

ॐ

THE THEOSOPHIST.

VOL. XX. NO. 2. NOVEMBER 1898.

THERE IS NO RELIGION HIGHER THAN TRUTH.

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

OLD DIARY LEAVES.*

SECOND ORIENTAL SERIES, CHAPTER XIX.

I WAS loath to exchange the cool, bracing climate of Darjiling for the hot, vapourous temperature of the Plains, but I had still many hundred miles of journeying before me before my tour should be finished and I could take rest at green Adyar, with its refreshing ocean breezes and its river running just beneath my chamber window. So, after more talks with the Tibetan traveller and my other friends, more conversazioni, and a public lecture at the Town Hall, I descended the mountain to Siliguri, the junction-place of the Himālayan Railway and the Northern Bengal, and sweltered in a temperature of 100 to a most uncomfortable extent. It suggested to me the change from the outer air on a crisp morning to that of a greenhouse. However, work had to go on all the same, and I organized the Siliguri T. S. that same evening, sat up late talking and answering the metaphysical conundrums they are so fond of putting in this country, and slept on the stone platform of the station as the coolest—say, rather, the least hot—place to be found.

Saidpur, the next place on the programme, was reached at noon on the 19th (June, 1885), and at 6 P. M. I lectured to a very large gathering, on "Theosophy and the Aryan revival." There was another lecture on the next day and the admission of several new members as the happy proof that the malign influence of our persecutors had not spread that far. I went next to Rajshahye via Nattore, and I mention the detail merely because the distance from Nattore to my destination had to be made in a palanquin, the most ignoble of all modes of conveyance, I think, to a healthy man. Fancy yourself lying at ease on your back, smoking, reading or dozing, in a coffin-like box carried by poles on the shoulders of six or eight undersized coolies, in a pouring rain, over a

* Two full series, or volumes, of thirty chapters each, one tracing the history of the Theosophical Society up to the time of the departure of the Founders from New York to India, the other subsequently, have appeared. The first volume is available in book form. The present series is the third.

sticky clay road, twenty eight miles in nine-and-a-half hours; the wretched pole-bearers gasping a droning refrain the whole way, except when they would groan to excite your pity and get bakshish—and say whether I am not right. True, they are trained to it from boyhood and at the end of such a heavy journey as this would come in to your place on the trot, but still I felt thoroughly ashamed of myself, innocent though I was of any part in the business. “Talk, talk, talk”—says my Diary —“with all the clever men in Rajshahye, including a German Professor of Physics in the local College;” and there were the usual public lecture and admissions into membership. The return transit to Nattore was even worse than the other for, leaving at 2 P. M., we did not get there until after 2 A. M.! By that day noon we were back in Calcutta and I went from the Sealdah station straight on to Bhowanipore to see Maji, who had come from Benares on a visit to Nobin K. Bannerji at his family house. I had a three-hours’ talk with her through Nobin, and she told me that Damodar was then at a place four days’ journey from Darjiling. This, we now see on referring to his Diary (Oct. *Theosophist*), was not the fact; so it goes to make another point against the accuracy of Maji’s revelations—for which I am sorry. I saw her daily during the fortnight that I spent in Calcutta, and was always much interested by her discourse. She was always surrounded by a small crowd of enquirers, and her answers displayed erudition and insight. Her attractive manner and sympathetic voice added to her popularity. Finally, there was that glamour of supposed mystical powers which attaches in India to every respectable yogi and yogini; and which is a survival of the traditions of the olden times. These powers she must have had to some extent, for we have seen that on our first meeting, in 1879, before anything was known in India about H. P. B.’s connection with two certain adepts, she told me things about them that she could not have learnt from third parties, and in Damodar’s Diary we read how she astonished him with her revelations about Subba Row and others. It was my early enthusiasm about her that mainly caused Nobin, Dinanath, Bihari and Shama Charan Babu to come to her as disciples, and to do so much to make her known and popular in Bengal and Behar; so that, naturally enough, I was most anxious for her reputation as a mystic to be fully sustained. If it has not, it is not my fault.

The local Committee had me lecturing in all the quarters of Calcutta during my fortnight’s stay. Among other topics given me was a defence of Hinduism against the missionary charge of gross superstition and immorality. It will scarcely be credited by those who have even a superficial knowledge of the ethical teachings of the Aryan sages, that the chief of the Scottish Mission in Calcutta had the effrontery to put in print the assertion that Hinduism tends to make its men liars and its women unchaste; yet he did this, and it fell to me to refute this outrageous calumny. To hear me, the elite of Hindu society were invited on the 3rd July, to the house of the venerable scholar and nobleman, Raja Radhakanta Deb, Bahadur, author of the great

lexicon, *Sabdakalpadruma*. I believe every local Indian scholar of note was present and that I had no great difficulty in proving my case. So far from encouraging untruthfulness, dissoluteness of behaviour, or any other vice, the Shastras teem with exhortations to noble conduct and the striving after the very highest ideals. Manu (VI. 92) enumerates the following "ten-fold system of virtuous duties": Contentment; abstention from injury to others, active benevolence, and returning good for evil; resistance to sensual appetites; abstinence from theft or illicit gain; purity, chastity and cleanliness; coercion of the passions; acquisition of knowledge; acquisition of Divine Wisdom; veracity, honesty and fidelity; freedom from wrath and hatred. A little farther on he says: "Persevere in good actions, subdue thy passions, bestow gifts in a suitable manner, be gentle, bear hardship patiently, associate not with the malignant, and give pain to no sentient being." Again, he says (II. 239, IV. 178): "Walk in the path of good people, the path in which thy forefathers walked. Take examples of good conduct from all, as nectar is taken from poison, gentleness of speech from a child, prudent conduct from an enemy, and gold from dross." Again: "Though reduced to penury in consequence of thy righteous dealings, give not thy mind over to unrighteousness." Then, we find in the *Taittiriya*, the *Mundaka*, and the *Sandilya Upanishads* this injunction: "Speak the truth (*Satyam*). Truth alone conquers, not falsehood. No religion or morality is higher than truth. Nothing is higher than truth." It was hence that the Benares royal family took their motto, which, with the late Maharajah's permission, I adopted as the legend of the Theosophical Society. "Mercy is the might of the righteous," says the *Vishnu Purana* (I. 21), an axiom that matches the noble definition of Mercy that Shakespeare put in the mouth of Portia. And how poetical and touching is this sentiment from *Hitopadesa*: "A good man thinks only of benefiting all and cherishes no feelings of hostility towards any one, even at the moment of his being destroyed by him; just as the sandal tree sheds perfume on the edge of the axe when it is being felled." Manu (VI. 47) goes so far as to say: "Being treated cruelly, do not return the cruelty. Give blessing for curses." Is there anything more noble in any other Scripture? So we might go on multiplying similar quotations from the teachings of the Aryan sages, to prove the cruel injustice of those who concur with the Calcutta missionary that Hindu religion is the nurse of vicious tendencies. How can such people ever hope to convert intelligent Hindus to their religion? How far the sympathies of the Indian public went with us may be judged from the fact that, whereas my public audiences ran from 1,500 to 2,000, only a score or so of persons, and they Christians, went to listen to an address given after my departure, by one of the ablest preachers of the missionary party, denunciatory of our views!

On the 7th July I left Calcutta for Bhagalpur, but was intercepted at Nalhati Junction by our dear brothers of Berhampore and, so to say, compelled to diverge in their direction. Between Azimgunj and Ber-

hampur is the Palace of the Nawab of Murshedabad, an old friend of mine ; and he had arranged for me to break journey, spend part of the day with him, and dine at the Palace. I did so, and he and I had a long talk about religious and scientific matters and parted with expressions of mutual good will. My reception by the friends at Berhampur was, as usual, most cordial and my four days there were full of pleasant experiences. With one exception, however, for on the 9th we heard by telegraph from Calcutta of the sudden death of Nobin K. Bannerji, President of this Branch, of whom I have spoken above. He was to have met me at Berhampur on the 9th, but died of an attack of cholera. Among our Indian colleagues not one was more prized and beloved than he, and it is a consolation for me to know that he is likely to soon reappear in the ranks of our workers in a better body than he had in the last incarnation.

I reached Bhagulpur, my next station, on the 12th, and became the guest of Tej Narain, whom I have mentioned in my notes on the Darjiling visit. Here I met Babu Baidyanath Bannerji, my blind patient of Calcutta, whose sight I restored, as the reader will probably remember. Well, I found him again blind. His restored sight lasted only six months and then faded out, and the pall of black night again descended upon him. As before, a boy now led him into my presence, and he looked up into my face with that inexpressibly touching expression that one finds in the eyes of the sightless ones. I felt very sorry and not altogether hopeful of being able to do any good. However, I drew him into the room, kept him standing, and began the same course of manipulation that I had employed so successfully two years before. I touched my finger-points to his closed eyes, sometimes those of one hand, sometimes of both ; when it was the former it was the right hand that I held to the eyes and the left was laid on the nape of the neck. Then I made passes before the eyes and the brow and, finally, breathed gently on the eyeballs through a glass tube. All the while, of course, I was willing with my whole strength that the sight should be restored. Thus keeping on for a half hour, I was at last rejoiced to hear him ask : " Is that a table behind you ? " It was, and thenceforward and by degrees the blessed light came back into his darkened orbs, until he could at last distinguish every object in the room. Ah, if you could have seen the heavenly smile that spread over his features then ! You would have stood there, as I did, amazed at the discovery that you had this sort of divine gift of healing, and that it needed but a few passes of your fingers and a few breathings over a blind man's eyes to draw him out of midnight gloom into the sunlight of sight, with the whole panorama of surrounding objects opened before him.

This case of Baidyanath teaches a great scientific fact, *viz.*, that blindness, when due to suspended nerve action, may be removed by mesmeric treatment, provided that the right conditions as to mesmeriser and patient are given ; that the sight, thus restored, may fade out after a time, when, presumably, the nerve-stimulus has subsided for

lack of renewal; that, even after an interval of two years, the sight may be again restored and after even a very brief treatment. The reader will recollect that when Badrinath (or Baidyanath) Babu was first treated by me at Calcutta and elsewhere, after ten treatments he was able to read fine print with one eye and see a bed of flowers at some distance with the other. On this second occasion, two years later, I made it possible for him, after a bare half-hour's treatment, to read the smallest type in a newspaper and, of course, to distinguish every object within the range of ordinary vision. It is true—as I learned subsequently—that his sight failed him a second time, but only after twice the number of months that it had before. This made me believe that if I could have had the patient under constant treatment for, say six months, the optic nerves would have been restored to normal function and the cure completed. The lesson to professional healers is that they should never despair if there should be a relapse after a first success. Moreover, they should note that, whereas the confidence of the patient may have been shaken by the loss of sight after the first operation, it can be restored in spite of that, with one tenth the trouble as before. The *sine quâ non* is that there shall be no lesion in the nerves, for that makes a break that can never be mended.

At Jamalpur, when lying in bed one morning, I had my first experience of an earthquake and it was curious. It seemed to me as if the house were solid but built on a stratum of bog, or jelly, which was all of a quiver, like the generous paunch of St. Nicholas when he was laughing—if we may believe the famous Christmas poem! While it lasted, my memory recalled sundry stories of historical earthquakes, and I was not sure whether the house would not tumble about my ears; still I thought I might as well take the chances where I was as to rush outdoors and perhaps drop down some crack.

Among the topics of discourse given me here by the local committee was: "Theosophy not antagonistic to Hinduism." On thinking it over I invented a new plan. Among the members of the Bhagalpur T. S. was the late Pandit Nityānand Misra, a most excellent man and capable Sanskrit scholar, who had come to Jamalpur with me. So I arranged with him that he should sit beside me at the lecture, I should go on and make my points one by one, should pause after each, and he should then rise, repeat some sloka of Gītā without a word of comment, and then sit down, and I would go on to my next stage. Both he and I spoke extemporaneously, *i. e.*, without notes or any defined plan previously agreed upon, and this made all the more interesting and striking his flexibility of mind and thorough familiarity with his national literature. The effect on the audience may be guessed.

At Bankipur I was kept up to a very late hour, the day of arrival, by visitors, and on retiring I sank into one of those deep sleeps which I can always get when there is nothing else to do, and which brace me up for the wearisome round of a travelling tour. At the College, the next day, I had a very crowded audience including several hundred

students, the ones I most love to address. One of the Professors, an English gentleman, was good enough to preside and his boys were particularly enthusiastic. The Principal, however, moved by an unreasoning prejudice, refused the hall for the second lecture and the committee had to make other arrangements. If these narrow-minded men could only realise how they weaken their personal influence with their pupils by these futile attempts to do us harm ; how, in fact, they largely increase their sympathy and their enjoyment of our discourses on the national literature and religion, surely they would not be so tactless as they usually are. Not one of them ever heard a theosophical lecturer say one word that was opposed to good morals, or that had the slightest tendency to make his or her hearers worse than they are ; quite the contrary : yet they go on nourishing hatred against us and vainly trying to belittle our strong influence in every way by word and action. Poor creatures, they might as well try to pull the stars out of the sky ! While they are dreaming their impotent dreams of malice, the influence of Theosophy is travelling the whole earth, like a thrill of electric force that might run around the planet. One has to come to India to realise how a whole community of European people can become steeped in besotted prejudice against us. Their own relatives at home throng Mrs. Besant's lectures, buy our books, take in our magazines, and join our Branch Societies, but these hold themselves aloof and use the name of our dear H. P. B. as a word to curse by. More's the pity, for I am perfectly sure that it would only need the aid of some ardent society man, like the late Samuel Ward, or society woman, like some I know of in our European and American Branches, to bring around nine-tenths of the community. But then we, public speakers, should have to lecture to them and such few of the higher class Hindus as they might choose to invite, or to confine our talks to their drawing-rooms where no ordinary Hindu is welcomed. In a word, the colour line is drawn across the gateway of almost every Anglo-Indian bungalow, and our obliviousness to this fact is one of the strongest causes of our unpopularity. One could see, when Mr. and Mrs. Sinnett and Mr. Hume were introducing us into Anglo-Indian society at Simla, that there were no insuperable obstacles between them and ourselves, and that if we could run in their grooves we might in time become quite friendly. But this we could never do, for that would mean almost cutting ourselves adrift from Hindu society ; and so we must go on as hitherto, close to the hearts of the Indians and far away from the other community, our blood relations and nearest of kin in the flesh—of this incarnation. It seems a pity, but we can't help it ; for one reason, that we can neither afford the money that we should have to spend in society, nor the time that would have to be consumed in visiting and going to ' functions of sorts ' to keep up acquaintances.

At Benares, Pandit Bhavani Shankar Ganesh—then doing duty as one of our Branch Visitors—joined me for the rest of the tour through-

out the N. W. P. We took boat on the Ganges to pay a visit to Maji's *ashram*, to which she had returned from her Calcutta visit. We were caught in a heavy downpour of rain and well wetted.* In the afternoon H. H. the old Maharajah of Benares presided at my lecture at the Town Hall, and the notorious Raja Siva Prasad interpreted; which did not give satisfaction to the better part of the audience, as he indulged in remarks of his own, adverse to my views. At the close, that ripe scholar and ex-professor at the Anglo-Sanskrit College, Babu Pramada Dasa Mitra, made a very dignified and acceptable speech in moving the vote of thanks. He was my Chairman the next day at a lecture to Indian Youth, in the course of which I gave a summary digest of the Six Schools of Indian Philosophy, and which caused an orthodox Hindu gentleman to call on me next day and say that I had now brought the orthodox community to realise that our Society was not a mere Buddhist propaganda. He said I was to be elected a member of the Sanskrit Club, which held daily sessions to recite and discuss *Shastras*.

We next moved on to Mirzapur, at the request of the Maharajah of Durbhanga, then stopping there at one of his many palaces. He sent Col. Jung Bahadur, of Nepal, and Babu Juggul Kissors, his own Political Agent, to meet us at the station and see us housed, and later in the day came and took me for a drive and a three-hours' talk. We spent two days with him, and before leaving he expressed his great appreciation of our Theosophical movement, which, he said, he felt sure was destined to do immense good to his country. He then handed me a Government Promissory Note for Rs. 1,000, which sum, he said, I might count on his giving us annually. This was done without the slightest preliminary expectation on my part and I felt very grateful indeed. How he kept his promise will be shown in due time.

On to Fyzabad next, where there are almost as many wild monkeys swarming over the house and shop roofs as there are people in the place. And pestiferous creatures they are: they will dart into your very room and snatch and run off with any fruit, article of dress or toilet, or any other loose and portable object that may be lying about. One tall chap sneaked at night into my servant Babula's window, carried off

* By an interesting coincidence, just after the above had been sent to the printer, I read in the *Indian Mirror* of a very recent date the following obituary notice of this remarkable woman:

"We are much concerned to hear of the passing away from this worldly plane of the venerable lady, known to the numerous visitors to the holy banks of the Baruna at Benares, and to the wide circle of her admirers as *Majes*, the *Mother*. In every respect, the deceased lady was a remarkable personality. She was a Sanskrit scholar, and something of an adept in occult studies. She was easily accessible, and all those who had the privilege of close acquaintance with her, literally worshipped her as a divinity. *Majes* was one of the few who thoroughly believed in, and testified to, the mission of the late Madame Blavatsky, and bore testimony to the existence of the Great Teachers who have done so much for the propagation of Theosophical truths in the world."

Maji was a Guzerati Brāhmini by caste, but spoke other Indian languages, including Sanskrit, fluently. She was a thorough Vedantin and of a very cheerful temperament.

his trousers, leaped across the narrow street to the roofs, called his friends together, and went to biting and tearing the garment, out of sheer mischief.

At my lecture here the very large audience was swelled by the presence of some two or three dozen Europeans, an unusual circumstance. H. H. the Rajah of Ayodhya, the ancient kingdom of Sri Râma, came to call on me, as did also a number of pandits and a committee with the usual address and garlands.

On the 29th July I rose at 3 A. M., crossed the swollen Ghogra River in an open boat in a heavy rain storm, took train, and reached Gorakpur at 7 in the evening. Here, as at all the Northern stations, there were long discussions on the Coulomb-Missionary case, the putting of questions, the showing of letters and papers by me, an invitation of full inquiry, and the re-establishment of confidence and good feeling between us. A tour of this kind seems to acquire a sort of spiritual force as it goes on, which follows and surrounds the lecturer, making him increasingly confident and influential and more and more able to drive back hostile currents that may be flowing into his vortex. I fancy this has not occurred to all the traveling representatives of our Society: they may have felt the power without having stopped to analyze its cause. To get at that, one must look on the next higher plane of consciousness above this one of our everyday world.

H. S. OLCOTT.

Cease to love the Earth, cease to covet the fruits of darkness, cease to hinder thyself from progressing. Elevate thyself toward Heaven.

Search in all things for Truth. Follow ever the Divine Light within thee. Love all things, for all are fruits of His all-loving hand.

Enter upon the new morning of a new life, in which alone is glory, and the glory alone His who is beginning and ending—even the One All-Wise, All-Powerful, and Ever-Loving God.

LINTON.

THEOSOPHICAL AXIOMS ILLUSTRATED.

III.

THE PATHWAY OF THE SOUL.

(Continued from page 35.)

IT may be well to define the way in which we are using the term 'soul' on the present occasion. It is in that broad general and rather loose sense in which it covers the theosophic concept of the human ego, and the spiritual higher Self. We mean by it all that is included in that higher department of our being which is for the present related to physical nature, and functioning through a material body, on the one hand; and which on the other has its true abode in, and is ever tending more or less strongly toward, those worlds of mystical and spiritual realities which constitute its true home.

There is perhaps, no philosophic or religious theme of greater importance, or which has so deeply occupied the best and most spiritual thought of truly great minds, as the momentous problem of the "pilgrimage of the soul." All nature has been ransacked for types, symbols and dramatic presentations of this 'mystery of the ages', which is being perpetually re-enacted in the case of every human soul. The life, the crucifixion, death, burial, descent into hades and the resurrection and glorification of the Christs of humanity in all the nations of antiquity, are the most complete and comprehensive series of symbols of this *world mystery*, contained in literature: and if reserved to its ancient mystical interpretation; perhaps the most helpful as a means of enlightenment and instruction. More is the pity that it should be so degraded and materialised by many Christian sects; that they should attempt to place *their cross* upon the shoulders of another Pilgrim in life's great journey, and then vainly promise themselves ease, freedom and immortality, through what practically amounts to the theft of another's merit. Vain attempt! Delusive hope! Soul-paralysing delusion! There have been various successful attempts by allegorical and dramatic art to set forth varied phases of the soul's pathway: to two of these we will draw attention, as these in an eminent manner illustrate our theme. They are by men of very varied and diverse character; yet when their unique productions are understood, from a spiritual point of view, it becomes evident that in their inner natures they had much in common. We refer to Bunyan and his 'Pilgrim's Progress', and to Dante and his 'Divine Comedy'. It is to the last named that we will first give a little detailed attention as a prelude to our present study.

The genius and the deep spiritual nature of the Bedford Mechanic, John Bunyan, are limited and tinged by the narrowing ideas of the Puritanic faith, which gives a materialistic colouring to his otherwise remark-

able production. In Dante's 'Divine Comedy' also we have the same materialising tendency, according with the conceptions of mediæval theology; but if we look deep enough into either; if we put aside the veil of the current dogmas, we obtain very realistic glimpses of the pathway of the soul, through the varied states of hell, purgatory and paradise; or, in other words, of the physical, the astral and the devachanic worlds. The cycle of evolution is traced by the hand of a master, and the illustrative material is drawn from the hidden and purifying fires which each had passed through. In considering the conceptions of master minds such as the above, and noting the local and temporary colourings which obtain, it may be well to remember that the tendency to materialise spiritual facts is still a danger to be guarded against. The spiritual worlds or states of consciousness are always with us, and they should not be conceived as divided into sections in time and space. While it is true that the soul's pathway is through many cycles of physical, astral and devachanic conditions, it is also true that there are inner corresponding cycles; that here and now, the eternal worlds are with us and in us, and we in them; that we may, and in fact do now function in these varied states of *maya*—shall we call them.

To return to Dante: as a devout Catholic he belongs to the mediæval world; as a mystic and an exponent of spiritual facts operating in humanity in all its varied phases, he belongs to us all throughout the cycle of manifestation. He is a singer of moral liberty, one who spake mighty truths in his own vernacular; and who was, we might almost say, the creator of a language. By Carlyle he is called "the voice of all the centuries," by Ruskin, "the central man of the world." Of course these encomiums must be taken in the light that Dante was an interpreter of universal truths; and doubtless the thought that found expression through him deeply affected his own and following centuries. Dante had an unusually varied experience; his affections were deep, and he lived his life with the utmost intensity of moral and intellectual passion. His was a large, vigorous and many-sided nature. In him reason and imagination worked in constant harmony; and in the outcome, the spiritual philosophy of a soul's pathway, of the realities of its mystic experiences, and an highly imaginative romance, are united in a common form. He gives us an epic of the human soul, an allegory of how man loses his life and finds it again, what depths exist into which he may, and in the cycle of his experiences, will fall, and of the heights to which he may and will rise ere the completion of the drama.

His song is of man, the possessor of freewill; of what he may lose by parting with his freedom; of what he may win by using it aright; of reason, the fruition of mind which unfolds the vision of evil and its necessity; but chiefly of love, of Divine Love which overshadows and ultimately leads the purified soul through the ascending kingdoms of Paradise to final beatitude in the vision of God. Beatrice in heaven seeing her earthly lover lost in the wood, surrounded by the fierce beasts of passion, violence and lust, and moved with pity

for his woeful case, sends Virgil—a symbol of reason—to his succour. In Virgil and Beatrice we have reason and love in combination allegorising the varied aspects of the Higher Self. The Ray of the Divine Mind coming down into materiality in order to guide the soul through the stormy regions of the passional nature and the purgatorial fires, into the serene atmosphere of the Divine Love, where its symbol, Beatrice, has her eternal home. The tragedy of the soul's pathway through hell is unfolded. 'Hell,' the vision of Evil, is entered, over whose gate stands the inscription, "Justice moved my High Creator; the Divine Power, and the Primal Love made me!" The answer of Virgil might stand as a motto for all who would understand the place of evil in the religious interpretation of the world—"here it behooves that all cowardice be dead."

We are indebted to an essay by L. P. Jacks for the following vivid and realistic synopsis: "And now having passed within the gates, the vision of evil is unrolled before Dante in successive scenes of intensifying horror. It would be impossible in any short exposition, or even in a literal translation, to reproduce the open-eyed frankness of the picture, the appalling vigour of the descriptions, the severe economy of language, the disregard of irrelevant details, the firmness of touch, the directness of vision, the ever-present, yet never obtrusive Art, all working together to one result—that the nature of evil should be presented to the mental eye in all its hatefulness and deformity. By a combination of carefully measured strokes we are made to feel the horror of the Pit; we are oppressed by its gloom and its vastness; we are immersed in fog and filthy air; smoke and slush roll in upon us from deep chasms and desert plains. Here are life's wanderers, doomed to chase an ever moving banner; here are carnal sinners riding on hurricanes of passion, beaten and buffeted by eternal tempests, 'blown with restless violence round about this pendant world'; here are gluttons wallowing, like swine in the sludge, while out of the dead air above there falls a never ceasing deluge of sleet and foul water—'Eternal, cursed, cold and heavy'; here is a cemetery of burning sepulchres peopled with the distorters of the truth and the teachers of errors; here a river of boiling blood, wherein are the souls of violent men... What Dante here attempts to depict is the pathology of the sin-stricken soul, tracing the process of moral disease through each significant phase of corruption and deformity, of inward suffering and outward malignity. We are as it were in the dissecting room of souls, where the whole body of sin is being laid bare by a master hand. Shrink as we may from the hideous exhibition, yet for the truth's sake we must enter and learn..... But Dante's Hell is only the first stage of a journey that ends in Heaven. The contemplation of evil is indeed necessary; not, however, for its own sake, but in order that the soul of man may thereafter be fitted to grasp and rejoice in the possession of the Good. The end of the Divine Comedy is radiance and joy; but the end can only be reached by one who has trodden the long *Via Dolorosa*, which leads from the gate of Hell to the summit of Pur-

gatory. Dante's universe is victoriously good. But we do not discover its goodness at the first. So long as we are with him in Hell it seems as though Hell were limitless, so that no flight of thought or love could ever carry us beyond its borders. And even when toiling up the Mount of Purgatory, only now and then are we able to see beyond its threatening shoulders to the illimitable realms of light above. Yet scarcely has the action of the third part commenced, and the fire of love taken possession of the soul, than we are able to look back upon the earth which has been the scene of these horrors, and behold! its dimensions have shrunk to those of a scarcely noticeable globule suspended in the midst of an immeasurable Paradise, where the Divine reigns and joy is made perfect."

In Purgatory we have symbolised the realm of moral effort. "The Divine Pilgrim" has reached an advanced stage. The soul's evolutionary career has commenced on very distinctly marked lines of progress. The mind has developed the reasoning faculty, and its purification is commencing. The forces of good and evil are attaining an equilibrium: the *man* is no longer dominated by the *animal*; though it is still to a considerable extent in possession; the passional nature no longer holds complete sway over him. Dire experiences in the "Fires of Hell" have taught the soul the folly and vanity of living for self, of continually seeking the gratification of the lower nature.

In considering these deeper and varied, these progressive experiences of the human soul, we see the entire inadequacy of one earthly life to suffice for the realisation of the Divine purpose. A cycle of such lives is an absolute necessity of the situation; "line upon line, precept on precept" is required. The growth of the human animal has been a slow process; the passional nature in the creation of sensuous desire has been long ages in course of formation, having sent out its roots and feelers in all directions seeking material suited to its needs. And just here we arrive at the Mystery of the Descent of the Divine into the human, into the evolved passional nature; resulting in the quickening and enlarging of the faculties, and increasing the desire to eat of the "tree of the knowledge of good and evil." Of Good, as it can be appreciated in its selfish aspect, as it appeals to the enlarged, but at present blind desires of the creature of flesh, preponderating as they at present do, over the "new man" whose work it is to transmute them into spiritual potencies and qualities, which shall issue in the formation of a living Palace of beauty and perfection, for the dwelling-place of the Divine Glory. In the formation of these instruments suited to the carrying on of the higher spiritual evolutionary process and purpose—the transformation of the crude *world-stuff* into a likeness of the Divine image, into a fitness to take its place in the living Temple of the Deity—the fiery pathway of temptation has to be trodden, the waters of affliction drunken; and the inadequacy of the pleasures and enjoyments of the earth-life to fill and satisfy the soul, realised to the full. And for this, *time* as we know it, as we are acquainted with its

meaning in our seventy years of physical life, is utterly inadequate. While making due allowance in this direction there still remains the fact that some earth-lives are very rich and full; they seem to be a rehearsal of the entire poem; and to gather into themselves all the salient features of the three worlds. The fires of Hell, the corruptions of the Pit, its stench and horrors, are experienced; the long process of Purgatorial purification is re-enacted, and the sweetness of the beatitudes of Paradise partaken of in no small measure. Such have a message for their fellow-travellers worthy of regard; they are able to hold out a helping hand to stumbling wayfarers in their arduous journey.

Of these, Dante is an eminent example. We will again quote from the above named excellent essay by way of illustration. "The Divine Comedy may thus be compared with one of those great musical compositions which begin in strains of woe but gradually pass, by natural changes, into chants of victory. As we follow Dante and Virgil through the stages of their downward journey in the Pit, the music of the Poem gathers into itself an ever-deepening sadness until it touches the lowest depth of despair. But in the very first line of Purgatory a happier strain begins. Above are the blue heavens, around is the sweet air, and from afar the Poets discern "the trembling of the ocean floor." This is the realm of Penitence, where man, by moral effort, makes himself pure and worthy to rise to the stars. Not less severe than the pains of Hell is the process by which the human soul rids itself of sin, but with this difference, that in the latter case there is hope and in the former only despair. Virgil still accompanies Dante; for the soul education of Purgatory is but the negative one of the casting out of evil, and for this the Light of Reason will suffice. As before, the road lay downward into a pit, so now it lies upward to the summit of a sky-piercing hill. On the summit is the Earthly Paradise, symbolising the state of those who have attained the negative condition of purity from sin but have not yet won the positive fires of love which the Heavenly Paradise imparts. When this region has been reached Virgil suddenly departs, for the work of Reason is done; there is now no more she can do for the soul. "Thee over thyself I crown and mitre," are Virgil's last words, thereby declaring that the power of sin is broken, that free-will is recovered, that the Soul is now Master of its temporal and spiritual fate. Dante is now made ready for the advent of that Higher Guide, promised by Virgil, under whose conduct the soul shall complete its journey into the presence of God. Celestial Grace, personified in Beatrice, descends to meet him. . . . Pure at last and prepared for "ascent unto the stars," Dante beholds Beatrice turn her gaze upon the Sun—"never did eagle so fix his eyes thereon." The eyes of Beatrice are "the demonstrations of theology;" by the light which flashes from them Dante is lifted up through successive heavens of knowledge; her smiles are "the persuasions of grace;" by them fear is cast out and the soul made bold and eager for ascent. . . . To the painter of souls no

subject can be seen in its true perspective, except from the vantage ground of the eternal world. So long as a man remains in the temporal relations of the present life his portrait cannot be drawn. Only in the light of Eternity can men or things, history or theology, be studied aright. So Dante transfers them all to a mystical world beyond, where human character and abstract truth are alike shorn of their perishable accessories, and only two essential facts remain—the soul on the one hand and the moral order of the universe on the other.”

W. A. MAYERS.

DOINGS OF THE DOUBLE.

“Celui qui, en dehors des mathématiques pures, prononce le mot *impossible*, manque de prudence.”—ARAGO: *Annuaire du Bureau des Longitudes*. 1885.

The person who, outside of pure Mathematics, pronounces the word “impossible” is lacking in judgment.

MANY years ago, I was engaged in conversation with some ladies at Concord, when one of them asked me whether I believed it possible for an individual to appear in visible form apart from the body. I had forgotten this, but long afterward she informed me of such an occurrence. She herself and another lady had been occupying a room together. The figure of a person whom she recognised, but whom she knew to be at some distance away, was plainly seen by her one evening. It was somewhat luminous, and sufficiently distinct for her to perceive who it was.

Incidents of this character are so numerous as to constitute an extensive literature by themselves. They are attested, as in this case, by persons who are truthful and intelligent, though often too diffident to be willing to be named in connection with an experience that may be regarded as uncanny.

Oftener, perhaps, there is an extension of the consciousness to great distances. This is more frequent, and is becoming more generally a recognised fact. An intense energy of thought and will directed toward a person at a considerable distance will be perceived by that person, sometimes with a vivid sense of the person, but more frequently by the projection of the thought and inclination into the second person's mind in such a manner that he may suppose it spontaneous with himself. No doubt we are all more or less affected in that way. Lovers often find themselves thinking the same things at the same moment. Jung-Stilling was led to marry his first wife by such a mutual suggestion which they considered a divine inspiration. This oftener happens with individuals in the same room; and much of the effect of eloquence upon the audience at a religious gathering or, indeed, any assembly, is from this transmitting of thought and emotional influence from the

orator to those in receptive conditions. I have several times perceived this on myself, when there was a general impulse inspiring those around me. I did things automatically, for no intelligent reason, which others were doing.

This illustrates a peculiarity of our corporeal machinery for which we are held accountable, yet can hardly be supposed to be participant.

I have conjectured that many curious spiritualistic manifestations were produced in these ways. The inner mind or over-mind has powers and energies that are too generally unknown. But it is not of these that we now propose to treat.

The Apostle Paul, in a letter to his Korinthian disciples, tells of a man, meaning himself, who was in ecstasy or absence, but which he could not clearly explain. "Whether it was in body or outside of body, I do not know," he says. He was conveyed as far as the third heaven—the ethereal or eburanian—and heard things ineffable, which man may not talk of familiarly. I think that although "none of the wicked" may understand this, the wise need no explanations.

I am persuaded that similar raptures were experienced by the Seer and Sage of Eran, Zarathushtra Spitaman, the Apostle of the Mazdean religion. I wish that we knew more of him, and through less equivocal avenues. I pay little heed to the romances which place him in the reign of Darius Hytaspas, whether put forth by Dean Prideaux or Marion Crawford. Besides, there were many Zorasters. Superior to them all, and of remote antiquity, was the Spitaman, who describes himself as a repeater of litanies, an Apostle and the prophet or mouth-piece of Abura Mazda. If I read aright he listened to the oracles delivered by the spirit of Nature and the words of Divinity revealed through the flames—the flames which are of the essence of Abura Mazda himself. The prophet was then entranced, absent from the external world and rapt into the interior.

Emanuel Swedenborg in modern time is the most conspicuous example of such communion, in occidental countries. He was often ecstatic or apart from his corporeal conditions, and not only as he testifies, conversed with spirits and angels, but himself witnessed and heard of events occurring in the outer world. One of these occasions is a fair illustration. In 1762 he was staying at Amsterdam in Holland. He was present one day in the midst of a company, when in the midst of discourse his countenance changed and he was entranced. When he had returned to himself he was asked what had happened. He was not willing to tell, but the question was repeated with great urgency. Finally he answered: "This very hour Peter III. died in his prison." He told the manner of the Emperor's death, and asked the dates to be noted down. He had stated the facts correctly.*

* Peter III. was the son of the Duke of Holstein and Princess Anna of Russia. He lived on ill terms with his wife, the famous Katherine II., and was about to divorce and imprison her. She, however, was on the alert, and had formed a conspiracy to depose him. He was confined in prison for a season, but being regarded as dangerous, while alive, was strangled by a little company of the principal noblemen, Count Orloff among them.

This form of ecstasy or absence of the conscious selfhood from the body is described in the ancient account of Hermetimos or Hermodoros of Klazomenæ. It is recorded that this man would leave his body and traverse many different places, actually viewing objects and holding discourse with individuals. After so doing he would return and tell what he had seen and heard. His body in the meanwhile, appeared as dead or in a death-like sleep. Finally, on such an occasion, his wife delivered it to his enemies who burned it on the funeral pyre.

Plutarch has given an explanation of this peculiar condition. "The *soul* never went out from the body," he declares; "but it loosened the tie that held the demon,* and permitted it to wander. Accordingly, this intelligence, having seen and heard the various external occurrences, brought back to the body and to its consciousness the information respecting them."

This faculty of leaving this body and the capacity to acquire knowledge of things and events even at remote distances, seem to be possessed by many individuals in Oriental countries. I heard Bayard Taylor declare in a lecture that when he was travelling in Japan during the War of the United States with Mexico, the Japanese had knowledge of the battles and other occurrences, though there had been no arrival of any vessel or other ordinary means of communication by which to receive the news. The Arabians affirm that there is a *Habar* or occult power† that enables certain individuals to perceive sub-consciously, remarkable events like battles, earthquakes, and other important occurrences, at distances so great that none of the usual agencies for carrying such tidings can have any part in the matter. Such transmitting of news, it is said, was common in the Sikh War of 1845, in the Indian Mutiny, and in the Crimean War in 1855.

A writer in *Chambers' Journal*, in 1878, admits these statements and almost seems to account for the occurrences upon the following hypothesis: "Various theories have been adduced to account for the marvellous rapidity with which news is transmitted or intercommunicated among nations that possess neither the Electric Telegraph nor steam power. Some men allege that a certain Psychic Force is brought to bear between man and man separated by long distances from each other, in a manner somewhat similar to the revelations we sometimes hear of as given by one relative to another at a distance. But be it as it may, there can be no doubt that there exist in Eastern countries some means whereby intelligence is conveyed with marvellous celerity without the aid of either steam or electricity."

* The *dæmon*, *daimonion*, or spiritual principle is doubtless the *nous*, intelligence or superior mind which transcends the reasoning faculty. "The *nous* or mind is our demon," says Mainandras. In the New Testament this entity is generally denominated *the spirit*, and seems to be regarded as a part or projection of the World-Soul.

† The Semitic term H B B, signifies a spell, an enchantment, an occult manifestation. Hebron, an ancient Hittite and Hebrew Metropolis, seems to have obtained its name from this word, indicating that it was a Kabsirian City. Its old name, Kirjoth Arbes, meant City of the Four—the three Great Gods and the Goddess Mother, Astarte-Bhavani:

This suggestion will appear sufficiently plausible if we duly consider the energy inherent in the human will. Many of us can cite experiences which can be accounted for only in this manner, but which we may have been too negligent to endeavor to understand. Mystics and "visionaries" affirm that by the strong force of the will actively exerted, we may and do affect those toward whom it is thus put forth, for good or evil, benefit or injury, even when we do no bodily act to produce the result. I believe this with little qualification. Our passions and emotions act on the atmosphere around us, and influence the words and actions of those who are susceptible. A kind wish or an ill one, a curse or a blessing, will have its results upon its objects, for good or for evil, to enliven or to blight. I have more than once noted persons becoming despondent, disordered in body, enfeebled in purpose and unsuccessful in undertaking, when those whose strong sympathy and force of will had inspired them, were withdrawn, leaving them without mental support and encouragement.

Many accounts have been published at different times, illustrative of what passion may bring to pass even where it is commonly supposed that physical instrumentalities are absolutely required. There is in such cases a going forth of energy and virtue from the individual, to act upon the object* to which the attention has been directed. The force of the will may be sufficient. It operates the more frequently by inciting some individual to do the desired action in very much the same way that the person would desire it to be done, if he were to do it himself.

There may be developed, however, a corporeal likeness, that will exhibit distinct physical qualities. In such case there might occurrences take place in which this "double" or duplicate personality would put on the visage and bear the part of the principal, as though actually invested with the bodily structure. There have been examples published in public journals which illustrate this concept. They may be fictitious, some of them at least, but there is good cause to believe some of them true. They may be what is considered abnormal, and therefore incredible, but they will hardly be refuted successfully by the logic of a sneer.

A story was published in England, many years ago, which if true, is exactly in point. A gentleman dreamed one night that he was sitting in an easy chair in his parlor, when he was attacked and repeatedly stabbed. The next day the chair was found to be cut and otherwise defaced, as it would have been if the crime had been committed. This makes it seem probable that the assailant was actually there, and saw the duplicate likeness of the gentleman in the chair, upon which he inflicted the stabs with full assurance that they were received in the body of the other.

It is hardly necessary to explain that in cases of such manifesting of the counterpart personality, the body of the individual is, as in the

* Gospel according to Luke, viii. 46. "And Jesus said: 'Some one touched me; for I perceived virtue (*dynamis* or power) going out of me.'"

example of Hermetimos, asleep, totally unconscious, and sometimes cataleptic. Its active force is for the time wielded by that entity of its being that is never asleep or idle, but is now abroad in the spirit and even the likeness of the principal, fulfilling various ends.

Bulwer has illustrated this in a peculiar manner in his two weird romances, "Zanoni," and "A Strange Story." He was an eager delver into psychic problems, and unearthed much that was of interest. He represents Zanoni as not himself bringing the Sicilian parricide or the deep-dyed criminal Neapolitan Prince to any condign punishment by overt procedure of his own, but as moving others by some mysterious influence to engage in mortal conflict with them; and Margrave, when he is hunted to cover by Sir Philip Derval, is able to withstand a magic expertness and, in the emergency, by the occult force of his malevolence, to impel a lunatic to waylay and murder the pursuer.

The story of the Station-Master which lately appeared* gives an impressive account, with an air of verity which seems almost impossible to regard as fictitious, of a crime perpetrated by the double, after the actual death of the body of the individual to whom it belonged. I conceive such occurrences to be possible, and certainly if possible, they must have happened. Tom Price, a railway engineer, is described as a man skilful and reliable in his work, but terrible in his temper and never forgiving. He has become passionately in love with Hetty Hawkins, who does not seem, however, to be conscious of his regard. Presently he is placed in charge of the *Fire Queen*, an express engine of great superiority, and after the manner of engineers, is deeply attached to her. He "would have felt any harm that occurred to her as though it had happened to himself."

About this time, Joe Brown, a young carpenter and a rather worthless sort of a fellow, appears on the scene as an admirer of Hetty. He at once professes a change of character, unites with a Bible Class, and pays her marked attention. Price is apprised of what is going on, and determines on revenge. It is upon a morning in the month of May. As he is running his train he passes the two talking together. For a moment he is choked with rage, but soon recovers his voice and belches upon them a storm of curses. Then in his mad fury he leans over the side of the engine to threaten them. The train dashes under a wooden bridge, his head strikes against a pier, and he is killed on the instant.

Railway men are reputed to believe in ghosts, and we may not be surprised to learn that it was whispered that the apparition of Tom Price had been seen once or twice of dark nights. Perhaps we need not be amazed if that more permanent entity of his being still retained its connection with the engine of which he had been master. It does not seem entirely impossible or incredible that the psychic counterpart

* C. W. LEADBEATER; "An Astral Murder."—*Theosophical Review*, October, 1897.
[This weird story originally appeared in the *Theosophist* for November 1885, and was copied in the *Theosophical Review* without acknowledgment. ED. THEOS.]

should continue to possess some degree of control over a structure with which he had been so familiar.

There was a great accident on the third of July, that same year. Jack Wilkinson, who had succeeded to the charge of the *Fire Queen*, comes to duty as usual to prepare for the day's run, but the engine is not to be found. One of the pit-sweepers is lying on the ground, apparently in a swoon from terror. After recovering, he relates that he had taken the engine into the shed, and saw Tom Price standing there, as plainly as he had ever been seen in his life. "A frightful object he looked, all covered with blood, and with a great red gash down the right side of his face," as when he was killed the May before.

The engine was gone!

It had been taken out half an hour before. An enquiry by telegraph was answered that, "a single engine had passed down the main line at tremendous speed!"

Our Station-Master says that he heard her coming. No train was due at the time, and he stepped to his platform to see. "As she approached," says he, "I recognised her as the *Fire Queen*, but I saw there was only one man on her, and as sure as there is a Heaven above us, that man was Tom Price!"

No mistake as to his identity. The black scowl of hatred and jealousy was there, and with it a fiendish look of intense, gloating, diabolic triumph beyond the power of words to describe. The right side of his head was streaming with blood, and seemed to have been beaten out of all shape and form.

A message came from the terminus to try to throw the engine off the line in order to prevent accidents.

It was too late. The Bible Class was just setting out with an early train for a pic-nic, and both Hetty Hawkins and Joe Brown were on board. The heavy engine, fifty tons in weight and going at the rate of seventy miles an hour, came rushing into collision, and a terrible destruction ensued. The carriages were thrown off, and the last three reduced to splinters. Many were killed, and more were fastened under the pile of ruins to perish by fire. Hetty Hawkins escaped almost unhurt, but the body of Joe Brown was found beneath the mass, crushed by the weight of half the train.

"So Tom Price had his revenge."

ALEXANDER WILDER.

[To be concluded.]

GLIMPSES OF THEOSOPHICAL CHRISTIANITY.

JESUS OF NAZARETH AND THE CHRIST.

(Continued from page 46.)

WE have seen that Jesus of Nazareth in many places taught his followers that they might become "Sons of God," and might be even as He was and do the works that He did. But this could be only on certain conditions, the chief of which is belief on Him. Again and again He says that those who believe on Him shall be saved, or shall have everlasting life, while those who do not believe shall perish. There is great variety of opinion as to what is meant by this "belief"; some regard it as little more than an intellectual acknowledgment that He was the Son of God, that He lived on earth for the sake of humanity and above all, that He died to save man. Others consider that mere intellectual belief is ineffectual, unless there is also the strong effort to live a life in accordance with His example and teaching. Others go yet farther, and maintain that the belief, if sincere, will be accompanied by a certain change in the inner life; that it leads to a "new birth", an awakening and growth of the spiritual nature which transforms the whole character, and that it is this inner change which saves man.

There is similar variety of opinion as to what is meant by salvation; some regarding it as the propitiation of an offended God, who will, through the intercession of Jesus, be induced to forgive the sins of those who believe in Him, and to release them from the punishment and torment after death which would otherwise have been their fate. Those who hold the higher conception as to the meaning of belief, have also a higher conception of salvation, and understand it as being the freedom from the tendency to sin, a freedom which is caused by that inner spiritual awakening and growth. Now, if we take the orthodox view as to Jesus and as to man, there is something unsatisfactory in the conclusion to which we are driven as to the force which causes the growth. Those who hold that man is naturally depraved and incapable of good in himself, must regard it as a purely external force, the power of Jesus working on a man from without, or, it may be, entering into him from without, and working in and through him. Or, others hold that there is latent good in man, and that the gratitude and love awakened by the thought of what Jesus has done for us, stimulates this latent good, and brings it into activity, thus causing the spiritual growth referred to above. But there is a limitation to this; there is a point beyond which we cannot pass. A distinction is drawn, though this may not be fully recognised, between human perfection which we may attain, and the perfection which Jesus had attained. Whichever way we turn there is something in these views

which causes us unrest and uncertainty. Some natures, full of simplicity and trustfulness, may fall back on their faith in the wisdom and love of Jesus; very many do so, and put aside all attempt to understand these mysteries. They are happy in their faith, full of love and devotion, and their lives and characters reflect the calm and content within. But there is a calm which precedes a storm, and it is doubtful whether any peace can be lasting which is produced by putting on one side problems that have arisen, but not been solved. Sooner or later they must come up again, and neither mind nor heart can be fully at peace until we have seen the glimmer of dawn which presages the breaking of that full daylight in which enlightenment and knowledge will come.

It seems to me that in the Theosophical teachings as to the divinity of man, we find that very glimmer, so far as these teachings are concerned; but to understand them fully, and trace them in the teachings of the Gospels, we must discriminate between Jesus of Nazareth, and the Christ, or the Christs; and this can be done only in the light of the Theosophical teaching as to the lower and Higher Self.

We need not enter into all the technical difficulties connected with this question; it is sufficient for us to recognise that in every form that exists there is something of God striving to express itself, something which ever tends to raise that form higher, to cause all the latent possibilities within it to become active, and thus to develop its self-consciousness. In man a point has been reached in the development of consciousness, which renders the question more complicated. For all practical purposes we may regard man as threefold, consisting of:—

(1) The Higher Self, which is the ray from God, the divine part of man, whence comes the whole of the impulse towards evolution; hence arise all the highest promptings and aspirations, and those warnings against evil, which we call conscience. This is the *Atma-Buddhi* of Theosophical teachings, the *Jīvātman* of the Hindu, the "spirit" of the Christian.

(2) The Thinker, the "intelligent, self-conscious entity," resulting from the evolution of the consciousness of the Higher Self, working in the causal body, of the Theosophical teachings, the *Kāraṇa Sharīra* of the Hindu, and with this sheath constituting the "soul" of the Christian.

(3) The lower self, or personality, which consists of "the transitory vehicles through which the Thinker energizes in the physical, astral, and lower mental worlds, and of all the activities connected with these. These are bound together by the links of memory caused by impressions made on the three lower bodies; and by the self-identification of the Thinker with his vehicles, the personal "I" is set up. In the lower stages of evolution this "I" is in the physical and passional vehicles, in which the greatest activity is shown; later it is in the mental vehicle, which then assumes predominance. The personality, with its transient feelings, desires, passions, thus forms a quasi-independent entity, though

drawing all its energies from the Thinker it enwraps, and as its qualifications, belonging to the lower worlds, are often in direct antagonism to the permanent interests of the "Dweller in the body", conflict is set up, in which victory inclines sometimes to the temporary pleasure, sometimes to the permanent gain.* This is the "body" of the Christian Scriptures, the "flesh" of which St. Paul so often speaks. This lower self is thus a constant limitation to the forces of the Higher; it is ever dragging us down when we aspire to rise, and the work that is set before us is to overcome its downward tendency, so that the Thinker may be drawn into close union with the Higher Self. So long as we yield to the lower impulses, we are, to use St. Paul's expression, "dead" in sin, and it is only when "Christ is in us" that we truly live. Then the body "dies to sin," that is, becomes the obedient servant of the Higher Self, no longer a half-independent entity, dragging us down as it seeks its own gratification, but the instrument used on the lower planes for anything the Higher Self may wish to do there.

In the light of this teaching, we can recognise the Christos as being the Higher Self of each man. In Jesus of Nazareth, the Union of the Thinker with the Higher Self had taken place; hence he was able to say, "I and the Father [*i.e.*, Higher Self] are one;" and yet at the same time he said also, "the Father is greater than I," for the divine Ray is in truth greater than any form in which It expresses Itself, however much that form may be perfectly responsive to Its impulses, *i.e.*, one with It. We can now understand better what Jesus meant when He told His followers to be "perfect as the Father in Heaven is perfect;" not perfect as God, the Infinite, is, for that could convey no meaning to a finite mind, but perfect as the Higher Self, because their consciousness was to become that of the Higher Self. There is indeed a flood of light shed on numberless expressions in the Gospels when we take this view of Jesus and the Christ. We can understand why Jesus is, in the Gospel of St. John, apparently identified with that "light which lighteth every man;" it was not the personality known as Jesus of Nazareth, for then the statement could not have been made truthfully with regard to every man; it was the Christos, the life of the Logos, the Higher Self, typified, not only in Jesus, but in every Master and Saviour of men. We can understand why, whenever Jesus referred to His works, His words, and His testimony of Himself, it was always the Father of whom He spoke as working in Him. He came "not to do mine own will, but the will of Him that sent me" (St. John VI. 38); "I do nothing of myself, but as the Father taught me, I speak these things" (St. John VIII. 38); "The words that I say, I speak not from myself; but the Father abiding in me doeth his works" (St. John XIV. 10); "The things therefore which I speak, even as the Father hath said unto me, so I speak" (St. John XIII. 50); "The Son can do nothing of himself, but what he seeth the Father doing; for what things soever he doeth, these the Son also doeth

* "Ancient Wisdom." A. Besant, pp. 210, 211.

in like manner" (St. John V. 19); and yet again, we understand now what is meant by the "only begotten son", whom God sent into the world, out of His great love; we can see that there is an allusion to that supreme act of sacrifice, the sacrifice of the Logos in descending into manifestation for the sake of the universe, limiting and veiling Himself in order that all the forms that exist may attain self-consciousness; * and an allusion also to that other step in evolution, so familiar to Theosophical Students, when through the outpouring of life from the Logos, the intelligence in man was awakened, and he for the first time "became a living soul" (Genesis II. 7), an intelligent, individualised entity. The "only begotten son", then, taken in connection with man is the Higher Self, the ray from God or the Logos, by whose incarnation or manifestation, in the human forms, the evolution of perfect human consciousness became possible. And now we are prepared to see what is meant by belief and Salvation. Salvation is indeed a spiritual awakening and growth, and it is stimulated by the force of the love and influence of Jesus, but no longer is it a force coming into us from without, it is simply the calling forth into activity of the spiritual energy latent within us. There is doubtless a transformation in our nature, a turning from the things of the "flesh" to those of the "inward man"; it is the second birth that Jesus referred to, when He told Nicodemus that "Except a man be born anew (or from above) he cannot see the kingdom of God" (St. John III. 3). It is the conscious recognition of the Christos within, the resolve and effort to yield ourselves to its guidance; and the goal to which it leads us is the union with the Higher Self which in the Eastern Scriptures is referred to as the finding of Brahman. It is the entrance to that "small old path, stretching far away," which each one must follow, be he Christian, Hindu, Mohammedan, Parsee, or to whatever religious system he may belong, if he wishes to attain to the supreme bliss. But, though it be all this, we should remember that there is latent in every man, be he ever so low and depraved, ever so undeveloped, the force which will sooner or later bring about the transformation.

Belief in Christ has a two-fold aspect. In the first place, it refers to the belief in the Christos, the Higher Self of man. It is not difficult to see why we must believe in the presence of the Christos in ourselves before we can rise into union with it. For there is little hope of improvement for us, if we believe ourselves to be hopelessly bad; such a thought quenches all hope, checks all effort, and, if persisted in, destroys our ideal; and unless we have an ideal towards which we may work, there is nothing to lead us onward. Hence those who do not believe will perish, that is, will be unable to hear the voice of the Higher Self, unable to rise into communion with It, and must therefore remain dead in sin, or separateness from the divine. This seems to have been the thought in St. Paul's mind when he said:—"Whosoever shall call on the name of the Lord

* Cf. "Ancient Wisdom." A. Besant, p. 362.

shall be saved. How then shall they call on him in whom they have not believed?" (Romans X. 13, 14). The second aspect of belief is the belief in Jesus of Nazareth as one who has attained the Salvation for which we are striving. The journey before us is long and difficult; we are setting out on an undertaking that is the hardest and most painful that any one can conceive, for it is the complete subjugation and eradication of all that has by long habit become the dearest to us. We might sink in despair at the magnitude of the task before us, and feel that it was well-nigh useless to begin it, for the power of the Higher Self cannot at first make itself felt; we appear to be alone, in blank darkness; all we have thought to be of value we have found now to be worthless; all we have cared for before has now fallen away from us, and we can see no light on any side; our very self seems to be slipping away from us, as we realise more and more the unreality of all that we have before thought to be real. It is little wonder that at this stage, the need is felt for some help, for some guide or teacher, who may not only point out the way to us, but may encourage, yes, and *strengthen* us, to go on. And here our belief in the Master, the Christ, whether we recognise him in Jesus of Nazareth, Gautama the Buddha, or any of the great teachers, will support us and fill us with hope and courage. For we shall think that, whatever may be the difficulties of the way, He has travelled the whole of it before us, and what He has done we also may do, for there is the same divine self in us, which was in Him. And there is more even than the strength and encouragement which springs from the consciousness that another has accomplished what we are striving to do; for He has promised ever to help His followers on their way. He is not removed to a distance from us now, so that we have only the force of His example in the past. He is constantly near us, watching over us, pouring upon us the strength of His influence, sending us just the help that we need, whenever we place ourselves in a condition to receive it. As He said to His disciples:—"Lo, I am with you alway, even unto the end" (St. Matt, XXVIII. 20; and that is as true to-day as then, for the Masters in their great renunciation have chosen to remain in connection with earth, till all Their followers have attained Salvation. And so in that beautiful passage (St. John III. 16-19), which has been so often understood as showing that Jesus of Nazareth is the *only* Son of God, we can with at least equal consistency and probability of truth, see the teaching of the unity of the divine Self in every one of us, and of the power not only of Jesus, but of every Initiate to help His followers. And we see there also the meaning of the condemnation on those who do not believe; no judgment passed upon them by an angry God, no punishment inflicted on them from outside, but simply the darkness, the separation from the Master, from the Higher Self, and from the rest of humanity, which is the inevitable result of the failure to recognise our own divinity and aspire to the realisation of it. "And this is the judgment, that the light is come into the world, and

men loved the darkness rather than the light" (St. John III. 19). But when once we not only see the light, but *realise* what it is, we shall turn away from the darkness, and, strong in our belief in the Higher Self, the Christ, shall pass, slowly but surely, on into the light which is life.

LILIAN EDGER.

(To be continued.)

BENGALI FOLK-LORE.

INFANT MORAL LESSONS AND PHASES OF GIRL EDUCATION.

(Continued from page 751).

THE Bengal of forty years back was not the Bengal of '98. In the evening, surrounded by a happy, cheerful family, the grandfather would unfold his tales, and, among other things, give them moral lessons in a most attractive and impressive way. He would teach them that, "There are five fathers and seven mothers." The five fathers are, (1) a master—one who gives one bread; (2) one who delivers one from dread; (3) a father-in-law; (4) father—one's sire; (5) an instructor—a *guru*—a spiritual guide and teacher. The seven mothers are as follows; (1) mother—one who has brought forth one; (2) the wife of an instructor, as defined above; (3) a woman of the Brahmin caste*; (4) the cow; (5) the nurse; (6) the earth; (7) the queen, or queen-consort of the reigning monarch, who is the wife (*rajapatni*) of the king of that land. They are also taught the names of ancestors, the name of the mother's father, the antiquity of their pedigree, traced out from the age of the Sun and Moon. I regret to note in this connection that the English-educated townfolk do not as a rule care to give their charges these wholesome moral recitations. The utmost they do in this direction now-a-days is to let their sons know their own names, specially the method in which they ought to be put, those of their father, and grandfather on both sides. They also learn at home that the name of a male should be prefixed with *sri* just as that of a female with *srimati*; and that in the case of a dead person the prefix and the affix *das* or *dasi*, applicable to *subras*, are omitted. The crescent-shaped figure, which reads as *swargiya*, or *swargiyau* (feminine) is put instead, before the names of the deceased. They are also taught to put the suffix generally before and after the surname. The heterodox-educated of the new school would studiously do away with the suffix *das* or *dasi*. It is now growing into fashion to use the surname of a female; the custom of sufficing with the suffix *dasi* after their proper or Christian name without the particularised addition of it too is fast falling into disuse. Arent this I would observe that our Hindu brethren of the Western Presidency use the terms *rajamanya rajashri*, and in the case of a female,

* Also means the wife of a Brahmin. According to some there are sixteen mothers. Vide Wilson's *Sanskrit-English Dictionary* and Rajah Sir Radha Kanto Deb's *Sabdakalpadruma*.

soubhagaybati, before their names. The imports of both are, I am happy to say, almost identical with what obtains in Bengal. The moral *ślokas* of Bhāṣakya are connd by children both at home and at *pātshāla* (indigenous school). They are as extensively read with their metrical translations in Bengali, in Lower Bengal, as the Teachings of Abiar,* I am told, in Madras. Some idea of their popularity will be formed, when I say that even the tradesmen and shop-keepers make the same use of them as they do of the *Mahābhārata* and the *Rāmāyana* in their leisure-hours or when the occasion for doing so arises.

Properly speaking, there is no such thing as the spread of education in the general acceptance of the term among the Hindu females. But that they are sufficiently educated to make them useful in their own way in after life I shall presently show. Along with the boys, the girls are at the proper age initiated into the mysteries of letters. And while attending a school conducted by a Christian Mission, for almost all the schools are under Christian Missionary management, they learn at home multifarious useful domestic works of their mothers and other female members of the household. When Cobbett† made the lady, who had been trained a pianist, point to her darling when asked as to her being an expert in music, especially in the art of playing on a piano, there was a world of truth in the well-meaning silent indication.

Wealth and poverty are the two extremes of society. Nobody intent upon having a glimpse into it would desire it, should he simply have an eye on either. He must have a peep into the home-life of the middle classes. The home-life of the English middle classes is indeed very beautiful. That of the middle classes of Bengal and other parts of India, from which the upper ten are recruited, is none the less so. By Bengali girls I mean those belonging to these classes. In saying with the celebrated essayist alluded to above, I would contend that they should be taught those things that would be of use in after life; for instance, cookery, sewing, a fair knowledge of their own mother-tongue, domestic medicines, especially domestic treatment of infants and the like. Of what mundane use a knowledge of English, of fine wool-works and of music would be to them is more than I can tell. The girls of the opulent classes might have pageantry and pedantic accomplishments. They are allowable only in their case. A critical knowledge of Garrick and Handel and Sarah Bernhardt, is no more a paraphernalia than the 'trailing purple,' as the poet would sing. It should be borne in mind that these, let me repeat, are additional qualifications. They should first be given the all-important lessons on the subjects some of which I have enumerated above, and from which even those born with a silver spoon in their mouth are not to be excluded. In Japan, female education is placed on a similar basis, the Government of His Imperial Highness the Mikado having laid no stress on University Degrees for women.

* I have published the Aphorisms of Abiar *শ্রীমদ্ভগবদ্গীতা* in Bengali, in a small pamphlet, price 5 pice a copy.—N. C. B.

† Vide "Advice to Young Men and (incidentally) to Young Women."

Manu, the Draco of *Bhīratbhārsha*, enjoins that a daughter should be looked after and educated equally with a son. Though we have made considerable departure from his rules, yet it is noteworthy that Female Education as it is in this country cannot be improved any more than Male Education. [? Ed.] While I say that it cannot be more satisfactory, I will make it compulsory till the age of twelve, when a girl is going to be married. As far as school instructions are concerned, her education is cut short by social exclusiveness therefrom. But her real education begins after she has made a pilgrimage to the fane of Hymen; the good husband and his householders directing it to a deeper moral and religious channel, having placed the *Rāmāyana* and the *Mahābhārata* in her hand. And what books are more moral than these two? Before marriage she performs several rituals in expectation of the future good of a united life during the present incarnation, or one after the present, or in heaven. That they are not mere different forms of superstition, but carry lessons in their train and have meanings latent in them, I shall take pains to place before the readers. First comes the *Bhratridutiya*, or the second day of the light half of the moon succeeding the annual celebration of the *Kāli Pujah*, and set apart for the endearing ceremony called as such for the reciprocity of brotherly and sisterly feelings and the upkeep of them among brothers and sisters and cousins and cousin-sisters of a family. If it took place on a Wednesday or a Sunday the sister or sisters, including even the suckling, would each spot the forehead of the brother or brothers, cousin or cousins, as the case might be, with semi-liquid powdered sandal from a pot placed on a dish containing betel leaves folded with small slender sticks, pieces of nut, and spices, muttering three times, their best wishes couched in the following most affectionate terms, in Bengali, and applying the sandal-powder as many times with the tip of the little finger of the left hand:—

I apply this spot on the forehead of my brother.

Thorn is thus put at the door of Yama.*

May my brother be immortal like him!

Happening on any other day the happy ceremony is simply concluded with entertaining and presenting them wearing apparel. The elder sister is bowed down to by the younger brother, whose low obeisance, should means allow, is accompanied by a money present. The happy custom continues to be observed all through life once a year. By the annual observance of it the girl is taught from her very infancy to love her brother and maintain inviolate the tie existing between them throughout life. In the sacred month of *Baisāk* a Bengali Hindu girl performs the (1) the *Gokul*, (2) the *Dhangachana*, (3) the *Phulgachana* and (4) the *Haricharan Brata*. Each of these *bratas* (rituals with avowed objects in view) is commenced on the first and concluded on the last day of the month—continued for a month with or without interruption. The interruption under inevitable circumstances might

* Meaning thereby that the passage for egress of the Lord of Death is thus obstructed.—N. C. B.

be made good by the repetition of the ceremony for as many days as it was withheld in any following day. *Gokul* is a compound term compounded as it is of two—*go-kul* (the cow). In the morning it is very pleasant to see a girl, having washed herself and toiletted, wending her way to the cow-shed to worship her cow-mother in the imposingly guileless manner peculiar to her sex and age. The feet are washed first and wiped with the hem of her *sari*. Over the forehead are applied powdered turmeric and oil. A small piece of looking glass is then held before her. While being fanned she is fed with three small tufts of grass with as many plantains, at least with one, while the little worshipper goes on saying the prayer,

May I have a place in heaven.

By having fed the kine of Gokul*.

This teaches her without the ferule of a teacher, and in a playful way, the imperative duty to treat the cow kindly and well, as the affectionate, not to say kind, treatment of her—one of the seven mothers enumerated above—secures for us, says the ode, a place in Heaven. The *dhangachana* or the deposit of money, *Brata*, teaches her economy and frugality in domestic management. It also teaches her to lay up something: and the savings thus made are to be kept in safe custody, 'safe bind safe find,' as the English proverb goes. It consists of paddy, pieces of turmeric, *dhania* (coriander seeds), *cowries* (shells) and sugar-plums. These articles are deposited with each of the members of a household and with the neighbours, guests, friends and acquaintances, in expectation of return, or rather in colloquial monetary terminology, withdrawal, in after life. Each of them is an emblem of Prosperity, Plenty and Happiness. The *Phalagachana*, as the name implies, is the deposit of some fruit along with a sacred thread and some *cowries*, with some Brahmin. For the first four years he is given each day of the month of *Baisak*, a betel-nut, a sacred thread, and five *gandas*† of *cowries*. The next four years, change is made only in one article of present, which is the plantain, while the others are retained all along. The following four years see her present him a green mango. And for the last four, a cocoanut is offered. The object is similar to the last mentioned. In doing so she expects spiritual return in this and the life to come.

Haracharan is a compound word. It means the foot-prints of Hari—Vishnu—one of the Hindu Triad. On some metallic plate, generally copper, are engraved the foot-marks of Hari. These are besmeared with sandal-powder and surmounted with *Tulasi* (*Ocimum Sanctum*) leaves. For each day of the sacred month of *Baisak* and continued for four years, the girl worships them before breakfast, and before taking any thing. The object is too patent. She is also taught to worship Siva, whose grace alone, among other things, secures for her a good husband, and on a husband alone depends her earthly and spiritual weal.

* The pasture land of Sri Krishna.—N. C. B.

† Four *Cowries* make one *ganda*.—N. C. B.

Another auspicious month is *Kartik*. *Yama Pukur* is another item of her religious and secular education, which is gone through during this month. It commences with the fall and concludes with the close of it. A small excavation covering a foot in area is made in imitation of a pond overgrown with duckweed and such other amphibious plants and pot-herbs as the *Kachu* (arum), the *Kalambi* (convolvulus repens), and the *Himcha*,* another pot-herb, undergrown with moss and other waterplants and surrounded on all sides of its banks with an underwood—a fit place for a hunting excursion. In the morning, the girl, having washed herself, recites an untutored traditional rhyme, the substance of which is given as follows:—

The *Himcha* and the *Kalmit*† are growing luxuriantly and the prince is out on a hunting excursion. He is killing birds on the banks of *bil*‡. May I have a vermilion-spot of gold with a bolt of silver!

The above requires some explanation. It is not generally known to foreigners that the vermilion-spot on the top of the forehead just where the hair is kept parted for braids is an emblem of wifehood, inasmuch as a slender iron wristlet is an all-important accompaniment to it for the same. In performing the *brata* the girl expects a long happy married life, lived with a princely spouse, in a princely style, of which gold and silver are faithful exponents; doing as she would the duties of the present life and those conducive to the happiness of the life to come. "O, ye birds," she concludes, "and water-fowl and washerwomen and fisherwomen, ye stand as witnesses of this performance!"

In the month of *Baisak* she performs what is called *Punya Pukur*. An imitation tank with a *bel* § tree planted on its bank is made. The every-day observance of it for the whole month has the following incantation or rather recitation from her lips:—

By the observance of this ritual of *Punya Pukur* one has a series of virtuous deeds done by one's self. Who makes her worship in this wise by noon? It is the queen that worships amid the sounds of the conch. By the observance one becomes the sister to seven brothers and equal to Savittri. Her days of perpetual wifehood shall most smoothly pass away with competency and a happy family.

Some set up ten tiny, clay-made idols in it and deliver themselves as follows:—

May I be a sati like Sita! May I have a husband like Ram! May I have a *debar* (younger brother to one's husband) like Lakshman! May I have a father-in-law like Dasaratha! May I have a mother-in-law like Koushalya! May I have sons like Kunti's! May I be as unruffled as the calm Gunga! May I be as beloved of the husband as Durga! May I attain the life-long wifehood of Savittri! May I get back my son as Padmabati got hers!

* Sanskrit *Hilamochi* (*Hingta repens*).

† A Bengali colloquial corruption of *Kalambi*.

‡ A shallow lake.—N. C. B.

§ Sanskrit *Bilva*, (*Egle marmelos*).

Comment is useless. The meaning is clear. Only in the latter case the thoughts are expanded a little.

The Romish Church has her vespers. These Hindu girls of Lower Bengal have their's, lasting for a month and repeated, as the name implies, every evening in the month of *Agrahayan*. It is the *Sanjuti*. On the floor, and with powdered rice mixed with water, are drawn rough sketches of a Siva's temple, Rama and Sita, the Ganges and the Jumna, various household furniture, cattle, and so forth. Siva is worshipped first. "I perform the worship of *Sanjuti*," she mutters, "sixteen persons have been provided for with sixteen cosy accommodations, one of which is mine. May I have the blessings and possessions of those that I worship and wish for here in these various sketches." This is the long and short of this *brata*. The details are tedious though not altogether jejune.

In the month of *Pons* (December) the girl has to warm herself with the performance of her *Tunsh Tunshali Brata*, every morning. In a round earthen pot called *malsa*, are placed some husks of newly harvested corn and fire-balls made of cow-dung and husks. She eats of a certain preparation of cake and milk and sugar, with the burning pot beside her, and mutters:

Tunsh Tunshali with an umbrella on the shoulder (of the husband), unasked for offer of money from father and brother. That made by husband owned.

She then leaves the fire-pot burning and floating on a pond and is back home again, saying that the *Tunshali* is afloat and the brother or other dear and near relation, comes back smiling. It is needless to say that the object is almost identical. Bounty and long, happy, married life in the society of a loving husband—these are all they wish for, and those things leading to them they pray for.

Unhappily for us, the lessons conveyed in these vehicies have become obsolete and the practices fallen into disuse, not only among the educated foppish cockneys and their gay vainglorious better halves, but also among the pawky mimics of the Mofussulites. It is in the so-called backward places that they are gasping their last death. The consequence is deplorable!

I have taken pains to preserve these details, as the elderly ladies from whom they have been collected will, a few years hence, be no longer in the land of the living. Those that are similar and cognate have been left out.

NA'KUR CHANDRA BISVAS.

(To be continued.)

THE VEDANTA SUTRAS.

WITH THE COMMENTARY BY VIJÑĀNA BHIKSHU.

Reverence to Śrī Ganeśa !

Om ! Reverence to Nārāyaṇa !

1. Reverence to Him, whose form is mere Intelligence, intelligence and non-intelligence are whose powers, who is everywhere, in whom is all, and who is consequently all.

2. This easy commentary on Brahma-Sūtras is undertaken, as a present to his Teacher, by Vijñāna bhikshu ; being impelled thereto by the Teacher within, the Inner Ruler.

3. This nectar of wisdom obtained from churning the ocean of milk consisting of the deliverances of Revelation (sruti), Tradition (smṛiti) and Reason (nyāya), is offered to the wise ones of the earth, so that my Guru may be pleased.

4. Let those who wish to have nectar, drink this ambrosia, thus circumventing the Demons of false reasoning through the keenness of their sound intellect like another Mohinī.

5. Drinking it, and getting strength, and conquering all the hosts of the Asuras of heresy, let them attain to the abode of the glorious Guru through the medium of wisdom (jñāna) and work (karma).

Introduction.

“The knower of Brahman attains the supreme” (Tait. II. 1. 1.)

“He who knows Brahman, becomes even Brahman” (Mund. III. 2. 9.)

“By knowing Him indeed one goes beyond death” (Kath. III. 15.)

The texts like these and the rest declare the highest end of man as taught by Revelation ; and to accomplish it one hears the following injunctions commanding men to obtain the knowledge of Brahman :—

“Let men meditate on Him as Self (Brid. I. 4. 7.). “He is myself, thus let it be known” (Kaush. III. 8.). “Let the wise Brāhmana, after he has discovered Him, practise wisdom” (Brid. IV. 4. 21.).

Thus arises the question, “What is Brahman ?” “What are those attributes that make the nature of his Brahman-hood ?” “Of what sort is this knowledge of Brahman ?” “What is the peculiar nature of the fruit of this knowledge ?” &c.

The seekers after final release ask detailed answers to these questions, because the revealed texts present apparent *prima facie* contradictions, owing to different recensions and various readings of Śākhās. Therefore, to settle these, this science of exegetics relating to Brahma-Mīmāṃsā is necessary.

An opponent may say : There is no further necessity (of a separate Brahma-Mimānsā), because in the "Pūrva-Mimānsā", which commences with the aphorism, "Now therefore an enquiry into Dharma", Mimānsā or discussion has already taken place into the nature of that duty which consists in the knowledge of Brahman. That Brahma-jñāna (the knowledge of Brahman) is of the nature of Duty (Dharma) is proved by its possessing the attribute of being based upon scriptural injunctions (*chodanā*). The traditions like these (also show that Brahma-jñāna is a Dharma). "This verily is the Highest Duty, to see the Self through Yoga." Moreover the Ārchārya (Vyāsa) himself mentions in a subsequent Sūtra that scriptural injunctions underly all Vedānta-Vidyās also : "The cognitions intimated by all the Vedānta texts are identical, on account of the non-difference of injunctions and so on" (III. 3. 1.), and because the author there refutes the fallacious arguments of those who maintain the contrary view. (Hence it follows, that there is no necessity of a separate Brahma-Mimānsā, it being already included in Dharma-Mimānsā).

To this we reply :—It is not so. A separate Brahma-Mimānsā is needed just as a separate Kalpa-Sūtra is needed (for the regulation of sacrificial procedure); because, though the Pūrva-Mimānsā contains a general description of all Duties (including sacrifices as well as Brahma-jñāna), yet these special treatises are necessary in order to explain and establish their manifold details.

An opponent may say :—But still there can validly arise no necessity to enquire into the nature of Brahman, because the scriptural texts like these describe it (in unequivocal terms) :—"Brahman is truth, consciousness and infinity" (Tait. II. 1. 1.), "Brahman is Knowledge and bliss" (Brih. III. 9. 28', &c. .

To this we reply :—It is not so. For even in these texts, doubts may arise, such as, is the jñāna or consciousness mentioned above, the *jīva-chaitanya* or individual consciousness, as described in Sankhya Philosophy, or is it some other kind of consciousness? Therefore, the enquiry into the nature of Brahman is not superfluous. Therefore the Lord Vyāsa undertakes to commence this science of Brahma-Mimānsā in order to remove the above want, in the following sūtra :

अथातो ब्रह्मनिर्ज्ञासा ॥ १ ॥*

Here the word अथ by its very utterance becomes a mark of suspiciousness and denotes *adhikāra* or commencement of a subject. An *adhikāra* consists in determining the *principal* topic of discussion, though incidentally other topics will also be discussed, as being subordinate to this enquiry into Brahman. Therefore in every subdivision of this work, the word Brahman should be supplied, though it may not be expressly stated there. This and purposes like this are implied by the employment of the term *atha*.

* Commencing with this sūtra, (up to the end of the treatise) we have principally discussion (as to the nature) of Brahman.

The word अत is the Ablative case of the word इदम् 'this' and means 'henceforward'. It refers to the limit of commencement, and means "commencing with *this* sūtra." Nor should it be objected, how can a sūtra be commenced when no clear idea has been given previously, of the subject (Brahman) itself. Because we find such references to the subject of discussion made in other books also, prior to the defining of such subject. The meaning, "commencing with the *next* sūtra," would also be a very good interpretation. As in the last sūtra of this book the repetition of the words अनावृत्तिः शब्दात्, indicates the *final limit* of the treatise, similarly the word अत indicates the commencing limit. By thus indicating the commencing and finishing limits of different subjects there is obviated the difficulty of the learners with regard to the proper understanding of the principal propositions taught in a book, and the student is not left in doubt as to where an old topic ends, and a new topic commences. Therefore all authors invariably distinguish the two limits—the commencement and the end of the subject.

From other scriptures also we learn that the words 'atha' and 'atah' have the above meanings that we have assigned to them. Thus in the sūtras "अथातो व्रतमीमांसा" "अथातो गोभिलोक्तानामन्येषाञ्चैव कर्मणां अस्पष्टानां विधिं सम्यग्दर्शयिष्येप्रदीपवत् ॥" The words *atha* and *atah* have the above mentioned sense. For it is not possible to give to these two words here any other meaning than that of *adhikāra* (subject-matter of discussion) and *avadhi* (limit).

The word ब्रह्मजिज्ञासा is a compound of ब्रह्मणः जिज्ञासा and means an enquiry into the meaning of the word (sābdārtha) Brahman. Nor is it possible for the students to misunderstand the proposition stated in this sūtra, though they may not possess a clear and well-defined notion of the word Brahman. They will never confound the word Brahman as used here, with the Brahmanical caste or with the Vedas, or with Hiranyagarbha, &c.; for the word Brahman is applied to these latter only in a secondary sense; the literal meaning of the word Brahman is not this, as we shall show hereafter.

The word *jijñāsā* is here equivalent to *vichāra*, or *mimānsā*. Because we find the word *jijñāsā* applied like the word *mimānsā* to *vichāra* or discussion. It is a *vidhī* word and its etymological meaning should not be taken here. Thus we find in various scriptures, which commence with sūtras like *athāto Dharma-jijñāsā*, &c., and which start with a promise of *jijñāsā*, that they contain nothing but *vichāra* or discussion: hence we infer that *jijñāsā* means there discussion. Moreover the Śruti also uses this term in this sense, in the following text: "तद्विजिज्ञासस्वतद्ब्रह्म" "Enquire or reflect over that: this is Brahman" (Tait. III. 1. 1.). (Here the verb *vijijñāsasva* cannot mean 'desire to know that,' which is the etymological meaning of the desiderative verb, because it enjoins *jijñāsā* to the disciple who had already approached the Teacher with

the *desire* of getting *Brahma-jñāna*. It would be superfluous to tell such a disciple, to possess a *desire* of knowing Brahman, when he had already come full of that desire). Moreover in texts like the following, the word *jijñāsū* is used in the sense of *vichāra* or reflection, **अजिज्ञासितमद्धर्मो गुरुं मनिमुपव्रजेत् ॥** "Let the person, who has not reflected over Dharma approach a teacher who is a sage." In this passage it is impossible to give the word *jijñāsū* the meaning of "*desire to know*."

Therefore the word *jijñāsū* should be understood to denote both 'deliberation or investigation' (*vichāra*) and 'desire to know,' according as it is taken in its technical or derivative sense, and according to different contexts. The word *vichāra* means *vivarana* or 'exposition' or *nirnaya* or decision or 'determination' of the various characteristics, &c., which lead to right decision." The word *nirnaya* has been thus defined by the Āchārya Gautama, the founder of logic: **विमृष्य पक्षप्रति पक्षाम्या मर्थावधारण निर्णयः** "The determination of truth by the weighing of arguments *pro* and *con* to a general proposition is called *nirnaya*" (Nyāya sūtra I. 1. 41).

This *nirnaya* or decision should be made on the authority of Vedānta texts alone, as we shall show in the Sūtra "*Śāstra-yonitvāt*" (I. 1. 3.).

Thus, the meaning of this first sūtra is this:—"Commencing with this sūtra, principally there is the exposition of Brahman, and we are composing this śāstra on that subject." Though the word *jijñāsū* does not give us the word *śāstra*, yet that is what is meant here. Because the Āchārya having already determined Brahman, would no longer stand in need of making a declaration of determining it again, nor is the composition of all these successions of sūtras necessary for the mere purpose of declaring his resolution as to deliberation. The modern commentators, through their audacity, explain the sūtra thus: A person who has read the Vedas, and has studied the ritual (Karma-Kānda) may not have yet fully comprehended the truth that the Ātman is no agent, and that Avidyā (nescience) can be removed only by such comprehension, and that by the removal of Avidyā, is attained the highest end of man. For this purpose, there arises the enquiry into the Ātman and Brahman, and deliberation regarding the same. That the pupil should enter into such an enquiry, is enjoined in the very beginning of this book by the first sūtra. '*Athāto Brahma-jijñāsā.*' The word '*atha*' means 'now' and is used in the sense of *ānantarya* or consecutiveness, namely, *after* acquiring the four Sādhanas or qualifications necessary for a person desirous of Brahma-enquiry. The Sādhanas are; first, right discrimination or *viveka*, as to what is permanent and what is evanescent; secondly, right dispassion or *vairāgya*, with regard to the enjoyment of fruits of actions both here and in the other world; thirdly, right accomplishment or *sampad*, consisting of *sama dama*, &c.; and fourthly, right desire of liberation or *mumukshutva*. [The

word *atha*, therefore, indicates that *after* acquiring these four, one should enter into an enquiry regarding Brahman]. The word '*atah*' means therefore, 'hence', and declares the reason of such enquiry: the reason will be mentioned hereafter. The *jijñāsā* means *jñatūmicchā*, 'the desire to know, the desire to realize'; and consequently discussion or deliberation for that end.

The sense of the sūtra is this: Inasmuch as the ceremonial works, like agnihotra and the rest, are productive of transitory results only, whilst on the contrary, the knowledge of Brahman produces unending results, *therefore* (*atah*) renouncing all (ritual) works, and being possessed with the fourfold qualifications mentioned above, the person desirous of knowledge should enter into an enquiry about Brahman, by means of the six-fold methods of interpretation of the revealed Vedānta texts, in order to obtain direct knowledge of Brahman. As declares the *sruti*, "try to know that is Brahman (Tait. Up. III. 1. 1)". The six-fold methods of interpretation have been described by ancient sages; they are, *upa-krama* or introduction, *upa-samhāra* or conclusion, *abhyāsa* or repetition, *apūrvata-phala* or an original declaration, *arthāvāda* or descriptive or glorifying passages, and *upapatti* or argumentation, as contained in the following verse:

उपक्रमोपसंहारावम्यासोऽपूर्वताफलम् ।
अर्थवादोपपत्ती च लिङ्गतात्पर्यनिर्णयः ॥

Therefore this sūtra is a *Vidhi* or injunction, declaring that an enquiry *should* be made. Thus say the modern commentators.

SRI CHANDRA BASU.

(To be continued).

RESPONSIBILITY, MAN'S OR GOD'S.

A CERTAIN friend of mine put to me the question, whether the theory that men are not responsible for their good or bad acts, but some Higher Power to whom they owe their existence, &c., is responsible, is tenable. If a Higher Power exists, is it or not responsible? I answered him thus:—

1. Responsibility arises where there is freedom of will to think or act. Thus, it is impossible to disunite responsibility from the agent thinking or acting. If therefore, he should think or act, but disown responsibility therefor he is false to himself. There is no greater delusion than the self-deceit a man of such disposition labours under.

2. It may be the fact that he derives his existence from some Higher Power, but this in itself cannot furnish a ground for vesting all responsibility in that source. With the derivation of existence, comes the derivation of responsibility. If derivation of existence involves the derivation of the capacity to think and act, responsibility goes with him who so thinks and acts.

3. The questions of monism and dualism are involved here. If the thinker and actor is desirous of transferring the responsibility of the thought and act to another Power, he must first think whether he is the same as that Power, or different from that Power. If he is the same, then there is no question of transference of responsibility. For there is not a second between whom and a first there is transfer. Then, the responsibility for thought and act remains with the same one person. If on the other hand, the thinker and actor is different from another Power, there is a division in the entity, there is a division in existence, and therefore a division in responsibility. For one part of a whole therefore to think and act, and another part to bear the responsibility therefor, is a fallacy of reasoning.

4. One may owe his existence to another Higher Power, but that does not entitle one to divest himself of responsibility. His existence may be derived, but with it comes also responsibility as derived. To give an illustration, a minister has powers conferred on him by a king ; but this fact cannot justify the minister from not holding himself responsible for how he exercises those powers by his thoughts and acts. The right use of the powers—the *delegated* powers—entitles him to the reward, the wrong use of such powers subjecting him to punishment.

5. Then it stands to reason that if one is ready to resign responsibility to another, he must not think or act. The thought and act constitute the causes from which, as a consequence, comes the responsibility. In the thought, and in the act, inhere the responsibility. And therefore responsibility rests with the person with whom the thought or the act rests.

6. If one disowns thought and act as well as responsibility, then let him either deny himself, or identify himself with the other in whose favor he disowns. If there is denial of one's own self, then for one even to be able to think of the denial and act in accordance therewith is a contradiction of terms and a travesty on reason. So, denying oneself is an impossible operation. If he identifies himself with another, then there is no question of transferring responsibility from one shoulder to another, as already shown.

7. Responsibility for a thought or an act means the liability of the person who thinks or acts, to experience the consequences of the thought or act. To disown sequences, and own antecedents is like the denial of attributes to a substance. The attributes inseparably go with the substance ; so does the consequence, *viz.*, the responsibility, of the thought or act go with the thought or act ; in other words, the agent is responsible for the thought or act.

8. Thought or act cannot thus be disunited from its effect, responsibility. Responsibility carries with it the enjoyment of reward for a good act done, or the suffering of punishment for a bad act committed. If one is ready to disown responsibility for a bad act, he must be as willing to disown responsibility for a good act. In other words, he

must, if he owns responsibility, as willingly suffer punishment as enjoy reward. But if he is desirous of throwing off the punishment, he must throw off the reward as well. But what does human nature desire? As said in the verse ;

‘ Dharmasya phalam ichchanti
 ‘ Dharmam nechchanti mānavāb,
 ‘ Phalam pāpasya nechchanti
 ‘ Papam eva charanti te.’

human nature wisheth for the fruits of righteousness, but wisheth not to practice righteousness ; wisheth to do wickedness but wisheth not to reap the fruits of wickedness.

9 Bhagavad-Gītā and other Vedānta works, teach a man to think and act, but resign the fruits thereof. In this teaching there is no license given to wicked men to think and act wickedly. For the thoughts and acts one is asked to think and act are *good* thoughts and *good* acts. And it is the highest lesson of abnegation that is taught when one is asked to resign the fruits of all his good acts ; and the highest lesson of altruism when he is asked to resign such fruits in favor of another. Bhagavad Gītā or any other Vedānta thus does not accommodate itself to one who would think and act evilly and yet would willingly resign the fruits thereof !!

10. Granting that it is possible to fasten on to another, responsibility of acts done by one, he must be asked that when punishment for an evil act accrues to him either through the agency of man or of a Higher Power, whether he is prepared to suffer and at the same time believe that he is not the real sufferer, but the sufferer is the power with whom responsibility lies. If one has mentally risen to such a pinnacle of spiritual illumination that he never feels the tribulation which an evil act necessarily inflicts on him, then might he well exclaim, that inasmuch as he does not suffer, his responsibility for an evil act might rest in another.

11. Similarly, when a person does a good act, he must, while placing the responsibility therefor to the credit of another person, resign also the reward that follows the good act. Not only this, but that when happiness, as the result of a good act may happen to fall to his own lot, he must be able to say that he does not enjoy it, but only another is the enjoyer whom he thinks to be the bearer of the responsibility for an act which he has done.

12. The conclusion therefore is that as long as one thinks and acts, he cannot disavow responsibility which is inherent in the thought and the act. But if he would seek exoneration from all responsibility, let him be prepared neither to be rewarded for a good act, nor punished for a bad act. Only that saint can claim to assign responsibility to a Higher Power from whom he derives his origin, when he (the saint) is neither capable of enjoying under the smiles of fortune, nor capable of suffering under the strokes of misfortune. Till then, he would be a fool who

would disclaim responsibility, and yet would think and act according to his own individual whim.

13. Who those are whose interests are bound up with the Higher Power, and how far, commensurate with his spiritual progress, the reader is referred to the articles on Predestination and Free-will, contributed to the pages of the *Theosophist*, vol. 13, according to which, responsibility between man and the Higher Power—to whom he belongs—becomes divided in such proportions as the limit to which the man thinks he is capable of exercising his freedom of will, and beyond which he is not capable of exercising the same. There are thus two poles for responsibility. The one is the extreme where a man may consider himself absolutely free, and where therefore there is no question of any division of responsibility, inasmuch as the absolution of freedom in the man precludes the assumption of another Being, with whom his freedom can be in relativity, in other words, with whom responsibility is in shares. The other is the extreme where a man declares himself as entirely resigned to another Being, with whom will then rest absolute freedom, and therefore all responsibility. Between these two poles range all the variety of divisions of responsibility between man and another Higher Power. Some of these stages are mentioned in theological works as illustrations, or as illustrating the several stages in the journey between man absolute and God absolute. One of them is where a man thinks that it rests with him to try six times, in any endeavour, and leave the seventh to God:—

‘Shadbhir Manushya Chintānām

‘Saptamam Daiva-Chintanam.’

Another is where Bhagavad-Gītā for example, tells us there are the four causes required to produce an effect, viz. ;

- (1) *Adhishthānam* (the seat or field or material).
- (2) *Kartā* (the actor or agent).
- (3) *Karanam* (instrument).
- (4) *Oshetā* (action).

and a fifth, above all, *Daivam* (The Unseen Power).

Another stage is what the Upanishad (?) tells us, that nothing, not even a blade of grass, can stir without him:—

‘Tena vinātrinam apinachalati.’

14. Between man and God there is thus a gradation of responsibility; and between the most worldly man and the saint, there is a wide gulf. The amount as well as the kind of responsibility varies as the man progresses from worldliness to saintship. The highest saint is characterised by the quality of absolute resignation and surrender to God, in which his self is reduced to the utmost possible maximum of nothingness; whereas the atheist to whom God has no existence, is characterised by the quality of absolute egotism, and arrogation to himself of Godship, in which his self is all in all. Between these two poles can

be ranged all systems of philosophy, each assigning different degrees of responsibility between man and a Higher Power.

15. Leaving alone the saint and what his responsibilities are, it concerns us for the present to have a correct conception of responsibility so as to act as a moral guide in all our dealings with the world. Here we see that no one can divest himself of personal responsibility for an act originating from himself. Where an act is directed by another, the person being a mere agent or instrument of that act, becomes irresponsible. Take the case of a master and servant. If a servant acts on his master's account, the responsibility rests with the master. Take now the case of a father in a family and his children. The children have each a certain latitude of action, and yet the father is within certain limits responsible for their action. And yet, a bad son, cannot by an evil act of his, lay the responsibility thereof on the head of the father. So in a Government; where the Governor and the governed have each both independent responsibility and relative responsibility. The Governor is held primarily responsible for the acts of the governed, while the governed may be said to be secondarily responsible. The lower is judged by the higher, the higher in turn stands responsible to a higher still. So stretches the chain of responsibility. While each of the links has a divided responsibility of its own, it has a collective responsibility as a chain and a relative responsibility as between link and link. The Vedānta put to itself the question whether man has absolute freedom of will, and answered from a sruti, the Brihādaranyopaniṣad, that man has freedom, but it is freedom subject to a Higher Power. This is the question discussed in the Brahma-Sūtra.

'Parāt tu tachchrue' (II-3-40),

and the passage of the Upaniṣad forming the subject-matter of this Aphorism is,

'Ya ātmānam antaro yamayati', or,

He who rules in the interior of the soul, meaning the Immanent Spirit who rules and guides all creatures. Orders are given by a Higher Power. It rests with creatures to carry them out. Either to carry out in accordance with orders, or to resist them, is given to the free-will of man. In the one case he is rewarded, in the other he suffers. According to the use he puts his given powers to, and in consonance with the code of directions given to him, he enjoys or suffers, and that is his responsibility, which he can neither shirk off from himself, nor throw on another.

A. GOVINDACHARLU.

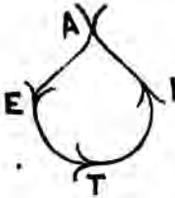
THE TEN AVATARAS.

IN this article I propose to put before the readers of the *Theosophist*, some reflections on the esoteric significance of the Ten *Avatâras* (so called) of Vishnu.

In the *Bhagavad Gîtâ*, Ch. IV., Sl. 7, Sri Krishna says, "Whenever there is decline of *Dharma* and rise of *Adharma*, I create myself" (come down as an *Avatâra*).

Everything which favors the progress of the ego towards its ultimate destination, the Reality, the secondless One, constitutes *Dharma*. Whatever retards its progress is therefore *Adharma*. The cycle of the Universe consists of two parts, evolution and involution. The first is the progress from subtle to gross, the second from gross to subtle.

Let the accompanying diagram roughly illustrate the regular course of the ignorant ego starting from A and returning again, full of wisdom, to realize its unity with Brahman. In the first half of its course, from A to T, its passage is from subtle to gross. Impelled by the activity which accompanies it, the ego proceeds along its course. The increasing grossness at every stage of its course is still consistent with its progress towards its ultimate destination. When, however, the lowest point T is reached, the activity is quite cramped in, as it were, by the grossness which has supervened. Here is the turning point. Here begins the course of the ego from gross to subtle. The grossness acts as a retarding element. The progress has come to a stand-still. *Dharma* has declined, and *Adharma*—tendency retarding the progress of the ego towards its ultimate destination—is in the ascendant. Here arises an occasion for an *Avatâra*, which supplies a fresh impulse to the onward progress of the ego.



Take a machine in motion for illustration. Any obstacle in the regular motion of the machine will impede its progress. Such impediment constitutes the nature of *Adharma*. But so long as the obstacle is not sufficiently strong to altogether stop the motion of the machine, there is still, so to say, preponderance of *Dharma* over *Adharma*. The motion though slowed will still go on. But if the obstacle be strong enough to threaten the complete stoppage of the motion, the impulse of activity at the source which generates the motion, is put on the strain which has reached its highest limit, and a rupture is the result, scattering the obstructing elements. This rupturing force represents the *Avatâra* impulse and is just sufficient to relieve the strain and set the machine going. The same thing will happen, whenever and wherever complete stoppage is threatened, i.e., *Adharma* is in the ascendant, and further progress becomes impossible.

The ego from its highest point of starting when it was one with the Brahman, beyond A, in the diagram, to its arrival at the point T, of utmost grossness, has passed through ten chief planes. Three of these planes (if planes they can be called when still there is no manifestation, even potential) are beyond the point A, the highest point of potential manifestation and corresponding to the individual self as such in its subtlest state of potentiality. Between A and T are the seven stages, each succeeding one grosser and more differentiated than the one preceding it. From T back to A, the ego will have to pass through seven similar planes, and through three more planes beyond A. The difference between the ego that had started at the beginning and the one that now arrives at the end is, that the former was ignorant and without any experience, while the latter is wise and full of experience. Before it had started it was one with the Absolute. When it has finished the cycle it knows itself and has realized its unity with It.

The universe as a whole follows the same course as the individual ego.

The first *Avatâra* of Vishnu takes place on the grossest plane of physical existence, the mineral state or the plane of dead matter of the Universe, corresponding to the *Sthula Sarira* of the individual. The impulse which the *Avatâra* on this plane supplies, suffices to take the ego to the highest point of this grossest plane, and the lowest point of the plane immediately above it.

This is the *Matsya Avatâra*. It is Vishnu incarnating on the plane of grossest matter. Whether considered in relation to the entire Universe or to the individual ego, or to any one particular plane of the Universe or the ego, which admits of the same ten-fold division between its highest and lowest points, the *Matsya Avatâra* forces the progress along the tenth or the grossest plane, and thus re-establishes *Dharma* which had declined.

The plane immediately above the grossest physical plane, is the vegetable plane of the Universe, and *Linga Sarira*—the subtle physical body with *Prâna*—of the individual. The impulse supplied by *Matsya Avatâra*, enables the ego to reach the lowest point of the *Linga Sarira* plane, where it is exhausted. The ego manifests some activity at this point, but this activity is powerless to penetrate the grossness which obtains on this plane. The position of the ego so far as its further progress is concerned is similar to what it was at the lowest point of the *Sthula Sarira* plane, except the manifestation of some activity. The grossness of this *Linga Sarira* plane being too much to be overcome by the activity of the ego, the *Dharma* of this plane is on the decline, and *Adharma* is in the ascendant. A second *Avatâra* becomes necessary. It comes as *Kurma Avatâra* of Vishnu. It must be noted that this *Avatâra* impulse comes from Vishnu from beyond the point A (see Diagram given before) and travels all the way from A to T and back again from T towards A. The *Matsya Avatâra* impulse which gets exhausted at the highest point of the physical and grossest plane is

weaker than the *Kurma Avatâra* impulse which extends beyond the utmost limit of the former.

The *Kurma Avatâra* impulse pushes the ego onwards along the *Linga Sarira* plane to its highest point where it gets exhausted. The next plane is the animal plane of the Universe, and the plane of desire or *Kâma* plane of the individual. So far as the ego arrived here is concerned, *Dharma* is on the decline and *Adharma* in the ascendant. This necessitates the 3rd *Avatâra*, the *Varâha*. The impulse which it supplies carries the ego through the plane of animal desires which drive the senses towards their objects.

Every *Avatâra* from *Matsya* upwards has wider and more extensive range than the one preceding it. The *Varaha Avatâra* impulse is thus stronger than the two preceding it. It ensures the progress of the ego till it arrives at the lowest point of the plane above, which is the plane of humanity, of the Universe, and of lower or *Kâma Manas* of the individual, and where the *Varaha Avatâra* impulse gets exhausted.

The plane of *Lower Manas* is the plane of emotions and passions which have a tendency to drag the ego towards the plane of desire or *Kâma*. So far as the ego is concerned, it has not the strength to overcome the grossness with which it is encumbered at the lowest point of *Lower Manas*. Whenever and on whatever plane the grossness prevents the ego from further progress, relatively to that plane *Dharma* is on the decline and *Adharma* in the ascendant, and a fresh *Avatâra* becomes necessary.

The next or 4th *Avatâra* is *Nrisinha*, Man-Lion—a lion among humanity, because stronger than humanity as a whole, whose progress it helps. *Prahlâda* represents the ego surrounded by evil influences having a tendency to retard its progress. The *Nrisinha Avatâra* impulse gets exhausted when it reaches the plane of the Higher or *Buddhi-Manas*, the plane of impressions in their subtlest state. *Prahlâda* was liberated by *Nrisinha* from the evil surroundings, but the ego still persisted.

The next *Avatâra* is *Vâmana*. Bali, the strong, is egoism, the sense of individuality. Bali was engaged in performing a *Yajna*. The *Yajna* was the sacrifice by the ego of all impressions in the form of emotions, passions, desires and all material possessions, in short everything which existed on the planes below that of *Buddhi-Manas*. The individuality that has arrived at this stage has ceased to feel attachment for all these, but the sense of individuality is still there. This was the position of *Arjuna* when in the middle between the two armies he sat listening to the soul-stirring words of *Sri Krishna*. This strong sense of individuality retards the further progress of the ego, and the *Nrisinha* impulse has lost its force entirely at the lowest point of *Buddhi-Manas*. For further progress, i.e., for the establishment of *Dharma* which is on the decline, another *Avatâra* becomes necessary and *Vishnu* incarnates as *Vâmana*. The three-steps-measure of earth which *Vâmana* begged

from Bali represents the three sub-planes of this *Buddhi-Manas* plane. These three sub-planes, included between the lowest point of the *Buddhi-Manas* plane, where Bali was engaged in *Yajna*, and its highest point, are the three stages of grossness which the activity manifested as subtlest impression at the highest point, assumes in its course towards the lowest point of *Buddhi-Manas* plane. These three stages commencing from the grossest and lowest are, the impression stage, the activity stage, and the potentiality stage. These three stages of grossness, are, it must be remembered, relatively to the plane of impressions which the *Buddhi-Manas* plane represents. *Vâmana* began to measure the earth from the lowest point and at the third step planted his foot at the highest point, the head of Bali. The allegory simply means that the *Vâmana Avatâra* impulse pushes forward the reincarnating ego along the *Buddhi-Manas* plane and stops at its highest point, standing a guard there, as it were.

The *Buddhi-Manas* plane is the plane of subtlest potential impressions which expands into the whole objective Universe. Thus *Vâmana* is described as having measured by his three steps, the three worlds, meaning the entire Universe.

Above the *Buddhi-Manas* plane is the *Buddhi* plane, the plane of activity as such. The *Vâmana Avatâra* impulse gets exhausted at its lowest point, and all further progress is at a stand-still. *Dharma* is on the decline and *Adharma* in the ascendant. There comes help from *Vishnu* as *Parshurâma Avatâra*. The plane of activity is pre-eminently *Rajasic*—the *guna* which characterizes the *Kshatriyas*, the second of the four *Varnas* or castes. The *Parshurâma* impulse in traversing the plane, carries forward the ego as far as the highest point of the plane of activity, the point which forms the furthestmost limit to which it can go. *Parshurâma* is credited in the *Purânas* to have rendered the earth *Kshatriyaless* twenty-one times. Now this plane of actual activity, like any other plane, admits of three sub-planes corresponding to the three stages of grossness between its highest and lowest points. On each sub-plane there is septenary development, thus dividing the whole plane of activity into 21 stages. The progress of the *Parshurâma* impulse means liberation of the ego from activity, and its onward progress. This is metaphorically expressed as killing *Kshatriyas* (activity), stage after stage, as the impulse proceeds on its course. During his whole career till he arrives at the highest point of the activity plane, *Parshurâma* renders the plane *Kshatriyaless*, twenty-one times in all.

Above the plane of actual activity is that of latency of activity or potentiality, at the lowermost point of which the *Parshurâma* impulse has all its force spent, and a fresh impulse is needed and comes in the form of *Râma Avatâra*.

This impulse extends as far as the highest point of the plane of potentiality. The ten-fold differentiation, consisting of the upper triad and the lower quaternary with its septenary development, mentioned above, into which the evolution of the Universe goes on, applies to each

plane, sub-plane and division. The plane of potentiality has its corresponding ten-fold differentiation. It is, so to say, the potentiality of the entire Universe and of every thing in it. It is the plane of the subtlest individual self with its *Kāraṇa Sarira* or the Universal soul, known as *Ishwara* or *Mayavishishta Brahma*. The "I-ness" in its subtlest state first makes its appearance on this plane. The "I" (*aham*) as manifesting on this plane, has its ten heads represented by the highest points of the ten sub-planes into which this plane of potentiality differentiates. The *Rāma Avatāra* impulse extending to the highest point of this plane, by overcoming the potential activities on all the ten sub-planes, is described as *Rāma* killing the ten-headed *Rāvana*, the symbol of *Ahamkāra*. The individual self that was is beyond even all potential differentiation free from all sense of individuality and distinction as "I" and "thou."

The *Rāma Avatāra* impulse takes the individual self as far as the highest point of the plane of potentiality where it is exhausted. It represents the converging point of the various paths. The individual self has arrived at the end of its path and is fit for initiation, which means its progress beyond the plane of potentiality. This farther progress requires a fresh impulse which comes in the form of *Krishna Avatāra*. It takes the individuality to the centre of the Universe, the One Reality beyond all activity potential or possible. The *Krishna Avatāra* impulse helps the now selfless ego to cross the *Mulaprakriti* or *Maya* with its double aspect, the *Sesha* of the *Parānas*, and reaches as far as the commencement of the Great Breath. The individual self that was is one with *Srī Krishna* Himself beyond *Maya*. There is the centre, the One Reality, with *Maya* and its results, but no longer identifying itself with them. The once individual self is, so to say, in the Universe but not of it. It is the centre because there is a circumference. The *Krishna Avatāra* impulse thus reaches the centre of the Universe the One Reality which is essentially non-distinct from the secondless One. It is called the *One* reality because it is as it were surrounded by *Maya* forming the circumference. He is the whole Universe, the whole Universe is He. He is the one All, the *Sacchidananda Swarupa*.

It will be seen that *Krishna Avatāra* impulse is the only one which spreads over the entire Universe from centre to circumference and back to centre. This *Avatāra* is therefore called *Purna Avatāra*. The rest which have their impulse exhausted before they reach back to what is called the centre are called *Amsha-Avatāras*. To reach the centre, *Nirvana*, this centre is, so to say, *Parabrahma* individualized; the Universe giving rise to the appearance of individualization as the centre.

The *Krishna Avatāra* impulse stops at the centre. But the position as centre is not the ultimate one. A fresh impulse (if impulse it can be called where there is no semblance of activity, actual, potential or possible) arrives in the form of *Buddha Avatāra*. This impulse leads the centre, as centre, to the centre as potential; i.e., centre without the

manifestation of circumference; the One Reality viewed independently of its double aspect, the *Maya*. It represents the infinite expanse of Wisdom; Infinite but with a potential idea of limitation, of which the centre is everywhere, and circumference nowhere.

The last that comes is the *Kalki Avatāra*. Its impulse extends beyond Infinite Wisdom, into the Unnamable, Infinite, Absolute; the Parabrahma of Aryan Philosophy. The ego that was, has attained to *Paranirvāna*.

Krishna Avatāra it will be seen is called *Purna Avatāra* because it is the acme of perfection, the One Reality, the One All. The last two *Avatāras*, lead to the realization of the One All, as the Absolute, the unnamable, the "*neti, neti,*" of the Aryan Philosophy. To attempt to speak of them is to name the unnamable, to fathom the Infinite.

Krishna Avatāra impulse leads to the *Sachchidananda Swarupa*, *Buddha Avatāra* impulse to the *Chidanand* aspect (Infinite Wisdom and Blise) of the *Sachchidananda Swarupa*, and *Kaliki Avatāra* leads through the *Ananda* aspect to the Supreme Peace, best expressed by silence, beyond all namable *Sat*, *Chit* and *Ananda*, the source and causeless cause of everything that ever was, is, or will ever be.

C. G. KAJI.

FORM AND ITS EVOLUTION.

IT is impossible for the ordinary mind to cognize the condition of affairs before the evolution of form. The most we can do is to think of illimitable space; and it is not improbable that the writer of Genesis, Chap. I., sought to convey the same idea when he wrote, "In the beginning God created the heaven and the earth, and the earth was without form and void."

But, because "out of nothing can nothing come," space must have consisted of matter, or rather the materials from which matter is formed, in a remarkably fine state of attenuation. To-day it is a recognized scientific truism that just as Mathematics is the basis of all science and philosophy, so vibration, or number, is the basis of all manifestation; and what we speak of as manifestation is only manifest because the rate of vibration is so low that we can cognize it. But, stretching far back beyond our ken, the Reality exists though unmanifested, and it is unmanifest only because we cannot cognize the high rates of vibration.

To illustrate, colour and sound are known by everyone to depend on the principle of vibration for their existence. Let us take, say blue. There are many shades of blue but the ordinary person will only see the colour blue, and many of the finer shades will not exist, so far as he is concerned; but he whose sight is educated to colour-distinctions, will discern several different shades of blue. Again, where one sees no colour another will see colour, and so on. So is it also with sound.

Hence, instead of considering space as a great "Spacial Void," we are logically and reasonably justified in postulating space to be matter extremely fine in texture, and of a very high rate of vibration. With this matter (?) we cannot deal; to us it is intangible and we conveniently give it the characteristic of infinite extension. But, whatever this matter may be, it is only the medium for the manifestation, and to some extent the materialization of "Life-Force."

To this point then we must assume two emanations, as it were, from the Great Unknowable First Cause. The first of these containing the fine essence which potentially possesses vast possibilities of future manifestation in the material universe; while the second emanation consists of what we will call, for want of a better name, Life-Force, and this Life-Force is inclusive of all denominations of force—cohesion, magnetic and chemical affinity, etc., etc.

Let us, then, conceive of force running in parallel lines, always in the same direction; this will practically produce no change in the condition of matter, and every thing is, so far as we can cognize it, quiescent and at *rest*. This corresponds to the period of rest prior to the great Cosmic outflow of force known as the "Outbreathing of Brahm." With this outbreathing the general tendency of the lines of the Life-Force is now changed, and motion becomes apparent. Thus, in all systems of Esoteric Philosophy that have become crystalline, we find the *circle* given as the first manifestation.

In the old Ideographic Writings (preserved in the old temples) we have it indicated thus:—

- 1 • The point representing the unknowable First Cause. It will be clear to the reader that this is a most fitting symbol, since it exists but uncognizable (see Euclid's Definitions).
- 2 | The perpendicular line representing primal matter.
- 3 + The horizontal line (crossing the line indicating matter) indicating force; here we have the condition of *rest*.
- 4  The bent arms of the cross represent the change of direction following upon the Outbreathing.
- 5 ○ The first manifestation of form.

Numbers 1, 2, 3, 4, fitly represent the unmanifest, since not only has the point no magnitude, but a line has length and no breadth. Hence, while points and lines *exist*, the marks we put down are not the points and not the lines, but only the symbols for the points and the lines.

The ultimate result of this circular or whirling motion is the condensation of the more ethereal matter into primarily the *Monad*—corresponding to the *Monad* of Leibnitz—and secondarily, as differentiation proceeds, the *Atom*. This atom is the ultimate atom of the modern scientist.

And as "Force", in the collective sense in which I use the word, implies Consciousness, we must therefore look upon the *Atom* as the

earliest form produced and used by Consciousness on the lower planes of existence. This being so we are ready to grant to the atom a consciousness of its own, which consciousness is manifest in magnetic and, (or), chemical affinity. And because the atom possesses a consciousness of its own, so also must it possess within itself the potentialities of future combinations of form, becoming more and more manifest as it, in its evolution, further differentiates or combines.

At this stage too, the atom must be considered as the first element—indeed as the *one element*—of which all others are but variations and differentiations; for, alike in production, up to this point all atoms will be alike in characteristics.

At this point too, differentiation of consciousness eventuates.

Shortly, the same theory is rudely sketched out in Genesis, for we are taught therein that after making man out of material that must have previously existed, God breathed into man the breath of life and man became a living soul. Consciousness differentiating into self-consciousness.

It would occupy too much space to deal with the evolution of form from the point where form is produced, but generally we may deal with form as the leading characteristic of the *lower planes*.

Form in its essential aspect is two-fold, consisting of mental or thought-forms, and the purely physical forms.

Active forms are the mental expression, while passive forms are the physical expression; thus we shall find that the mental expression will, in its higher aspect, function through the forms of the astral plane, and in its lower aspect through the forms of the animal world.

The purely physical expression will, on the higher side, use vegetable forms, while on the lower side it will use the mineral.

Of these forms there are two orders,—the natural and the artificial. Those which are natural (or proceed by evolution through the Cosmic Consciousness) may be, in their higher aspect, active; while in their lower they are passive.

The artificial forms will either be conscious (and thus act apart from the mind which originated them), or automatic, and deriving their motive externally.

But the mind originating an artificial automatic form may give it expression through vegetable forms, which in their active phase may reflect astral forms, thus becoming conscious expressions of the mind. This is why the vegetable kingdom is the expression of thought and represents all phases of mind, all grades of beauty and ugliness, noxious and beneficial qualities.

On the other hand the mental force acting on the astral plane downwards, may produce artificial conscious forms, and these descending through the mineral kingdom in the passive natural phase, will thence take expression in the animal world.

Granting duality in manifestation, we get form as the lower side of consciousness, while mind will be the higher side, consequently it will easily be understood that mind functions through or finds its expression in FORM. Thus mind and form become practically abstract qualities, the astral and physical planes their fields of action; and while reason and passion (on the mind side) Ethereal, and physical (on the form side) are their qualities, the elemental, vegetable, mineral, and animal kingdoms are their limits.

H. D. ORKWILL.

Theosophy in all Lands.

EUROPE.

LONDON, *September 30th, 1898.*

After a month's holiday-making the various London Lodges are in full swing with attractive programmes drawn up for the Autumn work. At the Blavatsky Lodge lectures have been given by Mr. Chatterji, who has since left us in order to pay his second visit to America, by Mr. Leadbeater, Mr. Mead and Mr. Cuffe. Quite new ground was broken by Mr. Leadbeater in his lecture on the "Religion of Chaldæa," in the course of which he described very graphically the imposing ceremonies which formed an important part of this ancient faith and gave an account of the grand temple of the sun which was the scene of the most impressive religious rites. Quite the most interesting part of the address was that devoted to the explanation of the real facts underlying what perhaps afterwards degenerated into mere 'Star worship', and of the true basis of astrology. The lecturer made it abundantly clear that the ancient teachers and priests of this astrological religion while classifying their people under the different planetary influences, largely guided by a power of seeing the Aura, and advising them accordingly as to conduct and training, were yet careful to avoid those predictions as to future events which the modern followers of Astrology are prone to indulge in. largely, it must be confessed, at the solicitation of that numerous class of people to whom the future is ever a matter of curiosity rather than a field for self-determination and effort. The extremely practical side of this ancient religion was also alluded to and investigations have made it abundantly evident that a very considerable amount of meteorological science was possessed by one section of the leaders, that was put to most valuable use in the daily pursuits of an agricultural people. Further, the people were really fed and filled by their religion, and however far it may be removed from our present conceptions it was undoubtedly immensely valuable at the stage of evolution when it flourished and opened up, to those few who were ready for such opportunities, chances of occult advancement to heights greater than we have been at all ready to imagine.

Outside our immediate theosophic circle quite the most interesting event of the month has been the speech of Sir William Crookes in his capacity as President of the British Association for the advancement of science, during the year 1898-99. The speech had been waited for with considerable interest by all who know what Sir William's record has been, in the matter of psychic phenomena, and can recall the obloquy with which his investigations

were received by an earlier generation of scientists; and some additional expectancy was perhaps due to the wide circulation in press circles of an intemperately worded taunt from Dr. Emmens, the American metallurgist. As befitted the occasion of a presidential address, the subject-matter was widely varied and not confined to one scientific groove; the Röntgen Rays, the new metal, wireless telegraphy, the liquefaction of gases, a fourth state of matter, psychic researches and our wheat supply, all occupied the attention of the speaker, but it goes without saying that the subject of our future daily bread has claimed by far the lion's share of attention in the columns of the daily press, as in fact it claimed the greater part of Sir William's lecture. Except in a few cases, the advanced heterodoxy of the veteran scientist, on matters psychical, has been politely glossed over or ignored, and, in the words of one popular religious Weekly, "the world-wide audience to whom the President, through the Press, speaks this morning, will with one accord concentrate itself upon a special portion of this deliverance—the momentous utterance on the world's food supply." So it is. The things of the body still claim the most eager attention of the world, but the fact remains that the chosen President of the most world-famous Scientific Association boldly threw down the gauntlet to maintain the position he was ostracised for taking thirty years ago; "I have," said he, "nothing to retract. I adhere to my published statements. I might add much thereto. I think I see further now, and have glimpses of something like coherence among the strange elusive phenomena." After referring at some length to the phenomena of telepathy and the work of the Psychical Research Society, Sir William, in part of a most impressive peroration, epitomised the striking advance made by science during the last 25 years, when he quoted Tyndal as having stated that he "discerned in matter . . . the potency and promise of all terrestrial life," and added, that he (Sir William) preferred to reverse the apothegm, and to say that in *life* he saw the promise and potency of all forms of matter. Surely this puts in a nutshell the changed attitude which men of science are displaying ever since the days when H. P. Blavatsky was fulminating against them the scathing criticisms of the "Secret Doctrine."

Several of the subjects discussed at the subsequent sectional meetings of the Association were of much interest to students of Theosophy who would do well to keep on the watch for these rapidly succeeding discoveries of science which so increasingly afford us vindication of the statements made by our Teachers. Close on the heels of the B. A. meetings comes an account from America of the isolation of a new gas (if gas it be) by Charles F. Brush of Cleveland. A gas with a heat conductivity a hundred times greater than hydrogen, specific heat six thousand times greater, and density only one thousandth part that of hydrogen, reads suspiciously like something rarer than gas altogether, and indeed, "it was shown that a gas having anything like such attributes could not possibly be confined to the earth's atmosphere, and hence the new gas, being found here, probably extends indefinitely into space and constitutes an interestellar (planetary?) atmosphere. In recognition of this probability, Mr. Brush has named, the new gas Etherion, meaning 'high in the heavens.' * * * * *

The possibility that Etherion may be found to be identical with the so-called ether was touched upon, and Mr. Brush expressed the hope that it would be found to account for at least some of the phenomena heretofore attributed to ether" (*The Electrical Review*, U. S. A.). Do students of H. P. Blavatsky's writings need to be reminded of a prediction that we

should come much more consciously into touch with etheric conditions of matter as the years roll on? We shall await further news of 'Etherion' with profound interest and curiosity to know whether we may identify it with Ether 4 of our own investigators.

On entirely different lines but of equal importance with the scientific pronouncement of Sir William Crookes, is the Czar's message in favour of partial disarmament, which has sent a ripple of sensation round the whole civilised globe since your last European budget was dispatched. Politics are outside the sphere of the T. S., but a protocol in favour of peace, coming from such a quarter, demands grateful recognition from a Society which recognises "brotherhood without distinction of race." Even if naught but discussion follows the Czar's appeal, a mass of thought and feeling in a right direction will have been set vibrating on planes more potent than those reached by the newspaper articles which have universally seethed with the subject for a week, and that is a result devoutly to be wished. It means at least one tiny step forward towards the day when "universal peace shall lie like a shaft of light across the land.

And like a lane of beams athwart the sea,
Thro' all the circle of the golden year."

But alas! even among the ranks of the Christian Church itself it cannot be yet said that the elements of strife have been eliminated, and quite a little flutter is agitating the dove-cotes of the 'Church as by law established' anent the perennial topic of ritualistic heresy, while the religious weeklies make the most, as is their wont, of any occasion which makes for—not righteousness but copy. After all, we may hope these are but faint echoes of the old order of things lingering like dwarfed descendants of the primeval monsters of a forgotten past, out of harmony with the new spirit of the age as much as the following exordium, which would make one believe that Talmage was a belated soul who ought to have incarnated in time for a 16th century pulpit. "Evolution," he is reported to have said in a recent sermon, "is up-and-down, out-and-out infidelity . . . Prefer if you will, Darwin's 'Origin of Species' to the Book of Genesis, but know you are an infidel."

While all such theological Mrs. Partingtons are struggling with mop and broom of pulpit denunciation to stem the advancing tide of knowledge, wealth and learning are being devoted to the unveiling of every shred of evidence as to the origins of Christianity. Theosophists who have interested themselves in that department of research which Mr. Mead is making so thoroughly his own, will learn with interest of the forthcoming publication of the text of two Ethiopic MSS. lying in the British Museum—one of them part of the spoils of Magdala in 1868. Dr. Budge of Egyptian fame has them in hand, and though the texts will be *caviars* to the million, we are promised a translation with notes, next year.

Further instalments of the Oxyrhynchous Papyri are also available, bringing vividly to life the human nature of a far off past and proving it very, very much the same as the human nature of to-day. The example of a schoolboy's letter has all the freshness of yesterday—in truth we must be very much akin to these North Africans whose lives centred in the Alexandria of the past, and so my 'newsletter' of to-day shall close with this scrap of third century domestic felicity.

"Theon to his father Theon, greeting. It was a fine thing of you not to take me with you to the city! If you won't take me to Alexandria I won't

write you a letter or speak to you, or say good-bye to you ; and if you go to Alexandria I won't take your hand, nor ever greet you again. That is what will happen if you won't take me. Mother said to Archelaus, " It quite upset him to be left behind (P). It was good of you to send me presents . . . on the 12th day, the day you sailed. Send me a lyre, I implore you. If you don't, I won't eat, I won't drink ; there now !"

On second thought—that last threat must have been an idle one or, of a surety, that particular specimen of spoilt childhood is not re-incarnated in any individual of the genus school-boy known to this generation.

A. B. C.

NEW ZEALAND SECTION.

Several of the oldest members of the T. S. in New Zealand have of late 'passed over' to the other side of life. First, Mr. C. A. Bevan, one of the founders of the Auckland Branch ; then Mr. J. Cox, also a member of the Auckland Branch, whose name stood first on the Section register. This gentleman was known all through Australasia as a psychometrist ; his memoirs have been written for the Theosophist. Then came the death of Mr. J. Dinsdale, Secretary of the Waitemata Branch, a very enthusiastic member of the Society. His funeral must be recorded as being the first in New Zealand at which the service was conducted solely by members of the T. S. Mr. Dinsdale was Clerk to the Borough of Devonport (Auckland), and was accorded a public funeral which was attended by the Mayor and Council and several ex-Mayors and other officials. Knowing Mr. Dinsdale to be an active member of the T. S. and misunderstanding the functions of the Society, no clergyman had been asked to conduct the service, so our members had to do it at a very short notice. Mr. Stuart, President of the Auckland Branch, gave a short address stating that the T. S. had no set formula or service for such an occasion, and then going on to speak of the belief of Mr. Dinsdale in reincarnation and other Theosophical ideas. He was followed by Mrs. Draffin, President of the Waitemata Branch, who read some extracts from " The Song Celestial," and parts of the H. P. B. memorial address, notably the part beginning, 'A clean life, an open mind, a pure heart, an eager intellect,' &c. The assembled public listened with the greatest interest, pressing close up to the grave to hear the speakers, and many spoke with sympathy of the simplicity of the proceedings, while inquiries were made regarding the Society and its aims, and the symbolical wreaths were examined curiously. The proceedings were reported in the daily papers.

A very remarkable religious controversy has been going on in the correspondence columns of the Auckland morning newspaper, for a month or two past, and it has excited a widespread interest. It followed after some Theosophical correspondence, and was begun by a clergyman bewailing the unsatisfactory state of the Church, and called forth wishes for a 'new revelation,' a Scientific religion, a society in which all religions could be discussed, and was characterised by a good deal of breadth. The writer who wanted the society, was a Roman Catholic, and as he had been rather free in his remarks about the Bible, the practical result of the controversy, so far as he was concerned, was excommunication.

A good many new members have lately joined the Auckland Branch, and a new class for beginners will have to be started. The Bhagavad Gîtâ class is also increasing its numbers. Both of these are attended by non-members,

News has been received from Sydney that Mrs. Besant is likely to visit us early next year. The visit is looked forward to with much interest.

A parcel of books has been received from Dr. Marques of Honolulu (H. I.), a donation to the Sectional Library, from the Aloha Branch T. S., in that City. This Branch evidently lives up to its name, and shows its 'love' by its actions.

A very curious creature has recently been seen in one of the East Coast districts of New Zealand. It is described by those who have seen it to be large, scaly, and to have a head like a bull-dog. It is said by the Maoris to be the Kumi, the name signifying 'six fathoms'. Efforts are being made to capture it alive. Should the description and the meaning of the name prove to be correct, it may be found to be a relic of 'antediluvian' times, a survival of some of the monstrous creatures of ancient days.

1st September 1898.

LATER.

During the month a fair amount of interest has been manifested in the work of the Theosophical Society by the general public. Meetings have been fairly well attended, and in ordinary conversation one finds many making enquiry respecting our views upon different points, and several have expressed their sympathy with the movement, and it is to be hoped that we will by and by obtain them as members, when their future sympathy in the cause will be maintained. During the month also it is pleasant to state that several new members have been admitted into the Branch. Another evidence of increasing interest in the cause may be mentioned in connection with the Bhagavat Gitá class which is held every second Friday evening. For a long time the members who attended were few, and occasionally only two were present. Recently the attendance has been more encouraging and steady, and at the last two meetings the numbers present were eight and nine respectively. The result is not much to boast of, but, so far as it goes, it is encouraging.

The "Secret Doctrine" class is also fairly well attended, as is also the Bible Theosophy class, and within the last week or two a new class has been opened on Wednesday evenings, which will be chiefly devoted to elementary studies.

The following public addresses have been given during the month :— August 21, Mr. Claude Hemus lectured on "The Reasonableness of the Teachings of Theosophy;" on August 28, Mr. A. E. Webb, on "Physical Life and Spiritual Life;" on September 4, Mr. F. M. Parr, on "Man and his Principles;" September 11, Dr. Sanders, on "Theosophy and some of its Teachings;" on September 18, Mr. W. Will, on "Theosophy not a sect;" and on September 25, Mrs. Draffin, on "Is Theosophy opposed to Religion."

September 26th, 1898.

AUSTRALIA.

Dr. Marques' kind offer to the Australasian Section has met with a response, and he has been invited to fill the office of General Secretary of the Section, and is expected to be ready for duty in December or January; meanwhile the work is progressing, but it is doubtful if Mrs. Besant will be able to visit Australia before returning to England.

Reviews.

ZOROASTRIANISM IN THE LIGHT OF THEOSOPHY.*

On the 14th February 1882, Colonel H. S. Olcott, President-Founder of the Theosophical Society, delivered a lecture in the Town Hall, Bombay, on "The Spirit of the Zoroastrian Religion." In that lecture he deplored the fallen condition of the Zoroastrian religion and in the course of his impassioned dissertation said:—

"A curious and sad thing, indeed, it is to see how completely the old life has gone out of Zoroastrianism. Originally a highly Spiritual Faith—I know of none more so—and represented by Sages and Adepts of the highest rank among Initiates, it has shrunk into a purely exoteric creed, full of ritualistic practices not understood, taught by a numerous body of priests, as a rule ignorant of the first principles of spiritual philosophy; represented in prayers of which not a word has a meaning to those who recite them daily—the shrivelled shell that once held a radiant soul. Yet all that Zoroastrianism ever was it might be made again. The light still shines, though in darkness, enclosed in the clay vessel of materialism. Whose shall be the holy hand to break the jar of clay and let the hidden glory be seen?"

The leaven thus thrown into the Parsi mind has, we are glad to see, not lain dormant. The Parsis, in a small minority, have taken to Theosophy, and though more than two decades have elapsed, the science of Divine Wisdom has not made much headway in that commercial and pushing community. Thanks to the light shed by Theosophy that now and again we find notable exceptions to the ordinary run of Parsi humanity. The interest thus engendered in the Zoroastrian religion has borne fruit and the present volume may be taken as an earnest of many more to follow.

The volume before us which runs to about 400 pages is the compilation of Bro. N. F. Bilimoria who is not unknown to readers of Theosophic literature as himself a writer, and we are pleased to find that some of his own essays are reproduced in the book. In the course of a short review like the present, it is impossible to enter into details regarding the different articles now for the first time presented to the public in a continuous whole. But it may be remarked that the golden key of Theosophy has been used in them all to unlock the mysteries of life and death, and to explain many of the seeming absurdities of the exoteric cult which fails to satisfy the ever-widening intelligence of that intelligent race. For instance, it is shown that the great doctrines of Karma and Reincarnation are at the very root of the Mazdasnian religion. To the orthodox Parsi of the present day who has not the faintest dream of esotericism in his religion, these two doctrines will sound strange and as partaking of the spirit of Hinduism, but reason, experience and impartial judgment will ultimately teach him that the Prophet, Zoroaster, was not an exception amongst the long line of Holy Sages who have taught Karma and Reincarnation, as the two pivotal

* A collection of selected Articles from the Theosophical Literature, compiled by Nasarvanji F. Bilimoria, Bombay.

doctrines, the *sine qua non* of human evolution and progress. The teachings of the religion proclaimed by the Divine Initiate, Zoroaster, regarding the higher subjects of evolution, sun-worship, fire-worship, ethics, &c., are treated with great erudition and zeal, at times, in the series of elaborate essays which make up the volume, and the careful student will find it to be in complete accord with the Real Truth as given out to the world in the "Secret Doctrine."

There is one field of research which is as yet virgin, and towards which the worthy President-Founder of the Theosophical Society in his learned but outspoken Introduction to the compilation, draws particular attention. We are indebted to European *savants* for whatever knowledge of the religion of Zarathushtra we have at the present day. Notwithstanding that, by their rigid exclusion of theosophical light, they have blundered in the conclusions they have arrived at. For, as Colonel Olcott says :—

"The history of the world's religions is contained, to a very insignificant extent, we may believe, in the various scriptures that have come down to our days from antiquity. Such writings are few in number, and often comprise but fragments of the primitive cults."

To satisfy, therefore, the material world, and to demonstrate by the recognized official methods the real nature of the teachings of Zoroastrianism, the sympathetic Colonel suggested archaeological research 16 years ago, but beyond the book now before us, which is quite innocent of this mode of enquiry, nothing practical has been done. Another line of research indicated by Colonel Olcott was, the possibility of finding in some public library or private collection, portions of Mazadasnian Scriptures other than those known at Bombay, Navsari, Surat and Poona. He bases his idea on the probability of the learned Moulavies, attached to the early Mahomedan army of conquest, having brought home with them books and manuscripts from conquered countries ; and recommends that by searching in centres of Mahomedan civilization, the missing books and literary fragments, at least in Arabic translations, may be found.

With this two-fold object in view, Colonel Olcott, when he proceeded to Europe about two years ago, went armed with letters of introduction from Ervad Jivanji J. Modi, Secretary to the Parsi Panchayet, himself a scholar of European fame, to eminent Zend scholars like M. Menant, of the Institute, and Dr. Mills, and that greatest of living Archæologists, Professor Flinders Petrie, of University College, London. The result of the mission may best be recapitulated in Colonel Olcott's own words. "All the great authorities to whom I addressed myself concur in the belief that it is scarcely worth while to hope to find in the collections known to them, any of the missing portions of the Mazdian sacred texts. At the same time all are agreed that there is a very good prospect of acquiring by a well-planned course of excavations, a good deal of what we desire. Professor Flinders Petrie expresses himself clearly upon this point, and he has certainly placed the Parsi community of Bombay under obligations by his kind offer to take under his supervision and instruction, any competent young Parsi whom the Panchayet may select to work as their representative and Agent, with a skilled English excavator, to be hereafter commissioned to enter upon this most important and promising field of research."

Good offices cannot extend further, and Colonel Olcott has laid the Parsi community—at least that section that can appreciate the extent of his sym-

pathy and disinterested labour—under a deep and lasting debt of obligation. But archæological research means money, and where is it to come from? Surely, the charge of poverty cannot be laid at the door of the Parsi community, for do they not—year in and year out—subscribe tens of lakhs of rupees for public charities? Last year they subscribed about fifteen lakhs, but the subject of archæological research for their own ancient and divine faith has not yet found a place in the category of Public Charities—A community that reckons amongst its members so many individuals of note, of wealth and of position, whose names we might mention, must be ashamed to see that hitherto, nothing substantial has been done for their dying religion, at one time the best, the noblest, the divinest gift of an Initiate to his followers. So long as the race will continue to bow at the altar of the golden calf there seems but little chance of saving their religion. Parsi public opinion that has imbibed Theosophical truth ought to actively carry out a systematic agitation and educate their less enlightened brethren—those, we mean, who, on account of crass ignorance, pooh-pooch Theosophy. Truth is eternal, and will, on the upward cycle of evolution, one day, shine with pristine glory. At present, the brunt of the work has fallen on those who have to earn their daily bread by the sweat of their brow, and hence no remarkable results have yet been achieved. But the spirit of progress has long been at work in that enterprising class of people, and what the rich with their untold wealth have steadily refused aid in, may, and we earnestly hope will, ere long be accomplished by the poor, the ardent, and the pure.

Let us make our meaning clearer. At the best archæological research conducted on the most approved Western principles is working in the dark. There is no divining rod to guide one to the spot where a "find" of scriptural fragments is likely. But why should there not be such a "divining rod" for this purpose. If the enthusiastic and truth-loving section of Parsis who have taken seriously to occultism, will lead pure and moral lives, the day is not far distant when their astral vision will open and they will thus be able to read in the Akashic records the lost fragments of their religion. This is a field which cannot be, and is never, worked by the rich by virtue of their riches. Here is the work of the pure and the altruistic, those who strive for the regeneration of the race. Thanks to Theosophy and some of our ardent Theosophists, that Nature has once more given out her secrets from her imperishable records. "The story of Atlantis" would not have been possible but for these. Could not some Parsi brother working on the moral and mental purity prescribed in his faith, prepare himself for the goal and, having attained it, bring back glimpses of Truth regarding his ancient and cherished religion, and direct, with the certainty of occult knowledge, material attempts to verify them by archæological research? We may be put down for an idle visionary, but may it not be possible that the late Mr. Ghadiali who has written the interesting preface to the volume before us, on an immediate reincarnation, will work in the field we have indicated? And we cannot be far wrong if we predict that before the world is many years older we shall have in our midst a genuine follower of Zoroaster, able to retrieve the sacred literature of his religion from the womb of time and space.

W.

AN AID TO THE HISTORY OF INDIA.*

This pamphlet is designed as an aid to Lower Secondary students, and

* Compiled by C. D. Ruanganatham, Black Town, Madras. Price As. 3.

will be found to supply a need, as it contains a compendium of the more important facts in Indian History, properly tabulated and arranged for convenient reference. Part II, of the same work is forthcoming.

A CHRISTIAN THEOSOPHIST.

BY ALEXANDER FULLERTON.

This is an article which appeared in *The Theosophical Review*, and is now re-printed as a pamphlet. It cannot fail of being serviceable to many, in its present form.

DIVINE RELIGION AND PHILOSOPHY.

This useful pamphlet (by Pandit Jai Datt Sharma, of Almora), consists of translations from Sanskrit texts on moral subjects, and rules for human guidance; on the means of acquiring knowledge of Self; on the Godhead, &c. We can heartily recommend this little work, especially to those who are unfamiliar with the valuable moral gems contained in the Hindu Scriptures. It is worthy of a very wide circulation, and as the price is only 2 annas, few are too poor to buy it.

MAGAZINES.

Following "On the Watch-Tower," in *The Theosophical Review*—September—Miss Hardcastle writes on "The Secret of the Holy Grail." Professor Alexander Wilder continues his valuable essay on "Alchemy and the Great Work." Mrs. Green's interesting narrative concerning "The Yellow Man" calls to mind certain corroborative experiences which have been published within the past few years. Following the papers on "The Sibyl and her Oracles," previously published, Mr. Mead gives, in this issue, the first instalment of an essay containing the results of his researches and gleanings on "The Sibyllists and the Sibyllines". Mr. W. Beale, in his brief article on "James Pierrepont Greaves," gives some important extracts from the writings of this earnest Christian Mystic, who attained his remarkable spiritual insight during the early portion of the present century. We are in full accord with the sentiment expressed in the contributor's closing paragraph,—“Let us welcome enthusiasm wherever we see it, and recognise that beside our own Theosophic movement there are many avenues leading earnest men, however gradually, up to the Gates of Truth.” Mrs. Marshall's translation of Lessing's "Education of the Human Race" is concluded. Hincing at reincarnation, the author says: "Why should I not come back as often as I am capable of acquiring fresh knowledge and new powers? Do I bring so much away at one time, that it is not worth while to come again?" Dr. A. A. Wells' article, "Of Killing out Desires," is one of the best in the magazine, and deserves careful attention. One is led to conclude with the writer of the article, that it *may* be quite needful in *some cases*, to get up a little more steam in our moral engine, before directing *all* its force to the killing of our desires. Mrs. Besant gives an interesting review of Mr. Andrew Lang's recently published book on "The Making of Religion,"* wherein the author traces the slow evolution of religious beliefs through the more ignorant races up to the more advanced. The reviewer advises

* Longmans, Green & Co., 39, Paternoster Row, London. Price 12s.

her readers to procure the book and master its contents, assuring them that "They will find therein a mass of evidence which they can use to demonstrate the existence of the Ancient Wisdom." "The Eight-Stepped Path," by J. C. Chatterji, is a valuable contribution to Buddhistic literature. As the writer says, this Path "is a system of Yoga, definite and precise"***

"Fratres Luois," by Mrs. Cooper-Oakley is continued, and gives in this issue the stringent rules pertaining to the admission and expulsion of members to "The Order of the Knights and Brothers of Light." The "Extracts from the Life of Anne Catherine Emmerich" is of interest.

Mercury commences with its September issue a new volume in a new, chaste and attractive dress. The cover is of a beautiful pearly tint, in the centre of which is a large blue vignette showing the sun, moon and planets, and surmounted by a panel on which stands a figure of Mercury. The page has a gilt border between fine blue lines, and the name of the magazine is in gilt letters, shaded with delicate blue—the whole producing a delightful and artistic effect. A new feature is introduced in this volume, an illustrated department, giving portraits of "Friends of our Movement"—that of Mrs. Kate Buffington Davis, as the Frontispiece, being the initial one. She has a charming, spiritual face, and is one of the best and most courageous women, not only in the American Section but in the whole Society. We congratulate *Mercury* on its elegant appearance.

Mr. Marques presents some very good points in his article on "The Aura of Metals." Alexander Fullerton contributes one of his excellent articles on "The True Theosophic Theory of Universal Brotherhood," this basis being justly taken to be the family. "Clairvoyance and Mental Healing" is the first portion of one of Mrs. Besant's instructive lectures delivered in Chicago. "Ancient Religions of America," an illustrated article by A. H. F., treats of the different varieties of totem worship among the aboriginal tribes.

Teosofia is as active as ever, though it is under the shadow of St. Peter's, the hugest monument of priestly and political alliance against the spiritual enfranchisement of mankind that survives the march of time. The September number contains a very instructive article by Signor Decio Calvari, on the Theosophical Society, a digest of Dr. Marques' book on scientific corroborations of Theosophy, and Dr. Pascal's monograph on Reincarnation.

Sophia, of Madrid, continues its good work of popularising Theosophical teachings through the medium of translations into its musical Castilian tongue, and the Genesis, or beginnings of things, of Senor D. Arturo Soria y Mata, sustains its interest as a record of profound original scientific speculation.

Revue Théosophique Française (Lotus Bleu). The September number has a translation of Mrs. Besant's "Akashic Records," two of Mr. Leadbeater's monographs, one of H. P. B.'s Glossary, a notice of contemporary events, by M. Paul Gillard, and two forms of the translation of "The Secret Doctrine." During our good Dr. Pascal's absence from France, communications for the editorial department should be addressed to M. Victor Aubert, 29, Boulevard Tassé, Toulon (Var).

The Metaphysical Magazine is inspired with fresh courage consequent upon the early termination of the war with Spain, and resumes its regular

monthly issues, with the September number. The articles are characterized by a thoughtful and hopeful spirit, well calculated to inspire humanity with nobler ideals. There are papers on "The Vortex of Nature," "Criticism," "Growth," "The true Nature of Prayer," "At the Gate of Dreams," "The Theology of the Future," "Love is God (poem)," "The Empire of the Invisibles," and a variety of other readable matter in the "Home Circle Department" and "The World of Thought."

The Temple has an address by Paul Tyner, entitled "A Cure for Worry," also a poem—"Magäsalen."

Theosophy in Australasia (September) has a good article on "Theosophy in Fiction," by T. H. M., and another, a critical and thoughtful essay on "The Higher Self," by S. Studd. "Questions and Answers" are, as usual, interesting.

The Theosophic Gleaner, for October, is filled with excellent gleanings from current theosophical literature.

The Journal of the Mahā-Bodhi Society gives, under its editorial heading, a continued article on "The Buddha Dharma." There are also continued papers on "Nirvana," and "The first Christian Missionaries in Thibet;" the latter containing very interesting extracts from the abbé Huc's book of travels.

The Brahmavādīn opens with a few sayings by Sri Ramakrishna Paramahansa. The Editorial is entitled "Sat." Professor M. Rangachariar, M. A., writes on "The Vedānta as a Practical Guide in Life." The thirteen pages here given of his continued article, are quite *historical*. Nivedita contributes a paper on "The Sociologic Aspect of the Vedānta Philosophy," and an interesting extract from the *Chicago Record*—"A Talk on Hindu Religion," by Swami Abhayānanda—is given.

Rays of Light acknowledges in its September issue the receipt of various sums in aid of the Building Fund, amounting in the aggregate to Rs. 667.52. People seem willing to help good educational work.

Modern Astrology for October, has an interesting editorial entitled "Are Astrologers Born, or Made?" and gives, among other matter, an instalment of a "Complete Dictionary of Astrology" which must prove very convenient to students of the starry science.

CUTTINGS AND COMMENTS.

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

The amazing versatility of Mrs. Besant's mind and her ripe scholarship are being again shown in the course of nine lectures on the Mahābhārata which is now in progress at our Central Hindu College at Benares. One can easily perceive from the scope of her Syllabus, that she is giving to the world a clearer and more comprehensive view of the world's greatest epic than has ever been presented within historic times, and that when published in book form, it will be for all time a classic of Oriental literature. The entire Syllabus is published in this issue of *Theosophist Supplement*.



Crumbs of Criticism. To what surprising extremities some of our modern men of learning are driven when they level their lances at Theosophy, is apparent in a recent entertaining article in the *Cosmopolis*, by Professor Max Müller, entitled, "My Indian Friends." As was said by a Salem correspondent of *The Hindu* (4th October, 1898):—

"It is a great pity that the excellent delineation of Hindu character, by Professor Max Müller, should be accompanied, and its effect, to some extent marred by a tirade against Theosophy and Theosophists." "His story* is truly unsavoury. Theosophists will be the foremost to welcome his criticisms so soon as he has taken the trouble of informing himself *** of their work which has world-wide publicity; and until then, it would be difficult to treat his opinions on Theosophy with that respect which is his due in other departments of achievement."

Colonel Olcott's reply to the Professor's ill-chosen allusions to Madame Blavatsky and Theosophy were published in the *Madras Mail*, of October 4th, also in *The Hindu* of the same date, and in *The Indian Mirror* of October 12th. In a subsequent editorial the editor of the *Mirror* alludes to the admiration of the Indian people for the Professor, on account of his "researches into their ancient sacred literature," and his efforts "to popularise Sanskrit thought in the West by his 'Sacred Books of the East,'" adding, "But when he sets up for himself a standard of infallibility, he must expose himself to searching criticism."

The fact that both Madame Blavatsky and Pandit Dayanand Saraswati both differed widely from the Professor in relation to the inner spirit of Sanskrit lore, is touched upon; the editor stating that the Professor's "quarrel with the Theosophical Society dates back from that period," and further, that "he denied, *in toto*, that the esoteric lore put forth by the Society, was anything but charlatanism, and that the great Masters of esoteric wisdom, by whom the Society swore, had ever existed except in Madame Blavatsky's imagination." The editor of the *Mirror* seems to be in full sympathy with Colonel Olcott's letter, and in alluding to the Professor's antiquated and unalterable opinions says, "but even he might see that the claims put forth by the Theosophical Society, on behalf of esoteric science and occultism, so many years back, are being now largely recognised by the scientific world"† After expanding this thought, at some length, the editor continues:

"Professor Max Müller must surely recognise the radical change which has been wrought in the scientific mind, during the last few years. If he is unable to fall in with the latest trend of scientific thought, it is his misfortune. The triumph of the Theosophical Society has come sooner than its leaders had, perhaps, anticipated." In view of the spread of occultism the editor expresses the hope that Western people "may acquire greater spirituality, for occult forces can be wielded without danger, only by men of spiritual culture."

* * *

Professor Manilal Nabhubhai Dvivedi, B. A., the eminent scholar, Philosopher, Vedantist and Theosophist, has finished his recent life-journey and passed on to another stage of existence. His loss is regretted by a large circle of friends. He was a native of Nadiad in Gujerat, and, after finishing a successful

*Decease of
Professor
Dvivedi.*

* [This probably refers to the learned Professor's anecdote concerning the granting of pigs.]

† [See Professor Crooke's statements before the British Association, as recorded in our London Letter in this issue.]

career at Elphinstone College, and serving for a while as teacher in the High School in his native town, and, later, as Deputy Educational Inspector of Gujerati Schools in Bombay, he accepted the Sanskrit Professorship which was offered him, at the opening of the Samaldas College, Bhownugger, filling the chair creditably and conscientiously for several years. After failing health compelled him to resign this position he devoted his talents to literary work, translating, editing and publishing various books in Sanskrit and English and also writing original works in English and Gujerati. He made valuable contributions to Theosophical literature and edited a Gujerati Journal, the *Sudarsahn*, and his contributions to the Oriental Congress were highly commended. Sir Edwin Arnold spoke very highly of his profound attainments in the field of Hindu Philosophy, of his lucid literary style, and of his valuable work on "Raja Yoga;" adding that, "to converse with him has been a real privilege." He manifested the courage of his convictions in opposing abuses within his caste, yet preferred reform from within.

* * *

"The
White
Lady."

According to a correspondent of the *Morning Post*, there is a current legend that whenever some serious evil or accident is about to befall any member of the House of Hapsburg a White Lady is sure to be visible to some one about the Castle of Schoenbrunn. She was seen in 1867, just previous to the death of Maximilian, brother-in-law of the Empress Elizabeth; in 1889, before the passing away of the Archduke Rudolph; before the arrival of the news that John Orth, the ex-Archduke, had been lost at sea; before the shocking accident which resulted in the burning alive of the young Archduchess; and, lastly, before the dastardly tragedy at Geneva, a sentry distinctly saw the White Lady again wandering about the Schoenbrunn Castle.

The *Petersburg Herald* narrates some striking prophecies made by a gypsy woman, many years ago, which have recently reached their sad fulfilment, as above noted, but we have not room for their further mention here. Concerning the apparition above mentioned, we may note what is said by Mr. Leadbeater in his "Astral Plane" (p. 72 *et seq.*), in relation to the "extreme persistence of these artificial elements, under favourable circumstances."*** He alludes to the death-warnings supposed to be associated with noted ancient families, citing as examples "the white bird, of the Oxenhams," and "the spectral coach which is reported to drive up to the door of a certain castle in the north," when death is near, and then mentions an interesting phenomenon which has been noticed by one of our T. S. members, consisting of "a solemn and impressive strain of dirge-like music, which is heard apparently floating in the air three days before the death takes place." This member, being aware of a family tradition to the effect that the same thing had been happening to them for centuries, set himself to investigate the cause, if possible, and the following was ascertained:—

"It appeared that somewhere in the twelfth century the head of the family went to the crusades, like many another valiant man, and took with him to win his spurs in the sacred cause, his youngest and favourite son, a promising youth whose success in life was the dearest wish of his father's heart. Unhappily, however, the young man was killed in battle, and the father was plunged into the depths of despair, lamenting not only the loss of his son, but still more, the fact that he was cut off so suddenly

in the full flush of careless and not altogether blameless youth. So poignant, indeed, were the old man's feelings that he cast off his knightly armour and joined one of the great monastic orders, vowing to devote all the remainder of his life to prayer, first for the soul of his son, and secondly that henceforward no descendant of his might ever again encounter what seemed to his simple and pious mind the terrible danger of meeting death unprepared. Day after day for many a year he poured all the energy of his soul into the channel of that one intense wish, firmly believing that somehow or other the result he so earnestly desired would be brought about. A student of occultism will have little difficulty in deciding what would be the effect of such a definite and long-continued stream of thought; our knightly monk created an artificial elemental of immense power and resourcefulness for its own particular object, and accumulated within it a store of force which would enable it to carry out his wishes for an indefinite period. An elemental is a perfect storage-battery—one from which there is practically no leakage; and when we remember what its original strength must have been, and how comparatively rarely it would be called upon to put it forth, we shall scarcely wonder that even now it exhibits unimpaired vitality, and still warns the direct descendants of the old crusader of their approaching doom, by repeating in their ears the strange wailing music which was the dirge of a young and valiant soldier seven hundred years ago in Palestine."

••

Dr. Hübbe Schleiden writes that he wishes to correct a statement which appeared in his article in *"Cycles and Indian Chronology,"* September *Theosophist*, page 730. He says:—

"I calculated up to the middle of the present manvantara, eight more mahâ-yugas. This is wrong; the turning point will be after the first half of the 36th mahâ-yuga, that is, only seven and a half mahâ-yugas after the end of our present kali-yuga, 427,000 years hence. Therefore, instead of 34,987,000 years the figures ought to be

7½ mahâ-yugas = 32,400,000
End of kali-yuga = 427,000
Total of years = 32,827,000

Although a few millions more or less will not alter anybody's attitude towards this event, I should, nevertheless, thank you for stating this correction in one of your next issues."

••

M. Louis de Rougemont read a very interesting narrative of his life and observations among the wild tribes of the unexplored regions of Australia, before the British Association, 9th September. Being shipwrecked on the N. W. coast, he was a forced exile from civilization for more than thirty years. These cannibals, he says, as a rule, only eat the flesh of those whom they slay in battle (hoping thus to acquire their virtues and bravery), and treat strangers with kindness; in fact, more civilized nations might learn many a wholesome lesson from these simple people, who, according to the summary of M. de Rougemont's narrative as contained in the *Madras Mail*, have "no criminal class nor any organised system of crime, nor are there any Police. There are certain well-known precepts in morals—unwritten laws. These are taught the children by their parents, and are upheld by the headmen and council." "Children are never ill-treated or punished. Hospitality is extended towards all men. It is wicked to refuse it, and mean to stint it. It is wrong to deceive or steal, except in regard to enemies. Reverence to the aged is an absolute virtue." "Proved perjury is punishable with death."

"Offensive and defensive alliances are formed with other tribes, but in war, tactics and strategy are alike unknown, as also are night

attacks. No battle is ever fought without an open challenge beforehand."

The land is owned by the tribe and not by the individual, therefore rents and taxes are unknown. As the strong provide for their weaker brethren, there is no need of a workhouse. There are neither millionaires nor beggars. Nobody has more than the simplest needs of life, and, being a nomadic people, any surplus would be burdensome. Unfortunately grave doubts have been cast on Mr. de Rougemont's veracity.



*A Buddhist
Image in an
Irish Bog.*

Miss A. G. Weld read a paper, at the British Association Meeting, on a bronze image of Buddha found in an Irish bog. The image was about one foot in height, and found very deep down in the bogs, fifteen miles from Kells and two miles from the nearest road. He proved by its erect "preaching" attitude with upraised right hand, and its crisply curled woolly hair, surmounted by a head-dress composed of five lotus petals, and its long, pendulous ears, that this image of Buddha belonged to the earliest Sinhalese type of the first centuries of the Christian era.—*The Hindu*.



*A strange
occult
phenomenon.*

A correspondent of *The Madras Mail*, recently writes as follows:—

"A curious manifestation is taking place in a few of the houses situated on the western side of First Street, Pudupet, which baffles detection. For the last few days, stones have been falling on and into the houses, and in the court-yards attached to the houses, nobody knows from whence. Spies and scouts have been set to watch, but no detection has followed. The inhabitants of the houses are respectable Roman Catholic Hindus who, up to the present time, have received no molestation from anybody. The stones fall at all times of the day, but particularly in the morning and evening; there is invariably a cessation about midnight. The stones are of all sizes, some over a pound in weight. The stones have been seen to fall in rooms, the doors of which have been closed, and to fall from a roof in which there was no aperture. The indentations on the walls of the rooms by stones thrown against them show that at least some of the missiles hurled must have been directed in a straight line, which seems to rebut the theory that they were thrown from outside the house, as the building has a low pent-roof. Another curious feature about these projectiles is that they do not hurt human beings, but they nevertheless do the usual damage to property. They hardly ever hit anybody, and even if they do fall on a person, the shock is slight, and certainly not productive of the hurt and pain that an ordinary stone causes. Earthen pots and pans, however, are freely and ruthlessly broken, and the cracked state of the tiles on the roofs of the houses where these extraordinary stones have fallen, shows that the force used was not small. During the time I and my friends were in Pudupet, no stones fell that we could see. But we saw a number of stones that had previously fallen, and the pots and other earthen vessels that were broken and damaged were shown to us, as also marks on the walls, &c. The houses are flanked on one side by a public street, and on the other by the gardens of respectable Europeans residing in Harris's Road, Egmore. It does not appear how stones can be thrown from these places without the culprits being detected. I spoke to the European Sub-Inspector of Police in charge of the Egmore Division, and he told me it was an undoubted case of spooks at work."

The letter further states that the local Police and the District Inspector of the Division have made careful investigations, but fail to ascertain the cause of the mystery. Some earth-bound entities on the lower astral plane are doubtless concerned in the work.

In a subsequent issue of the same paper, another correspondent corroborates the statements previously made on this subject, and further states that the writer was, several years ago, similarly troubled by these phenomena, but after certain rites of "exorcism" by a Catholic Priest, the stone-dropping and throwing no longer occurred. The writer adds :—

" I humbly think it would be well if some of our learned and scientific men would give more attention to treat undoubted occult phenomena than they have hitherto done."



In his presidential address to the British Association, Sir William Crookes made some observations concerning psychical science which have attracted much attention in literary and scientific circles, and which the *Pioneer* correspondent thinks may be the beginning of a new and progressive era in scientific research. He says of the Professor's address :

*The
progress
of science.*

" Hearers and readers of the ordinary type are probably for the most part gasping with wonder and uncertainty as to the significance they should assign to the all-important utterances towards the close of this address, which embody its most serious claims on public attention. But in the ranks of science and advanced mental culture, many more people are prepared for such utterances than are supposed by the commonplace crowd to have been turning their thoughts in that direction. The educated world in fact, including that supremely educated portion concerned with science professionally, has for a long time been honey-combed by—what I will not call a belief—by a grave suspicion, let us say, to the effect that the world is bathed in forces, influences, states of consciousness, and forms of intelligence of which the mere observation of *physical* nature affords no clear perception."

Mr. Crookes boldly confirmed his published account of experiments made thirty years ago, and said, " it is henceforth open to Science to transcend all we now think we know of matter, and to gain new glimpses of a profounder scheme of Cosmic Law."



*Another
modern
prophet.*

Major Machell, who formerly commanded the 12th Soudanese, tells a rather remarkable story which he obtained from a veteran Mahomedan Officer in Egypt, concerning the prophecies of Sayid Hassan, the leader of a great religious sect of Eastern Soudan, which he uttered in 1870-71, and which are being recently fulfilled in a striking manner. He foretold that the ultimate struggle for supremacy in the Soudan would take place on the plain at Kerreri, north of Ondurman, which is strewn with large white stones; and said that after the battle, the plain would " be strewn with human skulls as thickly as it is now covered with stones." He also said that after the Soudan had been subdued, the English would extend their forces and occupy Abyssinia. These prophecies were ridiculed by many, when they were first uttered.



The Lancet gives a very remarkable story of an " An unlucky day." unlucky day which it attributes merely to a curious coincidence. May it not be something other than this? The narrative states that a boy about ten years of age, fractured his right index finger on August 26th. When thirteen years old he fractured his left leg, below the knee, by falling

from a horse, on another August 26th. When fourteen years old he fractured both bones of the left fore-arm, on August 26th. When fifteen years old, on the 26th August he had a compound fracture of the left leg. The next year, again on the same day of August, he was afflicted by compound fracture of both legs, they being severely crushed. After this, for a period of twenty-eight years, he refrained from labour on this fateful day in each August, but, forgetting himself in 1890, he proceeded with his usual work, and, strange to say, sustained a compound fracture of the left leg. Since then, he has carefully avoided active labour on that unlucky day, though very industrious at other times.

* * *

The following, in relation to Dr. Hedin's recent and valuable work, we find in the *Lahore Tribune*, September 29th :

*Central
Asian
Archæology.*

Dr. Sven Hedin has published a work on Central Asia which may be of special interest to students of early Indian history. Sanskrit and other manuscripts sent to various scientific societies prove beyond doubt the existence of a comparatively advanced type of civilisation in Central Asia long before the Mongols and Mahomedans had extended their conquests to Kashgar and Khutan. These manuscripts are written on birch bark, on which Dr. A. F. Rudolf Hærnle is preparing a report. This, when completed, is calculated to throw some light on early history. Some manuscripts of Buddhist origin have been found in which the ancient Sanskrit name of Khutan appears to be Kustana. Buddhist Missionaries from India went to Central Asia and Tibet and the countries north of the Karakorum range, to preach their religion, and they converted the people and built monasteries and pagodas in every town and village, which were afterwards destroyed by Mongols and Arabs and swept off the face of the earth by furious sand-waves from the Gobi desert. The only traces of Buddhist civilisation that now linger in Central Asia are the leaves of manuscripts that are being discovered almost in their original condition, accountable to the absence of humidity in the soil. Some coins and pottery found in the desert show that Greek art was appreciated by the people in those times, and the discovery of carved images of Hindu Gods traces the relation between India and Central Asia to pre-Buddhistic times, and there is also evidence of connexions with China and Europe. The ancient route from Central Asia to India was through Khutan and Kashmir. Fa Hian most probably came by this road. The Buddhist monks, it is said, held their periodical synods in Kashmir, centuries ago, which kept India and Central Asia in communication. Moreover, Ladak, through which every traveller had to pass on his way northwards, was, and is to a considerable extent to this day, a Buddhist country where many Buddhist remains are still to be seen. It is sad to reflect that the only tottering remains of a past glorious age in the world's history are to disappear entirely from the face of the earth, and every attempt towards their preservation therefore deserves admiration and gratitude. We therefore welcome the proposal of founding a museum in Srinagar to be furnished with various coins and relics of past rules, and many other things of scientific and archæological value with which the State *Toshakhana*s are so rich. The Natural History Section, it is said, will be of varied interest. 'But we have little hesitation in saying,' says the *Times of India*, 'that the archæological section of the Institute, representing Ladak and its early Buddhist history, should prove, with careful classification, to be the greatest attraction to all who are interested in the history of India and the origin of the people who brought the Sanskrit language from the plateaux of Central Asia to the plains of the Punjab.'

* * *

For report of the recent Benares Convention, and matter relating to the coming Adyar Convention, see *Convention matters.* Supplement.

SUPPLEMENT TO THE THEOSOPHIST.

NOVEMBER 1898.

FINANCIAL STATEMENT.

The following receipts from 29th September to 27th October 1898 are acknowledged with thanks:—

HEAD-QUARTERS FUND.

Miss Ida R. Patch, Pittsburg, U. S. A. \$10

RS. A. P.
... 30 7 0

SPECIAL NOTICE.

Mrs. Besant having strained her nervous system by overwork, the undersigned, with the concurrence of the Joint General Secretaries of the Section, hereby gives notice that she will not be able to accept any Branch invitations to lecture in India during her present cold-weather visit. No exceptions will be made. She will, however, give the usual four morning lectures at the Convention, on the 27th, 28th, 29th and 30th December. After the Convention she will cross over to Rangoon with me, and thence go direct to Calcutta *en route* for Bombay and England. On the evenings of the 29th and 30th Miss Lilian Edger will lecture on subjects to be hereafter announced.

H. S. Olcott, P.T.S.

India. The President-Founder presided, and opened the sessions with a moving address in which he broached several important matters. Among these was the advisability of his alternating the celebrations of the T. S. Anniversaries along with those of the Indian Section, so as to give the Indian Branches the chance of holding their Conventions in December without interfering with the annual gathering at Adyar, instead of in the less convenient season of the Durga Holidays, as at present. He explained that the Adyar Conventions no longer had a legislative importance, as in the olden times before the Government of the Society had been transferred to Sections under the supreme direction of the General Council. His Presidential Report with accompanying documents was now the chief business feature of the T. S. Convention, and the lectures and the public celebration of the Anniversary those of greatest general public interest. By holding the Convention always at Adyar the whole of Northern India was practically cut off from participation, which he did not think quite fair. The easy remedy lay in his adopting a suggestion made to him now at Benares, that he should arrange for the reading of his Report and the celebration of the T. S. Anniversary alternately at Adyar and Benares, thus combining the two Conventions and preventing perhaps future clashings of interest, while at the same time making it a fairer thing all round. Another matter on his mind was whether the time had not come for some change in the present lines of Section management. The geographical fact, unalterable and imperative, is that we have to deal with some 400,000 square miles of Indian

territory, over which between one and two hundred Branches are operating; that we can never hope that in any year's Convention of the Section these Branches will be fully represented, or that in the legislation that occurs the real voice and wishes of the majority will be declared. Some might say that the remedy lies in forming two autonomous Sections, one for the North, the other for the South; one with its headquarters at Benares, the other with its centre at Adyar. But this did not seem to him the only way out of the difficulty. In America we have an even larger geographical area to deal with, and yet until now two Sections have not been thought necessary. It is true that he had chartered a Scandinavian and a Dutch Section within the area of the old European Section, but this was because of the question of language, our English literature being unavailable to the Scandinavians and Dutch without entailing large expense, and great difficulties existing besides as to interchanges of ideas through correspondence. The biennial legislative sessions of the Indian Section at Adyar and Benares afforded our people in Northern and Southern India the chance to vote on passing questions, while if, moreover, some plan were devised under which the legislation for each territorial area should be voted upon at local gatherings before becoming absolutely valid, the rights of both sections of the members and Branches might be safeguarded. He was not yet prepared with a working plan but threw out the suggestion for their consideration that, if a measure affecting the interests of the non-represented part of the country should come up at a Convention, it should be voted upon and then laid over for consideration by the specially interested parties in their next legislative meeting; after which it would become valid if it had received a majority vote of the two Conventions.

He further thought that the responsibilities and duties of local Inspectors and Provincial Secretaries ought to be worked out very carefully, so that the working of the Section as a whole might be improved. Finally, he wished to impress on their minds a deep sense of their duty to the younger generation of both sexes. The local agents of the Sectional Council ought to make it a chief point of duty to create and sustain an interest among adults in the spiritual and moral improvement of the young. To neglect this was a most short-sighted policy, hostile to the best interests of India. It was work, not rhetorical platitudes, that was called for. Every effort should be made to form and keep active Hindu Boys' Societies, to create for them an attractive literature, and to help increase the circulation of the *Arya Bala Bodhini* until that messenger of good tidings had found its way into the home of every Hindu boy who was exposed to the influence of foreign missionaries, of skeptical teachers, and of evil companions. The good Countess Wachtmeister and he had founded that journal for their benefit and the helping of their children, not for their own.

The founding of the Central Hindu College at Benares by Mrs. Besant and other members under the auspices of our Society, was the beginning of a great, a noble work. There ought to be such a College in each Presidency town, and a school to serve it as a feeder in each large place. We have seen, by sixteen years' practical demonstration in Ceylon, that it is quite feasible to create a national system of schools in which the ordinary curriculum may be blended with National religious teachings. The day of the Indian *tól* is behind us, that of the Western school has come and come to stay. We must, therefore, adapt ourselves to this emergency, and the uprising of the Central Hindu College proves the possession of a clear prophetic foresight by its originators.

The General Secretary's Annual Report was read by Mr. Bertram Keightley who disclaimed all credit for the encouraging facts which were contained in it, and paid an enthusiastic tribute to Babu Upendranath Basu, upon whose shoulders had fallen the whole burden of administration owing to his, Mr. Keightley's, enforced absence from India. As the Report will be summarized in the President's Annual Address details need not be here entered into. It suffices to say that 18 new Branches had been formed within the official year, 7 dormant ones revived, and over 383 new members admitted. Eighty odd Branches had been visited and helped by Miss

Lilian Edger, Pandit Bhavani Shankar, Mr. K. Narayanaswami Iyer, Mr. J. Srinivasa Rao, Mr. R. Jagganathier, Dr. Richardson, and others.

The Chairman, on behalf of the Convention, returned warm thanks to the sister Sections which had sent them greetings, and called attention to the fact that the European, Scandinavian, Australasian and New Zealand Sections were represented on the present occasion by Mrs. Besant, Countess Wachtmeister and Miss Edger. The three French Branches the "Loge Ananta", Nice T. S., and the Lotus Bleu, were represented by their eminent colleague Dr. Pascal, of Toulon, to whom he gave a most cordial welcome. Dr. Pascal, in a brief response in his own language, which was interpreted to the Convention by the Chairman, gave expression to the warm affection which is felt for India and the Indians by their French brethren, and his remarks were loudly applauded. The morning session was brought to a close by a most able and lucid lecture on "Education," by Miss Edger, which was listened to with the closest attention and highly appreciated by all, especially by Mr. J. N. Unwala, Director of Public Instruction and Principal of Samaldas College, Bhavnagar, Babu Ladli Mohun Ghose, Founder of Tej Narain's College, Bhagupur, and other educationalists present.

At 5 P. M., Mrs. Besant gave the first of her course of three lectures on "Dharma". Bhishma she cited as the very embodiment and incarnation of Duty, or Dharma—the watchword which the Guardian Evolvers of the Aryan Race had given it as its guiding principle. Her description of the stricken warrior Bhishma, dying on a bed of arrows and his head pillowed on a sheaf of them, yet giving his immortal definition of Dharma, was most beautiful, as also in an especial degree was the picture she drew of the myriad forms of beauty which have sprung into existence in consequence of the thought of Ishvara that there should be Beauty. Mrs. Besant's speech has lost none of its power since her last visit to India.

On the second day the Convention re-elected its officers, with two or three exceptions in the cases of those who had either died or done nothing for the movement during the past year. It voted in approval of the action of those who had started the Central Hindu College, whose success seemed to the Convention almost assured. Mrs. Besant briefly explained the character of the College as being absolutely Hindu, and intended as an aid to the best interests of the Aryan religion and people. She and Miss Edger said a few words each in response to the Chairman's welcome to them as representatives of their respective Sections, on the previous day. Dr. Richardson brought the session to a close with an admirably lucid lecture on "Modern Advances in Science," and the Chairman, in his very short remarks on the lecture, aroused the enthusiasm of the audience by a tribute to the moral courage shown by their eminent colleague, Sir William Crookes, in his re-affirmation of his belief of thirty years ago in the reality of the world of spiritual, i. e., of non-physical, forces. The last incident of the day was a performance of the fire-treading ceremony, for which the preparations were made in the compound of the Convention bungalow. It was not an entirely satisfactory performance, as the participants rushed over the glowing embers in three or four leaps, and the distance was hardly enough to prove that their thick-skinned foot-soles would not account for their immunity from burning. One exception, however, was that of Babu Sitaram Das, a young gentleman of good family, whose feet were examined by Dr. Pascal after the fire-walking and found to be normally sensitive yet unscorched. If they had all walked slowly it would have been much more interesting.

The third day's Session of the Convention opened, as usual, at 7-30 A. M. Before taking up the order of business the President-Founder called upon Dr. Edal Behram of Surat, to inform the friends present of his discovery of a valuable secret of the Native doctors about the Plague. Dr. Edal said that he had been working amid the Plague about 2½ years, and had had charge of a hospital. He had discovered that if one rubs his body all over daily with sesamum oil (*tikka tel*) impregnated with the juice of margosa tender twigs and leaves, his fever, if he has one will be lowered two degrees within an hour, and he will recover unless the disease has gone on to the most acute phase: if he has not been attacked he will not be. It is better than Hoff-

kine's inoculation as a prophylactic. The margosa twigs and leaves must be bruised and their juice squeezed out. Strain it and then mix it, just as it is, without dilution with water, with an equal quantity of seshamun oil. Boil these until the water of the juice is entirely evaporated—which will be known by the frothing ceasing and the oil becoming smooth. Bottle this and keep it corked tight to prevent access of air. Use as directed. Dr. Edal's facts were received with great applause. Dr. Richardson's report on the Central Hindu College came first in the order of business and was most interesting and full of promise of the success of this noble undertaking. Several speakers gave their views, and while the question was up, it was unanimously voted that the surplus remaining over from the Famine Fund subscribed by our members and placed at the discretion of the Committee,—*vis.*, some Rs. 7,000—not being wanted any longer, should be transferred to the College Fund. The question of the purchase of land and erection of buildings for the Indian Section headquarters, coming up next, was thoroughly debated and unanimously approved. A subscription list being opened, a sum of between 15 and 16 thousand rupees was raised, one Benares friend giving Rs. 8,000, and one of Bombay Rs. 500. The President-Founder headed the list with a contribution of Rs. 100. Mr. P. D. Khan read the Auditors' Report, which was entirely favorable, and the Convention then heard with attention the Report of Mr. K. Narainswamy Iyer, Provincial Secretary of Southern India, and a Committee was appointed to consider and act upon his suggestions. Another very able Committee was formed to examine the merits of all books in the Vernaculars, whether original or translations, that it was wished to issue "under the auspices of the Theosophical Society" and, generally, to promote our propaganda among the non-English-knowing public. A very affectionate and touching address was then read by Babu Govinda Das for the Convention to the President-Founder, who replied at some length, bade farewell to the assembled Delegates, and declared the Convention adjourned *sine die*. Thus closed a most harmonious and effective meeting. Mrs. Besant's third and last lecture on Dharma was a masterpiece of eloquence.

MRS. BESANT AND BURMA.

It is partly arranged that Mrs. Besant, accompanied by the President-Founder, shall cross over from Madras to Rangoon in the first direct steamer after the adjournment of the December Convention. It is not yet determined whether she will be able to lecture at any Burmese station besides Rangoon, but a definite announcement as to all details may be expected in our next month's issue. Her health, we fear, will not permit of her attempting any Indian tour this time. She is overworked.

THE DECEMBER CONVENTION.

Everything seems to promise exceptional success to the 23rd Anniversary and Convention of the Society, to be held at Adyar, on the 27-30 December. A larger attendance of Delegates than ever before is probable, among them some American, German, Russian, French, and Spanish Members who have never been at Adyar before. Among others the Countess Canovarro, the Lady Superior of the Sanghamitta Buddhist Convent, has notified us of her intention to be present. The Royal Prince-Priest of Siam, who made so many friends last year, will attend. Mrs. Besant, Miss Edger, Dr. Pascal, and others will lecture. The re-arranged Western Section of the Adyar Library will be opened in its new and splendid hall, which in beauty excels even the room of the Eastern Section. The Vestibule in the Convention Hall has been extended to a total depth of 65 ft., by removing a cross-wall and supporting the roof on steel girders. Carved doors of great beauty have been made for the Western Library, and they are surmounted and flanked by plaques in terracotta, to match those of the Eastern Section doors, except that the symbols of the Goddess of Learning and her supporters are of Grecian origin, instead of Indian, like the others. Altogether, a pleasant surprise awaits our visitors. The names of those who have sent

in special subscriptions towards the cost of these works, and given materials, will be published in due time.

Special warning is now given in advance that Branches intending to be represented at the Convention, and who wish proper measures taken for supplying their Delegates with food and lodgings, should at once notify the Treasurer of the Society, Mr. T. V. Charlu, Adyar. Those who wish the contractor to erect palm leaf huts in the grounds for their private occupancy, must absolutely do this. The contractor's charge will be, as usual, very moderate—only 4 or 5 rupees for a month's use; which sum may be sent to the Treasurer along with the order. Food will be supplied or heretofore.

W. A. ENGLISH,

Rec. Sec. T. S.

SYLLABUS OF MRS. BESANT'S COLLEGE LECTURES.

Following is the Syllabus of the nine lectures which are being delivered by Mrs. Besant before the pupils of the Central Hindu College, Benares, during the Sundays of October and November, on "The Story of the Great War" (the Mahābhārata). *

LECTURE I.

INTRODUCTORY.

The place of the Mahābhārata as literature—Its value as (1) ethics, (2) philosophy, (3) history—Guide in conduct for all orders of men—Its basic philosophy—Its period—The destruction of the Kshatryias—The "Supernatural" element—Power of thought—Work of Gods, power of invocations and Mantras—Actions of Gods and the principles underlying them—Moral law in the lives of nations—Men as karmic agents—Mingling of Gods with men—The Avatāra, Shri Krishna—Bhārata's race—Contents of Mahābhārata—Occasion of its recital.

LECTURE II.

YOUTH OF THE HEROES.

Pāndu and his wives Kuntī and Mādri—His sin when out hunting—The piety of Kuntī and the boon of Durvāsa—The birth of the sons of Kuntī—The sons of Mādri—The death of Pāndu and Mādri—Bhishma; the former life of his father, offence against Gangā, and the curse—Mahābhīsha is born as Shāntanu and promised as husband the Gangā—Their marriage, the killing of their children and the saving of Bhīshma—Bhīshma's renunciation of the kingdom and of marriage—His guardianship of his younger brothers and winning wives for them—Births of Dhritrāshtra, Pāndu and Vidura—Pāndu made king—Dhritrāshtra and Gandhārī—Duryodhana's birth—Coming of the Pāndavas—Beginnings of hatred—Drona the preceptor—Devotion of Arjuna and Ekalavya—The test of the bird—The war with Drupada and Drona's treatment of the king.

LECTURE III.

THE PERILS AND TRIUMPHS OF THE PANDAVAS.

Yudhisthira made king—Conquests by the Princes and Dhritrāshtra's anger—The house of lac—Wanderings in the forest and slaughter of Rakasas by Bhīma—Drupada's sacrifice and birth of Dhristadyumna and Krishnā—The great tournament for Krishnā—The triumph of Arjuna—The problem of the five brothers—The kingdom divided and Pāndavas go to Khāndavaprastha—The exile of Arjuna and his travels—His meeting with Shri Krishna and the carrying away of Subhadrā—The birth of Abhimanyu—The reign of Yudhisthira and the prosperity of his people—The divine weapons given to Shri Krishna and Arjuna—Burning of the forest of Khāndava and the saving of Maya.

LECTURE IV.

THE GATHERING OF THE STORM-CLOUDS.

Maya builds a palace for Yudhisthira—The leaving of Krishna—Richness of palace and the king's wealth—The coming of Nārada—His examination of the king—Bids him perform the Rājasuya sacrifice—The value of wisdom—Jarāsandha slain to prevent a human sacrifice—Sahadeva, his courage and reverence—The Sacrifice—Tumult over the offering of the Arghya to Shri Krishna—Anger and plot of Duryodhana—The advice of Bhakuni and Vidura—The weakness of Dhritra-

* See "Cattinga and Comments," in this issue, for remarks on Mrs. Besant's lectures.

rashtra—Yudhisthira's efforts to escape the dice-challenge—The contest—The staking of Draupadi—The outrage on Draupadi and her piteous plight—Dhritarashtra's boon—Draupadi saves her husbands and herself—The pledge to fight—The blessing on the exiles.

LECTURE V.

THE THIRTEEN YEARS EXILE.

Brāhmins follow the king, his distress and prayer to Sūrya—Life in forest—Virtue and duty—Arjuna goes to seek for weapons and meets Indra—His conflict with Mahādeva—His arrival in heaven—The brothers in the forest—Bhima's adventurous search for the lotuses—Arjuna's return—Virtue, asceticism, and gifts—Brāhmana sent to Sūdra for instruction—Capture of Duryodhana by Gandharvas and Yudhisthira's kindness—Durvāsa's visit—Yaksha kills four of the Pāndavas and Yudhisthira regains them by his righteousness—The brothers in disguise in Virāta's kingdom—The patience of Yudhisthira and anger of Bhima—The end of the exile—Virāta saved by Pāndavas—Battle with the Kurus and victory of Arjuna.

LECTURE VI.

PEACE OR WAR?

Conciliatory message to Kurus—Visit to Duryodhana to Krishna—Choice of Krishna by Arjuna—Exchange of embassies—Duryodhana urges War—Shri Krishna's arrival to urge peace—His speech to the Kurus—Discussion, and obstinacy of Duryodhana—He rejects his mothers' pleading—Plots to capture Shri Krishna—Shri Krishna reveals His divine form—Grief of Bhishma and Drona—Kunti and Karna—The Pāndavas go to Kurukshetra—The "Bhagavad Gītā"—Worship of elders and preceptors by the Pāndavas—Cessation of battle round Bhishma—His bed and pillow of arrows.

LECTURE VII.

THE SIN OF YUDHISTHIRA.

Drona made general—His son and the elephant—Yudhisthira's lie—Drona's death—The battle under Karna—He conquers Nakula and Yudhisthira—Quarrel between Yudhisthira and Arjuna—Dushāsana slain by Bhima—Karna's death—Death or Leaders and fight of Duryodhana—Fight between Duryodhana and Bhima—Shri Krishna goes to Dhritarashtra—Noble answer of Gandhāri—Asvatthāman in forest—His sacrifice and slaying of thousands—Death of Duryodhana—The great weapons—The return to Draupadi—The meeting of Dhritarashtra and the Pāndavas—The mourning at Kurukshetra—Gandhāri's course on Shri Krishna—Yudhisthira's wish to retire—His excessive grief—His installation.

LECTURE VIII.

THE GREAT EXHORTATION.

Bhishma on his bed of arrows—His teachings on sovereignty—Penance and sacrifice—Power and weakness—Duty and the bearing of abuse—Virtue, wealth, and pleasure—Truth, poverty, the casting off of desire—Meditation and Karma—Emancipation and Yoga—Death of Bhishma.

LECTURE IX.

THE CLOSING SCENES.

Arjuna and Shri Krishna together—The *Anugītā*—Shri Krishna goes to Dvārakā—Revival of Abhimanyu's still-born child—The Horse Sacrifice—The battles of Arjuna—Father and son—The sacrifice—The dutifulness of the Pāndavas to Dhritarashtra—Dhritarashtra's penances and retirement—His death—The destruction of the Vrishnis—Rāma goes away—Vāsudeva returns to heaven—Arjuna's weapons fail him—Vyāsa proclaims the end—The installation of Parikshit—The princes become ascetics—The crossing of the Great Desert—Yudhisthira's dog—Yudhisthira in heaven—His search for his brothers—He goes to hell—His triumph.

THEOLOGICAL HIGH SCHOOL MONEY.

It was erroneously stated in last month's *Theosophist* Supplement that the money due from the banker to the Hindu Theological High School had been paid. The Head Master writes as follows, on 25th October:—

"The banker has *not* yet paid the school money. A decree was passed in the High Court and its execution is about to be taken."