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THERE IS NO RELIGION HIGHER THAN TRUTH.

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

## OLD DIARY LEAVES.

SECOND ORIENTAL SERIES, CHAPTER VII.

IT so happened that the annual "Bataille des Fleurs" (Flower Carnival) came off while we were in Nice, and I was very glad to see one of the most charming ways in which the fashionable world contrives to kill time. The Duchess could not go out herself but sent me, in charge of one of her lady friends, in her carriage to fall in with the procession. Almost every carriage but ours was bedecked with flowers and garlands, and bunches of them adorned the horses. From every house fronting the street, flowers were showered down upon us; the sun shone resplendently, the bosom of the Mediterranean lay like a pavement of sapphires, the cool gray-greens of the olive orchards on the hilly slopes refreshed the eye, and all was joyous laughter, gay trifling, and prankish little tricks of flower-pelting along the route. A pretty Russian Countess asked, by dumb show, of her friend the lady by my side, who I was, and was answered with a mysterious nodding and winking to indicate that she should hear the facts later. She did, and no mistake: the mutual friend told her that I was the Governor of Madras and her affianced husband! The flower-battle was very pretty foolery, to be sure, yet a saddening spectacle, for one can realise in seeing the round of childish amusements followed year after year in changeless monotony, how indisposed the higher circles are to think of serious things; how completely submerged in sensuous pleasures. Yet their religious feelings can be excited to even the point of frenzy by a great preacher, or a great idea set in circulation at the right time. At this moment there are many women of the highest social rank, some even among the royalties, who read theosophical literature and think the theosophical things: this is a fact well known to me. A bit of heaven is working in the mass and the influence will grow. But for the several scandals that have been attached to our movement since 1884, an open connection with Theosophy would not be so shunned as it has been and, to some extent, still is, by the European aristocracy and upper middle class. The greatest obstacle in our way, however, is the

iron hold that social routine has upon those classes, and the almost hopeless submergence of the individual in the fashionable, time-killing, oblivion-seeking round of daily life. Apart from the crowd, these reading and thinking entities would be free to develop all the good in themselves : as it is, they are wasting this present incarnation.

Although I thought, before leaving Adyar, that I had done with my healings, I let myself be tempted to take, at H. P. B.'s request, the cases of three Russian ladies whom we met at Lady Caithness' house on the evening of the 25th March—a Princess, a Countess and a Baroness; the second, a cousin of H. P. B.'s, the last-named, one of her playmates in childhood. The Princess had a stubborn remnant of a stroke of hemiplegia, which, since twelve years, had prevented her raising her left hand to her head and using her left foot properly. Within a half hour I freed both limbs from their bonds. The Countess was extremely deaf : after a treatment of fifteen minutes she could hear ordinary conversation, and was enchanted to be able to enjoy the music of a concert that evening, as she had not for years. The third lady I relieved of a minor spinal trouble. Naturally, one reads in my Diary the entry : "Everybody very happy." What greater happiness than the relief of human suffering ?

H. P. B. and I left Nice for Paris, March 27, many of our new friends seeing us off at the station. Among them was that most gifted woman, Mme. Agathe Haemmerlé, of Russia, the friend and correspondent of Du Prel and many other men of intellectual and scientific repute in Europe. She joined our Society during this same visit to Nice, and has been one of my most faithful friends ever since.

We reached Marseilles at 9-30 p. m., and Paris the next evening at 11 p. m. Mohini, Dr. Thurman, F. T. S., and W. Q. Judge—who had left New York for India—met us at the station and conducted us to our apartments at 46, Rue Notre Dame des Champs, which Lady Caithness had hired for us, and H. P. B. occupied, three months. Visitors thronged and a multitude of questions were asked about our Society and its aims. It had then about 100 Branches or a fourth of its present strength. The Parisian press, always in search for sensations, gave us many columns of notices, Victor Hugo's organ, *Le Rappel*, leading off with an article of three columns on 'The Buddhist Mission to Europe.'

Our old Albany friends, Dr. and Mrs. Ditson, we found living in Paris, and the Doctor and I went together to see the famous healer, Zouave Jacob, a few days after our arrival. The exceptional healing power of this man was first exhibited during the Second Empire, and the press of Europe and America teemed for years with stories of his wonders. We were courteously welcomed, M. Jacob saying that he knew me by reputation as a founder of the T. S., and a healer. He was a spare man of medium size, lithe, active and full of nervous force : with hair cut short, black, firm eyes and a black moustache ; he was dressed in black, his frock-coat buttoned, his linen scrupulously clean.

He led us to his clinique-room—a long narrow basement chamber, with a bench against the walls all around. On the average he was treating fifty patients a day and, having been at the work twenty years, there must have passed through his rooms some 300,000 patients. I was much struck with his method. At the appointed hour the entrance door would be closed, the patients seated on the benches, and in silence and with an air of solemnity, the Zouave would enter and take his stand at the centre of the lower end near the door, with arms folded. After a moment of meditation, he would raise his head and slowly glance at every patient, letting his eyes rest on every face deliberately and scrutinizingly. Then, beginning with the nearest on his left hand, he would stop in front of him and gaze as if trying to look his body through; then he would perhaps touch him in some part, or not, as the case might be, and ask "*Est ce la ?*" (Is it there?) and upon receiving the affirmative reply, would give some order, or make a pass or two, or let the hand rest on the affected part, and either let the patient stop, or send him away and pass on to the next. Sometimes, after gazing at a patient, he would shake his head and say "*Rien! Allez*", intimating that he could do nothing and the patient should go away. So he would move around the whole room, always silent, grave, impressive; effecting many cures, rejecting some cases, directing others to return the next day for further treatment, taking no fees but trusting for his support to sales of his photograph and literature. A striking personality, a rather vain man, bitterly resenting the petty persecutions of the doctors of medicine and the priests, which had followed him throughout his career. I had—it will be remembered—but just completed my fifteen months of healings, and his method greatly impressed me with its efficacy and simplicity. It was pure hypnotic suggestion and called for no outpouring of the healer's own vitality as mine had done. His impassive calm and mysterious insight into symptoms, the silence maintained, the gliding noiselessly from patient to patient, the joyful words and expressions of such as were relieved of pains in the sight of all, combined to create a vivid expectancy, which his reputation as a great healer intensified, and effected spontaneous cures at the moment when his pointing finger touched the spot of suffering. The one indispensable factor was that he should show in his every motion and whole demeanour a sense of absolute self-confidence as the Master of Pain. It was collective auto-suggestion, the mighty power that helps General Booth and all great revivalists to "convert" their thousands and tens of thousands. In fact, the method of the Salvation Army is one of the most effective hypnotising agencies ever adopted. Last summer I saw it used to perfection by Booth himself in Exeter Hall, and seventy-five subjects drawn by Braid's and Charcot's system to the 'anxious bench'. The rhythmic pounding of the big drums, and swells and falls of the music, were identical in potency with that of the tap of the huge tambourines of the Aïssouas in their blood-curdling hypnotic phenomena.

The next day Dr. Ditson and I called on another healer, a spiritualist medium named Eugene Hippolyte, *filé*, who was said to have made many cures under 'control'. He was a large, sallow-complexioned man, and on testing him, with his consent, I found him quite sensitive to my mesmeric control—a patient whom I could have relieved of almost any functional disorder in two or three treatments. We then paid our respects to still another, M. Adolphe Didier, brother of the very celebrated "Alexis," whose marvellous clairvoyant faculty is historical. M. Adolphe had only recently resumed residence in Paris after many years spent in London in practice as a medical clairvoyant. He gave me his brother's address and we called on him, but had no opportunity of witnessing a display of his powers.

Meetings for conversation and discussion were being held by H.P.B. and myself at the houses of Lady Caithness and other friends, some of the results of which her ladyship has embodied in her work, "The Mystery of the Ages."

On the 5th of April, I left H. P. B. and took the train for London with Mohini M. Chatterji. As a serious dispute had grown up in the London Lodge between Mrs. Anna Kingsford, Mr. Edward Maitland and their party, on the one hand, and Mr. Siunett and the rest of the members, on the other, about the superior value of the Indian teachings as compared with the Christo-Egyptian teachings which she was giving out, and as it lay with me to settle it or see the members divided into two camps, as it were, I had issued from Nice a circular to each registered member of the London Lodge, asking them to send me, separately, to Paris, in confidence, their views respectively on the situation. These letters I had brought with me to read in the train. I had just come to a passage in the letter of Bertram Keightley where he affirmed his entire confidence that the Masters would order all things well, when, from the roof of the railway carriage, above Mohini's head, a letter came fluttering down. It proved to be addressed to me and to be in the K. H. handwriting, giving me necessary advice for the treatment of the difficulty.\* It was as if intended as a marked response to the loyal thought of the writer of the letter I was reading at the moment. I wish that everybody in the Society could realize how certain it is that those Great Brothers who are behind our work keep a vigilant eye upon all of us who with a pure heart and unselfish mind throw our energies into it. What more comforting than to know that our labors are not in vain nor our aspirations unheeded?

H. S. OLCOTT.

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\* This chapter being written in New Zealand, I cannot quote the contents, but my recollection is that its purport was as above stated.

## INITIATION.

*(Concluded from page 7.)*

**I**N the general sense of a shifted course, life is full of Initiations. They are coincident with every decided act, every moral crisis, every new departure. Of course their importance varies with the importance of their nature and results. Some seem insignificant, some are obviously momentous. Yet the most momentous are often perceived to be so only as present situations show the initial change which induced those situations. I think that a very good illustration is in the connection of each sincere Theosophist with the Theosophical Society. No doubt in every case of genuine Theosophic interest there was long internal and perhaps external preparation for that point. It is the conviction of many thinkers that very strong devotion to Theosophy means that the doctrine has not now been first encountered, but that in an earlier incarnation, possibly in several, the great Truth had been accepted and become influential, the re-incarnating Ego thus being permeated with it and ready afresh to manifest it when the time was ripe. But even in the ordinary cases of ordinary interest, there must have been an antecedent preparation in this present life. The doctrinal inculcations during childhood did not satisfy when maturing thought detected their inadequacy or error; mind and heart and soul turned wearily from jejune creeds and forms, impatient for something which had at least a semblance of reason and a promise of sufficiency. Through long years of perceived or unperceived lack there was steadily framing an internal fitness for apprehension, congruity, welcome. Views of life had been broadening; vaguely sensing the poverty of that conception of existence which confined it to one experience of earth and made that experience to consist in business and matrimony and wealth, the soul had become percipient of an invisible world more opulent in satisfaction than any possible here; its tentacles had timidly gone out into the darkness for some sustenance as yet unfound. And so the interior Man was making ready for Theosophy.

A very trifling matter is often the introduction to Theosophy. Sometimes it is a chance word, a newspaper item, a paragraph in a novel; sometimes a stray leaflet or casually-met book; sometimes a work purposely sought in order to know what that may be of which the world now talks so much. A thought catches the attention and will not leave it, collateral ones are attracted, the subject opens up and has evident interest. Possibly some one doctrine is so obviously true that the mind seizes it at once, as has happened to many when Reincarnation or Karma is announced. There is a disposition to learn more. Very little more brings out the subject of the society, and as its purposes

are certainly good and no one is compromised as to opinion by membership, the thought of joining forms. Quickly or slowly that decision is reached, and the incipient Theosophist becomes a member of the Theosophical Society.

Now every real Society is an organization, not a mere aggregation of units but a living whole with a vitality as such. It draws vigor from the principles it embodies and the forces which lie behind it. This is especially true of the Theosophical Society because those principles concern the highest development of the highest creative products, and because the forces are not only the richest in Nature but are used by beings who have evolved under them and now manipulate them. For the object of this Society is to further the spiritual interests of men, and its instigators and protectors are the Masters of Wisdom. When, then, a sincere Theosophist enters the Society with the purpose of assisting it, he comes at once within the range of those currents of stimulus and help which flow from the central heart, shares the common life which the unity secures, has on his side the great purpose that led to the very organization of the body. It is not long before such a Theosophist feels these influences. His thought upon Theosophy enlarges, his interest in the Society swells, his care for it displaces his care for himself. A steady transformation of character goes on as his attempts to lead the life gain strength, and if he compares his status with what it was in prior time he perceives an advance, a change, a difference which no other fact can surpass in certainty. Tracing this to its inception, he finds that to be his entrance into the Society. Then was the date for what is now seen to have been a new birth in purpose, aim, endeavor. It was really an initiation.

There is in the Theosophical Society a class of members, undoubtedly a growing class, who are in the truest sense Theosophists, and through whose whole nature Theosophy is dominant. They seek evolvment because that is the purport and the law of life. As they become more familiar with its process, they understand that all goes on under the fostering care of beings further advanced, and that approach to these and to their status is a gradual matter, step after step uplifting. In other words, spiritual training is like intellectual training,—the less informed receive help from the more informed, and as a man reaches grade after grade of knowledge he takes his place among his peers not by favor or courtesy or compassion but by right. To each grade there may or may not be a conscious entrance, as in Colleges, although sometimes there is. The organized system reaches far down, embracing recognized members of as yet small attainment. To an earnest Theosophist it is not too much to hope that he may himself in time receive this recognition and be admitted to the first degree. Chelaship to such a Theosophist is a very real, a very just, aspiration. In Theosophical literature not very much is disclosed as to the extent of its requirements, though their nature is made tolerably plain, nothing being stated respecting the steps to be taken by the aspirant other

than the formation of purpose and the adherence to a life of purity and devotion. What is a candidate's interior development, what the measure of his merit and fitness, when and where and how recognition shall come,—these are questions resting solely with superiors who can read character and are responsible for action upon it. It has been repeatedly stated, however, upon authority, that at least seven years must pass after adoption of the purpose before any distinct acceptance of a candidate can be accorded. It is said that even then the acceptance may not be known to the person himself, he not learning it till long afterwards. All is an affair of Karmic administration, and of course the Karma of each man is his own.

There are not a few interesting questions which this matter of Occult training brings up. What is the nature and the degree of personal failings which prevent a candidate's full acceptance; how is he to learn the exact difficulties against which he is to make provision; to what extent is sincerity an offset to weakness or ignorance; is each person without exception to experience precisely those emotions which are described as coincident with the first step upon the path, notably a sense of appalling isolation and a sudden precipitation of old Karma, and, if lacking these, is he to infer his candidacy an illusion; is it or is it not a mistake to cultivate the desire for chelaship, in view of the danger from premature relations; are there any certain signs to indicate a provisional acceptance or even the registration of the wish; at any point is consciousness attested by some physical, objective proof to the outer senses? These are specimens of such queries. Many cannot be answered by any authority short of a representative of the Lodge itself, but there are certain general principles which are sufficient as to some, and a few distinct facts have been disclosed as to others.

*First*, it may be said, the administration of Law respecting admission to chelaship rests entirely on Karmic right. It is not merely that there is no element of favor from superiors, or of good-natured tolerance, or of yielding to importunity: it is not even a question as to direct act of officials. We are told in so many words that the system does not depend upon officials at all, except so far as they carry out the results which Karma, the inerrant Law, has of itself made clear. It is as if the candidate himself, though unknowingly, stood before a pair of scales and deposited therein the successive outcomes of his daily life. Sometimes evil will weight down a scale, sometimes good; the beam oscillates as one or the other weight predominates; but as in time the evil contributions lessen and the good increase, there comes a point when the weight of good so far exceeds the other, and the probability of continuance is so decided, that the right to trial has been attained. The recording eye perceives that the descending beam has reached that point, and, not at all from its own preference but from conformity to the Law, concedes the trial. It is of no small advantage to a candidate that the decision of his case turns upon no question of sentiment or influence, but solely upon his own fitness at the time. If he has not been

accepted, it is because he is not really ready ; admission before readiness would be a cruelty because ensuring failure. If even he is accepted and does not know it, this too must be because of some lack of fitness for the knowledge ; and here again must come postponement till the fitness has been acquired. Whatever, in short, is the status of any man in relation to the Lodge, that status is the expression of his own qualification at the time. As the qualification heightens, the status automatically shifts.

*Second*, it may be said, occult processes work through natural ones up to the point of their exhaustion. What I mean is this : as in the ordinary operation of physical and social and governmental matters ordinary forces are ample, and only when things exceed their range do extraordinary and exceptional forces manifest, so in the world of the Occult. The conditions of general human life do not merely provide the main tests and training of an aspiring soul, they are equally available for much of the preliminary teaching which such a soul requires. Let us suppose, for instance, that a sincere Theosophist is actually on the upward path and Karmically entitled to guidance as to specific duty and as to the particular lesson to be learned in the existing incarnation. It might perhaps be supposed that a Master was to appear and communicate this, or that a palpable message from an unseen guru was to be so given that doubt would be impossible. But why should this exceptional step be necessary ? Why may it not be that Karma has itself furnished the domestic and individual circumstances which both suggest the teaching and provide the means to utilize it ; and why may it not be that Karma leads to the perusal of a book, a conversation with an older Theosophist, a suggestive experience, which wakens up perception of the lesson and the environing faculties for appropriating it ? No doubt these means are at times inadequate : the soul may have deeper needs and a larger right to have them met : then surely some special and stronger help is vouchsafed. Possibly an unsuspected disciple is strangely revealed in a person known casually or at a distance, and what is virtually, perhaps really, a message comes to cheer and aid. There is no necessity for an astral form or a precipitated letter : quiet, unobtrusive, unknown students and servants of Masters are about us in the world, and at times may receive a commission to give feebler ones a hand. That commission need not be an audible voice or a written order ; it may be a thought-impression, no miracle or marvel, nothing but a natural process, none the less natural because the one acting is unseen. The Theosophist who expects phenomena along the course of his evolution will probably be surprised at the simplicity and naturalness of its steps.

*Third*, it may be said, development according to the Esoteric Philosophy is quite a rational affair, analogous in principle to much that we know of development elsewhere. It is not fictitious or arbitrary, it is not one-sided, it does not rest on fanciful prescriptions or contemplate unpractical obligations. Its purport, of course, is the bringing



to fulness all that is best in a man, best in intelligence, rational power, sentiment, affection, conscience, will, judgment; and it must itself, as a system, satisfy each of these faculties at every stage of their progression. Anything fantastic or unsound would be repugnant to reason and right sense. Moreover, the various faculties are expected to develop to some extent in unison. "Nothing is stronger than its weakest part," and a chela, however advanced in intellect, would be very unstable if his temper was bad, or if he was addicted to untruthfulness, or if his will was weak. Unless a character is reasonably consistent, it will be as unreliable in Occultism as in life. Still further, evolution in every part is gradual. No tree bears its fruit in a day: no man comes to perfection in an incarnation. Failings are corrected but slowly and after many a relapse; strength is gained but by degrees and through many a failure. In Occultism there is no expectation that a chela will prove faultless or never slip. A relative perfection may be demanded of Masters, certainly not of those who are but entering the course whereof Mastership is the goal. Hence the existence of an evil in character or a misconduct in life would not annul chelaship or even disprove it, so long as there was sincere effort to amend and overcome. It is not weakness which disqualifies, but indifference.

I said that some few distinct facts have been disclosed as to the conditions preceding initiation. We are told, for instance, that the main test of a candidate's progress is the degree in which he succeeds in effacing that selfish element which is so large a factor in ordinary character and so deforms humanity. In truth, the eradication of this may be considered the very essence of real Occultism. Its manifestations are so numerous that every man has very ample opportunity for practice in correction, and the most efficient practice of all is the constant dwelling upon others instead of self, the displacing of personal interest by interest in fellows. Hence the first prescription given is unselfish effort for the benefit of other men. We are told, too, that there are only two faults which are absolute bars to Occult advance, and this because they destroy the fundamental conditions to it in the soul. We are further told that sincere aspirants cannot be more anxious for admittance than are the Guardians of the Mysteries to admit them, so that they may always be sure that when they are themselves ready the Guardians will be ready too. These three facts, then, give respectively a direction, a warning, and an encouragement.

Evidently very little could be said or has been said as to Initiation itself. There is, however, one significant statement made in *Zanoni* and affirmed by an advanced Chela, *viz.*, that the first Initiation is always given in sleep. This does not seem strange when we realize that our higher nature is so largely clouded during our waking hours, and that it must function best when released from the hamperings of the flesh. There is nothing improbable in the supposition that a soul, ripened through daily habit for a distinct advance, should make it when free from bodily interruptions, and that on a plane of consciousness above

that in this world of sense should come an experience more rich and copious than any possible on our daily plane. Its not being remembered after waking is no objection; for we cannot pretend to say what may or may not go on during hours when we are in slumber, and if other experiences may occur without remembrance, why not this? Moreover, one department of Occult training is gradual acquaintance with the laws and processes of the state of the Ego when the body is asleep, and it is quite possible that as this is acquired a knowledge of the Initiation may be recovered. Meantime the effects of the Initiation, all that makes it valuable in closer touch with Masters, larger help in self-improvement, magnetic influence on thought and effort, would go on.

One fact disclosed as to Mastership is that no one can become a Master in fewer than seven incarnations. Probably the average number is far greater. It is also necessary to remember that there may be, indeed are, temporary failures and retrogressions even when the upward path has been traversed far. An Initiate may make mistakes which require reparation, may have not so far overcome temperamental peculiarities as to be secure against their workings, and so have to undergo one or more incarnations for relatively humble purposes. Hence occur cases of what is known as "obscuration," a genuine member of the Lodge being temporarily put back for needed corrections, his actual status being veiled even from himself. It is by no means impossible that some of the best members of the Theosophical Society may be of this class, and that we may ourselves have known them well on our mutual plane of daily life, they and we ignorant of the steps they had actually taken in earlier incarnations, the minor Initiations which had made them real, if inferior, Brothers in the Hierarchy.

And yet, after all, these questions and speculations, however attractive or interesting, are of little practical value. Mystery must envelop the whole matter of entrance into and experience within the Lodge until we in the course of our long evolution shall have so become fit for that association that the title to it shall be ours of right. Then shall we know even as also we are known. In the years now passing, years equipped by Karma with exactly the contents suited to our individual necessities, is the opportunity for the self-culture which is the prelude to initiation. Rather may it be said that each duty performed, each weakness overcome, each struggle successful, is a minor initiation, opening a better path, a richer endeavour, a firmer assurance. For these no Lodge, no Master is required; no imposing accessories, no solemn vows, no conferring of mystic light. We initiate ourselves. Our own resolve—assisted, it is true, by whatever aid we deserve and ask—carries us over the barriers to the new way and gives us an impetus along it. Self-reliance braces to endure the trials which are in every home and every office and every task, trials which are not artificial inventions for a specific end but the natural disciplines that make life the training-school it is. Thus we stand or fall. Not a day but has its initiations.

not an hour but finds us initiating our own souls. We need not look to Tibet for a function which has place in America ; we need not expect a Master when the present duty is in our own hands. If we seek for signs, we can find them in our environment ; if for instruction, in our literature ; if for assistance, in our Higher Self ; if for encouragement, in our growth of character. These duly used, the inner fitness ripens for that larger unfoldment which shall come when the time and the candidate alike are ready, when many a veil shall be swept away and visions of transcendent light and truth thrill the enraptured soul. Then indeed will the sense of Brotherhood well up with new significance and power, for the elder Brothers of Humanity will be revealed as comrades, and in their sympathy, their unity, and their mission, the just-welcomed Initiate will see the earnest of an enfranchised race and a regenerated world.

ALEXANDER FULLERTON.

### FREETHOUGHT.

**P**ERSONAL freedom, freedom of speech, freedom of thought—man's greatest prerogative in the three greatest planes of action. Man ever was free to think, from the nature of things, and the claims of some to say, "thus shall you think, this is true and that false," touches a man's most inalienable right and limits his grandest attribute. "I think, therefore I am." What man thinks is what he is. And therefore all the grandest minds of history have been freethinkers, and most of them have been martyred for it. Christ was a freethinker and boldly expressed his thought. He thought differently from the accepted standard and differed from the authoritative priestly line of thought, and he died for it. Then his self-styled followers fixed the limit to man's thoughts and all who then differed from the church's teachings died for it. In the name of "peace that passeth understanding" and "good will to men" Torquemada burned and tortured men by the thousand. Protestants then became the exponents of freethought, and again as soon as they had the power, forbade to man the right of thinking differently from them. All the finest minds of the middle ages were murdered or suppressed by the exponents of a misunderstood charity, and the "Dark Ages" of Europe are the ages of intolerance and bigotry. Then in this last century, with the birth of political liberty has burst a dawn of true liberty of thought. Man can think, speak, publish, but not injure. Freedom, ah yes, but beware ; already is dogma and limitation hedging the thinker around and about. A quarter of a century since, a freethinker was almost what the name denotes. The cause of Freethought was the cause of all men who had the brains to think. Now the term freethinker is used to denote a man of an especially narrow line of thought. A Freethinker now, according to the journals of that name, is limited to hatred of scriptures, disbelief in a God, denial of a soul, aversion to scientific investigation of invisible nature, and a one-sided

development of man's innate attributes. Intellect is a grand and important adjunct of man's mental outfit, but it is not his only faculty. To develop it only, and fail to admit of, or to investigate the possibility of other attributes is not only narrow, it is suicidal. If a man is free to think as his mind develops ideas, and is free to express them, all ideas deserve equal consideration. And to maintain that the man who can not conceive of a God is superior to one who does, is dogmatic; it is the beginning of a belief in infallibility, and I would as soon believe the Pope infallible as any atheist, be he ever so intellectual. The true dictum of a freethinker should be—think, and I will help you maintain the right to think. To deny to all but Atheists and poor undecided agnostics the noble title of Freethinker is bigotry. To call yourself a truth-seeker and deny, without investigation, the existence of a higher principle in man than intellect, is a misnomer. In view of this usurpation of the name of Freedom, and its pollution with narrowing dogma and bigotry, it is time for all men who love liberty, standing firm and calm with broad and open minds in search of the truth, and who wish to investigate in this spirit all sides of nature, to stand together firm in upholding their natural rights.

FREETHINKER, (F. T. S.)

#### THE DOUKHOBORS OF THE RUSSIAN CAUCASUS.

THE following account of the above interesting people, and their present sufferings for their unflinching adherence to their principles, is compiled from an account which has been obtained with great difficulty by an English Philanthropist, who is endeavouring to relieve their dire necessities, and ameliorate their sufferings under the combined power of an offended and irritated priesthood, and the iron hand of a despotic Government. The account has been received from eye witnesses and carefully verified.

We could wish that the brief statements regarding their religious beliefs had been given with a little more detail, but sufficient is said to raise a deep interest in them, especially to the theosophical student. Here are a people of considerable numbers, in an isolated corner of the world, who have solved the theological and social problems, and established themselves on the bed-rock of pure truth, in its simplest, yet all-sufficient form.

The name which they have adopted, '*Doukhobors*,' *spiritual wrestlers*, lifts the veil, and gives us a view of the pathway by which they have attained to such pre-eminent purity of religious belief, life and character, as is indicated in the following narrative :\*

\* NOTE SCOTT-ELLIOT'S ATLANTIS.

*Ours a modern study.*

The present number of Anglo-Saxon, Russian, German and French.

Calculation of their numbers at present ratio of increase.

The two first named—the chief world-empires at close of 20th Century.

Their present youth and vitality as world-powers.

After referring to the fact that the Russian Government takes elaborate precautions to suppress the facts regarding any who fall under their censure for any cause, the writer proceeds :

“ We feel sure that a knowledge of their real intentions, conduct and sufferings, will evoke in the reader those feelings of sympathy and compassion which are so dear to men who sacrifice themselves for the sake of what they hold to be the truth.”

Of the whole 20,000 so-called Doukhobors living in the Caucasus, 12,000 men are, and have been for the past two years, suffering the most cruel persecution. More than 4,000 of them, deprived of the possibility of supplying themselves with the most elementary necessaries of life, are suffering from cold, hunger, diseases of all kinds, and general exhaustion. Many have already died, others are dying at the present moment, and they are all in danger of being exterminated if the persecution is not stopped. These people are persecuted because their religious convictions do not allow them to fulfil the demands of the Government, which are, directly and indirectly, connected with the slaughter of their fellow-men.

Their belief is, that to man has been given the possibility of perceiving in his own soul the Voice of the indwelling God, to whom he owes obedience more than to the dictates of his personal desire, or to the external demands of others which clash with this Voice. This Inner Voice, in the conception of the Doukhobors, is simply Love, which should primarily be directed towards God, and be expressed in doing His will ; and, secondly, to man, and be expressed chiefly in abstaining from all that is opposed to their well being—for instance, from irritation, anger, fighting, murder, war, military service, and every form of violence.

“ The Spirit of God lives in us and gives us life,” writes one of them in reply to our question as to what they meant by “ the Book of Life ” (what a luminous idea—Man a living Record, a book of life of the Deity). He who is pure in body and in his acts, meek and humble, never disputes with anyone, never contradicts anyone, follows after good, and withdraws himself from evil deeds, who loves the Lord his God, with all his heart, with all his soul, and with all his mind, and also loves his neighbour, and all who surround him, as himself ; in a word, he who does not harm any living thing on earth, but fulfils the laws of God, and has a conscience pure and unspotted—such a man has “ the Book of Life.” The Deity, according to the Doukhobors, dwells in the soul of man ; and there, consequently, is the real Temple of God. Temples built with hands, ceremonies, and sacra-

Contrast their locale on the planet, the one extended—on every continent, in every ocean—the other concentrated.

Contrast their present political and Social development—one democratic-monarchic the other autocratic and beurocratic. Anglo-Saxon two centuries in advance.

Glance at present political, social and religious movements in Russia.

The Nihilists, the Stundists—the dissenting Church of Russia. Tolstoi and his propaganda.

The Doukhobors ; explain TOLSTOI-ISM.

ments they altogether reject. "God," they say, "is Spirit, and it is in spirit that we must bow down and pray." The religion of the Doukhobors is purely spiritual, and they willingly call themselves not only Christians, but also, "Doukhobors," taking this name as meaning that they live by the Spirit (doukh), and in the Spirit wrestle (boryatsya) with evil.

The attitude of the Doukhobors to the Government and the authorities is expressed by the following words of theirs: "We remember that it is said, 'Render unto God that which is God's and to Cæsar that which is Cæsar's,' and we do not oppose the authorities if they demand from us that which is not forbidden by God; but that which is God's we cannot give up. We are ready to lay down our life for any man, and would lay it down for the Tsar if we saw him in distress; if, for instance, he were drowning, or people were killing him, or he were badly off in some other way, we are ready to lay down our lives for him as well as for any other man. Only we will not kill people for any one, the right way to defend people from their foes is not with arms, but with words of truth. Truth should be spoken straight to people's faces, and then they will be ashamed to do evil deeds. It is a fearful sin to lift one's hand against a brother man. It is sad to kill even a little bird."

"One would think that so bright a movement as that of the Doukhobors would evoke not enmity and persecution, but rather the most loving sympathy. The Doukhobors have actually founded a Society which to us still remains an unattainable ideal. Among them there were and are no beggars, such as swarm in our towns; no thieves or murderers, such as fill our prisons; no police, without whom we have not learnt to do; no army to deprave men and waste their substance. While civilised Europe unceasingly increases its military forces, these people destroy their weapons, and create a brotherhood founded not on the force of arms, but on the power of love, which does not permit of violence to any man."

"Equally ideal is the type of man developed among the Doukhobors. Physically they are remarkably tall, strong, handsome, and healthy, presenting a marked contrast to what we see in our modern civilised society. They have abandoned the use of wine, tobacco and animal food. Spiritually, the Doukhobors have evolved such moral strength as we vainly seek among the representatives of contemporary civilisation, and such as has only been instanced among some of the early Christians and ancient philosophers.\* They have risen to that high state of moral excellence wherein man harms no one, uses violence to no man, and in all things is guided by love alone. Throughout their persecutions they show no revengeful spirit, but, on the contrary, gently say to their tormentors, 'The Lord forgive you'; and instead of murmuring, give thanks, for being worthy to share the sufferings of the Christ."

\* Of course the writer has Western peoples *only*, in view.

Such is the succinct and descriptive account given by the unknown philanthropist who is visiting this persecuted people in order to assist in ministering to them in their present dire distress. The statement is equally remarkable for what it relates, and for what is not found in it. There is no allusion whatever to dogmatic theology of any shade, either of the Greek or Protestant Churches. There is no worship of the Virgin or Saints; no vicarious atonement; no help or salvation through the imputed merits of an external saviour. The conception of Deity is substantially the same as that of the 'Oversoul' of Emerson and the 'Higher Self' of Theosophy. Salvation consists in the subordination of the 'lower nature' to the 'Higher,' and to this end the complete control of the appetites and passions is taken in hand with a vigour of purpose, and a measure of success, very far in advance of any outward association of men with which we are acquainted in the present age. It is only by 'the few' and in isolated cases that the above high level is reached.

We will now give in a few further extracts, a brief resume of what our respected 'Friend' has to say on the history and present distressful condition of the Doukhobors. Many interesting details are omitted in order to economise space.

"The Doukhobors first made their appearance about the middle of the last century and were subjected to various forms of persecution by the Government because their consciences forbade their complying with some demands of the authorities, especially the demand to serve in the army. Their sufferings and persecutions continued, chiefly at the instance of the ecclesiastics of the Greek Church, down to the days of Alexander I., who, distrusting the reports and libels against them, appointed a special Commission to investigate the movement; and when the Commission, after careful investigation, reported that the Doukhobors were neither rebels nor political criminals, but peaceful, honest, sober and good people, he issued more than one Ukase defending them from the fanaticism of the priests and from persecution at the hands of the local administrators; and in contradiction to the demands of the Archbishop Job, of Ekaterinoslaff, who demanded their banishment, and that vigorous measures should be taken for the destruction, in his own words, of "so harmful, offensive to God, and soul-destroying a heresy," Alexander I., in his Ukase of 9th December, 1816, addressed to the Military Governor of Kherason, wrote:—"Is it seemly for an enlightened Christian Government to turn wanderers back to the bosom of the Church by cruel and harsh means—tortures, banishments and so forth? The teaching of the Saviour of the world, who came on earth to seek and save those who were lost, cannot be instilled by violence and executions, and cannot minister to the extinction of those it is desired to recall to the way of truth. True belief is instilled by the grace of the Lord, through persuasion, teaching, mildness, and good examples. Cruelty convinces no one, but rather hardens them. All the rigorous measures which were exhausted on the Doukhobors during the thirty years preceding the year 1801, so

far from destroying that sect, more and more increased the number of its followers. All these circumstances show clearly enough that it is now meet not to consider any project for the fresh banishment of these people, but rather to think of defending them from all excessive exactions on account of their difference of opinion in matters of salvation and conscience, with reference to which neither compulsion nor oppression can ever have any part."

Such was the policy of this enlightened and humane sovereign. And the same Alexander I., decreed that the Doukhobors should be allowed to return from banishment and from prison, and granted them permission to emigrate from various parts of Russia to the "Molotchniya Vodi," in the Tavritchiski Government. But when in the reign of Nicholas I., the enemies of the Doukhobors renewed their calumnies and denunciations, the Emperor believed them, and by his orders, in the forties, they were torn from their homes and settlements, and moved, as criminals, to the "Wet Mountains" in the Caucasus.

The Government had two objects in view; *first*, that here in the vicinity of Turkey and Persia, surrounded by warlike tribes, who at that time had not been subdued, and who continually committed raids on the Russian Settlements, they would not be able to maintain their principle of not resisting evil by violence; and that in any case, the damp and unfavourable climate and the extremely unproductive soil of the locality assigned to them would prevent their increasing in numbers or again collecting wealth. But these expectations were not realised, for, on the contrary, by their peaceful, honest, temperate and industrious life, the Doukhobors earned the general respect not only of their Russian neighbours and of the Circassian Mountaineers, but even of the representatives of the military and civil power, with whom they were in excellent repute. Notwithstanding the exceptionally unfavourable conditions in which their colony was situated, they, to the astonishment of every one, began to flourish; and their numbers, after a time, increased so largely that they were crowded for room, and the surplus population emigrated, partly to the recently acquired district of Kars.

And now followed, under the influence of this exceptional prosperity, a brief period of Spiritual decadence. Having grown rich, the fate befell them which usually befalls people who try to serve two Masters: they degenerated morally. Influenced by avarice, they began to go to law in the Government Courts; in order not to be interfered with, they bribed the local authorities, who, in the Caucasus, are almost all venal: for the maintenance of external order they appointed leaders amongst themselves, who inflicted punishments by force, and having lost their manly firmness, they began to enter the military service, when, in the reign of Alexander III., this was demanded of them. They began also to smoke, to drink, and to keep arms for the defence of their riches. But although they temporarily, in external life, renounced the demands of their faith, yet in their inner (Higher) consciousness they never abandoned their fundamental principles: and consequently, as soon as events



disturbed their material well-being, the religious Spirit which had guided their fathers re-awoke within them."

The writer of this interesting narrative now proceeds to briefly narrate the circumstances by which, about nine years since, a revival of the religious consciousness commenced among them, resulting, in obedience to its demands, in the practical carrying out of their convictions by returning to their former modes of life and action. Through proceedings among themselves before the local tribunals in regard to some communal property, a gross injustice was perpetrated, which affected 15,000 of their number, leaving the remaining 5,000 in possession of the property in question. We will now give a few further extracts. The writer proceeds:—

"Following on this, their leader, Verigin, was banished to the extreme north, and his nearest friends suffered a similar exile. But the evident injustice of this persecution produced the most beneficial results on Verigin, his friends and the large party" of the Doukhobors. The spiritual revival was expressed in this, that the greater part of them, 12,000 people, resolved to return to their former rules of life; they decided again to avoid slaughter and violence, and therefore ceased to go to law, to take part in military service, in courts of law, in administrative service, or to defend themselves with arms against robbers. They also abandoned the use of wine, tobacco, and meat. In confirmation of the sincerity of their decision not to use violence even in self-defence, the Doukhobors of the "large" party, in the summer of 1895, burnt all the weapons which (like all the population of the Caucasus) they possessed; and those serving in the army refused to continue their service. The weapons, which, being their private property, were absolutely at their own disposal, they agreed to burn, simultaneously, on the night between the 28th and 29th of June; and setting out to the appointed spots, singing psalms, they accomplished their intention. This burning of arms was carried out at the same time in three different places: in the Tiflis Government, in the Elisavetpol Government, and in the Kars District. In the two latter places it was accomplished unobserved and without impediment. But in the Tiflis Government it invoked an almost incredibly savage and brutal abuse of authority on the part of the local administration . . . . . The local authorities, without troubling themselves to verify the accusation (of insurrection), sent Cossack troops to quell the imaginary "riot." The Cossacks only reached the meeting place of the Doukhobors towards morning, when the pile on which the arms had been burnt was nearly consumed; and (presumably in obedience to orders) they attacked with their whips, these men and women who had voluntarily disarmed themselves, and were singing hymns. The Cossacks rode them down and beat them most inhumanly.

This lashing and beating of defenceless people, which was represented to the authorities and by the authorities as the quelling of an "insurrection," was followed by a whole series of persecutions of all the

Doukhobors of the "large" party. Troops were called for, to go into the District, and, by order of the Governor, they first flogged the Doukhobors, and afterwards were quartered in their villages, where, as is usual in such cases, they misconducted themselves in all ways, robbing the inhabitants and outraging and even violating women. Then more than 4,000 were torn from their well-ordered homes and splendidly-cultivated land, and, after being obliged to sell off their property for a trifle, were exiled into four other Districts of the Tiflis Government, into Tartar and Georgian villages, two or three families into a place, there to gain their living as best they could without a roof over their heads. Many others were imprisoned for refusing military service.....

The present condition of the Doukhobors, is this: The prominent men considered to be their leaders—though their only and true Leader, as they themselves say, is the *Spirit of God in Man*—these men, entitled leaders, have been banished to the extreme north of Russia, and languish there in wretched exile, under the constant supervision of the police, who confiscate all letters sent to them or by them. More than 300 men, for refusing military service, are imprisoned with thieves and murderers, and subjected to all the horrors of Russian frontier prisons. About forty men are wasting away, being slowly done to death in disciplinary battalions, where they suffer fearful tortures.....their remaining number are still dispersed, and are suffering fearful and continually increasing privations."

After entering into other details, the writer concludes as follows:—

"Being unwilling to entertain the thought that the Russian Government consciously aims at ridding itself of these people, by depriving them absolutely of all means of subsistence, we anticipate that it will itself soon see the necessity of letting them return to conditions of life in which they will again be able to obtain their living by the agricultural labour to which they are accustomed. We decline to believe the rumours which have lately been circulated, that these people are to be exiled to the north of Siberia. For, agriculture being impossible in those regions, the inhabitants live chiefly on meat and fish, and since the Doukhobors strictly abstain on religious grounds from such food, exiling them to those parts would be tantamount to condemning them to death by starvation."

In reviewing the various peeps we get into the inner life of the Doukhobors which are to be found in the above narrative, many thoughts present themselves to us regarding them; they must have behind and beyond what we read of them, an illumination, a perception, an intuitive hold of the realities of spiritual knowledge. The roots of the "Tree of Life" must have sunk into good soil to show such fruit. Have we not in these people the embryos of a new type of character, and of the development of a purer form of Christianity? Have those who are guiding the spiritual and racial evolution selected the mountains and valleys of the Caucasus as a favourable arena for cherishing and cultivating the tender plants destined to so high an end? The good

seed of pure thought which has already resulted in forming so high a purpose, with such far-reaching practical results must, we believe, bear further fruit, watered, as it is being, with the tears and blood of these patient and truly noble sufferers.

W. A. MAYERS.

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MORE ABOUT THE "SPIRIT WRESTLERS."

[As supplementary to, and in corroboration of the foregoing, the following from the *Herald of the Golden Order*, Exeter, England, is of interest.—ED.]

TRUE CHRISTIANS.

A letter received from the small body of Christians known in Russia as "Spirit Wrestlers," imprisoned in the Lower Prison, Tiflis for giving back their cards of enlistment and refusing to serve in the army, has been sent us by Mr. J. Theodore Harris, B. A., Hon. Sec. of the Brotherhood House, Croydon. As it records a courageous protest against the Military Juggernaut, made at the cost of personal and heroic sacrifice, we place extracts from it before our readers and feel sure it will evoke their sympathy with these brethren who are suffering for the sake of Righteousness.

"In the past we lived not as Christians should, and led somewhat luxurious existence; we fed on fleshmeat, and paid men to be soldiers in our place. At that time the Government respected us, but as soon as we decided to live as Christians they began to persecute us, and put us in prison, solely because we told them 'In every separate being there is life, and that life is from God, and therefore God is in man. To deprive a man of life is what we must not do in any case.'

"When we were sent for to the Police Procurator's office at Kars, the first question was:—

'What are you?'

'We are Christians.'

'What sort of Christians,—Turkish, Persian or Kurdish?'

'He who believes in Christ is a Christian.'

'Whose subjects are you, the Turkish Sultan's or the Emperor of Russia's?'

'As a matter of form we pay tribute to the Czar of Russia, but we are the subjects of Jesus Christ.'

'And on whose land do you live?'

'We live on God's earth.'

'And whom do you obey?'

'We obey Him on Whose land we live.'

'As you live on God's earth and obey Him, I suppose you do not acknowledge the Emperor?'

'We do not take the Emperor's title from him ; as he has been Emperor in the past, so let him be in the future. But God created the earth and all that live on the earth.'

'Then as you do not refuse to recognize the Emperor, why do you renounce your duties as soldiers ?'

'It is not in our power to do our duty as soldiers, because we are Christians, and a Christian ought not to do violence to his enemies, but to give full liberty to every living being, and not kill his brother. We who are Christians cannot kill anybody under any circumstances, because we consider a man the living temple of God.'

'Yes, it is sinful to kill a man without cause, but what harm is there in killing him in war, when the enemy is coming to plunder us ? We are bound to defend ourselves against our enemies, so that they may not plunder us.'

'Yes it is true that it is necessary to defend ourselves against our enemies, that the enemy may not be able to enter into a man and implant evil in him. But we believe that God is our defence and protector.'

'Well, you trust in God, but we will put you in prison, then we shall see whether God will save you. That is what you get for taking such nonsense into your head as to refuse to serve the Emperor.'

"After reaching Tiflis and undergoing a similar questioning, one of the officers remarked, 'Yes brothers, that is the way of God, but few choose to walk in it.' *May God help you to hold fast to it, and not let you wander from it. But mind you, don't talk my soldiers over to think as you do.*"

During the winter over 4,000 men, women and children, driven from their prosperous homes, and almost without resource, have been left to live or die. They have been crowded together under the worst conditions, and have experienced the most extreme destitution. Roughly speaking 1,000 of these have died of their misery ; a large number are suffering from frightful diseases. Only one in a hundred is able to work. Many of them are afflicted with a disease in the eyes, which eventually destroys the sight.

What can be done ? Those who are now moving to help them see three courses :—

1.—An appeal to the Russian Government to mitigate, if not to cease the persecution, and give permission to the Spirit Wrestlers to emigrate from the Caucasus.

2.—The gathering and forwarding of funds for immediate relief. A group of 20 persons can be supported on £4 a month. Relief sent at once may save lives which will otherwise end.

3.—The emigration of as many as possible to other countries, . . . where they may find either permanent or temporary settlement. A few hundred pounds would set such a plan on foot,

A book is shortly to be published by the Brotherhood Publishing Co., Croydon, containing a fuller and more detailed account than has hitherto appeared in print, of this interesting people, and those who wish for information, or who desire to send pecuniary help should communicate with our correspondent.

### TRUTH—THE BASIS OF KNOWLEDGE.

(Concluded from page 24.)

**H**OW are we to begin to sow the seeds of truth? Ah, there is the greatest difficulty. There is such a variety of types, of surroundings and of hereditary moral and mental qualities and home influences that, at best, only a general sketch can be made and the rest left to that most potent combination of nature's forces, a mother's love and a father's care.

The first necessity is a plan of campaign on the part of the parent: a line of consecutive and consistent action and rules of conduct thought out and adhered to. These need not be too detailed and strict, nor should they relax. They should embody the parents' own ideals of conduct, as much as possible, so as to teach by example as well as precept. The great rule, the only absolutely necessary principle, is consistency. Erratic and fitful conduct, alternating laxity and strictness, will annihilate even good inborn qualities and lead to a most unhappy and unbalanced life. This line of conduct should begin early, and should be enforced with composure and dignity, for in its early life the unformed mind is most sensitive to thought-transference and the state of mind of those around. Never let a child form a habit which will necessarily have to be broken later in life. Check, always, a tendency to rebel against necessary laws already formed, and thus when the child can act and walk around and begin to talk, it will already be a respecter of the rights and property of others to some extent. The great secret is, to maintain love and confidence, on the part of the child, in the good intentions of its parents. Too often a boy grows up with a downright hate and enmity towards his father, which he later transfers to all grown people. In fact, distrust of their elders is the attitude of most boys in our schools. How few boys do you see who make confidants and chums of their parents or teachers, between the ages of eight and eighteen; very few indeed. Why is this disgraceful state of affairs. It is because the parents have failed to do their duty. Sometimes by unjust and over-severe punishment, by laughing at or giving wrong answers to their questions, and lastly, but not least, by maintaining an attitude of false dignity, false superiority. Fatuous vanity! Hoping to have the child looking up to him as a paragon of virtue and the repository of all knowledge, the child finally sees through this and the object attained is the reverse of the object sought. Don't punish a child for what you do yourself, don't act the hypocrite and punish him for dissembling. Call his attention to the fact that you are still strug-

gling and that he must struggle as well, and may perhaps excel his own father, and his love and confidence will not turn to contempt. On the contrary his love will reach out to all struggling humanity. His sympathy will broaden and he will have a better idea of his fellow man. In this attitude of love, trust and *camaraderie*, let us sort over the subjects which form the basis of the thousand and one, often seemingly ridiculous, questions which children ask. Let us see if we can lead them to the foot of the tree of knowledge without first having built a thorny hedge of nescience round it. One of the saddest things one can think of is the load of tares sown for a future harvest by this wilful perversion of truth, loading the little mind with a feeling of unutterable chaos without one gleam of light, and this at the most impressionable age, when the results cannot be effaced even by years of correct schooling. Children are, as a rule, sensitive and often clairvoyant: some of their earliest questions are regarding these unseen, "invisible helpers" as Mr. Leadbeater so beautifully describes them—the guardian angels, the good and evil elementals, which all religious people believe in and which Theosophists understand and see so plainly. Why not tell our babies of them, give them an idea of an ever present, beneficent power, and later teach them of the evil thoughts which will drive the good away and bring the elementals of hate and destruction. Tell them of the fact of their mothers' good thoughts always being present, to keep evil away. Teach by example and precept, kindness to all creatures and the good that one thereby receives in the growth of the soul. The child may not yet understand the separation of its body and soul, but why leave that for a later teaching with perhaps an erroneous idea entering meanwhile. Show that by kindness done to others it leaves a place open for some future kindness to be done to it. Never hurry a child; never teach it accomplishments to show off before strangers; leave it to ask questions and ask to be taught. Speak to it as a sensible being, use correct language and it will learn correct language. Teach it as early as possible, in some simple way, to regulate its own action and if possible let it see that there is always a right way and a wrong way of doing things, an easy way and a hard way, a harmony and a discord. And show that happiness, harmony and truth are all related and on the side of obedience, and that disobedience and falsehood, bring unhappiness and punishment of some sort. In this way a child gradually sees and realizes the correlation of cause and effect. And here in its third or fourth year may be laid the foundation of self-control in eating and other desires, which will lead to a self controlled, chaste and forcible manhood. Now is the time to lay the foundation-stone for that great and vital question of sex, ignorance of which is the cause of more misery and sorrow than any other. Show the child the growth of the flower from the bud, the seed from the flower. Tell it of the use and design of the pollen and the pistil, and if the direct questions come, tell the child it will find out when it is older. That will satisfy it, and when it learns the true relations of father and mother, or is

told when eight or nine years old, it will take it all in, as cold scientific facts, and when, among school mates, the subject comes up, its superior knowledge will lead to a sensible and dispassionate statement of fact. It is only the child who is partly ignorant and has a glimpse of the truth through an immodest attempt to conceal it, that harms itself and others through its ignorance and unsatisfied curiosity. The child who knows and has before it an ideal of perfect manhood and has been taught the true modesty, the naturalness of it, goes through life unscathed by the fires of lust and the temptations of city life.

This question of an ideal, the having of a definite aim, the aspiration to something higher than what we are, is of great importance. For the law of spiritual growth is that of endeavor. You can always be what you wish to be. Not on this evanescent physical plane only, but morally and spiritually. The earlier one realises the possibility of governing all by just governing himself, the better for the future.

This is the key to all spiritual advancement. The sage, the saint, the adept, all must have learnt self-control before they could rise above the common level of mankind. Do not tolerate a lower ideal than that of the great Teachers. That of Christ who, but yesterday in the world's history, walked and talked among us, is the one nearest at hand. Who, among Christians, ever hopes to attain His perfection? Few indeed, yet that is the aim and idea of his whole teachings. Many Theosophists are truly striving towards that perfection, and though the path is steep and slippery are bravely keeping on. Christ taught the existence of the narrow Path, but Christianity has veiled the goal at the summit, in fogs of doctrine, and opened the side door of Vicarious Atonement. The Path is still there, and many true Christians no doubt are following it in true unselfishness and benevolence. Hold up the ideal, the perfection to be attained is Christ. Keep alive the child's reverence and devotion. Keep alive the promise of hope and the final success in spite of occasional failure. Tell him in faith and confidence, that though he does not now understand, he will eventually know that every effort adds to his strength of character. Watch the children in their play and quietly commend a generous deed, not because it pleased you but because it did the child good. Try and turn every actual occurrence to point a truth and avoid as much as possible imaginary occurrences. I take it for granted that the parent, Theosophist or Christian, is striving on the Path. Let the child know that you are striving as well. Take encouragement from his action, show him that his good deeds, good and kindly thoughts and intentions are helpful to you, and as a child loves nothing better than helping others he will enjoy his struggles. Never lose hope. Every Theosophist knows and Christians believe that no good action is wasted, and that the ultimate success is certain. Nature is slow, and the evolution of a child's brain is slow; patience will amply crown every effort. Don't be in a hurry with your own development, much less with that of the child. Many will be the vain repetitions, many the annoying mistakes.

At last you will have a thoughtful, composed, truthful child, eager to help and a joy to live with. If these first years are well managed the parent will be well up on the Path himself in self-control, forbearance, patience, and the child happy, generous, active, self-reliant, cautious, ready to face the higher trials of life well armed.

The child is now reaching the point at which it takes up the responsibility of its own conscience. From now on, he can choose for himself between right and wrong and must take the consequences of his own action. He is now the sower for his own future harvest, and it is well that he, in his sixth, seventh and eighth years learns to see the difference between his own fault and the fault of others. Conscience is his higher self, it is the subjective memory of his previous mistakes, his previous state; theosophically it is the accumulated experience of previous earth-lives. Be what it may it is the guide of the soul. To this higher guidance the child must be taught to look, from infancy; but now the idea should be explained to him as far as our knowledge goes. For lack of better explanation the soul may be said to be the memory. This agrees with the scientific idea of the subjective mind and Theosophists will see what is meant. The state after leaving this body is one in which all the experiences on this earth are vividly remembered. The spirit, the immortal entity, sees the aim and the opportunities, the *raison d'être* of this terrestrial life, and as far as the life was in harmony with this intention, as far as opportunities were well used and the right chosen, there is peace and satisfaction. But the vivid memory of opportunities wasted and promptings of the conscience ignored; the knowledge of having traitorously denied the higher self is an anguish worse than "hell." Let those believe in its never ending torment who wish to teach the child that death of the body only frees it, like laying off its coat, of a heavy burden; tell it that all its individuality goes over with it and that there it will meet with those it has known and loved or hated here. Show it that as it sows some seeds pretty flowers come, that as it sows others, fruits come for its enjoyment in the proper time, if it will wait for the germ to grow. So if it does good deeds to men, kindness will come in return, and as it does evil, evil will come. Teach this as a duty, and teach by example and precept that no thought must be taken of troubles endured. The only way to overcome is to be so busy doing good that troubles pass by unnoticed. Children have naturally no great worldly ambition. The great ambition to be a millionaire or President is drilled into boys who take up that thought, no other ideal of life being made of any consequence.

If you believe in the law of cause and effect; that what comes to you is the result of action and that, till the previous debt is paid, no evil comes to one who does good constantly and purposely, seeing the temptation and avoiding it, then your child must see it also. Do not think he is ever too young to understand. Do not whip the chair for hurting him; he ran against the chair, he did not take care, he hurt



himself and no doubt injured the chair. Even if he is hurt and angry, the pretence that the fault lies elsewhere only increases his thoughtless vanity and a feeling of revenge rises as well.

If you want your child to conquer the mental and moral worlds you must begin with the physical. Let children play and romp and have their out-door games. Let them learn to lead their companions; let them be as daring as possible; let them face exciting and dangerous games. Let them see the weakness of the nervousness of the coward, the milksop, and the smallness, the pettiness of mean and brutal action. Show them the strength of him who is brave and generous. Show how the physically strong can help the physically weak and they will see later how the mentally strong can help the mentally weak. Generosity is the outcome. Boys have an inborn sense of honor and a hatred of meanness. Never ridicule their righteous indignation at wrong. If it is beyond their remedy let them try and understand that they can only help remedy such injustice by not doing likewise. Boys should wander in the woods and enter all athletic sports and games. From infancy they should learn to laugh at knocks and falls, cuts and bruises, so that they may be hardy and enduring. Never coddle them if they are hurt, but do whatever is necessary to allay suffering and aid nature in making a recovery. Let them find an outlet for superabundant energy in rowing, yachting, swimming, riding, football, anything in which they learn to control their muscles, keep cool, and strive to win over competitors or the elements of nature. When they are men they will know their own strength, look at all struggles calmly and self-reliantly and brave them with a positive delight, be they mental, moral, physical or merely material. The struggles over the moral nature will unconsciously blend with the physical, and mastery is easily accomplished if the opposing forces are seen and expected. Don't preach "be good" unless you show how to accomplish it. Teach the control of the mind and thoughts out of which an action rises. A good thought never brings about an evil action: teach the fact that thought precedes action and can be controlled. How do you expect a boy to control his appetite, his greed, his physical nature, his bodily functions, his temperaments, love, hatred, envy and malice, etc., if he is not told that they can be controlled and are, to a surprising extent, which need not be described here. Some one may say: "I want my boy to be quiet and gentle, not boisterous and rough." That is true. But can a boy be strong, brave, and compassionate if he has not been tested and seen for himself weakness and fearsomeness, and by overcoming, learned to pity. Hate grows out of fear: fear from ignorance. The strong man may not love the weak one but he certainly cannot hate him, for he can do no harm. Being thus accustomed to seeing, feeling and searching for truth from his earliest infancy, is it not more likely that a child grows to maturity with a wider, purer, and grander view of life than by the ordinary education? He has no misconceptions, he can judge for himself and is not easily deluded by sham and deception. As a rule, however, the

mind in its unfoldment is so filled with shams, make-believe, and conventional deceptions that it is a wonder there is any recognition of truth possible. Not only this, the parents by following this course will have made wonderful gains, and the continual effort to see the exact relations of things in general, and the conscientious effort to correctly answer the searching questions of the children will have revealed an unknown or forgotten aspect of the rottenness of much of our much-vaunted civilization. Perhaps our children may have the power to change it for the better. We at least should feel that we have done our best to arm them with the armor of Truth.

A. F. K.

### PĀTALIPUTRA.

HISTORY: ARCHÆOLOGICAL RESEARCHES.

THE first mention of Pātāligrama (village of Pātali) is by the Buddha himself who, while leaving the kingdom of Magadha on his way to Kusinagara, where he attained *Parinirvāna* (the utter passing away of the lower bodies), prophesied its greatness and fall by fire, war and incendiarism. At this time, Ajatasatru was building a fort (Nāgaram) as a base of operation for the conquest of the kingdom of Vaisāli, which he succeeded in effecting three years after. In 81, Anno Buddhæ, Kālāsoka removed the seat of Government to Pātāliputra and constructed an outer rampart to surround the old city. H. Tsiang, quoting a prophecy of the Buddha, records that this event occurred 100 years after his death. Kālāsoka must therefore have built a palace, and otherwise adorned the town, befitting the capital of a kingdom. Chandra Gupta, in about 320 B. C., extended the city; and Megasthenes, the Greek ambassador at his court, records that Pātālibothra was 80 stadia in length and 15 in breadth. "It is," he says "of the shape of a parallelogram, and is girded with a wooden wall, pierced with loopholes for the discharge of arrows. It has a ditch in front for defence and for receiving the sewage of the city."

In 218 A. B. Dharmāsoka, commonly known as Aśoka, ascended the throne, and embracing the Buddhistic religion, raised many pillars and edifices, of which the two Chinese Pilgrims give some description. At the garden of Kukkuta-A'rāma, the third Buddhistic council was held by this emperor in 235-236 A. B.; whence he sent missionaries to the different countries to preach the new religion.

The king of Getæ invaded Magadha and besieged Pātāliputra, but at the intercession of Aswaghosha, the thirteenth Buddhist patriarch (Mahā-sthavira), retired with some religious relics. Toward the close of the third century A. D., Pandu, according to the Ceylonese chronicles, was the emperor, who brought the tooth-relic of the Buddha from Dantapura, the capital of Kalinga, and erected a splendid temple over it at Pātāliputra. The king of Srāvasti besieged the city to secure the relic, but was defeated and slain. In 436 A. D., Arhat Kasyapa left the

convent of Pāncha-Kukkutārāma to preach Buddhism in Tibet where, in the neighbourhood of the great lake of Bod-yul, he erected the first Tibetan Monastery. He is said to have carried there one of the seven golden statues, made by Ajātasatru at the order of the first council. He also took away the original Buddhistic records, which some say are still existing.

Tārānātha records in his history that, during the reign of Dharmachandra, a descendant of Chandragupta, Hunimanta, the king of Hunas (Mihirakala of the white Hunas?) invaded Magadha, and demolished temples, from which the priests fled. Buddhapaksha, the king of Benares, attacked and slew him with the aid of the kings of Central and Western India, and re-established Buddhism, which again declined for the third time. Rājā Sasānka Deva, the king of Karna-Suvarna, invaded Magadha and destroyed Buddhistic monuments at Pataliputra and other places, which Purna-Varma, the last of the Aśoka's race, restored to a certain extent.

In about 400 A. D., Fā-Hian, coming from Vaisāli, and crossing the Ganges near the confluence of the five rivers, and going south one Yojana (between 4 and 7 miles) reached the convent of the *Mahāyāna*, which was about half a mile (3 *li*) south of the city, and in which he resided for about three years, learning and taking copies of the Buddhistic scriptures, which he could not find elsewhere. Near this convent was the great *stupa*, the first one erected by Aśoka. In front was a chapel, the gate of which faced the north; it had a *Buddha-pāda*, a stone containing the foot-print of the Buddha. To the south of the great *stupa* (or *Vihāra*) was an inscribed stone-pillar, and about 300 or 400 paces north was a spot where Aśoka was born, and where he built a town called Nili, in the midst of which is an inscribed pillar, surmounted by a lion. Fā-Hian also describes the royal palace and halls in the midst of the city, which now as of old was made of stone,—walls and gates,—by spirits, who executed the elegant carving and inlaid sculpture work, in a way which no human hands could accomplish. The town had charity-balls and hospitals, and every year on the 8th of the second month the citizens celebrated the Car-festival (*Ratha*), in which the image of the Buddha was carried from place to place, and the Buddhists (Buddhists) were invited by the Brāhmins to enter the city. This fact shows that the Buddhists used to live outside the city.

In the seventh century A. D., Hiuen Tsiang visited the city, but found that it was in ruins and "long deserted." He mentions many monuments, more than those touched by Fā-Hian, and adds that the "Sangharāmas (monasteries), Deva-temples, and *Stupas*, which lie in ruins, may be counted by hundreds. There are only two remaining (entire)." There was only a small town, containing about 1,000 houses, bordering on the river, and to the north of the old palace. This state of desolation, aggravated by inundations from the Sone, Poon-poon and Ganges, continued till 1541 A.D., when Shere Shah, retaining the

old name of *Pātani*, the city, built his fort on the old site,—now the thickest part of the town of Pātnā.

Kusumapura appears to be a pre-historic town, long before the rise of Pātaliputra, if we believe H. Tsiang who records a tradition to that effect. The Brāhmins have a tradition that the back (*Pat*) of Sati, the former wife of Siva, fell here in pre-historic age; whence the name of the town *Pātani*—literally belonging to *Pat*—and now by vulgar pronunciation reduced to Pātnā.

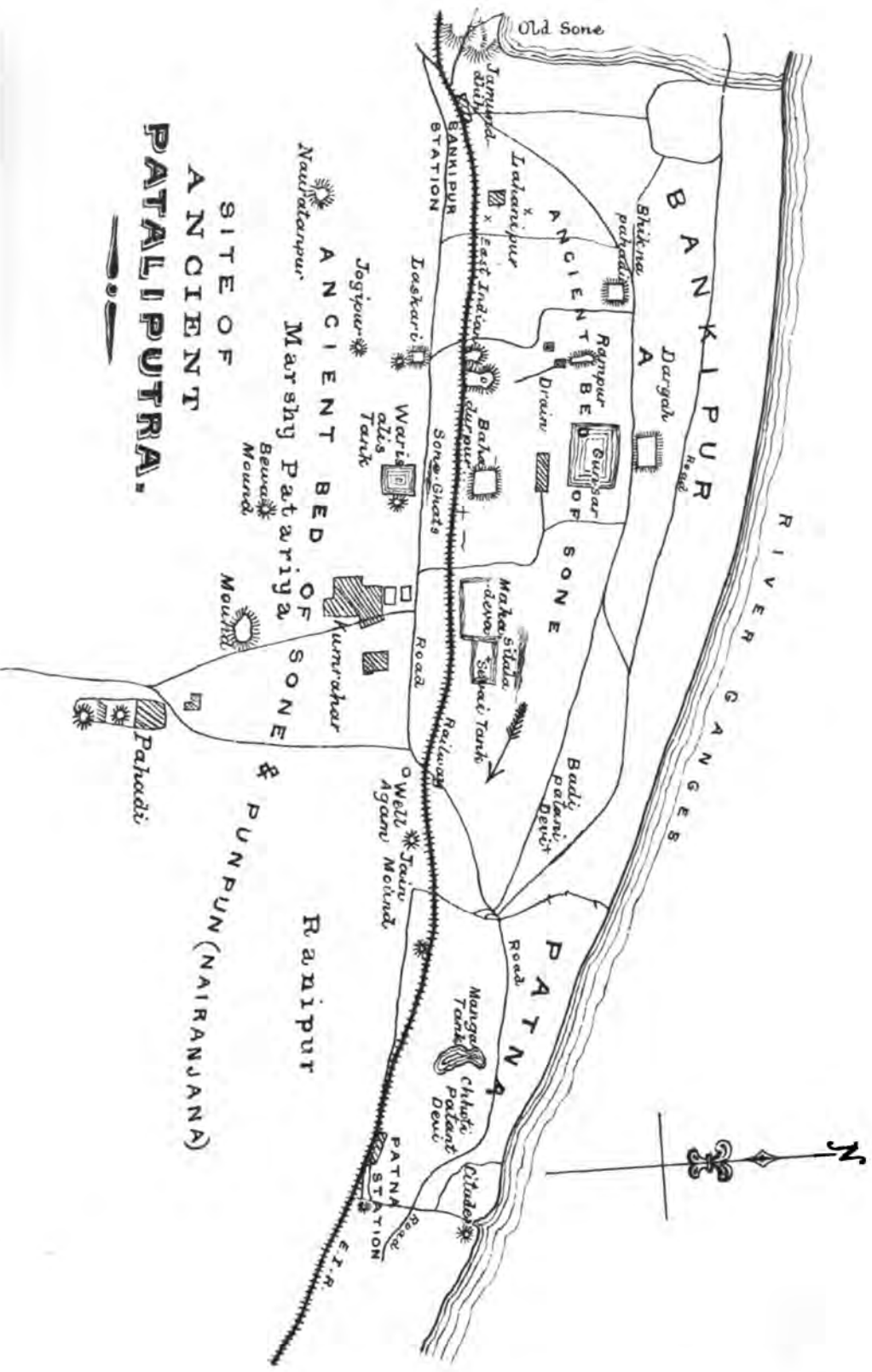
#### PRESENT STATE OF THE RUINS.

The ruins of Pātaliputra lie deep under the earth, from 10 to 20 ft. below the present level of the ground, which appears to be considerably raised owing to the accumulation of debris and silt from the annual inundations of the Poon-poon (Nairanjana), Ganges, and formerly the Sone. During the rains two large and parallel channels of waters are still seen flowing eastward, south of the present town. About half a mile south of the bank of the Ganges is low ground, now covered with water, which was originally the bed of the Sone, the *Erannobos* of the Greeks (*Hiranyavāha*—flowing like golden colour, so called from the yellow sand, that covers its bed). South of this low field, and along the railway line, the ground is a little high; south of which again is a large marshy land of another river bed of either Poon-poon or Sone, which running several miles towards the east, joins the Ganges near the village of Fatuwā. Just west of the Civil Station of Bankipore, and a little north-west of the Railway Station, is another bed of the Sone, known as *Mar-sone*,—dead Sone—which here used to flow towards the north to join the Ganges.

About two furlongs west of the Railway Station is a mound, known as *Jamunā Dhih* (*Dhih* meaning mound of ruins). From this place eastward, brick ruins are generally found underground. About a mile south of the Station is another mound, near the village of Nowratanpur; and less than a mile east of the same is the village of Lohānipur, near which my excavations proved very fruitful. About half a mile east of Lohānipur are two small villages, Ranepur and Bāhādurpur, on two mounds, which are about a furlong north and south of each other, and which are evidently on the ancient bed of the Sone. About two furlongs north-east of Lohānipur is a big mound, called *Bhiknāpāhārhi*, literally the hill of the *Bhikurā*, or *Bhiksūka*, Buddhist monk. About two furlongs north-east of Rāmpur is a Mahomedan grave-yard, known as *Dargah-Arzāni*, which stands on an extensive mound. And south of this *Dargāh* and beyond the tank known as *Gun-Sār* or *Gangā-Sāgara* is a high garden, called *Bulandi-bāgh*, south of which and of the railway I excavated a series of *Ghāts*, flights of brick steps, that once fronted the Sone on the north.

About a furlong east and a little south are extensive ruins at *Kumrāhar* and the neighbouring villages. About two furlongs south-east of *Kumrāhar* is the large village of the two *Pahadhies*, *Barhā*





**SITE OF  
ANCIENT  
PATALIPUTRA.**

and Chhoti, large and small, which extending north to south for about two furlongs, show the large extent of mounds and high grounds. About a furlong north of this village and just south of the railway is a very large and ancient well, which from its great depth is now known as Agam-Kuân. About a furlong east of this well, is a high but small mound in the midst of an ancient tank, which is visible from the passing trains, and on which some Jaina temples stand, where a foot-print of a Tirthankar is now worshipped by the followers of Mahāvira.

About half a mile east of the Jaina mound is the rectangular town of Pâtnâ, of which the ditch is easily traceable on the three sides, west, south and east, the north being occupied by the Ganges. On the west and east of the town are two modern temples, sacred to Pâtan Devi, Barhi and Chhoti, great and small, which presumably stand on ancient sites; for the stone images, chiefly Brahmanical here, are undoubtedly of the pre-Mahomedan period. Just east of the Pâtnâ Railway Station is a high earthen mound; and on the north of it and on the bank of the river is another mound, now covered with the grave of a Mahomedan saint. On the east and south of Pâtnâ, I have not yet been able to examine the country. Local tradition says that there are Pang (five) Pâhâdhies, hill-like mounds, that are on the corners of the town.

#### IDENTIFICATION OF THE MONUMENTS OF PATALIPUTRA.

The easiest way of identifying local monuments, hitherto neglected, is to follow Fâ-Hian, who, crossing the Ganges about a *Yojana*, evidently a short *Mûgadhi*, one equivalent to 4 miles in breadth, and reached the *Mahâyâna* monastery where he resided for three years. Since the great *Stupa*, the first one, erected by Dharmâsoka, and other monuments were close by, the village of Pâhâdhi contains ruins corresponding to the account of the first Chinese pilgrim. The very large and tall brick *Stupa*, known as Badi-Pâhâdhi, the southernmost point of the elevated village, exactly corresponds to this first monument of Aśoka. About a furlong and a half north of this is another but smaller brick *Stupa*, which was evidently once sacred to the four past Buddhas. These two important points being thus determined, the other monuments, such as the *Mahâyâna-Vihara* monastery, and the *Buddhapada*—the *Buddhapada Chapel*, and the *Jambudwipa* pillar with the mutilated Aśoka inscription, as also the *Hinâyâna* monastery, must lie buried under the extensive debris, on which the two sister-villages stand. I have not yet excavated this site to discover the missing monuments.

300 or 400 paces to the north, which bearing I proposed to modify by turning a little to the west, was the town of Nili or Nelai, where Aśoka was born, and which he rebuilt with an inscribed pillar. Hiuen Tsiang presumably calls this "the old palace." Now Kumrâhar, where tradition of Nanda Rao's palace still exists, and which was anciently known as Nemapur, Nili or Nilai and Nema showing the only difference of *l* and *m*,—two letters very close to each other and easily interchangeable in vulgar pronunciation—has yielded to me extensive remains of au-

cient buildings from 5 to 20 feet below the present ground-level; and so I shall not be very far wrong if I locate the "Old palace" of Nili here; for just south, west and north-west of the village I have exhumed innumerable fragments of an *Aśoka*-pillar or two, generally ten feet below ground-level. Just north of Kumrâhar is a large and ancient tank, known as *Châman Tâlão*, the garden-tank, literally. On the west of this tank are two mounds, large and small; one of these might be the *Stupa* adjoining the sacred pond. Close by was a large stone trough made by *Aśoka* for feeding the priests; I have not yet been able to trace any vestige of it. H. Tsiang describes the tower or *Stupa* as "a mass of heaped-up stones," from which I concluded that it had stone railings and figures. Several carved posts and a very interesting double image of *Mâyâdevi*, having her image on two faces of a pillar, of which the other two show two trees, have been discovered close by, and a carved coping-stone that once capped the railing is still there, worshipped by the villagers.

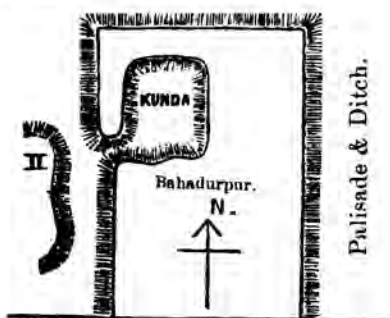
On the north of the tower and the sacred tank was the "Hell" or the "Earth-prison," which I have reason to believe to have been constructed by *Kâlâ-soka*, the great grandson of *Bimbisâr*; for *Upa-gupta*, the fourth patriarch, *Mahâ-sthâvara*, was his *Guru*. This prison is described by *Fâ-Hian* as "a square enclosure with high walls;" the king directed the jailor to "plant in it all kinds of flowers and fruits, make good ponds for bathing; make it grand and imposing in every way, so that men shall look to it with thirsting desire; make its gate strong and sure." The *Châmân Tâlãs* therefore appears to be a reminiscence of this tank of their prison-garden; and that determines its position about 500 feet towards the north, where are two small tanks. Here I exhumed an extensive building, and innumerable fragments, large and small, of an *Aśoka* Pillar. And since during *Hüen Tsiang's* visit an inscribed pillar marked the site of the "Hell," the identification of the site is established beyond any doubt.

North of the old palace of Nili was a "large stone-house," which looked, "outside, like a great mountain, and within it many tens of feet wide," that *Aśoka* built for his half-brother (? son), *Mahendra*, the recluse, whom he invited from the *Griddhakuta* mountain of *Rajgriha* to live here. The bearing from Kumrâhar leads me to look for this stone-house at the *Durgâh Azâni*, where were found several carved posts and figures. The *Durgâh* stands on an extensive mound, on the north of which the part of the town is still known as *Mahendra*. If, however, I read the north bearing as north-west, as assumed by *Dr. Waddell*, then philological evidence points to *Bhikuâ-pâhâdi*, the hill of *Bhikuâ* (*Bhikshuka*): *Kumâr*, as the likely site, where *Mahendra* resided. Before the erection of the *Nawâb's* house, about 200 years ago, on this mound, there was an earthen model of a hill, which has now been removed down about 300 ft. north-east. It is now worshipped as *Bhikuâ-kumâr* (*Kumar* means a royal prince)—the royal hermit. And as the model represents a hill with a causeway and a cave high up in a valley,



it might be presumed that the mountain of Griddhakuta was meant by the first artist, who might have made it, when the main structure decayed. I excavated the Bhikunā-pahādi and exhumed some walls on the western face.

To the south-west of the old palace there was a little mountain, in the crags and surrounding valleys of which are several groups of stone dwellings that Aśoka (Kālāsoka?) Rājā made for Upa-gupta and other *Arhats*. There is no elevated spot or mound on the south-west of the palace of Nili (Kumrāhar), unless I go to Bewā-dhīh, a small mound about a mile south-west, amidst the low fields, the ancient bed of the Nairanjana and Sone. The former river still flows here towards the east, during the rainy season. But the Bewā-dhīh is too small and low to serve the purpose of my identification. If the bearing of "south-west" be read as "north-west" or simply west, the description of the hill tallies with the mounds at Bāhādurpur.



Railway.

The village stands on a somewhat serpentine mound, in a coil of which is a tank, Kūndwā (*Kunda*), which opens towards the west. On the west of this, and beyond the very low fields, now filled with water, is another mound, which I excavated, bringing to light several rooms of an ancient building. On the north and east of the main mound the ground is very low, so low that there was a deep ditch surrounding it on three sides at least. There are several stones, chiefly uncarved, scattered here and elsewhere, especially surrounding Rampur, on the north, which is now an island amidst a large expanse of water slowly flowing, now towards the east and now towards the west. And between these two villages, a wooden drain about 12 feet below the field level has been traced from the east of Bāhādurpur to the south of Rampur.

To the south-west of the mountain of Upa-gupta was a collection of five *Stupas* which, though ruinous, were still high, looking like little hills during H. Tsiang's time. If the Bāhādurpur is taken as this hill, then Laskaribibies' mounds and that of Jagipura will serve well for the identification of the five *Stupas*; the three might have accommodated the five *Stupas*, the last ones said to have been erected by Aśoka, "with ex-

ceptional grandeur." Some however held that they were the treasures of King Nanda. If I take the bearing from Bhiknápáhâdi, then Lohâni-pur will be the right place ; for here I have brought to light a number of ancient remains,—ancient buildings and an extensive wooden structure—the famous beam-Palisade of Pâtaliputra, and Buddhistic railing in stone and fragments of an Aśoka pillar.

I have not explored the country on the east and south of the town of Pâtnâ ; and therefore the sites of the Kukkutârâma, Ghantâ (bell) Stupa and the Brahman's house have not yet been identified. The royal palace in the midst of the city, which Fâ-Hian describes in glowing terms, might have existed on the Durgah Arzan, if it does not turn out the hill of Mahendra. Otherwise I shall have to search for it towards the east. Besides the above monuments, H. Tsiang mentions hundreds of ruined monasteries, temples and stupas, which he does not name. The many buildings that I have traced, and one not identified, might probably have constituted a portion of these. There are many mounds in Pâtnâ and in the neighbourhood.

P. C. MUKHERJI,

*Archæologist.*

[*To be concluded.*]

#### SIGNIFICANCE OF HINDU NAMES.

**N**AMES are generally indicative of the nationality of the people to whom they are applied, but Hindu names have a much broader signification. They not only point to the nationality but are unfailing indices to the social status—the caste, the order and the community—to which the bearers thereof belong. This is not all. There is in them some inner significance, some hidden connection between these names and something supernatural (or supra-material) which is only perceptible to the eye of the Astrologer. A Hindu name not only designates a Brahman, a Kshattrya, a Vâishya, a Sudra, a Grihastha or a Sannyâsi, but tells in plainest language possible, to those who understand Indian nomenclature, the whole story of one's birth,—including accurate particulars as to the very day and hour.

This may sound exceedingly strange to foreigners, but it is something very commonplace among the Hindus. I shall, in these pages, attempt to elucidate the principles on which Hindu names are based, thereby unravelling the skein of mystery in which to foreigners they appear to be involved.

At the outset it is necessary to state that Hindus have generally two names—one, the birth-name which is determined by an Astrologer at the time of birth, and the other, the name by which they are commonly addressed and which is less amenable to any particular rules. It is the birth-name which plays such an important part in the determination of one's good or bad fortunes by the Astrologer. It is by this name that the Astrologer foretells when a man will die, when he will

marry, and what prospects are in store for him. In short, all astrological decisions are arrived at by this name, while the other name is deemed sufficient for all other practical purposes. Sometimes people will stick to their birth-names only, and will not adopt any secondary name. If we carefully examine both these names, we shall find that the birth-name is more important than the other one, as it plays an important part in the determination of all good or bad fortunes. Now let me give you an outline of fundamental principles on which these birth-names are based.

There are according to Hindu astrology twenty-seven constellations or Lunar mansions (Nakshatras) exercising their sway over time, succeeding one another with slight variations after intervals of sixty gharees or 24 hours—an hour being made up of  $2\frac{1}{2}$  gharees. Each of these 27 Nakshatras has its allotted term of rule for 24 hours, after which it is succeeded by another, and so on. This period of 24 hours is again divided into four equal divisions of six hours each, and thus each division has a particular letter of the Alphabet to distinguish it. For instance, the first of the 27th Nakshatras is Asvini, having its period of 24 hours divided in four portions of six hours each. Every portion of this time is characterised by the letters चू, चे, चो, ला, (chû, che, cho, lâ) respectively, i.e., the first portion by चू, second by चे, third by चो, fourth by ला. Now it must be understood that the name of a child is mainly dependent upon the predominance of a particular Nakshatra or Constellation, at the time of birth. To synthesize the above-mentioned principles, let me state that those who are born under the Asvini Nakshatra (constellation) within the first six hours of its time, have their names beginning with चू (chû), those within the second portion have चे, (che), those in the third, the letter चो (cho), and those who are born in the last portion have ला (lâ) before their names.

The list of the 27 Nakshatras together with their distinguishing characters is given at the end, for general information. It is exhaustive and all the birth-names of the Hindus will come under it. Now as to the question:—How can we know what Constellation is predominant at a particular time? I refer the enquirers to a Hindu Almanac which can be had anywhere for a couple of pice. It will give you all information on the subject. It is a condensed result of all astrological truths in need at all times.

Let me now proceed with a concrete example to make myself clear. Suppose a child is born. The father or some other relative calls in the aid of an Indian Pandit or Astrologer, and when in his presence, he begins his enquiries thus: 'Is the child a fortunate one or the contrary?' After going through a series of other preliminary enquiries not within our province, the father desires to know the name of the child. Thereupon the Astrologer opens his almanac and sees what constellation was predominant at the time of the birth, and what hour and of which quarter—

whether the first, second, third or fourth. Suppose the child is born at 4 o'clock in the afternoon, the predominating constellation is apparently in its third quarter. So the child is born under a particular Nakshatra, say Aavin, in the third quarter of its rule. A glance at the list given later on, will show what letter of the alphabet distinguishes this hour. You will find that it is the letter चो (cho), so the name may be Chokhay Lal. In this manner you can work out any number of similar problems.

Besides the above-mentioned principles which hold good everywhere, in all parts of the country, there are other modes of naming a child. This pertains to the secondary names, not the birth-names, which are everywhere determined in the manner given above.

The parents, besides the birth-name of their children as suggested by the Astrologer, give them a pet name dictated merely by their caprice or mere fondness for them. This pet name, apparently intended to serve a temporary purpose, clings closely to the bearer and becomes all important in after life, throwing the original name in the background. Sometimes it so happens that the parents manifestly give a very ugly name to the child, out of a superstition, when a number of their children had previously died. The ugly name is supposed to be a kind of safe-guard against the gaze of envy. Hence you have such names as Bhikari Das (slave of a beggar), Chettamal (ant). In the Deccan, people name themselves in some respects after the European fashion, in which the family name is kept on. For example you have such names as Appajee Dattatriya Adkar. In this name, Appajee being the name of the bearer, Dattatriya that of the father, and Adkar the name of the clan to which the bearer belongs. In Bengal the names indicate the social status to which the bearers belong. For example, Nandalal Bhattacharya. The last pendant, Bhattacharya, is an unfailing indicative of the high social position to which Nandalal belongs. There is a great variety of such appellations among the Bengalees, some of them may be enumerated here as Chatterjee, Mukerjee, Bannerjee, Biswas, Dhar, Gargari, &c., &c. These appellations are significant of the social status of the bearers, to those who have an inkling of the uses of Indian names. Among the Hindus of Upper India, in addition to many minute and complicated indicatives of their positions, the following three words when placed after the names, at once show the castes of the bearers: शर्मा (Sarma) वर्मा (Varma) and गुप्त (Gupta). Brahmins use Sarma after their names, Kshatriyas, Varma, and the Vaishyas, Gupta. These appendages do not always appear with the names. Sometimes they appear so and sometimes not. I shall now draw your attention to such criteria of judging the position of the bearers from their names as will hold at all times. There are in the names themselves some endings which invariably furnish a clue to the caste and the social status of the bearer.

The endings such as Mal, Lal, Chand, Das, Prashad, &c., mostly form the names of the Vaishyas, as Channamal, Pannolal, Ramchand, Devi Das, Durga Prashad, &c. The endings Mal and Lal are so frequent in the names of the Vaishyas, that you can without many exceptions, lay down a general rule, restricting them wholly to the members of the Vaishya community. The ending *singha* or *sinhar* is a trustworthy guide to the names of those belonging to the Kshattriya (warrior) community. As soon as you hear such names as Munnoo Singha, or Gulab Singh, do not make the least hesitation in concluding that the man belongs to the Kshattriya community. The names of the Brahmins are of very mixed character. You cannot lay down any positive rule regarding them. You can, nevertheless, lay down a negative rule denying certain endings after their names. Such endings as Mal, Lal, Singha, never come on their names, which are of dignified character. In Upper India, some such words as Panday, Misra, &c., are seen after these names, as Lulla Panday, Damodar Misra, &c. To students of Names it is a queer phenomenon to note that the people in the lower order of Society are making use of high and dignified names among themselves, while the higher classes, especially in Upper India, have a tendency of lowering the standard of their names, chiefly in point of significance. The ending *Ram* is being very zealously appropriated by the lower classes; Seeta Ram, and Mansa Ram, are the names of chamars (cobblers). I do not mean that these names are wholly and solely appropriated by the lower people, but what I wish to prove is that there is an ever-increasing tendency among them to use such names.

Now as to the names of females, it may be safely laid down that while the names of males are mostly composed of two parts, the names of females are generally of one word, as Durga, Mohni, &c. In the case of males, the names are Durga Parshad, Mohni Narain, &c.

These names of females are mostly significant. They are the names of female goddesses as, Râdhâ, Rukamani, Pârvati: sometimes those of fruits as Badamo (almond): sometimes those of flowers as Chamalle (jessamine), Kaisar (saffron). It can be said that the names are generally significant. They either come from the names of the wives of famous gods or heroes of past time or they are combinations of adjectives pleasing to the ear as, Manorama (delighting to the mind).

What holds good in the case of the names of females as regards signification, may be also understood as applying to the names of males, which are mostly derived from the names of the gods or heroes or great men of the past time. Sometimes the names of the famous pairs of gods and goddesses are at once adopted by males, as Seeta Ram (Seeta and Ram), Râdhâ Kishen (Râdhâ and Kishen), Gourishanker (Gouri and Shanker). You will notice, among other names, such as Ram Das, or Govind Parshad, which mean the 'attendant of Ram' and 'favoured of Govind, respectively. In short it may be safely stated that the names among the Hindus either of females or males are highly significant except in

few cases which may be looked upon as 'pet names.' It is no doubt allowable that some names do not at first suggest to our mind their prototype, but a few minutes reflection on them takes us to the source from which they are derived.

Among the Sanyāsins (Yogins) it is a rule that as soon as they are enrolled in a particular order they cut off all connection with their previous names and receive new names from their Guru (Spiritual Guide), appropriate to their attainments. For example, Swami Vivekananda. This is not the original name of the learned Swami, but the name conferred upon him by his Guru. These names of the Sanyāsins are highly significant. Vivekanand means the 'bliss of discrimination. Abhedanand means the 'bliss of union with God.'

By the way, let me draw your attention to a sort of superstition connected with certain names. Hindu females are very strict in keeping silence as to the names of their husbands, fathers-in-law and other relatives. Press them, compel them, entreat them, they will never speak with their lips the names of their husbands. If some child or person in the house is named the same as their husband, they will in order to address him, have recourse to a fictitious name, but will never use the original name, as it sounds just like that of their husband. They consider it highly derogatory to the high esteem and veneration in which they hold their husband to call them by their names. Children—males or females—do not take the names of their parents, though it is not so strictly observed here as in the case of wives. These facts may appear very strange and curious to an European, yet they are facts, not in the least varnished by the delightful hues of exaggeration. One thing more I beg to add, that when a father or a mother is giving a name to his or her child, care is taken that the name may not clash with that of the father, mother, or husband and other near relatives, so that they may not be put to trouble in addressing the child by some fictitious name, as they cannot, out of superstitious respect for these elderly persons, pronounce their names lightly; besides they consider it slighting to them to name a child after these superiors.

The following is the list of the 27 Constellations (Nakshatrae), with their distinguishing characters.

1. अश्विनी (Asvini) = चू, चे, चो, ला. ((chû) che, cho, lâ.)
2. भरणी (Bharani) = ली, लू, ले, लो. (li, lû, le, lo.)
3. कृत्तिका (Krittikâ) = आ, ई, ऊ, ए. (â, î, û, e.)
4. रोहणी (Rohini) = ओ, वा, वी, वू. (o, va, vi, vû.)
5. मृगशिर (Mrigasira) = वे, वो, का, की. (ve, vo, ka, kî.)
6. आर्द्रा (Âdrâ) = कू, घा, डा, छा. (kû, gha, jûa, chha.)
7. पुनर्वस (Punarvas) = के, को, हा, ही. (ke, ko, ha, hî.)
8. पुष्य (Pushya) = हू, हे, हो, डा. (hû, he, ho, da.)
9. श्लेषा (Slesha) = डी, डू, डे, डो. (dî, dû, de, do.)

10. माघ (Māgha) = मा, मी, मू, मे. (ma, mi, mū, me.)
11. पूर्वफाल्गुण (Pūrvaphālguna) = मो, टा, टी, टू. (ma, ta, tī, tū.)
12. उत्तरफाल्गुण (Uttaphālguna.) = टे, टो, पा पी. (te, to, pa, pī.)
13. हस्त (Hasta) = पू, खा, णा, डा. (pū, kha, nā, dha.)
14. चित्रा (Chitra) = पे, पो, रा, री. (pe, po, ra, rī.)
15. स्वाति (Svāti) = रा, रे, रो, ता. (ra, re, ro, ta.)
16. विशाखा (Visākha) = ती, तू, ते, तो, (tī, tū, te, to.)
17. अनुराधा (Anurādha) = ना नी, नू, ने. (na, nī, nū, ne.)
18. जेष्ठा (Jestha) = नो, या, यी, यू. (no, ya, yī, yū.)
19. मूल (Mūla) = ये, यो, भा, भी. (ye, yo, bha, bhī.)
20. पूर्वाषाढ (Pūrvāshādha) = भू, धी, फा, डा. (bhū, dhī, pha, da.)
21. उत्तराषाढ (Uttarāshādha) = भे, भो, ज्ञ, ज्ञी. (bhe, bho, jñā, jñī.)
22. श्रवण (Sravana) = खी, खू, खे, खो. (khi, khū, khe, kho.)
23. धनिष्ठा (Dhanishta) = गा, गी, गू, गे. (ga, gī, gū, ge.)
24. शतभिषा (Satabhisha) = गो, सा, सी, सू, (go, sa, sī, sū.)
25. पूर्वाभाद्रपद (Pūrvabhādrpada) = से, सो, दा, दी. (se, so, da, dī.)
26. उत्तरभाद्रपद (Uttarabhādrpada) = दु, था, त, ज्ञा, (du, tha, ta, jñā.)
27. रेवती (Revati) = दे, दो, चा, ची. (de, do, cha, chī.)

The reader must bear in mind that there are several letters of the Sanskrit alphabet which cannot be reproduced in English as त, श, &c., therefore the English rendering here should be taken with the imperfections which cannot be got over.

KANNOO MAL, M. A.

### SPIRITUALISM AND THEOSOPHY.

[The following condensed report of a lecture delivered in New Zealand by the President-Founder of the T. S. will interest our readers. It is copied from the *Evening Star*, of Dunedin—issue of August 10th.—ED.]

**I**N the Choral Hall last night, Colonel Olcott, President of the Theosophical Society, delivered his first lecture in Dunedin, taking for his subject 'Spiritualism and Theosophy: Their Agreements and Differences.' The chair was occupied by Mr. George Richardson, President of the local branch of the society, and there was an attendance of about 200 people, a goodly proportion of whom were ladies.

Colonel OLCOTT explained, in introducing his subject, that as what he was going to talk about was mostly knowledge gained by himself first hand, and not from books or hearsay, he would necessarily have to use the personal pronoun "I" a good deal, and he asked his hearers on that account to overlook it. He hoped that whatever he would say while in Dunedin would convince his hearers that Theosophy did not require a man to be very emotional or idealistic to accept its doctrines thoroughly and to appreciate them and apply them in his daily life. As a matter of fact, Theosophy was the most practical of all forms of philosophy. It proved itself at every point, and left nothing to credulity or superstition. As he was going to speak of Theosophy in connection with modern Spiritualism, he might mention that it was not a new thing evolved out of the consciences of the founders of the Theosophical Society. They had simply taken it from the long hidden stores of knowledge that had been possessed by the early sages of the Aryan race in India, and the Theosophical Society were only teaching what in years past was known to the wise men of the East long before our nation came into existence. It was only right that he should say that whereas the Theosophical Society was feeling its way blindly towards the perfection of psychology, it had been perfected long ago by the early sages. There were six schools of philosophy held by the Aryans, and one of these was the Yoga, which meant "union"—union of the will in man with God. This represented a system of psychology divided into two parts—one psychological and the other physiological. In the one the body was trained until it was made the servant of the will, so that the involuntary functions were controlled and made purely voluntary. By it the believer or student could be buried for weeks in the earth and then be resuscitated. That appeared at first sight to be an impossible thing, but, the speaker urged, if we looked around us at animated nature we would find thousands of instances in the animal kingdom where species of insects and animals hibernated for long periods and then resuscitated. These people



of the East had learned that secret, and could allow themselves to be buried for as long as six weeks at a time, and then were revived. In the psychological branch the mind was developed to such an extent as to awaken powers of the most transcendent description, so as to make the student clairvoyant or clear-seeing. The sight of the soul was developed so that the inhabitants of the viewless ether were seen and controlled, and the phenomena were produced which had been told of in the tales of travellers in India. Among these powers was that of hypnotic deception. By this power the Hindoos were able to make apparent the performance of the most difficult feats; whereas in reality what was creating wonder and amazement was a complete illusion—an hypnotic deception. So finely and so fully could this hypnotic power be developed that the person making use of it could readily see at will anything that he had known had ever taken place, or that had been explained to him. Coming to the matter of Spiritualism, the Colonel said he had first studied it in 1852, and without having satisfied himself of the reality of the phenomena he remained a Spiritualist for twenty-two years. He had no other theory to account for the phenomena, such as the rapping out of a message by a table, etc., so he accepted the Spiritualist's theory, whilst not being satisfied in his own mind. In 1874 he met Madame Blavatsky. She knew and could do all that the mediums could do, even to communicating with spirits and phantoms, and getting communications in all sorts of languages without the assistance of mediums. He saw the power of this woman and became a believer in the Eastern philosophy. At the same time he had never disbelieved the reality of the spiritualistic phenomena. Things had been done which had satisfied the most critical scientific investigation; and he referred to the scientist, Robert Hare, who undertook to expose Spiritualism; but who, after having made the fullest possible researches, became satisfied that his preconceptions were unjust, and that the phenomena were real. He also instanced William Crookes, the discoverer of the tubes used in the Röntgen rays, as having been convinced of the reality of the spiritualistic phenomena after having made a thorough and practical investigation of them. The severe antagonism at present manifested towards Spiritualism by science would, the lecturer asserted, not have existed had there been some common ground on which they could have met; and this could have been secured had a little give and take been exercised on each side. Referring to the failure at times of the medium to do what she promised to do, Colonel Olcott affirmed that the medium was not a free agent, and was often prevented from achieving the purpose by the evil forces in nature of which she did not know. This led to frauds being perpetrated, not because the medium was in herself a fraud, but because when she was really unable to work, people insisted on paying their money for the purpose of seeing phenomena. If they could not have their desires fulfilled and gratified they would not pay anything, and so, in order to provide for herself, the professional Spirit-

tualist medium had to resort to fraud. He maintained that the Spiritualists should support their mediums by giving them the wherewithal to provide for themselves and those depending on them, just as other denominations supported their ministers. Theosophy was not opposed to Spiritualism—in fact, there was no better friend of Spiritualism than Theosophy, but for all that, Theosophists were looked upon by the Spiritualists with suspicion. This policy of suspicion and avoidance should not exist. From an examination of Theosophy and Spiritualism, the conclusion the lecturer arrived at was that Theosophy and Spiritualism agree upon the reality of the phenomena and the enormous field they open up into the study of matter, force, and mind, but they disagree as to the intelligence behind the phenomena. Spiritualists until very recently had maintained that whatever intelligence was behind phenomena must be from departed spirits, whereas Theosophists said that the intelligence might be from an Incarnate Mind just as well as from one on the other side of the grave, and that in nine cases out of ten probably it was the fact that some living man's mind was at work giving the message or producing the phenomena. Telepathy working through an Astral body accounted for a great deal of the results that were obtained by mediums, and that explained a great many of the phenomena. The lecturer referred to the discovery by Professor Zolna, of the Leipsic University, of the fourth dimension—namely, the interpenetrability of matter—and he instanced the scientific demonstrations of this which had been conducted before the leading European scientific authorities. The discovery of this force opened the way for the transportation of matter from a distance, in a vaporous condition, caused by the superior intelligence of the individual being brought to bear upon the object desired to be removed. The lecturer gave numerous instances of séances at which he had been present, where the bringing of matter from a distance by means of the exercise of this superior intelligence had been successfully accomplished. The cosmic power in one form was cohesive and in another was expansive, and a person having superior intelligence can hold the object in suspense just beyond the threshold of visibility, and then by taking away the expansive force allow the particles to come back at will. Referring to the attitude of the churches, Colonel Olcott said that from the manner "parsons" attacked the Theosophical Society, one would think that Theosophists were the most bitter enemies of religion. But that was not the case. Theosophists were the best allies religion had, for they went out and combated the theories of the Materialists. Referring to his own services in the field of scientific Theosophical research, the lecturer said that he was the first to put the medium in a sack and then tie her to her chair before she conducted a séance, and he was the first to test the weight of the spirits and to test the weight of the phantom forms in comparison with the mediums, and the scientific men of Europe certified that in these tests he had done everything possible for the requirements of scientific research

In conclusion, he implored the Spiritualists to think more kindly of the Theosophists and take the hand of fellowship, and suggested that sceptics should not commit themselves to declarations upon subjects of which they were ignorant, but should study the facts, try them in a spirit of open-mindedness, of courage and impartiality, and see whether it were true that they could get proof positive of the fact that man was something more than that being who was described by Pope as

“ Fixed like a plant to some peculiar spot,  
To draw nutrition, propagate, and rot.”

The lecture, which lasted for an hour and a quarter, was listened to very attentively, and on its conclusion Colonel Olcott was accorded a hearty round of applause.

Questions were invited, but none were asked, and the proceedings closed.

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### THE VOICE OF THE SILENCE.

#### PART III.

[Concluded from page 35.]

19. Saith the Great Law :—“ In order to become the **KNOWER** of **ALL SELF**, thou hast first of **SELF** to be the knower.” To reach the knowledge of that **SELF**, thou hast to give up *Self* to Non-Self, Being to Non-Being, and then thou canst repose between the wings of the **GREAT BIRD**. Aye, sweet is rest between the wings of that which is not born, nor dies, but is the **AUM** throughout eternal ages.

**ALL SELF** is the One Reality beyond all activity, and therefore beyond all differentiation, distinction and limitation. Every individuality when traced sufficiently backwards beyond the activity with which it has now become associated, and which has led to its being recognized as an individuality, will be found non-distinct from the One Reality. Every individual being or self, as existing on the plane of manifestation, is the Reality in association with activity. To the identification of the two and viewing them as forming one whole, is due the sense of distinction and individuality, the idea of “I” as distinguished from “not I.”

For an individual self to know the **SELF**, is to realize what himself in essence is, by ceasing to identify whatever in him is permanent, with whatever is found impermanent and unreal. He will have thus realized the **SELF**, the reality in him, independent of all activity which is impermanent and the source of distinction and limitation. When the last trace of activity is, as it were, left behind, the individual self that was, has, in the absence of activity in relation to him, passed beyond all distinction. In his search for the real **SELF** in him, he has found the **ALL SELF**. In other words he has realized his oneness with the **ALL SELF**, and the unreality of activity, which, unreal itself, had given rise to the illusive appearance of the individual self as such.

The word “ self,” it will be seen is printed in three types—*viz.*, the large capitals, as **ALL SELF**, the small capitals and the common type.

The "Self" in large capitals stands for the One Reality,—that in small capitals for the Reality in the individual self. It means the Reality as underlying the activity, but viewed independently of the activity it underlies. The "Self," in small type is for the subtlest form of the individual self, the Reality in association and identification with activity more or less subtle.

"To reach the Knowledge of that SELF," says the precept, "thou hast to give up Self for Non-Self", &c. The giving up of Self to Non-Self is to realize the unreality of the individual self, as such. It is to be convinced of the illusive nature of the distinction as "I" and "not I." The idea of being arises with manifestation, and manifestation means limitation more or less. The moment something is spoken of as "is", manifestation and therefore limitation is attributed to that something. The real Being is the Reality in that something, the state that something was in, before it came to manifestation—the Reality that ever was, even before that something, as such, came into being, and which will not admit of being spoken of as "is," and thus of being subjected to manifestation, because it is beyond manifestation and limitation. The individual self that "is," is necessarily a manifestation, and as such has being. For it to know SELF, it must pass beyond manifestation, where only, that SELF can be realized. To pass beyond manifestation means passing beyond the point where the individual self came into being. It had not and cannot have any being beyond the point of its manifestation, *i.e.*, coming into being. Thus for the individual self to know the SELF, it must give up Being to Non-Being, in other words it must cease to be the individual self.

When the individual self has given up Self to Non-Self, Being to Non-Being; he, *i.e.*, the underlying reality, rests beyond the boundary line which, so to say, separates the planes of non-manifestation and manifestation. This position of the underlying reality is described as repose between the two wings of the Great Bird, the boundary line representing the plane where the two wings meet, the line where the plane of latency of activity and potentiality commences. It is the first condition of Non-manifestation. It is the state of potentiality relatively to the grosser planes of manifestation below, but the state of manifestation and objective existence relatively to what lies beyond it. The wing representing the plane of non-manifestation, with its one margin ending in the boundary line, has its other margin merging into the One Reality, Non-distinct from the Unnamable and the Infinite. The wing represented by the plane of manifestation, while it has its one margin on the boundary line, like the plane of non-manifestation, has its other margin ending in the individual being on the grossest plane of objective existence. From the One Reality at one end (if end it can be called, because non-manifestation means absence of limitation, and has therefore neither beginning nor end) to the individual being on the other, is the Great Bird. The position immediately beyond the boundary line, *i. e.*, beyond the plane of potentiality, is

sweet, because in the absence of the manifestation of activity even in potentiality, there is no differentiation and distinction and not the remotest chance of any disharmony.

Birth and death are terms which have meaning only on the plane of manifestation; they can have none while manifestation, even the subtlest and the potential, has not taken place. The commencement of the plane of potentiality is the first *manifestation* of the Word—AUM. Beyond is the AUM, as it was before manifestation, free from all differentiation and therefore beyond birth and death, beyond limitation, beyond time, space and causality and therefore ever present through eternal ages.

20. "Bestride the Bird of Life, if thou wouldst know."

The state of being is to have life. Life thus means manifestation. The Bird of Life thus represents the plane of manifestation. To bestride the Bird of Life is to rise above the plane of manifestation. It means to pass beyond all activity even the potential and subtlest \* \* \* When the boundary line which is the highest limit of the plane of manifestation is passed, there only begins real knowledge.

21. "Give up thy life, if thou wouldst live."

To give up life means giving up of the state of being on the plane of manifestation. The state of being on the plane of manifestation is, for the underlying reality to have ceased to exist as itself in essence is, and to have changed, so to say, to something it is not. This change is illusion, but so long as the illusion lasts, that something has existence, and for the time, the underlying reality has passed on to the view of the individual, as such, to which it has been changed. Thus while the individual self, as such, lives, the individual self as what itself in essence is, has ceased to live. For the individual self to live as what itself in essence is, it must give up its being, its life, as it calls it, as individual self. In other words it must pass beyond all activity and manifestation, and cease to be the individual self as such. To give a homely illustration, for water to come into being, it must give up its incidental existence or life as ice. Ice is essentially water. But so long as the state of ice lasts, water, so to speak, believes itself to be ice. For the ice, as such, water has ceased to exist, has passed out of life. Water by mistaking itself for ice, and thus, while in the state of ice having no idea of its own real nature, causes its own destruction, so to say. For it to come to life again, it must cease to exist or live as ice.

22. "Three Halls, O weary pilgrim, lead to the end of toils. Three Halls, O conqueror of Mara, will bring thee through three states into the fourth, and thence into the seven worlds, the worlds of Rest Eternal."

The weary pilgrim is the reincarnating Ego. The three Halls are, from below:—(1) the plane of impressions, the plane of activity, and the plane of latency of activity or potentiality. When the third hall is crossed the reincarnating ego passes into the Turiya Plane. Being be-

yond even the potentiality of activity, this plane is free from all toils. The Turiya plane is the one included between the Paramâtmâ, the One Reality, as It is named when received independently of, but at the same time relatively to, the Universe, and the commencement of the plane of latency of activity. Thus relatively to Paramâtmâ, the commencement of latency of activity is the plane of manifestation. From the highest point of non-manifestation, to the lowest point of manifestation, on whatever plane it may be viewed, there are four states of consciousness and the septenary division of planes. The seven planes into which the Turiya plane can thus be divided constitute the seven worlds of this plane. These again being beyond even the potentiality of activity are described as the worlds of Rest Eternal. Mara represents activity, in any form. It is a demon, the source of all illusion, misery, temptations, &c. It kills the soul, so to say, by making it forget its real nature and mistaking itself for what it is not.

C. G. KAJI.

#### A REJOINDER.

IN reply to brother Kanno Mal's article on "CHRIST, AN IMITATION OF KRISHNA", the Editor of the *Christian College Magazine* (Madras), characterises it in the September issue of his Journal, "as a political firebrand—for the religious and political elements are unfortunately closely combined just now," which I should humbly protest against as utterly uncalled for. His assertion, that the Christian "rock remains immovable," is yet to be proved; if so, Theosophy and Hinduism could not have penetrated Europe and America so rapidly; for which object European science itself had prepared our way (see Draper's "Conflict between Religion and Science").

When the Christian editor quotes several dates of Krishna, antecedent to the prophet of Judea, he should have been less fanatical and dogmatic in his attitude, more so, when he admits that "the hero or demigod of the *Mahâbhârata* is very different from the Krishna-incarnation of later times; and the theosophical Krishna of the *Bhâgavad Gîtâ* quite another than the mythological Krishna of the *Bhâgavad Purâna*," the latter being mystical and allegorical, and hence occult.

It is a well-known fact that there is a great gap in the life of Christ which no Christian scholarship has yet filled up. The 'Wise Men from the East', at the birth of Jesus, should have shown to his followers the indication whence the *Christ*-inspiration came. At any rate you cannot disprove our theory—if you do not take it as a tradition—that his absence in Judea was the period of his discipleship in one of the *Asramas* of our Himalayan *Rishis*. And there is nothing peculiar or extraordinary in the nature of things that He of Galilee followed a course, trodden by Pythagoras before him, and Apollonius of Tyana after him, in coming to India for final initiation. Nor is it surprising that he should be remembered by the Tibetans, who sculptured a huge statue of him, which Madame Blavatsky saw in a forest,

not far from the Karakorem mountains, in a cave-temple, among other figures of the Great Teachers of the world. The statue of Jesus represents him at the time of pardoning Mary Magdelene, while the Buddha, near him, is shown as offering water to a beggar.

In calling Professor Weber of Berlin as witness for the Christian origin of the Krishna legends, the Christian editor forgets that the Professor himself acknowledges that many of the Church ornaments are Buddhistic, and that during the time of Pánini, who is said to have flourished during the reign of Nanda, in about 400 B. C., pictures illustrating the life of Krishna as also other gods, were on sale at Pátaliputra (ancient Patna), and other places.

Our critic says, that "the defective borrows from the masterpiece, not the masterpiece from the defective." Taking that statement for granted, how is it that your gospel-truths (see the four gospels) do not agree? See Mrs. Besant's autobiography. But our gospel-truths of the divine *Gítá* remain a perfect whole, in which the more you delve, the more gems you get, without any contradiction.

There is no mention of astronomical conjunctions at Christ's birth, which we possess in regard to Krishna's nativity, that shows the date of his incarnation to have been at least about 1400 B.C., if not 3102 B.C., which is our record still in vogue in our almanacs.

As to the abominations of the Krishna-cult, I can quote worse parallels in your Church history,—which only shows that human institutions are everywhere liable to abuse. Certain it is that with all your elaborate codes, moral and penal, you cannot check the vices of the Christian world. And your vice has a sort of civilized air, which ours has not. At any rate, you should put your own house in order before you wish to find fault in others. And since you are paid for your preaching, it should be your first care and duty to reform your own flock; for remember, that all our unpaid propagandists are coming in from the Christian world, over which you ought to preside and keep watch.

But Krishna or Christ is, after all, a means to an end; and it is immaterial, for if you hold fast to the Mission, the Messiah will take care of himself, for when necessary he will come again. And so, the best policy for us both, brother Christian, should in the meantime be, that you inform your Church as to the highest idea of Christ; and we, Hindus, Buddhists and Jainas, do the same to the standard Krishna, Buddha and Mahāvira, taught us; and when we have succeeded, each on our part, the time will come to make comparison and criticism,—to find out the basis of all religions, namely, the Great Wisdom-religion.

In conclusion, I pray that, taking advantage of the terrorism of the time, you should not, friend Christian, assail us by characterising our writing as "political fire-brands," which only proves that you are very weak in your argument.

P. C. MUKHERJI.

### GENUINENESS OF COMMENTARIES.

**T**O the article on Dhritarâshtra contributed by us and appearing in the *Theosophist* for September 1897, we find added by the Sanskrit Pandit of the Magazine, a foot-note to the effect that "Anandagiri and other Commentators are better authorities as to the genuineness of the present Shankara's Commentary on Gîtâ than the one mentioned by the contributor." Language is the mode of conveying ideas. The idea which we can legitimately gather from the phraseology of our critic, is that he thinks that the commentary on the Bhagavad Gîtâ, current now-a-days as Shri Shankarâchârya's is genuine; that Anandagiri and other commentators on one side, and the one mentioned by us on the other, are authorities as to the genuineness of the said commentary, but that the authorities named by our critic are better authorities than the one mentioned by us.

On this we simply observe that we have, as a matter of fact, made mention of no authority whatsoever as to the genuineness of the commentary in question. What we assert is that the commentary current now-a-days as Shankarâchârya's is not a genuine commentary by Shankara, but is the work of one Nagesvara Bhatta.

This assertion of ours, we presume, is denied by our critic, and in support of his denial, he relies on Anandagiri and other commentators. The question which the reader has to determine is whether or not the commentary now known as Shankara's is genuine. The onus of the affirmation lies on the critic. For him to refer to Anandagiri and others as authorities in support of his affirmation is no proof of his proposition. Simple allegation one way or the other, by any number of persons, of whatever reputation, is no proof of the correctness of that allegation. Suppose a thousand persons were to allege that 'Sugar is a poison.' This allegation would not be received as correct unless it were proved that sugar possessed the properties of a poison. A work alleged to be a Bhâshya cannot be received as a Bhâshya unless it is proved to possess the properties of a Bhâshya; and a work alleged to be a Bhâshya by an Initiate like Shankara cannot be received as such unless it is proved that it possesses the properties of a Bhâshya and that it is consistent with the literary character and position of the author to whom it is attributed.

Now, in the first place, we ask our reader what is a Bhâshya?

Maharashi Vyâsa in his esteemed work entitled, "The Bhâshya Prabha" defines Bhâshya as follows:—

"That by which the text of a work is legitimately explained after setting forth separately the meaning of all the words used, and supporting it by received authorities, is what is meant by a Bhâshya". Further in the work known as Bhâshya Siksha, by Kapilla, it is stated that "in a Bhâshya the intention of the author should first be shown



by the Commentator in his own words." Again, Vyāsa in his work known as *Bhāshya Pradīpika*, says that "the absence of the intention of the author, from a Commentary, with reference to the text, disentitles the work to *Bhāshyaship*". That wherein is set forth the two-fold intention given above is what is, according to Vyāsa, termed the Introduction. Again a table of contents and an index, together with an introduction, complete a *Bhāshya*, according to a dictum in the *Vidhiratnakara* by Maheshura. Again the same authority lays down that the intention of a work should be gathered from works of prior authors, from the work itself and from other works of the author. Again, in the *Vidhi Siksha*, by Maheshura, we find the passage that, in a *Bhāshya* the purpose arrived at by the author, should be shown in logical sequence in connection with each shloka and each chapter of the work, and that the meaning of given words occupying a given situation should be explained.

Now the above being the properties of a *Bhāshya*, we ask our reader if he finds these properties possessed by the so-called *Bhāshya* by Shankara? Is this *Bhāshya* preceded by an introduction? Is there a table of contents given? Is there an index attached to it? Are all the shlokas, the words, and the chapters explained in the required manner? Has the commentator been good enough to give us the intention of the *Avatāra*? Why has the first chapter certain verses of the second chapter, and all that is headed with "*Sanjaya vach*" not been commented on?

The answer to these questions can be anticipated by the reader. "*Shri Shankarāchārya*," says H.P.B., at page 292, *Secret Doctrine*, Vol. I., was "the greatest Initiate living in the Historical Ages". A *Bhāshya* by an Initiate must be in consonance with his character as such. The *Bhāshya* claimed to be the work of Shankara ought not to set forth absurdities of the character to be found in it, as in connection with verse 35, chapter III. of *Bhagavad Gitā*, wherein Krishna is accused by the commentator of recognising more than one Dharma for humanity; or verse 1, chapter 17, where the partial text is interpreted as casting aside the ordinances of the *Sbastras*. The instances can be multiplied into thousands if space were allowed.

The best evidence on which judgment as to the genuineness of a work of a given author is to be founded, is the internal evidence furnished by the work itself. If the *Gitā* is the work of the greatest *Avatāra*, the commentary on it should not consist of logical blunders and absurdities. We do not illustrate what we say, for fear of being charged with an attempt to illegitimately encroach on the space of the magazine.

In conclusion, it is hoped that due consideration will be given to the subject, by those qualified to do so, with a view to definitely determine that the so-called *Bhāshya* is not the commentary by Shankara, and that on the determination of the question in the negative we shall be able to give to the world the genuine commentary, if not precluded by unforeseen and unavoidable events.

## Theosophy in all Lands.

### EUROPE.

LONDON, 30th September 1897.

I am glad to be able to tell you that Mrs. Besant arrived from America yesterday, the 29th instant, in good health and having had a comparatively fair passage across the Atlantic. She was accompanied by Miss A. J. Willson, the Librarian at Head-Quarters, and also by Mr. J. C. Chattopādhyāya, who has been doing excellent work in the United States for sometime past. Mrs. Besant's work in the States has been incessant, and the results splendid. I understand that the American Section has now 53 Branches.

During the month of September, all has been going on quietly here, and the usual workers are again assembled, excepting Mrs. Cooper-Oakley, who is still in Germany, endeavouring to collect information respecting Societies which are known to have existed in the last century, and who held Theosophical ideas.

The Thursday evening Lectures in the Blavatsky Lodge re-commenced on the 2nd instant, when Mr. Leadbeater lectured on the "Vegetable Monad." He said that in using such a term as the *Vegetable Monad*, it was necessary to get away from the idea that the Monad was *one*; on the contrary it was many, and even long before the life-wave reached the Vegetable Kingdom, far back in the first Elemental Kingdom, the elemental essence was differentiated. It might, he said, be divided both horizontally into planes, and vertically into sections, so that a life-wave was a set of parallel out-pourings which throughout evolution do not mix, even up to the Adept stage, and each man is therefore the inheritor of a certain line of evolution and no other. Sub-divisions of the Vegetable Kingdom are of course more numerous than those of the mineral, and we reach in this Kingdom something far more definite in the way of consciousness. Plants clearly show likes and dislikes, desires, and even what we must term *Cleverness*. In the case of forest trees the extreme duration of their life enables the ensouling Monad to become marvellously individualized. Some of our oaks with hundreds of years behind them, and still more the Californian giant trees with a calculated life of 3,000 to 4,000 years, dwarf the duration of human life into insignificance, regarded from the ordinary standpoint. It was found that truth really laid behind the Greek legend of the Dryads, and at the back of some of those strange myths and fairy tales of the Genii of the trees, which have come down to us. In the folk-lore of many of the Teutonic peoples there lies the truth that the strong personality of some old trees has been known to be capable, under certain conditions, of becoming visible and in some cases assuming the human type of form.

The work of the nature-spirits is, he said, of very great interest in connection with the study of the Vegetable Monad. It is only in recent years that the study of physiological botany has opened our eyes to the marvels of design found in plant life, enabling us to realise how wonderfully individualized plants are—even virtues and vices seem to shadow themselves

forth in plant-life. A single tree or plant is more like a community, than a single entity, of which the leaves and roots are the traders, flowers the spending members, fruits the emigrants, and thorns and spikes the soldiers. Mr. Leadbeater then instanced a few of the methods by which cross-fertilization is ensured, and also some of the clever devices which enabled certain plants to reach favourable conditions amid the frightful competition of a tropical forest, a competition reflected in every hedgerow, on a smaller scale, and pointed out that the evidences of a certain intelligent consciousness were too clear to be overlooked.

On the 9th instant, the Lecture was on "Life and Form," delivered by Mr. Bertram Keightley. He said *Life and Form* is a convenient phrase to embody some ideas which should not be lost sight of in studying our philosophy. "Name and Form" would be the equivalent in the Sāṅkhya and Vedānta philosophies, but *Name* is different in its Sanskrit meaning from the signification we attach to it, hence the word *Life* better expresses the same idea to us. European philosophy attaches little or no importance to names, but Eastern philosophy says there is a real association between the sound which signifies an object, and the qualities of that object. The idea that the "Vach" or spoken "Word," or as we should say, *the Logos*, lay at the root of the manifested Universe, is at the foundation of the belief that articulate sounds have in themselves a meaning. Mr. Keightley, using as illustrations the words table and dog, showed that there was an inherent difference between name and form; the name was the real essence or actuality of a thing, the *quality* which made a table a table, or a dog a dog, although there were innumerable shapes and sizes, i. e., forms, of tables and of dogs. The *form* might vary indefinitely, but the *name* was the underlying reality. He then said we are accustomed to classify all ideas under the head of Life or Form, and he would consider the Life side first. "Life" is the outgoing force. "Form" is that which limits it. From the second outpouring comes the monadic essence, the ensouling *Life* which is to be limited by the infinite variety of forms which it will build out of the atomic matter already brought into existence. When you change the conditions of a thing you effect the monadic essence ensouling it; for instance, if you freeze water you hand it over to the monadic essence which is capable of vibrating in hexagonal rays. As descent takes place, potentiality decreases, but perfection of form increases. And although capacity is narrowed, the permanency of form is ensured, culminating in the rigidity of the mineral kingdom. As the Life creeps up again there is combined with stability, the pliability of the molecules of which the form is built. The monadic essence recovers capacity of variation, and retains capability of holding the forms together. In considering "Form" we find the predominant characteristic of the form side of nature is absorptive, but in turn it reacts upon Life. On the descending arc, matter is largely worked upon from without by intelligences who thus, in early stages, ensure the lifes' learning to vibrate in definite ways, and work in the matter. The matter-side is always the absorptive; it seeks to have and to hold, and this dominant characteristic is clearly traceable right up to the human stage. Then the *form* must be forever changing or there would be no fresh qualities called out in the *life*; hence it is that we get the old idea of death as associated with matter—the body—which comes out in all religious Symbolism. Another old religious idea associates femininity with wrong, evil, death, simply because it is the feminine that is the receptive side—the cherisher of life. The grand evolu-

tionary process is the One Life—the sphere, limiting itself to the point—the individual, and the point expanding to the sphere, the individual to the consciousness of the whole.

On the 23rd instant, Mr. Mead lectured on "The Use and Abuse of Ancient Authority." He said he regarded the study of the ancient books of all religions as of immense importance to the theosophical student, if he would really carry out the second avowed object of the Society. The value of these books was very great, but much greater to the student of comparative religion than to the individual who regarded one of them alone as the inspired truth. The reason why the *authority* of these ancient books has been so very great, is because they deal with that hereafter, about which so great uncertainty has prevailed, and with those higher things which must always be of the greatest interest to humanity. They were always more or less a "revelation" by one who spoke with authority—one who *knew*, and it is in tracing the identity of the teachings which underlies all the later accretions of the different scriptures that we find their greatest use. The abuse of ancient authority creeps in with the glamour which a fond posterity has thrown over the books of its ancestors. The further we get from the date of the founder of a religion, the more obscure becomes the person of that founder; the human side gets lost in the super-human, and all real historical trace of him disappears. Mr. Mead dealt at some length with the work of the "Higher Criticism", in sifting out the Old Testament sources, and referred to the forthcoming instalments of the Polychrome Bible as likely to be of immense service to students. He wished that the same work might be done for the sacred books of India and the East generally. The work of the various apologists was referred to, and the method of the allegorists especially condemned. In all these old books was found partly history, partly allegory, with esotericism hinted at, but of course not imparted. The methods of monkish copyists and commentators came in for scathing treatment in Mr. Mead's hands. In conclusion he begged his hearers to try and realize the *mind* of antiquity: until we did we must of necessity fail to understand much that we found recorded in the Scriptures. Above all, he wished to impress upon theosophical students the wisdom of adopting the same critical methods in regarding the new, as well as the old literature; because a book is issued fresh from the theosophical press, we need not repeat the old mistake of accepting it as literally inspired truth, when we had just emerged from the quagmire of regarding Ancient Scriptures as thus inspired.

E. A. I.

#### NEW ZEALAND SECTION.

Col. Olcott reached New Zealand on the 24th August, and since then he and Miss Edger have had a very successful series of lectures in Dunedin, Christchurch and Wellington. In Dunedin Col. Olcott lectured on Spirituality and The Divine Art of Healing, and Miss Edger on What Theosophy can teach us, and The Theosophical training of children. In Christchurch, on Sunday, 5th September, Col. Olcott lectured in Our Father's Church to a large audience, on Healing, the lecture being continued on the following Thursday. Miss Edger lectured on the same day (Sunday) at Rangiora on What Theosophy can teach us, to a good audience. All the lectures in Christchurch attracted large audiences, and were as follows:—

Monday, { Theosophical Society, its Aims and Successes. Col. Olcott.  
September 6th { Fundamental Conception of Religion, ... Miss Edger.

September 8th	{	Spiritualism ... ..	...	...	Col. Olcott.
	{	Karma and Re-incarnation ... ..	...	...	Miss Edger.
September 10th	{	Buddhism ... ..	...	...	Col. Olcott.
	{	Christianity ... ..	...	...	Miss Edger.

The audiences in both places were very sympathetic, and in Christchurch several new members joined the Society.

Wellington was reached on September 12th, and in the evening Col. Olcott lectured on Re-birth of the Soul, to a good audience. The other lectures were on Healing and Spiritualism.

In addition to public meetings there were branch, drawing-room, and social meetings, and meetings for enquirers, in each of the towns visited, very favourable impressions being left everywhere. The Press Reports have been very favourable.

The lecturers left Wellington, on September 18th, for Pahiatua and Woodville.

## Reviews.

### VEDIC RELIGION, VOL. I.

#### PART I., BAGHAVAD GITA.

TRANSLATED AND ANNOTATED BY A. MAHA'DEVA SASTRI, B. A.,

*Curator, Government Oriental Library, Mysore\*.*

It seems quite fortunate that the labour involved in this translation and commentary should have fallen to the lot of one so eminently qualified for the task as the author has proved himself to be. It is his intention, as stated in the Preface, "to publish in a Series, English translations of some of the most important Ancient Scriptures of the Aryans, with such authoritative commentaries as may throw more light upon their teachings." As the Bhagavad Gîtâ embodies in a condensed form the substance of the entire Vedic Religion, it very properly comes first on the list of subjects. These translations were commenced by the author in 1891 but were soon interrupted by his appointment as Curator in the Government Oriental Library, Mysore, and some years elapsed thereafter, before he had the necessary time at his disposal for resuming his difficult task; but when the opportunity was again available the exceptionally favourable facilities afforded by the copious library with which he was connected enabled him to prosecute the work to a satisfactory issue, as we see in the volume before us. He acknowledges his indebtedness to Bâbu Pramadâ Dâsa Mitra, Mrs. Besant and Mr. Davies, for their English translations of the Bhagavad Gîtâ, which have been frequently consulted by him. It has been the aim of the author to give a literal translation of both the Bhâshya and the Bhagavad Gîtâ, rendering the latter according to the light afforded by the former (the Commentary of Sri Sankarâchârya.) Explanatory notes have also been added from Anandagiri's Tikâ, and other sources. Though there is little really essential difference between the translated text of the Gîtâ, in the work before us, as compared with a few of the more perfect of the previous translations, yet the extensive and highly valuable commentary of this work constitutes its distinguishing feature, and makes it a trustworthy guide to students of Vedic Religion and philosophy. The Sanskrit

\* Thompson & Co., Madras: Price, Cloth, Rs. 4, or 7 s. 6 d.; stiff boards, Rs. 3.

has been rendered into very good English, and the mechanical execution of the work reflects much credit upon the publishers. The volume contains 360 pages.

W. A. E.

### THOUGHTS.

By W. H. \*

This little book of poems is dedicated "To the weary and heavy laden," and, as the author explains further, is offered to those who are specially interested in "Aryan philosophy and methods of self-conquest;" and "To all earnest truth-seekers" he "tenders no apology for defective style or irregular metre..." These poetic thoughts have comforted the author, often, under conditions of distressing misfortune, and he hopes they may be useful to others who have to encounter similar trials. Those who "hunger and thirst after righteousness" will find their aspirations and resolutions strengthened by a perusal of this modest little work. Those also who are in search of a gift-book might find this just suited to their requirements. A friend who has been reading it and with whose sentiments, as expressed, I heartily concur, says :

"There are many fine thoughts in the verses by W. H. Those who think and feel deeply cannot be circumscribed by the limitation of rhyme and metre, but must express themselves in the terseness and ruggedness of the Anglo-Saxon. The world is now looking for real thought, not the finical, sweet, shallowness of the "Blue China" style, but thoughts of real moment to the race. It is this that makes the verse of Walt Whitman so powerful—he sacrifices metre to get a forcible sentence. Those who care for the general subject-matter will find much of real worth, and phases of old subjects that are entirely new. In many, there is a fund of intense meaning that no words can express and only the intuitive will be able to feel the full depth of W. H.'s thought. There are subjects too deep for words; an ideograph or short word-picture is all that is necessary to remind one of the thought, and then the rest must be left to the reader's inner nature to feel and picture for itself. An excellent bit of this sort is "Be still," and I recommend it to those who have subjective vision. There are many beautiful hints in the book; I cannot say which I like best. They must be read, however, in their own spirit: to a cold intellectual criticism they yield nothing of their inner treasures."

The book is printed on good paper and bound in cloth.

W. A. E.

### BEAUTIES OF MARIE CORELLI.

ARRANGED BY ANNIE MACKAY.

[Geo. Redway, London: 2s. 6d.]

This book is composed of selections of the choicer passages from the various writings of the noted and versatile novelist, Marie Corelli. She has gained a world-wide reputation on the merits of her undisputed literary talent. She gives her imagination free scope on the material and the astral planes, and her flights of fancy, though brilliant, are often erratic, sometimes weird and ghostly—even ghastly. Reading her books might be

\* Thompson & Co., Madras, Price 8 annas.

compared to wandering through jungles of wild flowers. In each may be found, here and there one, the delightful fragrance of which causes a thrill of pleasure, while, on close examination of others, you wish you had not inhaled their odour, still, they may be valuable for their medicinal properties. Though a woman of the world, and strongly tinged with its foibles, she catches frequent glimpses of eternal verities which are radiant with the higher light. Though hypersensitive and hypercritical, she is by no means hypocritical. The thoughts that flow so freely from the point of her pen frequently glitter with keenest sarcasm, and are often even more pointed than the instrument which records them. Some of her criticisms are sharper than a two-edged sword and, like that weapon, they sometimes cut both ways, but her trenchant treatment of the current shams of the world will find a sympathetic response in the hearts of all truth-lovers.

Those who have not read her works might be more pleased with these gleanings than with any one of the former.

The book is bound in green cloth, with gilt lettering and border, contains 124 pages and is deserving of a place in the library of every thinker.

W. A. E.

#### THE DIVINE BREATH, &c.

There have lately arrived at the Adyar Library a number of books and pamphlets, the gift of the publisher,\* which set forth the claims and teachings of "The Brotherhood of the New Life." Some are the works T. L. Harris, the Primate and head of the 'New Life,' and some are compilations, on separate topics, from his works, by one Respiro, who being merely compiler can remain in the oblivion of a *nom-de-plume*. Of these books three only merit the attention of Theosophic students, for they are the records of the experiences of an independent and self-taught Yogi. "Internal Respiration," T. L. Harris calls his discovery, and on the strength of that he allows his followers to call him "The Man, the Seer, the Adept, the Avatar"; "The inspired messenger of the cycle,"—the basis of this being that he has found his soul; that is, he has by accident awakened his spiritual faculties and the corresponding ability to read thought, obtain subjective knowledge and explore the astral and spiritual worlds. All the way through his own description of his gradual unfoldment, and in several of those of his associates, there are the same experiences that others, now in the T. S., have experienced. That is the remarkable point: he has had these experiences, so well known to some members of the T. S., and, thinking himself a unique and lonely pioneer, he has drawn his own deductions, and gone on contented with himself. He says he found the key of Pythagoras' harmonic law and has developed himself in that law. He ignores all possibility that others besides Pythagoras and Christ knew and know that key, and comes to the conclusion that he is the 'Pivotal Man of the Cycle.' He has the ability to acquire knowledge subjectively and knows the immense possibilities man thereby acquires, and warns his readers against the follies and delusions which attend the translation of subjective knowledge to the objective plane. One wonders if he ever applied that warning to himself. Knowing that he has Pythagoras' key, and knowing of Pythagoras' visit to India; knowing of his initiation there and of the existence of a secret Brotherhood, he yet has the assumption to ignore all that. He never dreams that there are others who know; that

\* E. W. Allen, London.

before Pythagoras and since Pythagoras there has been an unending succession of men who experienced "God's Breath in Man," as he calls his spiritual unfoldment. He does not seem to have even tried to find out what the secret knowledge of the East is,—at least his statements are exceedingly misleading. He claims that Christ made this respiration possible for the first time since the fall. How then did Pythagoras get the key? This breath, as he calls it, has nothing to do with breathing, and "has therefore no relationship with the respiratory formulas of Occultism, whether as taught secretly to the initiates of the Western and Eastern Schools, the Rosicrucian and Theosophic Orders, or as partially revealed to the uninitiated as the Science of Breath. It is entirely on a different and a higher plane." Who said it wasn't. If T. L. Harris was an adept he would know—but he isn't, and jumps at a wild conclusion. "These formulas of Occultism are in...the plane of material action." "Internal Respiration on the other hand commences in the world of Atziluth, the archetypal plane of pure Deity." He knows or should know that Occultism is absolutely secret and hidden by many blinds; even then it would not take long to find out that the 'Science of Breath,' of Occultism, has very little if anything to do with the breathing of oxygen and nitrogen as air. A mere tyro at Occultism knows that. And then he solemnly says: "Counterfeits (in Respiration) are detected by the pompous arrogance of their assumptions,"—as if his assumption of priority in all knowledge was not at all presumptuous. So much for his knowledge and Inspiration as an Avatar. Of philosophy there is not much trace in his whole work, and as far as the writer can see, not much logic. He denies the existence of any law in spiritual advancement, at least it all depends on the favouritism of the Divinity, who is Christ. For "Respiro" says, at page 2, of "Internal Respiration:" "Whereas the respiratory formulas of Occultism can be mastered by long practice combined with a determined will, *Internal Respiration is a Divine Gift.*" (Ital. ours). That completely does away with the two basic laws of Occultism as propounded by the Nazarene: "As a man sows so shall he also reap," and, "Love the Lord thy God with all thy heart," etc., which Christ maintained as the fundamental laws of his teachings. Christ says, "This do and thou shalt live,"—Grand hope to a struggling soul. But alas! The old idea of a lawless, erratic Deity crops up again.

But in his researches into man's evolutionary development he has some excellent results, although he dates the loss of spirituality, due to the growing density of the human body, indifferently at the "fall" and at the "Deluge." Though nearly a complete round of evolution passed between the epochs known by those respective titles, we will overlook that. He has the power, it seems, to leave the body at will, and he claims to have visited Jupiter, and converses with angels and other spiritual beings. He sees and knows and converses with "fays" (elementals) and claims that they are "two-in-one" (androgynous) and have innumerable babies. His explanation of the work of these fays inside the human body is remarkable and absolutely ridiculous to one who has gone through the same experiences and is clairvoyant. He knows the World-Mother, of Occultism, and the perfection is expressed by the union of the Male-Female—to denote completeness. But of his own soul, its place in the body, and its relation to the Divinity, he does not make any very clear statement. But in man he says, "Christ is immanent." As "Christ is God" himself, without any Father beyond or above Him, and the Christ spirit immanent in every human being, it would seem that the human spirit (*Atmá*) is one with the All-spirit; but he does not say so in so many words. He leaves that logical con-



clusion to the reader. He admits the seven principles in man, and makes use, correctly too, of the words Devachan and Nirvana, and teaches reincarnation, though I have not yet seen his book on that subject.

His most wonderful doctrine is that of the "counterpart." It seems from the meagre description given, that no man is perfect till his "counterpart" dwells in him; that two souls must inhabit the same body. It seems that after the gift of internal respiration the person feels a vacuum, and then the "counterpart" sinks in to fill that vacuum. By the description of the sensations of the process, it tallies exactly with those of one who stumbled accidentally into the same thing and the same sensations, but instead of being the "counterpart" it is the man's own soul, awakening to consciousness of itself on the physical plane, after the flow of the Prana and the breathing of the astral body had purified the Temple for the spirit of God, called by Mr. Harris his "fay-soul"—the seventh principle. Strange that two men experiencing the same sensations under the same sort of surroundings, should arrive at such opposite conclusions. One, that, alone in his development, he must necessarily be a special messenger from God: the other, though he knew nothing of Pythagoras, that there must necessarily be others in a similar state of evolutionary advancement. One denying, *a priori*, all possibility of others being advanced beyond him, and able to teach him: the other, striving to find those who know, till he came in touch (subjectively) with an adept of the White Lodge and is now in the T. S. Who took the most logical view of the nature of things? But we do not mean to be too severe with our friend Mr. Harris. Though he has made many mistakes, he is evidently entirely honest. As a man, as a pioneer, fearlessly making discoveries all by himself and getting at the truth, and especially as a fighter against the growing materialism of the day, every true Theosophist is bound to respect him. What though, like Swedenborg, he colours his visions with his old creed. If he puts Satan and evil in a position so strong that God cannot destroy him though he would, what of it; all Christendom lives on that illogical belief. And if his followers deify him, what of that—it is but human nature. As a study his writings are very amusing, and in his next incarnation he will no doubt really become an adept.

A. F. KNUDSEN.

## THE TEN UPANISHADS WITH COMMENTARIES.

(Tamil Translation.)

We have been favoured with a copy of the second part of the above book containing from Munduka to the end of the Gaudapada's Karikas. We expressed our views concerning the translation of the 1st part, in April *Theosophist*. We hope the Tamil Public will give the undertaking their substantial support.

We thank Mr. G. Krishna Sastry for the presentation of three vols., containing all his publications in Malayalam character, from 1890 to '96. The vols. have gilt lettering and are bound very neatly. Each volume contains important publications of rare MSS., some of which are as follows:—

Vol. I. Bhagavad Gîtâ with Malayalam meaning; Purushârthadpikâ; Tatvabodha; Atmavichâraprukurana; Advaitabodhadpika and other works, —twenty in all.

Vol. II. Consists of twenty-four works such as Jyâchintâmani, Drâvida Sûtra, &c.

Vol. III. Devī Bhāgavata with Malayalam meaning, up to fifth book.  
The gift is a rich addition to our T. S. Library.

R. A. S.

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“MAZDAYASNI RELIGION AND THEOSOPHY.”

We are glad to announce the publication of an important book in Gujarati, entitled “Mazdayasni Dharma and Khodāsanāsi” (or Mazdayasni Religion and Theosophy). The work is from the pen of our esteemed Bro. D. P. Kotuāl, B. A., L. L. B., of Karachi. It is divided into seven chapters, the first of which contains a translation of important extracts from Col. Olcott’s remarkable lecture on the “Spirit of the Zoroastrian Religion,” which was delivered by him in the Town Hall, at Bombay in February 1882, and the reply given by H. P. B. to certain questions put by a Parsee gentleman in connection with that lecture. The second chapter is devoted to translations of portions of the “Secret Doctrine” bearing on this most ancient of religions, which unravel many mystical and allegorical points. The third treats of miscellaneous matters, such as divisions of time, moot points about Zoroaster, Homa, Gokard Tree, Heaven and Hell, Elementals, &c., which are all satisfactorily explained in relation to Theosophical teachings. Mrs. Besant’s well known Adyar lecture on Zoroastrianism, from the lectures on “Four Great Religions,” is embodied in the fourth chapter in which an interesting footnote appears from the pen of N. F. B., on the subject of the “Threefold nature of Ahura-mazda.” The fifth chapter deals with the interesting matter of schools of Persian Theosophy and Persian adepts, and the disputed question of the existence of the doctrine of reincarnation, which is pretty clearly proved by quotations from several mystical Persian works. Chapter six clears up the various misconceptions regarding Theosophy and the Theosophical Society, mainly by N. F. B. In the last chapter the author offers some just criticism on the present methods adopted by Parsee students of the Avastā and clearly proves how by following such methods they have perverted the original sense of their scriptures and made a muddle of some of the mystical and sublime passages. This is perhaps the first book of its kind in attempting an interpretation of the Avastā in the light of Theosophy, covering such a variety of subjects. The author deserves well of his co-religionists for making available to them, especially to the female class who do not all of them know English, the sublime teachings of Theosophy from the stand-point of their own religion.

P. M. G.

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MAGAZINES.

The first number of *The Theosophical Review*—formerly *Lucifer*—comes to us replete with the advanced thought of its editors, of the Vice-President of our Society, and others of its able corps of contributors, and is truly a treasury of truth and wisdom. The reasons for its change of title are given in the leading article, on “Name and Form.” “The Theosophical Movement,” by Mrs. Besant, contains important ideas on the past and future of our movement. “On the Watch-Tower” treats of the “Buried Cities of Central Asia,” and “The Casting in and out of Devils,” “The Bhagavad Gītā and the Gospels” are discussed by Miss Arundale, intelligently and temperately. The article is to be concluded. In “Fairland and the Underworld,” Mrs. Ivy Hooper cites testimony in regard to nature-spirits. “Among

the Gnostics of the First Two Centuries," by Mr. Mead, is continued, and treats mainly, of "Outlines of Valentinian Æonology." "The New Dawn," by Dr. A. A. Wells, is a well conceived and well written article that will be read with satisfaction by Theosophists. "Future Theosophical Prospects," by A. P. Sinnett, contains the substance of the thoughts, though not the words, which were presented by him before the last European Convention of the T. S. It is freighted with ideas of great moment, and cannot fail to have a cheering and stimulating effect upon all who have the welfare of the great Theosophical movement of the present age sincerely at heart. "The Law and the Logia," by Bertram Keightley, notes the intense activity in religious thought throughout the world, which has been developing during the last half-century, and the astonishing and rapidly increasing change which has taken place since the magazine (*Lucifer*) was founded, and next proceeds with some very pertinent comments upon the Preface of Dr. Paul Deussen's noteworthy German translation of sixty Upanishads. In the closing article—"The Christian Creed"—by Mr. Leadbeater, some account of the original meaning of Church creeds and formulæ is to be presented, as gathered simply from "an investigation into the âkâshic records." This will be read with special interest by those who have, at some period of their lives, been familiar with Christian forms and symbols. The general principles only, together with some ancient historical data, are presented in this paper, which is to be continued. "Activities" chronicle interesting events which have been lately transpiring in Europe, America, Australia and New Zealand.

*Mercury*, for September, commences its fourth volume and brings out an interesting number but reaches us late for review. A. Marques' illustrated article on "The Aura of Metals" is deserving of attention from scientists. "The Gauge of Spiritual Evolution" is an address delivered by Alexander Fullerton before the T. S. Convention at Chicago. "Spiritualism in the Light of Theosophy," is a report of a lecture by Countess Wachtmeister before a gathering of Spiritualists in America. The most important of the matter remaining is, "Life after Death," which consists of notes of one of Mrs. Besant's Lectures in San Francisco.

*Theosophy in Australasia*, in its enlarged form, is doing very useful work for our two southernmost Sections of the T. S. The September issue contains an article on "Illusion," by H. W. Hunt, which embodies a paper read before the Melbourne Branch T. S., on July 6th, 1897. The paper on "Ecstasia, or Spiritual Illumination," is continued. It is evident that the Theosophical Movement has been broadened and strengthened in the Southern Hemisphere, by the recent labours of the President-Founder and the General Secretary of the New Zealand Section.

*Theosophia*—Amsterdam—has an opening article by Afra, on "The Bamian Statues," several translations, the most important of which is from Mrs. Besant's "Birth and Evolution of the Soul," and other matter.

*Le Lotus Bleu*—August and September. The former number contains articles by Bertram Keightley on "Reincarnation among animals," "Man is what he Thinks," by Paul Gillard, "The Path," by Count Leiningen and "La Pléthore," by Dr. Fisher. The September issue contains some interesting notes on the mysterious *Homme Rouge*, of Swedenborg and other mystics, a continuation of the "Under the Bodhi Tree" Series, and "Jakin and Boas," by Dr. Pascal.

*Intelligence*, for September, promulgates the current liberal thought of America. Henry Frank writes on "The Dogma of the Atonement," and

F. H. Sprague on "Two Views of Life." Albert Ross Parsons' essay on Wagner is concluded. There are also articles on "Inductive Astrology," "The Health of the People," "Philosophy of the Divine Man," and "Self-Knowledge."

The *Satwa Sādhani* (Telugu organ of the Aryan Association, Madras) contains translations of original and selected articles and Sanskrit Texts, and seems to be conducted with some degree of care, by T. A. Swaminatha Aiyar, who was formerly connected with the *Theosophic Thinker*. He has also brought out the *Jnāna Bodhini*, a Monthly Tamil Magazine, edited by Mr. Purnalingam Pillai, B.A., which has some able contributors.

The Bhagavad Gītā is published in parts, in this monthly, being well translated by the editor of the *Satwa Sādhani*, who publishes also an eight-page pamphlet, in easy Telugu verse, entitled, Dattātrēya Philosophy, by Sri Paramānanda Yateendra, which we have received.

The answers to queries in the *Vāhan* will interest all Theosophists. Other theosophical periodicals received from Europe are *Nova-Luce*, *Teosofisk Tidsskrift*, *Balder*—the new Norwegian Magazine devoted to Theosophy—*Sophia*, and *Lotus Bluthen*: from America, *The Pacific Theosophist*, *Theosophy*, *Theosophic News* and *Forum*. From India we are in receipt of *The Thinker*, *The Prasnottara*, *The Prabuddha Bhārata*, *The Brahmavādīn*, *The Light of the East*, *Christian College Magazine*, *Madras Review*, *Sophia*, *The Light of Truth*, and *Dawn*. We have also received, *Notes and Queries*, *Modern Astrology*, *Light*, *Rays of Light*, *Harbinger of Light*, *Banner of Light*, *Twilight*, and other lights, constantly increasing and of various titles.

W. A. E.

### CUTTINGS AND COMMENTS.

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

*Pride  
and  
Siddhis.*

An exchange says :

A Yogi went to a sage and claimed that he could fly in the air, remain underground for months together, lie on the surface of water and perform such other wonderful feats. The sage coolly replied, "Brother, birds fly in the air, worms lie concealed under the earth for years, and fish live in water. What merit is there in your doing what the lower animals do? Try and imitate God, become divine in your love for others, in wisdom and humility. Above all, leave off vanity."

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One of our Indian exchanges says :

*Who  
are  
Theosophists?*

"Any person of average intellectual capacities, and a leaning towards the metaphysical; of pure, unselfish life, who finds more joy in helping his neighbour than in receiving help himself; one who is ever ready to sacrifice his own pleasure for the sake of other people, and who loves Truth, Goodness, and Wisdom for their own sake, not for the benefit they may confer, is a Theosophist."

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*Additional  
sayings of  
Jesus.*

The ancient papyrus recently found on the outskirts of the Libyan desert, contains, among others, these sayings :

"Except ye keep the Sabbath ye shall not see the Father," and, "Jesus saith : Wherever there . . . ."

and there is one . . . . alone, I am with him. Raise the stone and there thou shalt find me; cleave the wood and there am I."

The London *Spectator* remarks concerning the above sayings, that they 'contain the very essence of Pantheism, and would if freely accepted, completely modify in the Hindu direction our (the Christian) conception of the universe. If God is in inanimate nature in any sense except that He created it, why should we not, as the Hindu argues, worship Him there, and draw this further deduction, that God being in every thing, every thing in some sense is equally holy?'

\* \* \*

*Christian  
condemnation  
of the  
liquor traffic.* The General Conference of the American Methodist Episcopal Church lately condemned the liquor traffic in the following unqualified and eloquent terms:—

"The liquor traffic is so pernicious in all its bearings, so inimical to the interests of honest trade, so repugnant to the moral sense, so injurious to the peace and order of society, so hurtful to the homes, to the church, and to the body politic, and so utterly antagonistic to all that is precious in life, that the only proper attitude toward it for Christians is that of relentless hostility. It can never be legalized without sin. No temporary device for regulating it can become a substitute for prohibition."

\* \* \*

*Abolition  
of  
Vivisection.* It is stated in one of our later exchanges, that about 600 physicians, including many of the most eminent in the profession, have recently signed a petition for the total abolition of the debasing practice of vivisection. Its suppression would lift a dark cloud from the world's horizon.

\* \* \*

*Effects  
of  
evil Auras.* A writer in July *Borderland* records two marked experiences of his in which the evil aura of a person seated near him affected him to such an extent as to cause palpitation of the heart, faintness and "deathly nausea." The offensive parties were total strangers to him—one being a lady who was seated in front of him in Church, and the other a gentleman seated near him in Westminster Town Hall. He then adds:

"Now my point is this: If the mere presence of certain people be so physically injurious to certain other people, even where no will-power is exercised, and no feeling of dislike or malice can possibly exist, how much may this poisonous influence be increased where the will is set upon bringing about this very physical effect; and surely, here as elsewhere, practice may make perfect."

We do not doubt that the magnetic emanations from certain persons, even though they be not considered exceptionally vile, may, in rare instances, be positively poisonous to certain others, of fine organization and acute sensitiveness. One's intuitions in these matters should be heeded, even when the physical effects are not strongly marked.

\* \* \*

*Strange  
revelations of  
photography.* It is a very interesting experience for an amateur to develop a sensitive plate that has been exposed for a picture, and to watch the gradual appearance of the main outlines, as the view slowly takes form on the surface which, to all external appearance, had been so

perfectly blank. But when a professional photographer discovers, after careful development, certain forms that were not visible in the field of view when the exposure was made, the results are interesting to him, yes, even surprising. An exchange publishes the following, among other accounts :

"An exposure was made upon a view having a river in the foreground. The photographer, while developing this peculiar plate, was perfectly astounded by an appearance which he had not seen while taking the photograph, and for which he could in no way account. On completing the development there was plainly revealed in the foreground of the picture the figure of a woman, apparently floating upright in the water. Not many weeks after, to complete the mystery, the body of a woman was found in the river at the exact spot where the photograph had been taken.

Again, not long since, the daily papers were agitated over the account of a travelling photographer, who, upon making an exposure upon the exterior of a reputed haunted house, discovered at one of the windows a portrait of the murdered man through whom the house had gained its evil name. In another case three distinct images having no connection one with the other were impressed upon a single film."

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*The Indian Mirror* publishes a letter from a correspondent who mentions a prediction made by Raphael and recorded in his *Prophetic Messenger* of 1842. He says that,—

"On account of the conjunction of two important planets in a certain sign of the zodiac, and other necessary configurations and aspects of planets, within two hundred years from 1842, reason shall re-assert her dominion, and men shall worship God with one heart, one mouth, and one religion, and differences of faith shall no longer be known."

The writer then says,—

"We believe that the Theosophical Society is the foundation of this future religious unity. This Society shall accomplish this needful and much-desired object for the good of humanity. Religion is the most important matter for mankind, and social or political improvements will be of no permanent value unless the same be founded on religion. The time is not far distant when the grand truths underlying all religious systems will be fully understood and acknowledged, and superstition and bigotry will die away, and there will be one religion for the world. Raphael, so far back as in 1842, predicted that the future religious unity would be accomplished within 2042 A. D. May this prediction be fulfilled. There will then be but one religion for the educated and civilised nations of this world."

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*The Editor of the Arya Patrika*, in commenting on the proposed forty-days fast which a Mahomedan medical practitioner has decided to observe says: "To continue alive without any food, not for a day or two, but for a long term of forty days, is an utter impossibility." Perhaps our brother editor is not aware of the fact that similar fasts have been performed in America at various times within the past quarter of a century, and we have read of some in other countries also. One of these fasts is reported to have been continued for a period of even *fifty* days. Dr. Tanner performed his world-renowned forty-days fast in the city of New York, about fifteen years ago, and the American newspapers kept the public well informed as to the particulars of the case. He was examined by physicians daily, and strictly guarded so that partaking of food was rendered impossible. Though somewhat weakened by his long abstinence, he was

able to walk about, and partook freely of water-melon for his first meal, and rapidly recovered his strength.

But the editor continues: "The situation becomes all the more critical when one is to pass these days of actual 'starvation' in a cell which is not an ordinary, well-ventilated place, but impervious to light." He then proceeds to say that man cannot "without a serious derangement of his brain," live in darkness for any considerable time. Well, some people do not believe that Indian Yogis have suffered themselves to be buried, and have remained underground for months, and been subsequently resuscitated, yet the facts pertaining to these cases have been put on record again and again. May it not be that darkness more nearly approximates the conditions observed by animals in the next lower kingdom, during their annual periods of hibernation? The editor next asserts that "The age of miracles is past," and that "No one except an ignorant zealot" will avow his faith in them. We have no fault to find concerning this assertion, as it stands, but if the editor classes prolonged fasting in the list of miracles we beg to disagree. The main object which Dr. Tanner had in view during his long fast, was to demonstrate the fact that there was *no miracle* about it—that if Jesus fasted forty days, others could do the same thing; and with his insight into physiological functions he saw that by keeping perfectly quiet in body and mind, and thus avoiding waste of tissue, one could live for a month or more without partaking of food. Again the editor says: "Miracles are totally false;" but why he should intimate that there need be anything miraculous in surviving a forty-days fast, we cannot see. A miracle is supposed to be something which transcends the action of nature's laws, but miracles disappear when, by an increase of knowledge, the laws which govern these so-called miraculous phenomena become thoroughly understood,—and nature's boundaries are becoming considerably extended of late. The editor closes as follows: "Fancy a medical man, who is supposed to be well versed in the laws of physiology and hygiene, giving himself up to a pursuit which his very knowledge of Medical Science condemns in the most emphatic terms!" But the well-attested experience of Dr. Tanner brushed away many a cobweb from medical science and theology, which had previously obscured the light of truth, and the fact is now established beyond the shadow of a doubt, that a healthy and well-nourished man can abstain from food for a month or more, without sustaining any fatal injury, provided he keep quiet and maintain a cheerful and fearless attitude of mind. E.

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*The New Testament and the Upanishads.* In *The Theosophical Review* Mr. Bertram Keightley gives the following quotation from the Preface of Dr. Paul Deussen's German translation of the Upanishads:

"The New Testament and the Upanishads, these two highest products of the religious consciousness of humanity, nowhere stand in irreconcilable contradiction—if one does not cling to mere externals—but mutually serve to complete and explain each other in the most beautiful way."

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*Life everywhere.* As an illustration of the marvels to be found in the development of *life* in the vegetable and animal kingdoms, it is interesting to notice that in the account given of the Norwegian Arctic Expedition by F. Nansen, he expresses himself full of the greatest wonder as to the existences

which he found on the ice-fields during the Arctic summer. At that time, he says, plant and animal life begin to develop in every fresh water pool on the drifting ice floes. Brown patches appear, which under the microscope, reveal a world of life. These tiny lives "are small one-celled lumps of viscous matter, teeming in thousands and millions on nearly every single floe, over the whole of this boundless sea which we are apt to regard as the realm of death." When lecturing before the Royal Geographical Society he said in reference to these accumulations: "They look like brown patches. . . and might easily be taken for mud, but under the microscope they reveal themselves to be pure vitality—chiefly minute plants, diatoms, and some algæ. But among these there also exist a crowd of tiny microscopic animals—infusoria,—and I also discovered small bacteria, so that even these regions are not free from this noxious animal. It is a remarkable proof, in my eyes, of the fruitfulness of Nature: even on this ice she finds conditions for the calling forth of life."

\* \* \*

In Mr. Mead's review of Dean Farrar's recent work on "The Bible, its Meaning and Supremacy," which may be found in the September *Theosophical Review*, we note some important ideas as given below:

"The priestly mind seems to work in the following way. That which is old is sacred; that which is sacred is of the highest morality and spirituality. Now the oldest deposit of legend enshrined in the ancient scriptures of a race pertains to a time when that race enjoyed but a very primitive civilisation, and reflects the ideas and morality of that early period; as the race develops and comes into contact with higher civilisations, it evolves higher ideas; it finds itself face to face with other scriptures, and adopts many new and higher doctrines. But the priest-craft of the manhood of a race cannot bear the thought of any deficiency in its religious origins. The sacred scriptures must have been perfect from the beginning. How then to reconcile the irreconcilable? What means could be found to fly in the face of the great fact of evolution, and assert, to gratify the pride of a race; "We had it all along; we were always a great people; we ever had high ideas." At this stage of civilisation the allegorist comes forward to tickle national vanity, and asserts that the straightforward statements of the early legends are obscure and many-meaning oracles, and signify anything but what they seem to imply. This is common to most religions."

The worthy Dean is fortunately of the same mind as his critic, in regard to the wholesale allegorical method of interpreting ancient scriptures.

\* \* \*

The *Guelph Advocate* (Canada) publishes the following dream which psychologists may reflect upon:

*A startling prophetic dream.* "Mr. J. Cotteral, of Guelph, fell asleep at four o'clock, one afternoon, and in a dream saw a dead body covered with a white sheet and, on lifting it, recognised his son. He awoke with a start, and related his dream to a friend. That night he was aroused by a telegraph messenger, who brought a telegram informing him that his son had been drowned at Hamilton. The dream and the drowning occurred at the same time."

\* \* \*

The *Madras Mail* gives the following interesting communication "from a correspondent":

*A wonderful man.* Sri Brahmananda Saraswathi Swami, a Brahmin Sannyâsi, gives me the following information in writing about a Hindu Yogî in Rahuri, a Railway Station



on the Dhond-Manmad Railway, in the Ahmednager District, and desires its publication in your columns. My correspondent is an enlightened gentleman and is thoroughly conversant with the ways of the world. He would not allow himself to be deluded into the snares of make-believe sophistry and tinsel trapping. With confidence in the reporter, I address this note to you.

There has been living at Rahuri a great Hindu Yogî, Srî Narayandoss Maharaj by name. Popular tradition puts him down for 300 years of age. In appearance he looks like a sexagenarian of strong physique. When, a few days ago, he made a statement before the local Mâmiatdâr, regarding a piece of land he wished to acquire for planting a flower garden for a temple erected by him, he deposed on oath that he is 856 years old. Being questioned, out of curiosity, on the possibility of a life over 100 years, his explanation was, that for each 100 years there is a *Kalpa*\* and that if, at the end of each of such Kalpas, one should enter the *Samâdhi* † for a period of one month, one could regain youth. On the Yogî's own report he existed in the two previous Kalpas under the names of Jungli Bawa, in Benares, and Gagiri, or Parikini Bawa, in Gujerat. He could to-day identify what he had done in those Kalpas at these places. Old people of the village say that the Yogî has been in *statu quo* for the last 40 years, and that during this period he has never been known to take any kind of nourishment, not even a drop of water. If one should as an experiment offer him the most virulent poison he would swallow it with all composure and stand utterly unaffected by it. My correspondent, the Swami, has been watching the Yogî, day and night, for the last 15 days and has not yet been able to detect him in the act of eating or drinking. Of course he breathes, and, if it might be so, derives his sustenance from the atmospheric air. It seems he was buried underground for months together, several times, at Indore and Baroda. His wearing apparel consists of a single silver chord passed round his loins, to which is tightly riveted a small sheet of silver, sufficient for decency. He is a highly advanced occultist and practises feats of Yoga such as nobody else on this earth could. ‡ He can be communicated with in Hindustani. This Yogî's sources of income are unknown, but his two clerks, ten peons, four carriages, six horses and some 20 or 30 cattle should indicate that an inexhaustible fund is at his disposal. He lives in the style of a Zemindar. A temple dedicated to Venugopaldaswamy, a bungalow, and a choultry, each costing some thousands, are among the edifices brought into existence by this apparently penniless recluse. A composite temple of two stories, estimated to cost Rs. 5 lakhs, is under construction by him. This temple is to accommodate both Siva and Vishnu in the same place. The first story, which is underground, is dedicated to Siva, and Vishnu should occupy the second floor. Siva's half has been completed and the other half is still building. His munificence is simply marvellous. Situated as Rahuri is, on the highway between Rameswar and Benares, numberless pilgrims throng his doors at all hours of the day and receive food and clothing.

My correspondent, in winding up his account of this wonderful personage, desires that any body who spurns the occultists of the East and indefatigably discredits all miraculous phenomena, should

\* *Kalpa* in sacred Hindu Chronology means a Cycle of years whose duration varies with the order of beings to whom it relates.

† *Samâdhi* is a condition of existence in trance, when all signs of external consciousness disappear and the physical body becomes absolutely insensitive.

‡ [This is a large claim—Ed. *Theosophist*.]

condescend to visit Rahuri and have what the lawyers would call a "view over the body." The Yogi is said to be prepared to stand any experimentation.

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A physician writing to *The Friend of India* says :

*Treatment  
of  
Hydrophobia.*

"In twenty-five years' medical practice I never saw a patient getting hydrophobia. My treatment is very simple. Wash the bite with vinegar and water, thrice a day, for three days. Give a teaspoonful of vinegar in a wine glass full of water, morning and noon. Belladonna (Homeo.) 3x.—3 drops in a wine glass of water, at 3 P.M., and at bed time. Trust in God, and do not go to Pasteur to be killed. A vapour bath removes poison from the blood, but I have never tried it."

Many, however, have tried the vapour bath in these cases, with entire success.

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*"How can  
the dead  
materialise  
themselves?"*

A correspondent of the *Indian Mirror*, referring to the current belief of people in the North-West Provinces, "that the dead accept, in person, the offerings of their relations," writes :

"With reference to this phenomenon, I beg your permission to point out its solution from a scientific point of view. It is an admitted fact that the dead are capable of being re-clothed with a material body, after the original substance has mouldered away. Disembodied spirits have the power, under favorable conditions, of materialising their souls and spiritual clothing by temporary magnetic use of atoms, drawn partly from the bodies of persons in the flesh, and partly from the air, by which means they cannot only render visible and tangible, portions and sometimes the whole of their forms, but also frequently speak in an audible voice, and move objects with considerable force. There are abundant evidences of a future state of existence and of the power of disembodied spirits to manifest themselves intelligently to those they have left behind in the flesh."

This is usually effected with those nearest the earth-plane and who still are bound by strong physical attractions.

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*Fascinated by  
poison.* *The New York World* narrates an interview with the manager of a certain chemical works in London, where cyanide of potassium is manufactured at the rate of 1,000 tons yearly, and where the men manifest a strange longing to eat this poisonous substance. The story is thus given :

"Ah," replied the manager bravely, "that is just one of the dangers we have to guard against. For some inexplicable reason cyanide of potassium exercises a remarkable fascination over the men engaged in its manufacture. They are haunted by a constant and ever recurring desire to eat it. They are perfectly alive to the fact, however, that to give way to the craving would mean instant death, and are consequently usually able to resist it, but not always. During the time I have been here, three of our best and steadiest workmen have committed suicide in this strange manner, impelled thereto apparently by no cause save this mysterious, horrible longing. I myself have felt the same strange lust when I have been long exposed to the cyanide fumes, and have had to leave the works for a time in consequence. So well is this curious fact recognised that there are always two men at work together in this branch of our business, and a jar of ammonia which, as you may know, is the antidote to the poison, is kept constantly near at hand." This seems to be somewhat of a psychological puzzle.