amount of hypocrisy; it matters not as long as you do not commit any temporal offence; it all passes for morality and good living, if you can maintain the struggle to your advantage, asserting yourself and what you may consider your right. The best criterion of honour and justice is an appeal to the law of the land, and society will readily shake hands with the blackest moral leper if a court of law pronounces him innocent. Physical duelling survives in intellectual duelling; it is still a duel that continues to decide. To speak nothing of the thousand and one refinements of immoral living, undisguised cheating, indiscriminate selfishness, inhuman vanity, and obtrusive cant, which all keep pace with every advance of the light of this enlightened century;—to say nothing of these, I would direct your attention even to the tone of the very institutions under which you live. The barren intellectuality of the educational methods of the present day, and the hollow morality they teach, savours too much of this 'struggle for existence,' even in the system of testing merit by competitive examination. From his or her earliest years a boy or girl is taught, even in

the school-room, to beat down his or her next neighbour, to try to take rank above him or her, and thus to realize life in the individualistic, I might be permitted to say unhumanising idea of struggle and strife. Competition is the order of the day ; competition in trade, competition in business, competition in family, and competition even in literature, as if that too were a thing subject to the mechanical law of give and take. It will thus appear that as science is wanting in life, philosophy is wanting in thought, morality in love. It is all a struggle out and out, and he succeeds who under the toughest sinew conceals the most subtle cunning. We do not understand that love which knows no jealousy, creates no rivalry, which settles in calm peacefulness and unity. The love we understand is *mechanical* love ; love that can be put out by death, put off by divorce, and measured by civil damages.

Thus we see how science, philosophy, and morals, all centre round the Individual, round the animal ; not only in each of these being nothing more than individual opinion, but in setting up the individual enjoying the greatest liberty and secure of his imaginary rights, as the ideal worth approaching, after all our study, all our observation, all our philosophy. This is an ideal without life, without emotion, without thought, without love. The individual which has been the ground of the compromise between right and liberty is a dead machine ever at strife in the struggle for existence. Our education, our science, our philosophy is all individualistic, stops at the individual, circles round it, and knows no bridge from individual to individual, caste to caste, country to country, nation to nation. The inductive method has confined us so much to particulars, that we have lost the general in the particular. Science gives us no life, philosophy gives us no thought, morality gives us no love ; and we are taught to approach an ideal of material organization, nervous processes, governed by what is called the struggle for existence leading to survival of what we must call the strongest. The whole spirit of the education based upon these conclusions is purely individualistic, it does not profess to see, and cannot see, beyond matter, beyond nervous processes, and beyond the struggle for existence. Education ignores the emotional, moral man ; it addresses itself only to the physical and intellectual man. And further, what it ignores in the man, it ignores in the universe, and fails to conceive it as the expression of the highest moral law of equity and love. Even liberty and right as put to us through this education, are nothing more than physical or intellectual liberty, and physical or intellectual right, and the compromise is the terrible struggle for existence. That this education does not promote unity, peace, and harmony, does not place before us the highest ideal warranted by facts within the individual and his wants, cannot be doubted after this explanation. That this individualistic education does not generate in us that abstract love of truth, that supreme love of every living thing in nature, that high sense of self-sacrifice, and that exalted ideal of

duty, which makes man and nations noble, is proof sufficient to show that while speaking of the necessity of spiritual culture, we cannot meet that necessity with what we have and are having, in and through our present education.

MANILAL N. DVIVEDI,

(To be continued.)

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## Reviews.

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### MAGAZINES.

*Lucifer*, June 1895. "On the Watch-Tower" contains some humorous comments on the article which appeared in the "Path," purporting to be the early history of the "*So-called Theosophical Society*;" mention is made that the third volume of the "Secret Doctrine" is to be issued very soon; an extract from a late sermon by Heber Newton of New York, shows that the Rev. Dr.'s ideas are quite Theosophical; and notice is given that Mrs. Besant's new translation of the "Bhagavad Gita" is issued as one of the "Lotus Leaves Library", in morocco, calf and cloth, uniform with the "Voice of the Silence." But a cheap edition at six-pence, brings it within reach of the poor; a wise provision. The Lending Library which has been at Duke St., has been removed to the T. S. Head-quarters in Avenue Road.

An Essay on "Orpheus," by G. R. S. Mead, is commenced. "The Purpose of the T. S.," by Bertram Keightley, is of special interest. Notes on "The Doctrine of the Heart," continued, and "Brotherhood, True and False," are both by Mrs. Besant; "Christianity and its Teachings," and "Two Houses" are each continued. "A Lay Sermon," by Alexander Fullerton appears, and the "Necessity of Spiritual Culture" is concluded.

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*The Path*, June. "Letters of H. P. Blavatsky," are continued, followed by "Masters and Messages," by J. D. Buck. The article on "H. S. Olcott vs. H. P. B.," is certainly surprising, if considered as emanating from an advanced occultist. "Proofs of Reincarnation," by J. A. Anderson, is continued. The two subsequent articles are, "Principle of Duality," by Katharine Hillard, and "With the Druids," by J. N. "A Parent T. S. Diploma" is published in this issue, to prove that the first Society "was active in New York as late as 1883." This diploma was "issued" and "signed," on Dec. 19th, 1882. Why is this proof of the existence of the Society in a subsequent year?

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In the *Irish Theosophist* for June, we find "Letters to a Lodge," "A 'Master Builder' to the Society in Korinthos" (a superior paraphrase of extracts from Paul's first Epistle to the Corinthians); "H. P. B.," "The Judge Case," and "Letters to the Editor."

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*The Vâhan* for June contains a report of the transactions of the late Convention of the American Section, a letter written by W. Q. Judge, reports of Theosophical Activities, and the usual answers to queries.

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*The Northern Theosophist*, serves as a medium of interchange between the Lodges in the North of England: the June No. besides the editorial notes, has "The Revolt of the Personality," by the Editor, and a continued article on "Womanhood," by Louisa Shaw.

*Theosophy in Australasia* (Sydney), is the new organ of the Australasian Section, T. S. The second and third Nos.—May and June,—are received. The first Annual Convention of the Section met in Sydney, April 12th and 13th, and its proceedings are recorded in the May No., including the Report of the Gen. Secretary, Mr. J. C. Staples, which shows that a great work is opening up in this part of the world, from which good results may be expected.

This No. also contains a long article on "H. P. Blavatsky," "Notes of News," "Questions and Answers," "Activities" and "Reports of Branches."

The June No. has "The Outlook," "Loborare est Adorare," "The Countess of Wachtmeister's Tour," and the usual "Notes of News," "Questions and Answers," and "Activities."

The Countess is evidently doing a thoroughly good work in this Southern Hemisphere. Much interest is being awakened and the harvest will be sure. The Gen. Secy. will follow up the work with energy.

*Theosophia*, No. 38, (Amsterdam), contains the following articles,— "Yoga," "The Key to Theosophy," "India and her Sacred Language," "Through Storm to Peace," "The Idyll of the White Lotus," "The Story of the Snake," "Letters that have Helped Me," and "Communications."

*The Arya Bala Bodhini* (Hindu Boys' Journal) for July, continues the very interesting series of letters, by Mrs. Lloyd, which are also quite instructive to Indian youth. The other articles are as follows,— "How does Theosophy help the young"? "Can riches make us happy"? "Simulation of Death," and "Moral Tit-Bits;" with the usual "Activities", "Students' Corner," and "Notes and Comments." We wish the Journal much success.

The following are among the many other publications that have reached us, all of which deserve favourable mention:—*Mercury*, the wide-awake child's paper, *Journal of the Maha-Bodhi Society*, *Notes and Queries*, *The Buddhist*, *Philosophical Journal*, *Lamp*, *Le Lotus Bleu* (French), *Sophia* (Spanish), *Antahkarana* (Spanish), *Theosofisk Tidskrift*, *Prasnottara*, and the *Theosophic Gleaner*, that useful little periodical published by the Bombay Branch.

#### THE DREAM OF RAVAN.\*

"The Dream of Ravan," as we are informed in the Preface of the present reprint, appeared originally in the *Dublin University Magazine* for 1853 and '54, the author's name not being given. Readers of the mystic exposition of the Râmâyana set forth in this work, will feel that in delivering it from the obscurity of the back numbers of the Magazine mentioned, the Theosophical Pub. Society has acted wisely, for it has put into the hands of mystics, all the world over, a treatise that must interest many and will help not a few.

\* The Theosophical Pub. Houses, London, New York and Madras.

Probably no more sympathetic interpretation of the Râmâyana has ever appeared than this from the pen of a writer who has been content to remain anonymous, probably because to him the feeling that he had written what would benefit his fellow students in the most profound of all sciences, was in itself all the reward that he looked for or sought.

To do more than notice a few of the more striking features of "The Dream of Ravan" will be impossible, nor would it be desirable, seeing that our author only claims to have given a few general principles which his readers must work out in detail for themselves. We must, however, quote a few of the translated passages from the great Epic which have more strongly impressed themselves on our memory. The following, which describes the nature of Ravan's dream, is full of feeling :—

"I wandered, me thought, in a desolate land from which all life had fled,  
Where everything was turned to stone, or desolate, or dead,  
And silent cities in the desert, profounder deserts spread ;  
Along their sad and lonely streets there moved no living crowd,  
Within the vast colossal fanes no breathing votary bowed ;  
The warrior and his war-horse, the monarch and his bride,  
The priest, the god, the victim—alike were petrified ;  
The maiden and her poor cat lay lifeless side by side.  
Gigantic forms of life gone by, looked out at you from stone  
With a sad eternal beauty that time had not o'erthrown,  
And wailing, as the sun arose, they uttered forth a moan.

\* \* \* \* \*

In that land of the silent and desolate I wandered not all alone,  
For beside me there moved a beautiful one, whom I loved and called my own ;  
And yet altho' she appeared as one I had known from eternity,  
It was not this, my magnanimous queen, the dusky Mandodari ;  
She seemed as tho' she were one with whom, in some long anterior birth,  
Hundreds of thousands of years before, I had been the companion on earth."

The "Song of the Mysterious Wanderer," which want of space precludes our quoting, touchingly depicts the history of the soul, in which there is constantly arising "a sad remembrance of days long gone" and a dim perception of an "infinite love that nothing on earth could satisfy."

The relation of the higher to the lower self is described in the following lines :—

"Before all time—beyond—beside,  
Thou rememberest her eternally,  
For she is thy spirit's primeval bride,  
The complement of thy unity,  
Joined or dissevered, averted or fond,  
'Twixt her and thee an eternal bond  
Exists, which, tho' ye were to seek,  
Ye cannot ever break—  
A bond from whence there is no freeing,  
Since the typal spirit never  
From its antetype can sever,  
She is a portion of thy being  
To all eternity."

But we cannot now follow Ravan during all his many trials and tribulations through which at last he was fitted for the "higher sphere of the ideal life," we must leave that to our readers to whose attention we earnestly recommend the "Dream of Ravan."

B. C.

## THE PATH OF INITIATION.

By A. P. Sinnett. [Transactions of the London Lodge, No. 25, Theosophical Publishing Society.]

Every sincere Theosophist must have seasons of intense longing to know more concerning that higher way, the path that leads to emancipation from the bondage of fleshly desires, and to the final attainment of peace. To such, the pamphlet before us will prove valuable as a trustworthy guide.

From Mr. Sinnett's long familiarity with the instructions of the Adept teachers of our race, he seems to have been eminently qualified for the production of a work of this character; and his directness of diction leaves no doubt in the reader's mind concerning the meaning intended.

On the first page we find this preliminary statement:—"It may be possible to show that any one who chooses may take the earlier steps which lead towards initiation, and that for the purpose of taking these, he is in no need of personal introduction, nor of any peculiar favour."

After some introductory remarks, relating to evolution, the training of the will, and right habits in general, the reader's attention is called to "The Probationary Path," which begins with "*Allegiance to the Higher Self*,"—the first of the necessary attributes; the second being the formation of the habit of doing right simply for "*right's sake*;" being indifferent to personal reward connected with the fruit of the action. The attainment of the six qualifications, (which, taken together, are reckoned as one step, or attribute,) ranks third in the series. The first of these qualifications is "regulation of Thought,"—the second, "regulation of Action." The magnitude of the labor implied in the mastery of these two qualifications alone, will begin to be apparent to any one, as soon as it is faithfully undertaken. The third qualification is, freedom from attachment to any special outer formality of religious worship. The essential truths of each religion must be viewed with entire impartiality. Next in order comes Forbearance, or absence of resentment of wrong or ill-treatment which we may have received from any one, so that we do not have even the feeling of it.

The fifth qualification is Steadfastness, which means such faithfulness to truth and duty as shall be impregnable against any assaults from temptations.

The sixth, which completes the qualifications comprised under the head of the third Attribute, is Confidence—being, in this case of a two-fold nature,—first, in the Master's ability to teach and guide; and second, in one's own power of learning and doing.

The two other Attributes mentioned are "A clearly defined desire for spiritual existence and union with one's highest ideal;" and lastly, that stage of growth, or condition of unfoldment which "is described as, a readiness for Initiation."

The remainder of the book treats of the different phases of initiation; the pure White Lodge, as distinguished from that lower body of occultists who merely seek for power; and lastly, the vastness of the evolutionary scheme, viewed as a whole.

Concerning psychic attainments and occult powers, the author says, p. 26:—

"Thus it does happen that persons may sometimes be encountered who are distinguished by very considerable acquirements, as regards psychic knowledge and

power, without being equally remarkable exponents of the exalted moral attributes aimed at by the mere probationary chela of the White Lodge. All that will be said about such persons is, that until they acquire the moral attributes in question, and cast off the 'fetters' which impede the progress of the chela through the final steps of initiation leading to Arhatship, they will not be able to take the higher degrees, nor to put themselves on a level from which they are no longer in danger of falling away into the paths of Black Magic, with all its ultimate horrors."

The closing sentences on p. 28, concerning the evolution of the Adept are as follows :—

"When he is in a position to survey the whole process on which the human family is launched, from its beginning in the remote past, to its conclusion in the almost immeasurably distant future; when all the natural laws and forces which play round it lie within his comprehension and grasp, whether they are operative on the physical plane, with its wonderful complexity of molecules, or on those other planes invisible to ordinary sight, which interpenetrate it or surround it, and are still more bewildering in their complexity; when all the myriad enigmas of good and evil, of sin and sorrow and hope, are resolved into intelligible meaning, and neither the earth below, nor the heavens above, nor life, nor death, hold any riddles from his understanding, the Adept is qualified to attain the final rank in the vast concatenation of progress we have been surveying, and is then known to initiate as 'Aseka.'"

"It is by virtue of some appreciation, as far as it goes, of the place in Nature which the Aseka Adepts occupy, that their pupils, whether in a humble or advanced degree, entertain the assurance they always feel in reference to occult teachings definitely received from such a source."

E.

## "THE BHAGAVAD GITA OR THE LORD'S SONG."

TRANSLATED BY MRS. ANNIE BESANT.

[London: Theosophical Publishing Society].

That the latest rendering of this Divine-human "Song" which forms a part of that majestic epic, the "Mahâbhârata", will meet the expectations of the many friends of Mrs. Besant, in India and elsewhere, who have eagerly awaited its appearance, there can be little doubt. The style is both concise and elegant, and the few foot-notes are well chosen.

From the preface we make the following extracts, referring to this Song :—

"It is meant to lift the aspirant from the lower levels of renunciation where objects are renounced, to the loftier heights where desires are dead, and where the Yogi dwells in calm and ceaseless contemplation, while his body and mind are actively employed in discharging the duties that fall to his lot in life. That the spiritual man need not be a recluse, that union with the Divine Life may be achieved and maintained in the midst of worldly affairs, that the obstacles to that union lie not outside, us, but within us—such is the central lesson of the Bhagavad Gîtâ.

It is a scripture of Yoga: now Yoga is literally Union, and it means harmony with the Divine Law, the becoming one with the Divine Life, by the subdual of the outward-going energies. \* \* \* \* Moderation is therefore the key-note of the Gîtâ, and the harmonising of all the constituents of man, till they vibrate in perfect attunement with the One, the Supreme Self. This is the aim the disciple is to set before him. He must learn not to be attracted by the attractive, nor repelled by the

repellent, but must see both as manifestations of the one Lord, so that they may be lessons for his guidance, not fetters for his bondage. In the midst of turmoil he must rest in the Lord of Peace, discharging every duty to the fullest, not because he seeks the results of his actions, but because it is his duty to perform them. His heart is an altar, love to his Lord the flame burning upon it; all his acts, physical and mental, are sacrifices offered on the altar; and once offered, he has with them no further concern. They ascend to the Lotus Feet of I'svara, and, changed by the fire, they retain no binding force on the soul. \* \* \* Have no personal interest in the event; carry out the duty imposed by the position in life; realise that I'svara, at once Lord and Law, is the Doer, working out the mighty evolution that ends in bliss and peace; be identified with him by devotion, and then perform duty as duty, fighting without passion or desire, without anger or hatred; thus activity forges no bonds, Yoga is accomplished, and the Soul is free. \* \* \* Thus the teaching of the ancient battle-field gives guidance in all later days, and trains the aspiring soul in treading the steep and thorny path that leads to peace. To all such souls in East and West come these divine lessons, for the Path is one, though it has many names, and all Souls seek the same goal, though they may not realise their unity."

Brahma Sri R. Sivasunkara Pandiaji, Principal of the Hindu Theological High School, Madras, to whom the work has been submitted for inspection, kindly gives his impressions concerning it as follows:—

"This is an admirable translation of that famous and popular episode in the Bhishma Parva of the Mahâbhârata.

It is simple terse and elegant; the language and the style being beautiful and attractive. They bring out clearly the meaning of the original. The book cannot fail of being highly useful to every Theosophist, and especially to every earnest student of ancient Hindu spiritual literature. Moreover, every English-knowing young man who is a Hindu by religion, owes a deep debt of gratitude to the earnest and truth-loving translator, for having placed before him a clear and plain translation of one of the three great authorities of Hinduism (Prasthâna Traya), thereby enabling him to perceive accurately the grand spiritual truths enshrined in the sacred books of Aryâvarta. Such a useful, cheap and handy book, deserves to be in the library of every educated young man, be he a Hindu or not. The preface itself, though small, is well worth a careful perusal. We gladly assure the learned translator that she has succeeded well in realizing her noble wish "to preserve the spirit of the original, especially in its deeply devotional tone, while at the same time giving an accurate translation, reflecting the strength and the terseness of the Sanskrit."

The following slokas will serve to illustrate the style of the work:—

"Thy business is with the action only, never with its fruits; so let not the fruit of action be thy motive, nor be thou to inaction attached.

Perform action, O Dhananjaya, dwelling in union with the Divine\*, renouncing attachments, and balanced evenly in success and failure; equilibrium is called Yoga.

He whose Manas is free from anxiety amid pains, indifferent amid pleasures loosed from passion, fear and anger, he is called a Muni of stable mind.

He who on every side is without attachments, whatever hap of fair and foul, who neither likes nor dislikes, of such a one the understanding is well poised.

As the ignorant act from attachment to action, O Bhârata, so should the wise act without attachment, desiring the maintenance of mankind.

\* Dwelling in Yoga.

However men approach me, even so do I accept them, for the path men take from every side is mine, O Pârtha."

For the correction of any possible mistakes in rendering the Sanskrit into English, all of Mrs. Besant's translation has been submitted to the critical inspection of Babus Pramada Das Mittra, Ganganath Jha, Kali Charan Mittra, and Upendranath Basu; its accuracy is thus assured.

E.

## Theosophy in all Lands.

### EUROPE.

LONDON, June, 1895.

I have not been able to glean very much home news for you since my return from America early this month. I hear that the course of lectures—the last of which takes place next Sunday—given by Mrs. Besant at St. James' Hall has been very successful, and that the lectures have been unusually brilliant, also well-attended.

The Harrogate Lodge reports an increase of membership, as does also the H. P. B. Lodge.

The *Vâhan* resumes once more, this month, its office as purveyor of Theosophical help and teaching, in the shape of answers to questions, but this does not as yet occupy even a whole page out of the eight comprising the issue.

The action of the American Section of the T. S. at their recent Convention, held this year at Boston, has been construed by both the President-Founder, the Gen. Sec. of the European Section, Mrs. Besant and others, as meaning Secession from the T. S. Other members of the Society do not take the same view; but I suppose the matter will be thoroughly ventilated at our own Convention, which takes place next week at Portman Rooms, Baker Street, on Thursday and Friday, July 4th and 5th.

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One of the most interesting discoveries, from our point of view, which has recently taken place, is that by Mr. A. Wallace Rimington on the production of what he calls "Colour-Music." I have just been reading his Pamphlet, embodying the lecture he gave before a crowded audience early this month at St. James' Hall; and it certainly leads one to the conclusion that H. P. B.'s prophecy in the "Secret Doctrine," that before the century was out, many discoveries would be made confirming the teachings given in that great work, bids fair to be abundantly fulfilled. Mr. Rimington among other things says:—

"In the instrument I have invented, and which I propose to call the 'colour organ,' I have taken a certain number of points, at carefully calculated intervals along the whole length of the spectrum band, and have devised means for obtaining the colour at these points as accurately as possible, in much larger quantity, and in variable intensity. The colours thus selected have been placed under the control of a key-board like that of a pianoforte. . . . each note of the key-board has its own distinct and permanent colour corresponding to the proper interval on the spectrum band, just as each note of the pianoforte has its own distinct musical sound. . . . this new art introduces three

novel elements into the use of colour—*viz.*, time, rhythm, and instantaneous combination.

It is evident these three elements are associated with one other art only—namely, music. Notes of music and notes of colour can in these respects be treated in exactly the same way. Hence the adoption of the term ‘colour-music’. . . . There are, however, other reasons for attempting to use colour as we use musical sounds. . . .

Taking the spectrum band as the basis of all colour, there are two remarkable points of resemblance between it and the musical octave, which have long been commented upon and discussed. The first of them is that the different colours of the one, and the different notes of the other, are *both due to various rates of vibration, acting on the eye or the ear.*”

Here of course Mr. Rimington shows that he is on the right track; but he goes much further along our lines when he suggests, as he does, “that, if our eyes could see them, *the colours of the visible spectrum would probably repeat themselves in successive octaves, in the great invisible portions beyond the red and the violet.*” This is startlingly correct, and a wonderful advance; for although this idea was certainly originally suggested by Sir John Herschel, it has remained for Mr. Rimington to embody it in a series of experiments which have culminated in his production of “the New Art,” as the newspapers have it. He also mentions the tendency which the blue end of the spectrum shows towards a reappearance of red in the violet—and a similar tendency in the red end to a return to blue “in the fact that it passes from scarlet to carmine before it fades away”—in confirmation of this hypothesis.

Mr. Rimington takes the middle C on the piano as the first point of contact between the two scales, “the middle C having usually been the note selected for fixing the pitch of a keyed instrument.” He further suggests that

“It will be a question of opinion, and of further experiment, whether *the close analogy between the octaves of colour and sound has its physiological and psychical counterpart*. . . .

As a working theory the analogy has its uses, and for this reason I have constructed the new instrument upon it.” and says that a “somewhat strong argument in favour of the existence of” this analogy is to be found in the fact that “when we avail ourselves of the works of great musical composers for the interpretation of the new art, the results are vastly superior in variety, delicacy, and beauty of colour to those hitherto obtainable by other methods.”

Talking of music, I saw some time ago in one of the daily papers that some curious experiments on the physical effects of music had been recently carried out by a Mr. Alfred Warthin, of Michigan. Five men and two women were placed in a room and hypnotised, and then selections from Wagner’s operas were executed on a piano near them. The effects were marked and curious, the pulse, breathing, and perspiration being affected. It was noticed that music is far superior to all the ordinary methods for producing the hypnotic state. Naturally this must be so; but our Aryan ancestors discovered this a few milleniums ago!

Mrs. Besant’s reply to Mr. Gladstone, in the June number of the *19th Century*, has been widely noticed, especially by the religious newspapers.

A. L. C.

AMSTERDAM, *June 25th*, 1895.

The month of June has been a very active one in Theosophical circles in Holland. In the beginning of the month we were fortunate enough to have a visit from Mrs. Besant and Mr. Bertram Keightley. It was the first time that most of the Dutch members had had an opportunity of making the personal acquaintance of the Indian Gen. Sec. Mrs. Besant visited our country two years ago, but the T. S. movement has been steadily growing during that time and many fresh faces were among her audience. Mrs. Besant gave two lectures—one in the hall of the Free Church—kindly lent to us for the evening—to a large audience, on “Man the Master of his Destiny,” and one to the Amsterdam Lodge on Theosophy and Occultism. Both lectures were well reported in the Daily Press.

On the 21st of this month we had the pleasure of welcoming the President-Founder, Col. Olcott, among us for the first time. A special meeting was called and a large number of members gladly availed themselves of this first opportunity of bringing their greeting and good wishes to one of the Founders of the T. S. The President gave a most interesting address and afterwards continued to speak for nearly two hours in answer to questions on Theosophical subjects.

Through the courtesy of the Director of the Rijks Museum, Col. Olcott was enabled (though the Museum was closed to the public at the time) to inspect some of the masterpieces of the old Dutch artists, as well as foreign curios—of which the city of Amsterdam is justly proud.

The President has, we hope, taken with him a pleasant recollection of the land of his ancestors, and has left behind him a group of friends where a year ago were only strangers. We sincerely hope it will not be the last time that he will pay his “Dutch Cousins” a visit.

E. F.

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#### AUSTRALASIAN SECTION.

The General Secretary, on the 18th June, left Hobart Town, Tasmania, on his return to the Head-quarters of the Section at Sydney, thus closing his tour of inspection of the various Branches of the T. S. and centres of Theosophical activity in the Southern hemisphere. The result is regarded as being encouraging, especially in respect of the development of new enthusiasm and more ardent work in established centres. Everywhere members and branches, stimulated by presence of the General Secretary, and enheartened by the establishment of the sectional organization, are banding together for closer study, more active work, and a more courageous declaration of Theosophical principles. Many more open meetings will be held, papers read, and discussions arranged than has hitherto been the case, and the “student groups” and correspondence classes that have been initiated will serve to train members to perform efficiently the new duties they are taking up.

The movement is spreading, too, in the Colonies. New Branches have been formed and the membership is increasing not rapidly but steadily. When it is remembered how many disadvantages we have at this time to struggle against, the bitterness of the attacks made upon us, and the disunion within our ranks, the result must be regarded as satisfactory. What is still more satisfactory is that the resignations may be almost counted on the fingers of one hand.

What may be the result in Australasia of the late and future developments of the trouble with the Vice-President is not yet known, but that the section, as a whole, will be loyal to the President-Founder and his party is quite certain. There are not more than two centres, it is thought, where any disaffection exists and only one—Sydney—where it has assumed dimensions worth noting.

Fuller details will come to hand of the progress of work in the youngest section next month, when the General Secretary will have returned to his Head-quarters.

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### CUTTINGS AND COMMENTS.

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

*Take* The *Arena* has the following, by Miss Lydia A.  
*Courage.* Coonly :—  
HEREDITY.

“Why bowest thou, O soul of mine,  
Crushed by ancestral sin?  
Thou hast a noble heritage  
That bids thee victory win,  
The tainted past may bring forth flowers,  
As blossomed Aaron’s rod,  
No legacy of sin annuls  
Heredity from God.”

The last two lines express a great truth, yet the “legacy of sin” brings an inevitable karmic harvest which, though it cannot be suddenly blotted from one’s life-record by an act of faith, or otherwise, may be outgrown by unremitting effort, through perhaps more than one short life.

E.

\* \* \*

Decision has at last been rendered on the Buddha  
*Buddha* Gaya Temple case,—the three chief assailants being  
*Gaya.* fined Rs.100 each, and one month’s imprisonment.

The Magistrate decided that the Temple was wholly a Buddhist one; that no Hindu worship had ever been performed inside its walls, and that Buddhists had full liberty to worship there. As this decision has been arrived at after much careful investigation from different standpoints, it seems to be a just one, and it is to be hoped that it will not only relieve the anxiety of our Buddhist brethren, but give general satisfaction.

E.

\* \* \*

We learn that “it is proposed to start a weekly  
*Shall we have* journal,” (to be called the *Brahmavâdin*), in Triplicane,  
*one more?* Madras, about the first of September next, provided sufficient encouragement is forthcoming. According to the circular letter :—

"The main object of the Journal is to propagate the principles of the Vedantic Religion of India, and to work towards the improvement of the social and moral conditions of man by steadily holding aloft the sublime and universal ideal of Hinduism. The power of any ideal in filling human hearts with inspiration, and the love of the good and the beautiful, is dependent on how high and pure it is; and it shall be the endeavour of the *Brahmavâdin* to portray the Hindu ideal in the best and truest light in which it is found recorded in the historical sacred literature of the Hindus. Mindful of the fact that, between the ideal of the Hindu Scriptures and the practical life of the Hindu people, there is a wide gulf of separation, the proposed new journal will constantly have in view how best to try to bridge that gulf and make the social and religious institutions of the country accord more and more with the spirit of that lofty divine ideal. \* \* \*

"As Hinduism believes in the gradual evolution of human perfection and in the harmony of religions, the *Brahmavâdin* will have no quarrel with other religions, but will always try to do its best to uphold the work of strengthening and ennobling man, under the banner of whatsoever religion such work may be accomplished. All truth is one and must be perfectly concordant, and the only thing that any religion has to hate its vice."

The subscription for the proposed journal is Rs. 4 per annum, postage included, and all who approve of this plan, and desire to help it should address the Manager of *Brahmavâdin*, Triplicane, Madras.

The following names are appended to this circular letter :—  
G. VENKATARANGA ROW, M. A., M. C. NANJUNDA ROW, B. A., M. M. B.  
and C. M., and ALASINGAPERUMAL, B. A.

The Theosophical Society has for the past 20 years been striving to demonstrate the harmony which exists between the essential principles which form the basis of all religions; but any Society or union of individuals needs to be wholly unsectarian in character if its object is the search for universal truth and its impartial dissemination; as this would seem the proper way to check materialism and foster the growth of true spirituality.

However all sincere effort to make the practical conform to the highest ideal, in any religion, is surely commendable.

E.

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*What are* The Philosophical Journal is of the opinion that  
*we sowing.*

"There cannot be a Heaven hereafter for those who have sown and cultivated only Hell conditions here for themselves and others. Earth life is the sowing and cultivating period, and spirit life is the increase or harvest therefrom; hence spirit life is tenfold the Heaven or Hell we have ourselves sown and cultivated here."

That is the right kind of logic to sow on this planet in this 19th century.

E.

The *Harbinger of Light*, as a truly orthodox or-  
*Noble* gan of its class, attributes to spiritual mediumship the  
*Father John,* healing marvels of the good priest, Father John, of  
*of Cronstadt.* Cronstadt ; as the Spiritualist press have until recently  
classified all such cases. Yet the Editor unconsciously  
gives the real solution of the mystery in saying that the healer can  
“by the exercise of his will power” heal at a distance as readily as  
when close at hand, and make his patients see his astral form by  
their bedside. As one who has exercised this power heretofore to a  
pretty large extent, with successful results, I can say that the help of  
spirits is not at all indispensable ; the incarnate human entity is all-  
sufficient for it. The *Harbinger's* notice is based on a translation of  
the original account in *Il Vessillo Spiritista* (Vercelli) and is as  
follows :—

“Father John can heal, as well by the exercise of his will power at a  
distance, as by personal touch, and his astral form often appears to those who  
entreat his assistance. An instance of the kind is given by the correspond-  
ent of our Italian contemporary in the following words:—‘I know a family  
consisting of an old lady and her two daughters. The mother fell ill, and so  
seriously, that the doctors gave her up, and apprised her daughters that they  
must be prepared for the worst. In their despair the two poor girls thought  
they would send a telegram to Father John, supplicating him to pray to God  
for their mother. It was about six o'clock in the evening, when the message  
was despatched. Towards midnight, the elder of the two was suddenly over-  
powered by sleep, and fell into a deep slumber. In a dream she saw Father  
John, who passed his hand over her head, and said in kindly accents: ‘The  
Eternal hath heard thy prayer. Thy mother will recover.’ On awakening,  
she hastened to her mother's bedside and found her placidly sleeping, and  
her temperature, which had been for the last fortnight 40° (centigrade) had  
fallen to 37°, and did not rise again. She has now completely recovered,  
greatly to the astonishment of the doctors, who had regarded her case as  
hopeless.

“The disinterestedness of Father John is proverbial. Tens of thousands  
of roubles pass through his hands every year, but he possesses nothing but  
the robe he wears. Everywhere he goes, churches, hospitals, and asylums  
are erected out of what he receives ; and throughout the empire there is not  
a work of beneficence to which he has not contributed, and God only knows  
the good he scatters abroad unknown to all but Him.’”

\* \* \*

A correspondent of the *Morning Post* thinks the  
*A Hindu* Queen should confer a Baronetcy or, at least, Knight-  
*clairvoyant.* hood, on Pandit Ram Narain Jogśastri, a great clair-  
voyant ! That seems a great stretch now, but it may  
come about in time that seers and prophets will be honored as much  
in England as they were in the time of the Druids. Says the writer  
in question :—

“By merely looking at my face he related to me most minutely a good  
many things of my past life, the present, and of the future, nearly all of which

are so far quite correct. He is an astrologer of the modern school, and a very true and correct fortune-teller. He can tell one's fortune by seeing his or her handwriting and photograph, and I believe his charges are very reasonable."

\* \* \*

It is very pleasant to see that the revival of Aryan *Ayurvedic Literature* is carrying along with it a revival of some of the ancient Aryan arts and sciences. In Bengal an active movement is started for the revival of the healing science and art as prescribed in the Atharva Veda. The pharmacopœia of Ayurvedic science has furnished to the West, throughout the many centuries of their reciprocal intercourse, many of the most precious of its recognized remedies for disease. There are far more yet unrevealed to the Western nations, which are of truly magical potency; remedies which have been prepared with strict relation to the terrene, astral and spiritual conditions of the prescribed moment, and which must be administered under equally strict rules as to the character and qualifications of the Kabiraj as of the patient. These refined medicaments and practices have been neglected and despised as marks of superstition by the self-sufficient medical solons of Europe and America; but it is not too much to expect that, with the ultimate development of Practical Psychology, the wisdom of the Aryan Forefathers will be again triumphantly vindicated in the sphere of Medicine as it has already been in other departments of knowledge. Before, however, the Ayurvedic revival can succeed in India, both *Kabiraj* and patient will have to obey the strict rules of life and conduct laid down in the classical works. An otherwise efficacious remedy may lose its potency by contact with the pestiferous aura of a vicious doctor or patient.

\* \* \*

An 'ashtâvadhânam' performance was given a few *Indian* days ago at Madras by one Deavalapalli Subbaroya *Mnemonics* Sastri, of Pitapore, before a large number of gentlemen. The Sastri performed simultaneously various *again.* difficult mnemonic feats amidst much distraction. The following were some of the principal feats. A stanza of 26 letters in Tamil was chosen and the letters given to him in irregular order, at intervals of 3 or 4 minutes, during which his attention was diverted by other calls. He had to play a game of chess with one of the audience, and had to listen to a number of tunes sung by another person present. He was also asked to compose a stanza of 32 letters in Sanskrit,—16 alternate letters having been previously supplied by one of the audience quite at random. He was also asked to compose another Sanskrit stanza, the first 3 'feet' having been composed by three different persons, without any connection or coherency. At the end of the performance the Sastri gave the names of various tunes in the order in which they had been sung, and compos-

ed the two Sanskrit stanzas so as to make very good sense out of the incoherent materials supplied to him. He also repeated the Tamil stanza in proper order without a single mistake. The performance was heartily appreciated by the audience.

\* \* \*

Some two years ago, at a ball at Government House, Ootacamund, H. E. Lord Wenlock and friends figured in an absurd dance in which half the performers appeared costumed as devils and half as angels. The *Devil dance*. The Missionary papers made a great noise about what they regarded as an act of quasi-sacrilege, and one of them has recently pointed out that a direful Karma has fallen upon the participants. It says:—

“We are told that a strange series of fatalities has followed in the history of his staff since that time. General Sir James Dormer, who was one of the dancing devils, died in May, 1893, from the effects of an encounter with a tiger whilst out shooting, and since then Major Lawley was run away with while riding a new pony, and had his face badly cut by the branch of a tree. Captain Holmes had a serious fall while schooling the Maharaja of Vizianagram’s *Gillaroo*, the Captain being knocked senseless while *Gillaroo* was killed; and Mr. McCartie was injured by another fall.”

It might have added that Captain Holmes for his share of the disreputable “Kitten Incident” fell into disgrace and has left the country. The Missionary paper invites its readers to draw their own conclusions from these remarkable facts. Does the Missionary Editor wish it to be understood that his party sent the avenging elementals to plague the Government House party for their innocent tomfoolery?

\* \* \*

The Government of Ceylon has conferred upon the father of Dharmapala, Mr. D. C. Hevavitarana, the honorary title of *Mohandiram*, a distinction which dates back to the times of the Sinhalese kings and is, in a sense, a mark of nobility. In the case of this high-minded gentleman, whom his compatriots have ever held in respect, the honor has been well bestowed, which it sometimes is *not*.

\* \* \*

Our exchanges inform us that a movement is being started in England to raise a large sum of money to be expended in educating the millions of neglected Pariah children in India. During a late visit (by my daughter and myself) to the Pariah school recently founded by Col. H. S. Olcott, near the T. S. Head-quarters at Adyar, we were agreeably surprised by the progress which the pupils are making in their studies as well as by their intelligent appearance. Two of the *Help the outcast*.

boys at, our request, read to us from a small English reader, and acquitted themselves creditably. Probably in Tamil they are quite proficient. They seemed to have been well disciplined also,—their behaviour being excellent.

As the English people are becoming aware of the necessity of this work among these degraded outcasts, would it not be greatly to the credit of our T. S. members in all lands, if they would start a fund to aid our President-Founder in this good work which he has established and maintained thus far, at his own expense?

It is difficult to conceive how those who are well aware of the dire needs of these Eastern outcasts, can withhold their individual aid, provided they are possessed of such an amount of means that some portion of it could easily be spared to help uplift these poor down-trodden people. Verily the harvest of such sowing will yield rich returns.

E.

\* \* \*

*The true Religion.* The following poetical gem written by a member of the T. S., breathes the true spirit of Altruism. Let us treasure its teaching.

“LOVE THYSELF LAST.”

Love thyself last. Look near, behold thy duty  
 To those who walk beside thee down life's road;  
 Make glad their days by little acts of beauty,  
 And help them bear the burden of earth's load.  
 Love thyself last. Look far and find the stranger  
 Who staggers 'neath his sin and his despair;  
 Go lend a hand, and lead him out of danger  
 To heights where he may see the world is fair.  
 Love thyself last. The vastnesses above thee  
 Are filled with Spirit Forces, strong and pure.  
 And fervently these faithful friends shall love thee,  
 Keep thou thy watch o'er others, and endure.  
 Love thyself last; and oh, such joy shall thrill thee  
 As never yet to selfish souls was given.  
 Whate'er thy lot, a perfect peace will fill thee,  
 And earth shall seem the ante-room of Heaven.  
 Love thyself last; and thou shalt grow in spirit  
 To see, to hear, to know, and understand  
 The message of the stars; lo, thou shalt hear it,  
 And all God's joys shall be at thy command.  
 Love thyself last. The world shall be made better  
 By thee, if this brief motto forms thy creed.  
 Go follow it in spirit and in letter;  
 This is the true religion which men need.

—Ella Wheeler Wilcox (in *Independent*.)

# SUPPLEMENT TO THE THEOSOPHIST.

AUGUST, 1895.

## EXECUTIVE NOTICES.

THEOSOPHICAL SOCIETY,  
PRESIDENT'S OFFICE,  
LONDON, 4th July, 1895.

The subjoined documents are officially published for general information.  
H. S. OLCOTT, P. T. S.

## MEETING OF THE GENERAL COUNCIL.

The General Council met at the London Head-quarters on the 27th June, pursuant to notice from the President-Founder, who took the chair and called the meeting to order at 3 P. M. The Indian, European and Australasian Sections were respectively represented by Messrs. B. Keightley and G. R. S. Mead, General Secretaries, and A. P. Sinnett as proxy for Mr. J. C. Staples, General Secretary.

The Chair appointed Mr. Mead to act as Secretary to the meeting.

He then, with a few prefatory words, read the following official communication:—

THEOSOPHICAL SOCIETY,  
PRESIDENT'S OFFICE,  
LONDON, June 27th, 1895.

TO THE GENERAL COUNCIL, T. S.

The undersigned hereby places before you a copy of his Executive Notice of June 5th inst., in which the separation of the American Section from the mother Society is recognised; its Charter, those of all assenting Branches, and the diplomas of all Members or Fellows who have voted for the Act of Secession, and declared the Theosophical Society to have had no existence, *de jure*, since the year 1878, are cancelled. The matter is before you for such action as you may see fit to take, under Sec. 1 of Art. VI., of the Rules.

H. S. OLCOTT, P. T. S.

It was then moved by Mr. Sinnett, seconded by Mr. Keightley, that the President's Executive Notice of June 5th, 1895, be approved and ratified by the General Council, and so notified to the Sections.

Carried unanimously.

The President-Founder then read the following paper to the Council for its information, and the same was, upon motion, ordered to be included in the published report of the meeting.

THEOSOPHICAL SOCIETY,  
PRESIDENT'S OFFICE,  
LONDON, June 27th, 1895.

TO THE GENERAL COUNCIL,—

I wish to lay before you a few remarks about the proposals recently put forward for a change in the Constitution of the Theosophical Society.

them autonomy, confirm their Bye-laws, and empower them to issue, under his authority and in his name, charters and diplomas. Under my present powers I can, if it should appear to me judicious, create one or a dozen new territorial Sections within the present area of any one of the existing Sections, as easily as I can create them in Africa, South America, or any other continent not at present sectionally chartered. The only pre-requisite is that seven chartered Branches of the Society within the specified area, shall join in petitioning me to issue such a charter in each case. The modification I would suggest is to strike out the words "territorial" and "geographical area" wherever they occur in connection with the idea of a Section.

While upon this subject, it is best that I should make very clear the difference between an autonomous Section of the Society and a seceded Section. A Section of any public body is a part of it; subordinate to its Constitution; under the government of its Executive and Council; incapable of exempting itself from its Constitutional restrictions, which include the results of any decisive vote that may be constitutionally cast by its highest governing assembly. A Section of our Society may, therefore, be autonomous in the full meaning—self-law-making—of the word; that is to say, may make its own bye-laws and rules with the President's approbation, but (*vide* Art. III., Sec. 10) with the proviso that they "do not conflict with the Objects and Rules of the Theosophical Society." Now, the General Secretary of a Section is, *ex-officio*, a Secretary of the Society and a member of the General Council; which (*vide* Art. V., Sec. 1) is invested with "the general control and administration of the Society," and (Sec. 2) decides its action by "a majority of votes." If he is outvoted in Council he has no choice but to submit, as would any other member in any other question introduced by him. Then, again, the Section being, not a separate body, but only a part of the one international body known as the Theosophical Society, which has been organised in a given territory or country for convenience of administration, it has no right to alter its subject relationship with the Society; to change the wording of its bye-laws without Presidential warrant; to elect a "President" of the Section, either temporary or permanent; to give an illegally chosen Executive (in violation of Art. II., Sec. 7), an unlawful title or a longer term of office than that prescribed by law; or to repudiate the *de jure* character of the Society, and thus declare invalid the charters which it has issued and the diplomas or certificates of membership, granted by it to its Members or Fellows. These are severally acts of rebellion, of independent sovereignty, of defiance; and these steps having been taken by the late American Section, in Convention lawfully assembled, as reported to me by Mr. Judge, in an official letter signed by him in his new Presidential capacity, I had no alternative but to accept the situation, recognise the revolt as an accomplished fact, and officially suppress the Section, discharter its revolting Branches, and cancel the diplomas of those Fellows who had, by their votes, declared them invalid instruments—mere waste paper. I need not say how sad I was, at the necessity of taking this summary action, for the ties of personal affection and respect bind me to many of our late American colleagues. But duty demanded this sacrifice of feeling and I could not hold back. Our Association being of a purely voluntary character, I could not exercise the least coercion to keep the members loyal; I could only give effect to their declared personal independence by relieving them *pro forma* of their membership. Moreover, the majority in a Branch being the voice of the Branch—its governing power and lawful representative for the time being—I was compelled to accept a Branch majority vote in favour of the Boston Act of Secession as the expression of the Branch's sovereign will that it should cease to be a part of the Theosophical Society of 1875, and thenceforth be a part of the new American Society of 1895, and cancel its old charter. Similarly, when the majority of any Branch had voted to remain loyal and repudiate secession, it was my duty to officially recognise and affirm the fact, and leave the Branch charter in the hands of the loyal majority. Of course, the minority would in any case have the clear right of leaving the majority in possession and re-organising themselves as a new Branch of the Society of their choice. It has given me pain to come to know that this self-evident rule of parliamentary and ethical procedure has not been grasped by some of our late American colleagues, who now find

themselves, to their surprise, deprived of membership in the Society which they had come to love, and for which many of them had made large sacrifices. To all such, whether as individuals or as Branches, the door will always be open for return.

Now the case would have been quite different if the Boston Convention had proceeded within Constitutional lines. They might, for instance, have pointed out desired modifications of their sectional bye-laws and rules, and under Art. III., Sec. 10, have submitted them to me for ratification. I should have felt myself obliged to approve and confirm all amendments which did not conflict with the constitutional solidarity and international character of the Theosophical Society as a whole; there would have been increased autonomy and no revolt. But I should never have confirmed any proposed change which would make the American Section and its General Secretary more independent of the General Council, the President, or the Theosophical Society's Constitution than are the other Sections and General Secretaries; or which gave it a President, a misleading title, a new seal, or a new form of diploma. To do so, would be equivalent to my consenting to the upsetting of the Constitution and the splitting of the Society into fragments. Though fifty new and autonomous Sections should be chartered by me, the Society would not be weakened: it might, perhaps be bettered, although I have always believed that "in union is strength"; but to permit one Section to set itself up as independent of the central control, to deride its authority and pronounce illegal its charters and diplomas, would have been as bad statesmanship as for Great Britain to ratify the secession and independence of Scotland, England or Ireland, or for the United States to have permitted Virginia or any other State to set itself up as an independent sovereignty, contrary to the provisions of the Federal compact between the States of the Union. The pernicious example set at Boston is bearing its natural fruit in one or more propositions which are now being circulated for signatures, and upon which no other interpretation can be put than that the formation of new Theosophical Societies is contemplated. I hope that the promoters of these schemes may look at the question without prejudice from both sides before pressing them to an issue.

If seven European Branches are discontented with remaining in the present European Section, they can join in petitioning me to form them into a separate Section, and I shall do so if, as above explained, their proposed Bye-Laws are formed in such a way as to agree with the provisions of the Theosophical Society's Constitution and Bye-Laws now in force. I am also willing to charter new Sections in specified countries as, for instance, Sweden, Holland, Germany, etc., etc., if pressed to do so, and valid reasons are brought to my notice. At the same time I wish it to be made plain to your respective Sections that, for the same reason that I dischartered the American Section and its revolting Branches, and cancelled the diplomas of its consenting members, I shall discharter every other Branch in any part of the world which, by a majority vote of its fellows, accepts and endorses the Secession Act of the Boston Convention, and shall cancel the diplomas of those who vote the majority.

This, you must observe, is quite irrespective of the personal worth of the recalcitrant members; a simple act of constitutional procedure, imposed upon the President and General Council, and for neglect to do which we might be impeached. It is the confirmation of the right of each member to free private judgment and liberty of action: he revolts against our authority, denies the legal status of our Society, repudiates the validity of our charters and diplomas; we let him depart in peace with our kindest wishes for his spiritual welfare, and that is the end of our mutual relationship.

H. S. OLCOTT, P. T. S.

The President-Founder then made a statement as to the inevitable diminution of the income of the General Head-quarters, as a consequence of the Secession of the American Section. The deficiency was estimated at about £80, irrespective of gifts from any source. After discussion the Council adopted unanimously a resolution recommending that one-fourth of the gross income received by each Section from the annual dues of its members, should

be remitted to the General Treasury of the Society for upkeep of Head-quarters; and that a provision to this effect be incorporated in the next revision of the Constitution.

The President-Founder then announced the appointment of Mr. A. P. Sinnett to the office of Vice-President of the Society, to fill the present vacancy, and Mr. Sinnett having accepted the same, the Secretary was instructed to publish for general information the proceedings of the meeting.

The General Council then adjourned *sine die*.

LONDON, June 28th, 1895.

G. R. S. MEAD,  
Secretary of the Meeting.

Attest

H. S. OLCOTT, P. T. S.

## APPENDIX.

THEOSOPHICAL SOCIETY,

PRESIDENT'S OFFICE,

ZUMARRAGA, SPAIN,

5th June 1895.

AN official letter, of date May 2nd, 1895, from Mr. W. Q. Judge, of New York, to the undersigned, in which he signs as "President of the T. S. in America," communicates the following facts, *viz.* :—

1. That the American Section of our Society has declared its "complete and absolute autonomy;"
2. Has adopted the title of "The Theosophical Society in America;"
3. Has elected Mr. Judge. President for life, and Dr. J. D. Buck, Vice-President; and
4. Adopted a Constitution, by a majority of 181 votes, in a total ballot of 201 Branch and Councillors' votes, cast by Delegates representing 90 Branches in the Convention.

A verbatim report of the proceedings, sent by Mr. Judge, shows that the Convention adopted a Preamble to the Resolutions to the effect that "the different forms of organization through which *the body known as the 'Theosophical Society'* [the title being given as above printed—between inverted commas—apparently to indicate that the Convention does not recognise its validity], had passed since the year 1878, were solely the result of growth, and not of votes" . . . "and have been merely *de facto* and not *de jure*."

The only interpretation of the above acts and declaration which the undersigned, as one tolerably well acquainted with constitutional and parliamentary procedure, is able to arrive at, is that the American Section, exercising its indisputable right, in lawful Convention assembled—

1. Voted to constitute itself a separate and completely autonomous Society, with its own title, constitution and bye-laws, life-president and other officers; and has thus as effectually broken its relation with the Theosophical Society, as the United States of America did their colonial relation with Great Britain on July 4th, 1776.
2. Voted to consider the Theosophical Society as a body existing *de facto* and not *de jure*; holding a name to which it is not really entitled, and having no constitutional jurisdiction over the Sections, Branches and Fellows in America and elsewhere, now holding its charters and diplomas.

Since, however, the Section, Branches and Fellows in question had recognised the Society's Jurisdiction up to the date of the meeting of the Convention, and assembled as a part of the Society, and are still on our Head-quarters' registers; and since the records cannot be altered save by the intervention of the President, it rests with the undersigned to issue the present Executive Notice for the information of the concerned; thus com-

pleting the legal and constitutional separation from the Society of the participating Officers, Branches and Fellows of the American Section, extinguishing the said Section itself, and recognising it as a new Society, devoted to the same work as that which the mother Society has for so many years been prosecuting. As President therefore, and official executive representative of the Constitution of the Theosophical Society, I do now declare and proclaim :—

*First.*—That the Charter, heretofore granted by the undersigned, *viz.*, in the year 1886, for the formation and maintenance of the American Section, is hereby abrogated by virtue of the power given in Art. VII., Sect. 1, of the Rules, and that from April 28th, 1895, the Section ceased to exist.

*Second.*—All charters of Branches which in Convention voted for the said Act of Secession, or which may have or shall subsequently vote to adopt the same, are hereby annulled, and the Recording Secretary is instructed to remove the names of the said Branches from the roll kept at the Society's Head-quarters, Adyar.

*Third.*—The diplomas of all Fellows who have accepted or may in future accept for themselves and declare valid the said Act of Secession, are hereby cancelled; their holders cease, *ipso facto*, to be Fellows of the Theosophical Society; and it shall be noted on the Society's Register that they withdrew themselves from membership on April 28th, or on such other date subsequently as may have marked their adhesion to the Act of Secession aforesaid.

*Fourth.*—A certain number of Branches, Branch members and unattached Fellows of the Society in America, having refused to accept as binding upon them the said Act of Secession, and expressed their wish to continue their relations with the Society as heretofore, and the importance and necessity of organised action having been fully proved by experience, the undersigned gives notice :—

(a) That he will issue a new Charter for an American Section of the Theosophical Society, under the provisions of Art. VII., Secs. 1, 2, 4 and 5, and hereby confirms the validity of existing Charters of Branches, a majority of whose members have voted against accepting the Act of Secession aforesaid, or may change their votes after the date of the present instrument.

(b) To carry into effect the above notice, the undersigned appoints Alexander Fullerton, Esq., F. T. S., of New York, Mrs. Kate Buffington Davis, F. T. S., of Minneapolis, George E. Wright, Esq., F. T. S., of Chicago, and William John Walters, Esq., F. T. S., of San Francisco, a Special Committee, to collect and forward to the undersigned all petitions and resolutions pertaining to this business, to have charge of all American affairs pending the issue of a Section Charter, and as Presidential Agents to supervise the proper organisation of the new American Section of the Theosophical Society.

The undersigned notes with regret that the American Convention was led into the adoption of the wholly false and misleading idea, that the Theosophical Society, now existing, is not *de jure* the continuation of the Society which was formed by H. P. B., the undersigned, and our colleagues, at New York, in 1875, but an adventitious body, the growth of circumstances, and having no real corporate authority over its Sections and Branches. There is, however, at Adyar, the original Record Book of the proceedings of Council, in which, in Mr. Judge's own handwriting, and signed with the name of Mr. A. Gustam, the then Recording Secretary T. S., is written the report of a meeting of Council, held early in 1878, at which the President was given full discretionary powers to establish Head-quarters wherever he chose, to adopt whatever measures he might see fit in the Society's interest, the Council ratifying in advance whatever he might do. This record is unfortunately in India at this moment, but it has been written for, and will be published at the earliest practicable date, for general information. It will then be seen how unsupported by facts is the record of the Society's history which was laid before the American Convention and before the counsellor-at-law whose professional opinion was obtained thereupon. When the Founders left New York for India, the undersigned, in an official order issued at London, in January, 1879, the text of which is preserved, appointed Maj.-Gen. Abner Doubleday, U.S.A., F.T.S., his representative *pro tem.*

no definite plans for the future having then been formed. The members left at New York, nominally held together for some years, but finally dropped out. In 1883 a few of them were gathered together by Mr. Judge, and, upon due application, a new Society was formed, and chartered as a Branch of the T.S. under the title of "The Aryan Theosophical Society." By virtue of its quasi successorship, though in point of fact, illegally, some of the original registers of the T.S. have been retained in the body. As a Branch it was chartered and registered, has been regularly reported to Head-quarters, and has paid to the Treasurer of the Society the lawful fees and dues of its members. Prior to this, however, charters had been granted by the undersigned to two other American Branches. As President-Founder, therefore, the undersigned declares that the Theosophical Society has had an unbroken existence from the date of its foundation in 1875 to the present day, and that every charter and diploma issued by it under its seal and over the President's signature, has been valid and of constitutional force. The further declaration is officially made that, from the date of the passage of the above mentioned Act of Secession, the retention of the papers and property of the late American Section, the continued use of the Theosophical Society's seal by the new Society, its Officers, Branches and Members, have been illegal, and on behalf of the Society the undersigned repudiates, as invalid, all new documents bearing the Society's Seal or his official signature. He also requests that the new Society's officers will turn over all Sectional archives and other property to the Special Committee herein above appointed.

Finally, the undersigned gives notice that Mr. W. Q. Judge, having by his own act lost his membership in the Society, is no longer its Vice-President, and the said office is now vacant.

While it would have been better if the work in hand could have been continued as heretofore in a spirit of unity and mutual reliance, yet the undersigned considers that a separation like the present one was far more prudent than perpetuation of ill-feeling and disunity within our rank by causes too well known to need special reference. The undersigned offers to his late American colleagues his best private and official wishes for the prosperity, usefulness and honorable management of their new Society.

H. S. OLCOTT,

*President-Founder of the Theosophical Society.*

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THEOSOPHICAL SOCIETY,

PRESIDENT'S OFFICE,

LONDON, *June 27th, 1895.*

Under the provisions of Art. IV., Sec. 6, I hereby appoint A. P. Sinnett of London, to be Vice-President of the Society, to fill the present vacancy.

H. S. OLCOTT, P.T.S.

*To the General Secretaries of Sections.*

GENTLEMEN,

You are hereby requested to take the votes of your respective Sections, upon the above nomination, and to communicate the results to me within the next three calendar months as prescribed in the Bye-Laws.

H. S. OLCOTT, P.T.S.

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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 June 1895.

HEAD-QUARTERS.

	RS.	A.	P.
General Secretary, European Section. Draft for £14-10 being half the proceeds of Charter and Diploma Fees, cashed in the Mercantile Bank on 1-7-1895.	261	5	5

Mr. C. Sambiah, Mylapore. Subscription for May and June 1895.	4	0	0
Mr. Anantarai Nathji Mehta, Kundla. Donation for 1895. ...	84	0	0
Mr. C. Burrard, Bombay. Donation... ..	7	0	0

## LIBRARY.

Mr. C. Sambiah, Mylapore. Subscription for May and June 1895.	4	0	0
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## OLCOTT-PENSION.

Pandit Jay Dutt Joshi, Garhwal. Donation ... ..	10	0	0
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ADYAR, MADRAS, )	T. VIJIARAGAVA CHARLU,
21st July 1895. )	Treasurer, T. S.

## THE T. S. IN SWEDEN.

A Charter has been issued to five members of the Theosophical Society at Wenersborg, Sweden, to form a Lodge under the name of the "Wenersborg Lodge," T. S.

## THE ADYAR LIBRARY.

We are glad to see that an important English translation of part 95 of the Mahâbhârata has been issued by Lady Sundari Bala Roy, the wife of the late Babu Pratapachandra Roy, C.I.E., who thought it her duty to finish the work, which was begun by her husband. Every newspaper reader probably knows that Babu P. C. Roy, left not even a single pie to meet his *Srâddha* and other funeral ceremonies, but only a few copies of Mahâbhârata in Sanskrit and English. Yet the pious lady undertakes to finish the 5th Veda (Mahâbhârata) by spending a little money she has got by way of *Sriddhana*, on this sacred cause, thus obeying the last injunction of her husband. As most of the big parvas are finished, only 4 or 5 parts more are expected. The lady appeals to the generous public by the following paragraph:—"The number of charitable persons in the world is very large. A little, contributed by each, may support undertakings bigger than a Second Edition of the entire Mahâbhârata."

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

Purchased:—

Sacred books of the East, *the Questions of King Milinda*, part II, (vol. 36), *The Satapthabrâhmana*, part III, (vol. 41), *Jaina Sâtras*, part II, (vol. 45), *Grimm's Teutonic Mythology* (4 vols), *the Evil-eye, the Origin and Growth of the Healing Art, Derils of London*, and Anandâsrama series No. 28, *Brahma-purâna* (half price).

Our heartiest thanks are due to the Madras Government for the kind order to supply a copy of the oriental publications to the library.

R. ANANTHAKRISHNA SASTRY,  
Librarian.

## A NEW T. S. SECTION.

The President-Founder has chartered the SCANDINAVIAN SECTION of the Theosophical Society, to include all Branches in Norway, Sweden, Denmark, and Finland.

## THE LOYAL AMERICAN SECTION.

A new Charter has been issued to the Loyal T. S. in America to date from *April 28th*, 1895, thus keeping the continuity of the Section unbroken. Fifteen branches have already been enrolled in the loyal Section.

We are informed of the sudden death of the venerable Dewau Ram Jas, C. S. I., which will be sad news to his many warm friends. Further particulars will be given in our Sept. issue.

It is not necessary that I should deal with them in detail, since I am concerned only with the general principle involved. Should we, or should we not, essentially alter the Constitution under which we have worked fairly well for so many years? If so, should we do it hurriedly, under the pressure of a momentary outbreak of feeling, or should we proceed slowly and deliberately? I incline to the latter policy, as I do not see any sufficient reason for haste, which is always injudicious, and often fatal to a good cause. Our present Constitution has been a bridge strong enough for us to cross upon, and has not been found radically defective. At the same time it may be improved and, as President, I am more interested than anybody else to see the improvement made, for the ultimate burden of responsibility falls on my shoulders. I should regard as an improvement any new clauses which should make it easier for me to deal executively with crises like that through which we have just passed in the Judge case, and which has been effectually ended by his withdrawal from office and from membership. But for the clumsy and expensive expedient of a Judicial Committee, I might have settled the whole matter long ago, and thus saved a vast amount of friction, ill-feeling, partisanship and expense. Executive powers of the amplest scope were held and exercised by me from a very early period in our Society's history, *i.e.*, before we left New York for India, and to the recent date when tinkering of the Constitution, alteration of the Rules and binding the President in coils of red tape, began. My experience in Governmental affairs and private societies, and corporations has convinced me that, with an honest and capable man as manager, the fewer Rules and the less obstructive formalities there are, the better will work be done and the more prosperous and successful be the society, bureau, department, or company. With a dishonest or inefficient manager in control, the multiplication of Rules does no good; the only remedy is in change of the administration. It should also be borne in mind that in our Society, Presidential action is subject to the approval of the General Council, and hence is not autocratic. Pray do not suppose that my remarks are prompted by any personal considerations whatever, for such is not the case. I have always been ready to yield my office to a better man; I am so to-day: I do not wish to remain President one day longer than my services seem necessary for the best interests of the Society. That has become the life of my life, the dearest object of my heart, and far be it from me to omit doing anything, or to hesitate from making any sacrifice, by which its welfare may be promoted.

Among the criticisms of the Constitution which seem to have a certain weight, I will specify that of the wording of our Third Object. It has been urged that, by encouraging inquiry into "the psychical powers latent in man," we have fed a craving for phenomena, and opened the door to abuses which have drawn upon us the curse of many troubles. When one sees how easy it is for self-deluded psychics and cunning pretenders to draw crowds after them in a blind quest after "powers," and a more open intercourse with unseen teachers, one can sympathize with the views of those who would alter the phraseology of our Third Object. I, myself, would be glad if it should be made a serious offence henceforth for any person in our Society to give out any teachings as by authority; for it has always been my belief—and I can point to printed records as far back as 1853 to prove my assertion—that the value of any given teaching is not augmented in the least degree by attaching to it an authoritative name. Holding these opinions as I do, I should be glad rather than sorry to see some change made in the wording of the Third Object. There are other changes that it would doubtless be well to make, as for example, to eliminate the idea of geographical boundaries in constituting a Section. There are others still, but, as said before, I should be distinctly opposed to taking precipitate action, and should not recommend any changes that had not been considered and voted upon in all the Sections, and finally ratified by the constitutional majority vote in General Council, (Art. V., Secs. 1, 2 and 3).

Some, I see, have erroneously supposed it necessary to alter the Constitution, that new Sections with autonomy may be created. A glance, however, at Art. III., Secs. 7, 8, 9, 10, 11, and the last sentence in Section 4 of the same Article will satisfy any one that the President has full power, "for valid reasons," to form new Sections, prescribe their territorial limits, grant