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THERE IS NO RELIGION HIGHER THAN TRUTH.

[Family motto of the Maharajahs of Benares.]

## OLD DIARY LEAVES.\*

SECOND ORIENTAL SERIES, CHAPTER XXX.

THE disturbing factor in our Indian Branch formation is, as above noticed, the constant transfer of Government servants from one station to another. This makes it always impossible to forecast the term of a Branch's activity, as that depends upon the length of stay at the station of the one, two or three leading spirits who caused the Branch to come into being, lead its members in theosophical work, and make it seem to their colleagues that without them the Branch must collapse. For this reason it is always wise, where possible, to put residents of the town, such as pleaders, merchants, doctors or teachers, not in Government service, into the offices of President and Secretary, when the cleverer or more enthusiastic Government employée is likely to be transferred within the next few months. But, if the system of transfers sometimes causes the temporary collapse of Branches, it also tends to the resuscitation of collapsed Branches or the formation of new ones by the transfer of these precious theosophical workers to stations where their help is most needed. So moves on this ponderous Indian official machine and, concomitantly, the theosophical movement in India surges ahead, ever broadening and strengthening, ever settling down upon the strong foundations which we have laid for it in the Indian heart.

The foregoing remarks are *à propos* of the languishing states in which I found the Nagpur T. S., and the Sanskrit School, for whose upkeep I had raised a generous sum at a public meeting two years previously. Several of our best working members had been transferred.

I reached Benares again on May 9th (1887) and was most kindly received at the station and put up in a garden-house of Babu B. S. Bhattacharji, of Gaya, a candidate for membership in our Society. I

\* 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 third series or volume ends with the present chapter. The November one will be chapter I. of volume IV.

stopped here three full days, visited the late venerable Swami Bhaskarananda, whose welcome to me was most cordial, and Maji, the Yogini. One lecture at the Town Hall on "the Book of Chitragnpta" was my only public appearance this time, and on the 12th I went on to Allahabad—now like a banquet hall deserted, after the departure of the Sinnetts, in whose house had been the old local focus of the movement. Without them and without H. P. B., the town seemed empty. In fact, this tearing away of H. P. B. from me was constantly brought up in my mind by visiting the stations where she and I had been together, having our first Indian experiences and dreaming over dreams for the revival of Eastern learning and religion. One would need to have been so closely joined to her as I was in this world-work to realise what it must have been to me to go over the old ground and see the old faces of friends. Ahi! Ahi! O Lanoo, these meetings and partings are fraught with sorrow. But you and I know how many ages we have worked together under the guidance of the One; how many more of like relationships lie before us. *Valc, Salve!*

The heat? Awful, wilting, metal-melting. I went to see my friend the Swami Madhow Dass, the compiler of "Sayings of Grecian Sages," and had an agreeable talk with that good Sage. My rooms were thronged daily with Conundrum-asking young metaphysicians and amateur agnostics, whose ardor was not damped by the rise of the mercury. On the 15th I lectured at the Kynastha Patsbâla on "The Other World," but in so weak a condition of body that I had to sit during the last half of the discourse. This was the immediate result of dysenteric symptoms brought on by indigestible food, aggravated by the intense, debilitating heat. The next day I was worse and felt so used up that my friends begged me to stay quiet a few days; but I could not afford to waste time with so long an itinerary before me, so I went on to Cawnpore, arrived there at 5 P.M. and was most affectionately welcomed. They put me up at the large bungalow of H. H. the Maharaja of Birdwan, where Damodar and I stopped in 1883 and at which occurred the convincing phenomenon of the introduction into my locked, tin office-box, of a letter from one of the Masters, which was described in an earlier chapter. Dr. Mahendranath Ganguli, F.T.S., finding me so weak, strongly recommended my taking chicken broth which, after some hesitation, I did, thus breaking the vegetarian course of diet which I had been following for several years. The effect was instantaneous, my physical strength poured into me in full force and by the next day I was quite recovered. From that time on I did not return to vegetable diet until about two years ago, when I did so on the advice of the French clairvoyant, Mme. Mongruel (queerly appropriate name for the occasion!), with the happiest results. A Hindu banquet to forty Bengali gentlemen, given in my honor by Babu Nilmadab Banerji, on the same day, and a second lecture on the next, followed, and at midnight I took train for Aligarh, where three days were spent profitably in the usual way. Next came Buland-

shahr. I was here publicly insulted by a boorish civilian, my first experience of the kind in India. This man was a bigoted cad wholly ignorant of Indian literature, correspondingly intolerant, and devoid of good breeding. However, I settled him, to the satisfaction of my audience. The weather was now so hot and the audiences so uncomfortably large that we held our meetings out-of-doors whenever possible, carpets and mats being spread on the grass and chairs placed for the more important personages, darbar fashion, in parallel lines, facing each other. Meerut and then Hardwar, the pilgrimage resort at the head waters of the sacred Ganges, came next. A great Sanskrit Revival Convention was sitting, at the latter place, at the call of the aged Dewan Ramjas, retired Prime Minister of Kapurthala state, whose idea was to organize a large and strictly national Society of Sanskrit Pandits, to work together for the revival of the ancient religion and literature. By request, I addressed the Convention, or "Bharata Dharma Maha Mandal," and when my address was finished, Resolutions of thanks to myself and confidence in the Theosophical Society were adopted by acclamation. This was a good point to score, for, owing to my open profession of Buddhism, and H. P. B.'s, the Society had always been looked at askance as, perhaps, secretly hostile to Hinduism, and, possibly, a Buddhistic agency of propaganda, though not the least cause had been given for so unjust a misrepresentation of our policy as a Society. The fact is, eclecticism in religion is the least conceivable attitude of mind to sectarians, whatsoever form of religion they may follow,\* and our Society is to-day in Barma, and to a much less extent in Ceylon, suspected of ultra-Hinduism because of Mrs. Besant's bold avowal of her religious preferences, as it was, fifteen years ago, of being exclusively Buddhistic, because of its two Founders and Damodar having taken the Five Precepts from Dharmarama Terannanse, at Galle, in 1880, in presence of a great multitude of excited Buddhists. But time scatters all illusions and the truth at the end prevails. It is worth the while of an Anglo-Indian to visit Hardwar for the sake of the view of the grand scenery and the bathing in the clear cold current of the rushing Ganges. I mingled with the throng of bathing pilgrims daily, in the water, to my great refreshment. On the 1st June, the great bathing day, I could compare the crowd to nothing else than bees swarming, and the noise, to a prolonged roar of a storm-blast. The Police, under an European director, were very rough to the poor pilgrims, pushing and knocking them about like a mob of cattle. But so it is everywhere, in whatsoever direction one looks, barshness the rule, gentleness and patience the exception.

On the last morning of my visit I strolled up the paved way leading from the bathing-ghât towards the mountain, and was greatly shocked at something I saw. Squatting on the pavement was a group

\* It almost seems as if they thought divine truth to be an inverted pyramid, of which the base, spreading upward and outward, receives the whole religious influx, and the apex—the discharge-point—rests upon their particular altar. Outside the pyramid, nothing, save untruth.

of three, an elderly Hindu woman, a young man—apparently her son—and a Brahman. Between them, some human bones and ashes done up in a dirty cotton cloth. A chaffering, like what I heard once at an Irish fair, for a pig, was going on, the angry voices raised, offers and refusals; on the one part, humble faith, on the other priestly greed. The issue was as to how much the priestly shark should have for throwing the bones and ashes into the swift-slipping water. A glance at the man's face was enough to fill me with disgust and indignation, and I felt the greatest inclination to pitch him into the river with the bones tied about his neck. This is one of the depths to which the sublime religion of the Rishis has sunk in the hands of the degraded scum who officiate in so many temples, defiling the sanctuary of the Gods by their moral effluvia. The more honor to those who keep the faith of their forefathers as, conscientiously, custodians of a great treasure, and square their lives of usefulness with their religious professions.

Lahore next, where H. H. the late Maharaja of Kashmir had placed his palace—a dilapidated building—at my disposal and where a company of soldiers could have been given quarters. The energetic Pundit Gopinath, F. T. S., had arranged all the details of my visit, and kept me busy with crowds of visitors and daily lectures in the several quarters of the city. This was the capital of Runjit Singh, the warrior king of the Sikhs, surnamed the Lion of the North. A great man was he and a great soldier, but not a lovable character—rather a man of iron. Every good work on psychology tells the story of the burial of the Hatha Yogi, Haridas, for six weeks, in a tomb specially built in the Maharaja's garden, his subsequent exhumation and resuscitation and his dismissal by the king, with costly presents. On this occasion, as during my previous visits to Lahore, I searched after elderly men who had been eye-witnesses to the marvel of Yoga, and found one in an old Sikh Sirdar, whose account agreed, in the chief particulars, with those of Dr. Macgregor and Sir Claude Wade. In fact, there can be no question whatever as to the prime fact that this man had, by Yoga, acquired the power of suspending animation to the limit of at least forty days, and could suffer himself to be tied up in a bag and kept all that time in a sepulchre, without the chance of eating, drinking or even breathing, and with guards keeping watch over it day and night to prevent the possibility of trickery. He was no saint, was Haridas, as I have explained in previous notices of the case, but yet he could do this wonderful thing, and I should be glad if every student of occult sciences could realise that strictly moral attributes are by no means indispensable for the psychical phenomena exhibited by spiritual mediums, mesmerisers, hypnotisers, healers of the sick, clairvoyants, prophets of sorts, and other possessors of abnormal faculties which pertain to the astral body and function on the astral plane. Think, for one moment, of the worthless characters of many of these surprise-workers, in our day as at previous epochs, and the truth will be seen. At the same time, the reader must not run off with the idea that *all* disease-curing, clairvoyance and seership is confined to the lower self; far from it, for

the Adept acquires all the *Siddhis*, and can thus have access to all repositories of knowledge and work manifold wonders for the good of mankind. But He takes no fees, creates no scandals, does no wrong to a living being; He is our benefactor, our Teacher, our Elder Brother, our exemplar; a sacred radiance broods over Him, He is the beacon of the race.

The outcome of my visit was the formation of a Branch under the name of the Lahore Theosophical Society, and I then went on to Moradabad. Here I found, as District Judge, our old friend Ross Scott, C. S., our fellow passenger on the ill-fated "Speke Hall," and ever our brave colleague who had stood up for us through good report and evil report, despite the whole force of Anglo-Indian prejudice. On this occasion he most willingly took the chair at my lecture and spoke most kindly of the movement and of ourselves.

Next on to Bareilly for lectures, receptions and inspections of our own Sanskrit School and another, both flourishing. While I was here the monsoon broke and the mercury dropped from 98° to 82°, and life was again bearable. At Bara-banki, the home of Pandit Purmeshwari Das, there was much interest shown in our work. I saw here a real curiosity in the shape of a dwarf, 32 inches high, perfectly formed, 23 years of age, a clever fellow, and a salaried office messenger or *chuprassi*.

With the rains came swarms of bugs and all sorts of insects, which had been brought to life by the kindly moisture in the ground. I found this out beyond mistake, at Fyzabad, where, the Museum Hall becoming uncomfortably crowded, we adjourned to a lawn outside. A table with two sheltered candles being placed for me, and the audience accommodated with chairs and carpets, I began my (extempore) lecture on "Chitrugupta," and managed to go on for a quarter of an hour, but by that time I was surrounded by a swarm of evil-smelling bugs, attracted by the lights, and was forced to stop. It would have amused any one to have seen me standing there, with my figure lighted up by the candles, going ahead with my discourse as best I could; bugs crawling up the legs of my pyjamas, crawling up the sleeves of my Indian *chapkan*, slipping down my neck, getting into my eyes, ears, nose and mouth; I, shaking my garments and hunting after them in my neck, stamping my feet, and brushing them out of my hair; and the smell—well, think of that of the potato-bug, that malodorous pest, to touch which is to have one's fingers tainted. That was my predicament at Fyzabad, and one can imagine that it was not conducive to extemporaneous religious discourse. At last I had to give it up in despair, so, to put as good a face on my discomfiture as possible, I said: "Gentlemen: It is a law of physics that two bodies cannot simultaneously occupy the same space. We have, it seems, intruded upon a meeting of the National Bug Congress. The delegates from the four quarters are, as you see, crowding me from the four quarters, so I close my speech and move an adjournment." The next evening I lectured inside the building, great open

pans of water being placed on the floor, into which the bugs, under some mysterious attraction, fell, and I was able to get through my lecture more or less comfortably. While at Fyzabad I was driven to the beautiful park and bathing-ghât, at the site where Sri Rama, the Avatâr, is said to have made his last appearance on earth, and which possesses, on that account, a character of great sacredness.

All this district was Indian classical ground. From Fyzabad, I travelled towards Gorakhpur, crossing the Gogra River from Ayodhya, Rama's ancient capital, by a steam ferry. What would Rama and his Court have thought of that !

Bankipur and Durbhunga followed after Chupra, which was next after Gorakhpur. At Chupra, among my foreign letters I received one from H. P. B. which distressed me much. She had consented to start a new magazine with capital subscribed by London friends of hers, while she was still editor and half proprietor of the *Theosophist*, a most unusual and unbusinesslike proceeding. Besides other causes, among them the persuasion of English friends, a reason which strongly moved her to this was that Mr. Cooper-Oakley, her own appointee as Managing Editor, had more or less sided with T. Subbarow in a dispute which had sprung up between him and H. P. B., on the question whether the "principles" which go to the make-up of a human being were seven or five in number. Subbarow had replied in our pages to an article of hers on the subject, and her letters to me about it were most bitter and denunciatory of Cooper-Oakley, whom she, without reasonable cause, charged with treachery. It was one of those resistless impulses which carried her away sometimes into extreme measures. She wanted me to take away his editorial authority, and even sent me a foolish document, like a power-of-attorney, empowering me to send him to Coventry, so to say, and not allow any galley-proof to pass to the printer until initialed by myself. Of course, I remonstrated strongly against her thus, without precedent, setting up a rival competing magazine to hurt as much as possible the circulation and influence of our old established organ, on the title-page of which her name still appeared. But it was useless to protest; she said she was determined to have a magazine in which she could say what she pleased, and in due time *Lucifer* appeared as her personal organ, and I got on as well as I could without her. Meanwhile, a lively interchange of letters went on between us. She was at strife then, more or less, with Mr. Sinnett, and before this was settled, a number of seceders from his London Lodge, organized as the Blavatsky Lodge and met at her house in Lansdowne Road, where her sparkling personality and vast knowledge of occult things always ensured full meetings.

The Maharaja of Durbhunga, whose guest I was at Bankipore and his own capital, who was a member of our Society and professedly my warm friend, drove me out and spent hours in discussions with me, but on my leaving, neither came to bid me farewell nor sent me a rupee on account of his voluntarily offered yearly subscription towards the

Society's expenses, nor even for my travelling expenses ; a discourtesy that no Branch, however poor, had ever paid me. I have never," said a word about it before, but I believe the cause of his sudden disaffection was, his discovery that I would not do a certain act of sorcery for him, one that many Indian rajas have had tried for them. If I am mistaken, then his behaviour after this was perfectly inexplicable.

Jamalpur, a new town built up by the Railway company, and where it has very extensive machine-shops and a great many houses and cottages for its employées, which it rents to them at fixed cheap rates, was my next objective point. I was enabled to get through a lot of my correspondence here, the office duties of our members giving me the necessary leisure. We celebrated the fourth anniversary of the local Branch, and I, after lecturing twice, proceeded on to Monghyr, where a new Branch was organized. I then came to Bhagulpur, the home of my blind patient, Babu Badrinath Banerji, about whose most strange recoveries under my mesmeric treatment, and relapse into blindness, I have written elsewhere. These relapses were sad enough, yet the enjoyment of a whole year's eyesight after one day's treatment was not so bad a bargain, after all.

A gratifying incident occurred after an address of mine at the Taj Naraen College, to the Boys' Moral Society. Besides the Hindu students there were many Muslim ones, so I framed my discourse on "Man and his Duties" so as to make it applicable to the followers of the Prophet as well as to the others. On my resuming my seat a handsome Muslim Manvi rose and in a most eloquent discourse thanked me for my references to the moral code of Islam. Badrinath Babu profited by my healing passes, to the restoration of his sight for the third time, and when I left the station was quite able to get about without help and to read the papers of the day.

Berhampur, seat of an old, active, ever staunch Branch which has played so active a part in our early Indian history, gave me a royal welcome. I was the guest of Dr. Ram Das Sen, the Orientalist, so well known in Western lands, and after the usual public and private meetings, I left for Marshidabad where my friend the Nawab had bidden me to visit him at his Palace. I stopped over night with him, lectured on "Islam" to a very uncomfortably packed house, took his Dewan into membership, and then returned to Calcutta once more and to my dear colleagues, Norendronath Sen, Neelcomal Mukerji, S. J. Padshah and the rest. So ended this long circuit of my ten thousand mile Indian Journey of 1887.

H. S. OLCOTT.

## *VARIOUS CONCEPTIONS OF DEITY UNIFIED.*

### I.

**I**T is an acknowledged, world-wide fact that one great characteristic of the human heart is the craving for something permanent in the midst of an ever-changing world. In this the human heart stands not alone, but witness to the fact is also given by the numerous records of human life we possess to-day, in whatsoever age they may have been written. Geniuses who have by their poems touched the pulses of the world have generally had this craving within themselves with an intensity not sensed by the multitude, and have proceeded to give it utterance through their ballads, thereby warming the hearts of those who perhaps have it in a lesser degree.

Artists who have striven to portray by their pictures this same craving, have done so because they possess to some degree the longer vision, and by it have peered into the eternal, perchance dimly and transiently, still they have peered therein, and have then striven to express on canvas the result of their search; portraying it through the paint-brush dipped in earth's sordid and dull colouring, in comparison to the intense and more vivid coloring of higher planes of being.

Man is constantly searching for the permanent, and the permanent is that Great Being men have been pleased to call God. For ages man has fashioned theories about God. For ages man's quest has been for God. Therefore to-day we find ourselves with numerous presentations of him. Ever since child-man lived on this fair earth of ours, he has possessed what may be termed the religious instinct. This was not a something imposed upon him by priest or hierarch, but is something inherent in him, an essential part of his nature. Child-man felt within himself that there was an infinite something, an ideal, somewhat behind the phenomena of the universe, and this something goaded him to search. Aye, ages before God's children were Christian or Buddhist or Brahmin or Parsi the search began.

In viewing this subject from the theosophical standpoint we find it to point out that the great Spiritual Intelligences were given charge of our humanity. These Intelligences were fitted for this work because on previously manifested solar systems they had passed through an evolution corresponding to ours. When They were given charge of this evolutionary scheme, They also brought with Them all the knowledge and experience They had gained from Their own pilgrimage, which had taken place in the aeons of time lying behind us. Into Their hands was committed the teachings concerning Deity, and man's relation thereto, and also the method of man's evolution. This was to be given out as humanity was fitted to receive it; for we must bear



in mind that the soul in man is a growing entity, and was in the early days of our humanity but a baby-soul. This being so, humanity could but grasp simple conceptions. These Divine teachers, knowing this, gave out the necessary teachings in symbol and allegory. Why? Because the symbol and allegory accommodated itself to the growing mind, and as the mind unfolded, so also was more truth seen in the symbol. This could not have been so if the truth had been given to man by a creed. A creed is a fixed form of conviction at which we rest. In it there can be no growth or change, hence it is a fixed form of thought. This was not to be desired as long as the soul was growing, so the method of using symbols was adopted.

We find to-day that most of the great world-religions possess the same symbols. Sometimes the symbols used were geometrical figures, sometimes the planets or elements were chosen, for these Divine Teachers used such helps as were most apt and striking at the time. We read that the sun was chosen as a symbol of Deity, for as it is the source of all life and energy on the physical plane, so was it considered a fitting symbol of That (call it by what name you like) which is behind every thing in the manifested world. So, in those far-off days, early man worshipped the sun.

But as evolution proceeded it seems to have been necessary for man to descend into materiality. The teaching he had received also became materialized, hence, in time, infant humanity confounded the symbol with the reality, and we read that they worshipped the sun as being Deity itself. To check this, God's servers, the guardians of humanity, when the cycles permitted, gave out the teaching of pantheism, or God manifested in everything in the universe. But as the ages rolled by, this also became dogmated, and the peoples evolved the thought that there was in every force and form a separate God. Hence the crude idea of many Gods arose, or the polytheistic conception.

Coming down the ages we find that the monotheistic teaching as to Deity was brought before the minds of the people, and because the teachers did not give out more details of the question, and show how the one essence differentiated into many, the monotheistic view was held as the only true one. In time this one God grew into the anthropomorphic conception, and men applied to this being, qualities and attributes that were human.

To-day we find that the great religions of the world hold one or another of these four conceptions of Deity, and when, at the latter half of the nineteenth century, Theosophy comes upon the scene, it shows that in every one of these conceptions there is a basis of truth. And in bringing before you the teachings of the Wisdom Religion, I am not placing before you any new religion, but bringing the basic truth which those Divine men, Krishna, Buddha, Confucius, Jesus of Nazareth and others, have given humanity, in the different aspects needed for humanity's development at the time.

Theosophy is simply a further presentation of Divine truth—not a

final presentation—and its mission is to garner together the concepts of all religions, and present them to the world as a whole. Then these teachings can be compared with the further revelations of truth which are being given out to the world to-day. And I venture to say this is needed. Why? Because man possesses not only a devotional nature, but also an intellectual one, and under the spur of the scientific investigations and analyses of the last half-century, the intellect of Western nations has made rapid strides. This has not been met by a corresponding advance in the presentation of religious truths. The inner, esoteric meaning has been lost, hence this defection accounts for the loss of some of our greatest thinkers from religious organizations. Science has given to man many new conceptions of the universe. Geology and biology have taught men the theory of evolution, and also the grand conception that the universe is evolved under laws. When man realizes these conceptions of law and evolution he is no longer satisfied with the outward presentation of the purposes of the universe, which most of the religions of the world give; for his growing intellect has forced him to see that there must be an esoteric or inner meaning, and, ever and anon, down the ages, Great Teachers have been sent out to humanity, to restore to the hearts and souls of men the spiritual truths which have been lost.

The Great Teachers whose names illuminate the history of the race taught nothing radically new. Such men were reformers, not innovators. Their mission was to infuse new life or meaning into the symbols. God's servers stand at the cross-roads of evolution, to give the help needed, and to-day they have caused the Ancient Wisdom-Religion, spoken of as Theosophy, to be prominently brought before the world. Not as a combatant, clad in the armour of the warrior, entereth she the field; nay, not that—but as an angel of peace cometh she to us. Listen to her words: "Howsoever men approach me, even so do I accept them, for the path men take from any and every side is mine." Her arms are outstretched with benedictions for *all* men, her face beameth with compassion.

Let us glance at the explanation Theosophy gives us of the different conceptions of Deity. First the Monotheistic. This conception has been strongly maintained by the Mahomedans and Jews. This is a true concept if it is applied to what is spoken of as the First Cause. But it must be clearly understood that the First Cause must not be confounded with that Great Being we speak of as God. Theosophy postulates one eternal essence, which has always existed, which will always exist. This is spoken of as the "Unknowable." As far as this manifestation is concerned It is unknowable. To It we cannot ascribe attributes. Language applied to It means naught; words cannot describe It. Suffice it for us that It exists, for the manifested implies the unmanifested. Religions designate It by different names. In the Hindu religion It is spoken of as Brahma. In the Parsi religion the term used is Ahura Mazda. The Christian religion speaks of It as the Word.

The Monotheistic view if applied to the First Cause is correct, but

to gain a perfect view more is needed, and Theosophy provides more; for it teaches us that from that eternal principle emanation takes place, and then is produced a Great Being—the Logos of our system. Coming from the depths of one existence, from That which is beyond all thought and language, is God. In coming out from “The One,” God limits Himself, voluntarily circumscribes Himself, in order that His very own life may spring forth into endless forms, these endless forms, in the millenia lying in front of us, producing new centres—other self-existent lives.

It may be that at the same time, other Great Beings were similarly manifesting—*may be*, I say; for we know not—but it is well to raise our minds so as to grasp such a possibility.

Thinking quietly in those moments of silence which come to most of us at times, perchance we may catch a gleam of what this means. The life of God, which is self-boundless in its essence, is self-limited in expression. And this is done for love's sake, done in order that millions of other beings may partake of the blissful consciousness He Himself has risen to; for even the Logos of our system has had to rise to that consciousness, by evolutionary processes in the yesterday's of eternity. And as He has so evolved from the past, so shall our humanity in the unborn ages in front of us rise, step by step, until the same high stage of consciousness is also reached, “From glory to glory,” as the great Initiate, St. Paul, taught us.

God having manifested and limited Himself, sent out force, the force produced what we speak of as matter, and the aggregations of atoms or matter produced different forms. Matter and force are but aspects of God, and His life gains experience through these forms, producing in time individual existence. First on this plane encasing itself in mineral matter it uses that form; bursting forth from that into the vegetable kingdom, when mineral matter confines it too much. From the vegetable form it progresses to the animal, each progressive form becoming more subtle and ductile, until in process of time the form of animal man was reached. This is the secret of evolution—God cabined in a form; and when the limit of expansion is reached, disintegration of form and the life taking to itself forms more plastic.

All nature is the expression of God—the “outward and visible sign of an inward and spiritual life.” This is when the pantheistic concept of Deity is shown to us as being true, and a glorious conception it is. Every atom has its own distinct “life, but of herself nature furnishes to every creature a silent life. Ask of the bright worlds around us as they roll in everlasting harmony, and they whisper gently to us of Him. Ask of the towering mountains as they lift their heads above the azure clouds, and they speak to our hearts of Him. Ask of the tossing waves, and they chant from shore to shore a hymn to the source of Being. Aye, ask of every religion of this round globe of ours, from the burning equator to the icy pole, from every rock-bound coast to the verdant plains;

ask of the numberless tribes of plants and animals, and they all testify to the action of the great source of all life."

" Not a flower  
But shows some touch in freckle-streak or stain,  
Of His unrivalled pencil."

As every atom of nature is ensouled by God, because manifested within his aura, so also is man. But man is ensouled in a much greater degree. For when the form of animal man was perfected, there was God in the form. At this juncture another life-wave came from God and produced in man the soul; so man has God in the form and God behind the form. God is everywhere, and this teaching of pantheism is the grandest teaching that can be conceived of by the finite brain of man. Nature and man may be likened to an unbewn block of marble which the great spiritual artist has brought from his quarry. Within this shapeless block of marble is the germ of a perfect statue. Through evolution this great spiritual artist is chiselling it into the perfect form. Through man's many earth-lives God is chiselling his thought. Every blow of the hammer is given with intention. Not a single circumstance of joy or sorrow, not a single crisis in life but is a stroke of God's artist-hand. Aye, comrade, there's a purpose in life.

In adapting this pantheistic concept of Deity to our daily lives, we are adapting something practical, and nothing metaphysical. For if we realize that the One Life takes on countless limitations—each part being right in its own place, in its own time—we can view with perfect serenity all the seemingly imperfect parts. All nature then is hallowed, for God is there. Aye, more. All the cursed places of the earth are hallowed, for God is there. What? Are the dens of infamy and lust hallowed by God's presence? Yes—a thousand times yes, for evil is but undeveloped good. With the psalmist of the Christian Scriptures we can say—

" Whither shall I go from Thy Spirit, or whither shall I fly  
from Thy presence: If I ascend up into heaven, Thou art there: If I  
make my bed in hell, behold Thou art there. If I take the wings of  
the morning, and dwell in the uttermost parts of the sea, even there  
shall Thy hand lead me and Thy right hand shall hold me."

Leaving the monotheistic and pantheistic conceptions of Deity, we come to a specially interesting aspect, that of polytheism. The teaching of many Gods is rife in Grecian mythology and in the ancient religions. The polytheistic conception, according to the light Theosophy, gives us, is a helpful and reasonable idea. It brings to our minds the teaching that when the Creative God of our system manifested, he brought with Him the fruits of past evolutions. Spiritual Intelligences were..... they, who came as co-workers with the Creative God in this evolution. We are told that there are seven Great Ones who are spoken of in the Revelation of St. John, as the "Seven Spirits round the throne of God." From these seven emanate lesser Gods, so that from the lowest to the highest in the universe are grades of spiritual intelligences. Linked

to the God of our system are hierarchies of spiritual beings, each having their own special work. Those spoken of as the "Mystic Watchers," by the Christian Kabalists and Alchemists, watch over each respective region of the universe from the beginning to the end. Then there are the four Mahârajas who preside over the cardinal points. These are connected indirectly with the Karma of individuals, for the latter needs intelligences to carry out its decrees. These Mahârajas influence the winds; and, as we all know, the winds have an evil or beneficent influence upon the health of people. Beside the Gods of the cardinal points, there are the Gods of the elements—earth, air, fire, and water.

Great stress is laid on these in the Hindu religion, and they are named Indra, Agni, Pavana, and Kshiti. Then there are the Gods spoken of as the Lipika. The word is derived from *Lipe*, the Scribe. And in reality they are Scribes for they are mystically connected with the law of karma, the law of retribution, be it for weal or woe. Theosophy points out to us that around our world there is an etheric medium which is very impressionable, and on this etheric substance is impressed every science which has ever held place in the history of humanity; and it is also the faithful recorder of every thought and act of every child of man. It has been well named "the picture gallery of eternity." The judgment-day book of the Christian Bible is no fantastic dream, but simply refers to the Astral Light. The Lipika, or the "recorders" are "connected with the birth and destiny of every child, the chief points of whose life are already traced in the Astral Light." They exercise an influence over the science of astrology.

In "*Les mysteries de l'Horoscope*" we read the following: "Now that photography has revealed to us the chemical influence of the sidereal system by fixing on the sensitized plate of the apparatus millions of stars and planets that had hitherto baffled the efforts of the most powerful telescopes to discover them, it becomes easier to understand how our solar system can, at the birth of a child, influence his brain, virgin of any impression, in a definite manner and according to the presence on the zenith of such or another zodiacal constellation." Working under the Lipika are all the planetary spirits, the informing spirits of the stars in general, and of the planets especially. These rule the destinies of men born under one or other of the constellations.

In the "*Secret Doctrine*" we read,—"*Mapped out in the blue expanse of heaven is the history of all the soul may accomplish and all it has accomplished; silent witnesses of our fate and destiny, they mark out to-day and to-morrow. Each hour brings forth its blessing or its curse. We may accept one and reject the other, just as we will. We may use the influence of a star to fly on the wings of aspiration to the very highest devotion, or bring it downwards into a force that may break upon terrestrial objects.*"

Again, we read, in the same marvellous book, of the Gods named "*The Builders.*" This name includes innumerable intelligences, who build the forms of every plane. It is the work of some of these to

rebuild every system after its period of rest. Theosophy, then, from the polytheistic aspect of Deity, shows orderly evolution; no gap and no great break between man and the Highest Intelligence of our universe, the Logos of our system. Polytheism then is true.

And now we come to a concept more familiar to Western minds than others—the anthropomorphic concept. There is in the human heart a craving for a personal Deity—a something to which the highest attributes can be applied. It seems as if this craving could not be rooted out of the human heart. If you try for centuries, with every effort of the human soul, you will find no progress is made towards its extinction. This want is met in Theosophical teachings. To understand these teachings aright a true conception as to the relationship between man and God is necessary. Bear then in mind that God emanated parts or atoms of Himself in order that this universe might be manifested. Allow me to use a homely simile to make my point more clear. The body of man is composed of numerous atoms, and these numerous atoms collectively make the human body. Every separate atom has its own place and work; and if there could be the absence of *one atom* there would be a *want of completeness in the body*. All these atoms are magnetically connected with the centre of consciousness, be it where it may. This simile may be applied to man and God; He being the centre of consciousness—humanity the atoms. The ground-work of all the Theosophical teachings is this: In the midst of this vast ocean of Being—touching, pervading, and supporting it at all points—is the Father of all. He is conscious of the life of every soul, because everything is in magnetic affinity with him. He knows every thought of joy and sorrow. What touches any son of man touches Him. He it is who works through our hand when we undertake manual labour. Therefore with that phase of work He is in touch. He also it is who shapes the thought on to the canvas, conceives the music that charms our ear. Aye, my fellow traveller, He writes with us on all subjects of human thought, leads us into all the arts and sciences. Both pain and pleasure are passed through with God. As this thought has been so beautifully expressed in that Persian poem by Omar Khayam, I will quote from it:

"The ball no question makes of ayes and noes,  
But here or there, as strikes the player, goes;  
And He who threw you down into the field,  
He knows about it all—He knows—He knows."

Aye, through all the past humanity, through all the present humanity, and through all the future humanity still in the womb of the unborn ages, one thing forever throbs and thrills—Infinite, universal Life. One quality forever grows, and that is holiness. One passion burns with an unquenchable fire—the passion of love which comes from God, which is God, and which irradiates the universe.

In dealing with these different aspects of Deity, no word of division has flowed from my pen, no words save words of unity and peace,

for this grand philosophy—the Wisdom-Religion—shows the oneness of all religions, the underlying truth of all. Every aspect of Deity ought to be helpful to our minds, much more so the combined aspects. Let us take, therefore, these helps for the long journey lying yet in front of us—the journey home to our Father. Many earth-lives we have lived, lying in the yesterday's of eternity; many yet await us in the sons of time yet unborn. Through these lives we are growing up into God; now that the perfect form has been evolved, it has now to grow more subtle and ductile, in order to fully express the Divine Life. And as, life after life, man is seeking after God, so also is the incarnate God seeking after man. And the quest will not always be in vain. But in that grand future lying before us, after the troubled and fitful dreams of earth-lives are over, we shall awake satisfied, because we shall awake in His likeness. What more could we desire? Let us be worthy of the thought. Let us take all kindliness into our souls. Let us take the sense of brotherhood, the sense of our common love and sorrow, our common passions. Then will our hearts beat with the hearts of all the world. We shall be ennobled by the lifting of our hearts out of self, into union with the whole. This will deepen in our hearts the gratitude for human work done in the past, fill our hearts with hope for the work men are striving to do in the present and kindle unbounded hope for the future. And then, beyond all this, yet penetrating all, we shall rise to the fountain whence issue all the thoughts and imaginations of man from age to age.

SARA DRAFFIN.

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### STRAY THOUGHTS ON KANT'S CRITIQUE.

WE find Kant, of all men in the world, speaking of Metaphysics as “a bottomless abyss, a gloomy ocean with neither shore nor lighthouse,” and of philosophical discovery as “meteors whose brilliancy gives no promise of durability.” It is from sceptical views of this description, that any investigator may derive permission to rehandle the thoughts of the greatest masters on the deepest themes; for if such lights announce their periods of obsuration, it is made clear that the seers do not always see. If our investigator therefore can but bring a horn-lantern with him into a dark place, he may, in his limited radius do a little good there or be at least without offence. I only intend, thus excused, to introduce a few remarks on the “Introduction to the Critique of Pure Reason,” as translated by Hayward, and I shall propose to do so with as much confidence as if I were infallible, and I leave it to the reader to infer from the foregone prelude, that I quite as little entertain that infatuation as he does or can do. Great things should be uttered as of a mouth capable of “speaking great things (Rev. xiii—5);” for it is no need it should be blasphemous as the phrase is applied in the Apocalypse. It saves much vain preamble, this, and complimentary

finishing; as also much of modest circumlocution. Nothing ought to be said but what is true. If our investigator be right he needs no justification, and if wrong he can procure none. . . .

All cognition begins with experience, says Kant. Yes, if you define cognition as knowledge of the outer world, but I think not. Cognition to my thinking begins with the consciousness of living, the sense of being alive, and that in my opinion commences with the first breath drawn. Let us go farther and say it is the first inspiration. Here we may see, potentially, what cannot be seen with the eye; and it may quite well differentiate, fundamentally, the man from the monkey. Inspiration touches the babe with a wand of prophecy. The infant is a possible prophet before speech has come. The babe grows bard, *in posse*. In Homer and Dante it proved a fact. Can it not be repeated for us in this fresh breather, or is to-day, alone, time-cursed and debarred throughout of all miraculous divinity?

Admit that cognition of feeling is life, and you have furnished a basis for experience. Thus, when we experience sensations from without, that receptivity or understanding—capacity, as Heyward rendered it—may less be called a cognition than a recognition. Our first consciousness should henceforth be designated cognition. A thing not of experience but of consciousness—the basis of experience. The recognition is a second consciousness, on experiencing which, our inner world takes note that there is an outer world. Self vaguely recognises non-self, even in the babe.

It is well remarked by Professor Ferrier, that it is long before the young child talks of itself as I. It is not in that sense, self-conscious. That is true and very valuable, but it does not affect the cognition established above. That cognition is *felt* more than *thought* out. It is more animal perhaps than rational, but as it is vital it is the inception of both. It is conscious but not yet self-conscious. Here we touch another depth, that I am not upon, so shall not handle now. Hinder not the children, "for of such is the kingdom of heaven." The crushed Will is the pass-key to heaven. Man must return to the child with the Will put to sleep, or he enters not. One of the Gospel Logia is met here at a great depth, but in the simplest vesture in which nature can clothe itself.\*

That Kant was not himself sure of the truth of this first axiom of his, although he accompanies it with, 'there is not any doubt,' becomes certain when we reach his third paragraph, where he says, that closer

\* Renan ("Origine du Langage," p. 68) says that those who wish to build a scientific theory of man in the primitive ages must make the child and the savage the grand objects of their study. The child is in the Paradise that we are told Adam fell from, so this might be of some use. But why you should study a savage who is usually a man fallen more or less to a condition of degradation, one cannot so clearly see. Yet the axiom has met with a wide acceptance both here and in France. It is plausible, and not very wise, so it is of sure acceptance. Eliphaz Levi ("Splendeur," 232) tells you you cannot enter *Malkuth*, or the kingdom of science, unless you follow Christ's rule for heaven. For in this study, the dispositions likely to succeed need a grand rectitude of judgment, great independence of spirit, and a mind altogether above prejudice. What this has to do with a childlike simplicity tasks the dexterity of Levi himself to explain, or explain away.



investigation is wanted,—‘whether there is such a cognition independent of experience and even of all impressions of the senses.’ Whether, in fact, his opening paragraph is false or not, in his 5th paragraph on page 2, we find that, in the sequel, he intends, amongst cognitions *à priori*, only to consider those to be such, as are absolutely independent of all experience. This is the complete contradiction of the first paragraph. What he says in note number one, on this passage, that cognition begins in time with experience but does not arise out of it, is excellent as fact, only had he taken it, as I wish to do, as the very basis that makes experience possible, it would have left everything clearer and simpler for the introduction of the grand discovery of his life, that all embracing distinction between the necessary and the contingent. Thousands of eminent men saw it and even said it before him, but Kant established it as a foot-rule to work with and be used by every artificer in thought who may hereafter enter the great temple of ideas.

We ought always to recollect that fine minds have invariably been guided by Kant's axiom, whether they knew it from Kant, or without Kant. Malebranche uses the very words in the same connection. You may see it perfectly clear as guiding Norris of Bemerton, in his “Theory of the Ideal World.” It is not so strongly stated as by Kant, but it is there and operating towards truth. The snowy tracks betray the passing footsteps of Cudworth, and if we may credit Taylor the Platonist, Socrates was actuated by it. The spirit of man is an emanation of God's wisdom and is drawn to truth by a thousand principles of which it has consciously recognised not one. Kant can discover nothing that was not native to St. Augustine, but that it will be found only to exalt the merit of the philosopher the more, who formulated as a rule for all lesser men, what only the *magnetical* were actuated by before. Titian and Velasquez painted, out of themselves, the colour complementals that Chevreul has brought down to the level of every reading student of to-day.

Kant says, page 2, that ‘experience teaches us that something is constituted in such and such a manner, but not that it could not be otherwise.’ A judgment, *à priori*, is a proposition accompanied by a sense of its necessity. But it is a proposition, *à priori*, if besides this it is deduced from no other and holds true as necessary. This is interesting to the speculative thinker on a very broad ground that is usually overlooked. Experience shows that a thing is so and so, but not that it *could not* be otherwise. Clearly, then, possibility and impossibility are only determined about, *à priori*, that is to say, by the construction and constitution of reason itself. Now, as the Divine reason may not be, nay, cannot be, constituted in all respects like ours, all things may thus become possible to Him, for His reason has, on account of omniscience, no limitation. Nature and miracles disappear at this elevation. All is possible because the power and the reason are both infinite. The reason then comes to stand alone in its exaltation and everything grows possible in its *raison d'être*.

At page 9 we get this,—‘take away from your experiences’ conceptions of a body everything empirical therein, colour, hardness or softness, weight, impenetrability, still the space remains which the body, that has now disappeared, occupied, and this you cannot take away.’ The resultant from this is, that analyse as you may, you cannot deprive a conception of what inheres in it as substance, and so must confess that it has its seat in your faculty of cognition, *à priori*. I think that the three conceptions independent of experience are, God, space and eternity. These constitute the conditions of all human conception. The human ‘understanding capacity’ cannot be brought into operation except by the help of these three conditions. Every phenomenon that the world excites in, or as we say, conveys to, the human mind, is dependent upon the mind’s power of furnishing it with space to be in. Take away the body of anything and the space it occupied remains, as well as the space that lay outside and embraced it. So far as space is concerned, no change has taken place. The space is *plus* or *minus* the body, but the space is space, remains space just the same, occupied or vacant. Eternity or duration embraces time just as space embraces body. It is present always and indestructible, whether time be or be not drawing its little circles in it.

Kant rules that space and time have no reality except in our conception of them. My reply to this is that time only relates to this world. It should be space and eternity. Then the absoluteness of our concept of them is the *à priori* proof of their reality. The visible things of the world have less reality than these invisible concepts of ours, that render the outward, visible things visible by us. If we suppose the human reason to figure in any distant degree the divine reason, by analogy, space and eternity grow divine also; their spirituality being free from any mixture of matter, they are more real than any of the visible things which Plato treats as Divine ideas in matter—signatures in the wax of materiality, from a royal signet.

He styles (page 5) God, Liberty, and Immortality, the unavoidable problems of pure reason itself. The latter two are problems to be submitted to the pure reason like any other, but they are not unavoidable, and to my thinking partake in nothing of the necessity that pertains to the idea of God. Liberty is a soporific frenzy leading to bloodshed, a nothing-something for after-dinner cavilling, or a platform-bladder to swim upon through a sea of heads. God, Space and Eternity are a truer triad, far.

A remarkable statement is made on page 12. We are told that no principle in geometry is analytical. That ‘the straight line between two points is the shortest,’ is a synthetical proposition. ‘Straight,’ he very accurately notes, contains nothing of quantity, only a quality. So that this notion of shortness is a pure addition not deducible from the concept, straight line. So that intuition must come in to help make the synthesis possible. The acuteness is most commendable but the expression is not adequate. Intuition is misapplied here. Perception of

the necessary, as in other propositions, is all we want. As he wanted to call it synthetical, it was necessary to introduce the idea of addition. But synthesis and analysis are both a botheration that may here be left out with advantage. If you know what straight is, you know what crooked is, and you know that of two wires similar in length, the one that zigzags is the shorter in extension, and to make it reach the same point as the straight it must have a piece added, so the way of the crooked wire is longer than the way of the straight. Hence the straight way is the shortest. This is seen to be necessary at a glance, the instant that the conditions are understood. Acute though it be, quality and quantity have nothing to do with the point. You add no conception of shortness. It is a foregone part of the concept straight. This is necessity, not synthesis.

We read (page 19) that this Critique, in order to be a complete system, must also contain a full analysis of the whole of a human cognition, *à priori*. In this is involved all that may be said about system. System must always be, to a large extent, a matter of arbitrary order and, as such, calculated to cramp genius, invention, discovery. It may be an academical method, useful in teaching, but it is the death of discovery. Bayle says, that the principal impediment in natural philosophy is, writing systems. To avoid this lobster-curing it was that Bacon threw his *Novum Organum* into broken aphorisms. In this the East backs the practice of the author of the Inductive System. Asiatics still write in amthâl or moral sentences. This absence of system has preserved the East from the insolent spirit of European science. The latter is all conceived in the conceit of the Greeks who, knowing nothing of themselves, borrowed, through Pythagoras and others, all that they ever came to know, from the East, and then sneered at, as barbarians, the profound Masters, who it would seem had brought them everything but madness. 'Manners maketh the man,' said the old schoolman of New College, and the want of manners we say unmaketh him. It seems to be the task of the nineteenth century and of the civilisation of to-day, as comprehended by democracy (French and Colonial), to unmake man.

Renan proposes to revive paradise by studying the savage, and the noble savage of Jean Jacques is busy scalping men of manners and destroying every remnant of gentleness that he comes in contact with, in the rueful course now pursued by him, which he calls progress.

C. A. WARD,

### WHY SHOULD WE NOT EAT ANIMAL FOOD?

FOOD sustains life everywhere throughout the universe. It is therefore as worthy of consideration as life itself. The whole universe is full of life. The food as nourisher is as much life as the life nourished. The selection of food is thus but a selection of life or lives to nourish life. Since a life must be nourished, and since life only will nourish it, that food will be the best which benefits most the nourished and harms least the nourisher.

The nourished, as also the nourisher (food), is a being, an existence in the universe. They are both life as said above. Life involves and is maintained by change. Wherever there is life there is liability to change. This change, while it maintains some life, involves the end of some other life. Thus life and death go hand in hand in this universe of life. What nourishes dies that the nourished may live. In other words, food dies that the being fed may live.

With these prefatory remarks we shall begin with the consideration of food best suited for human beings. A human being is a complex organism. He is made up of his physical body, his prana, senses, Manas, Buddhi and Soul or A'tma. To speak in the words of philosophy, he is the Reality encased in five bodies or koshas, *viz.*, commencing from the grossest, the Annamaya, the Pranamaya, the Manomaya, the Vijñānamaya and the Anandamaya koshas.

Form first begins, and the individuality of the being manifests itself first, at the highest point of Manas, which is nothing more nor less than the *Samskāras* of the individualized being, come to manifestation. The Manas gathers experience from the objective world. The resultant of one incarnation is turned into *Samskāra* which determines the next incarnation.

Thus a man is what his *Samskāras* have made him, and as his *Samskāra* again is what he made it, a man is what he has made himself. His Manas is the manifestation of his *Samskāra*, and has within it the potentialities of the feelings, passions and emotions with which he had allowed himself to be influenced in the past. These limit his existence and being, and it is himself that has determined this limit. With experience and ripe judgment he comes to know that what he once believed to be happiness becomes a source of pain to him. He begins to feel the burden of his attachments, his loves and hatreds, and realize his own imperfection. He strives after his own bliss and perfection. To free himself from what causes misery and to ensure the removal of what limits him, become the objects of his life. His *Samskāras* are what limit him, and his attachment to them is what leads to his misery. The removal of these becomes his aim and his duty. These *Samskāras* are nothing else than

sensations, which were more or less modified and organized into concepts, when he as a self-conscious being, emerged from his animal nature. The development of these very sensations reached its climax in the awakening of his self-consciousness.

Without self-consciousness there could be no intelligence and reason and idea of self—that intelligence, reason and idea of self which matured by experience now prompt him to accomplish the well-being of his self. Thus the development of sensations to which the animal evolution contributed, was essential to fit him for accomplishing the well-being of his self which he now aims at.

His *Samskāras*, as constituted in any one incarnation, determine the limit of his self and disclose his own imperfection. His aim is towards perfection. It is the expansion of his now limited self he seeks. The sensations organized into concepts limit him. These he must break through if he is to accomplish his object. The self-consciousness will then be developed into universal consciousness. The once individualized and limited "I" will then realize its identity and oneness with the whole Universe. The self will develop and expand into the Universal Self, including within itself all beings. What was latent in the animal consciousness will have become fully developed. The man arrived at this stage is a perfect yogi.

There is even a higher state beyond, which a yogi aims at and is intent on. But that does not pertain to the question in hand, *viz.*, the consideration of the food best fitted for human beings and tending most to their well-being. His own well-being every human being has at his heart, and his well-being consists in the expansion of his self to its extreme limit. It reaches its climax in his attaining the state of a yogi, as explained above.

The self-conscious, individualized "I" can only consciously attempt the expansion of his self. These limitations which he seeks to remove are the organized products of the mineral, vegetable and animal evolutions through which what now calls himself the self-conscious, individualized "I" had to pass to make its very being possible. These products made his being possible. These again form his limitations which he seeks to remove. What was essential to bring him to being, serves now as an impediment to his well-being. These products form now his nature as an individualized being. In seeking to remove them he desires a change. Change means life. While there is life there is change. To accomplish this change, therefore, the individualized being must live. To live he must have nourishment or food. The nature of the food must be such as will enable him to live and at the same time not defeat his aim, *viz.*, the expansion of his self by the removal of what limits him. The food, while sustaining his life, must not add to his limitations or render their removal difficult.

Every kind of food the individualized human being may select for himself, will come from one or other of the four kingdoms of nature—

the mineral, the vegetable, the animal and the human. The products which limit him are equally derived from the same four kingdoms through which, in coming to being, the present individualized being had to pass in his evolutionary course. Thus the food he will have to select will be more or less related to the products he seeks to remove.

To understand the nature of the products he seeks to remove, and to judge whether a particular food will help or retard their removal, a brief sketch of the mineral, vegetable and animal evolution will not be without its use.

Every atom of the mineral is a life. So is every vegetable and animal cell. The life of the mineral is in the atom. It manifests only in its form. The proof of this is seen in the process of crystallization. Every molecule is an independent life by itself. The mineral clings to its form. The similarity of life in two or more molecules brings them together into a mass. But the life of the mass is the lives of its constituent molecules. It receives impressions from without but assimilates none. The space or the *jada* aspect in the mineral, has completely overpowered the *chaitanya* aspect which has its play limited in the extreme. In this grossest state it responds to no irritation, i.e., in the presence of external impacts it preserves its particular form.

Strong and repeated impacts on the mineral life, hammering on the encased *chaitanya*, and repeatedly throwing it into vibrations, generates a sort of habit under which it begins to respond and conform to such impacts and accommodate itself to them. When this stage is reached the mineral is evolved into the vegetable. The *chaitanya* has a freer play. The mineral atom is evolved into a vegetable cell. The mineral in it is in a subtler form which allows the *chaitanya* in it to respond to outward irritation. The vibrating *chaitanya*, working in the vegetable cell evolved out of the mineral molecule, while it determines the form and life of an individual vegetable cell, draws together similar cells and, functioning within them all, forms them into one complex whole. This life, functioning in the various vegetable cells and keeping them in a certain mutual relation, determining their growth, decay and regeneration, and forming the life of the plant as a whole, is the *chaitanya* aspect manifesting in what corresponds to the Pranamaya kosha of the human being. Thus the Pranamaya kosha, or the potentiality of the existence immediately above and subtler than the physical, is awakened with the evolution of the vegetable. Concurrently with its awakening, the mineral matter has become sufficiently organized to constitute the body of the vegetable cell. As constituting the body of the vegetable cell, it not only receives the vibrations, as it did when constituting the mineral atom, but conveys them to the energy playing within, which thus becomes modified and acts on the composition of the cell itself. This liability of the energy in the vegetable cell to be influenced by external impacts, and its influencing the form and functioning of the cell itself, marks the awakening of the Pranamaya kosha. To speak in other words, the evolution of

the vegetable has awakened the energy working in subtler matter, which was latent in the mineral atom and which will go to build up the *Pranamaya kosha* in the human body,

In the vegetable we find the cells not merely in juxtaposition and functioning independently of one another, but there is a life which makes the functioning of each individual cell-life work in harmony with itself, thus contributing to the preservation of the integrity of the whole plant. With the evolution of the vegetable comes the element of co-operation of the individual cells for a common purpose. In addition to mere physical existence which belonged to the mineral, there is developed irritation (unconscious) in the vegetable. The co-ordinating life in the vegetable, through the more or less organized cells of the latter, is liable to be irritated by external impacts and makes the cells co-operate accordingly.

Constant, repeated irritation of a similar nature generates a settled tendency in the functioning of the vegetable life to respond more readily to one sort of irritation than to the other. In this settled tendency is the germ of the sensation which characterizes the animal evolution.

When a particular sort of irritation is so far settled that it generates a centre, so to speak, which influences the whole vegetable life, a higher, subtler form of energy is awakened. This centralization of the vegetable life marks the beginning of animal life with its sensation or *kāmic* body, which forms the lower part of what develops into the *Manomaya kosha* of the human body. The energy of the *chaitanya* aspect has a freer play here than in the vegetable life corresponding to the *Pranamaya kosha*. It is the awakening of the *chaitanya* functioning in a subtler state of matter. The *Pranamaya kosha* or vegetable life is organized into a particular mould and so is what once formed the vegetable cells. They are so far organized that, in the presence of a particular sort of irritation, they are thrown into a vibration which they convey to the *kosha* or plane of matter subtler than that in which works the vegetable life, which no longer itself commands the functioning of the cells but merely executes the orders of the master beyond. When the centre is firmly formed, and the *Pranamaya kosha* or vegetable life, and the individual cells, become settled in a particular vibration in obedience to the ruling centre, any discordant irritation will meet with resistance from the cells, the *Pranamaya kosha* and the ruling centre. The resistance will show itself in the disturbance of the harmony of vibrations and will be telegraphed to the ruling centre which will feel the disharmony as pain, and exert itself through the *Pranamaya kosha* and the cells, to withstand and remove the disturbing cause. While thus it resists disharmony, it courts and draws in harmony and feels pleasure. Every such centre formed in the *kāmic* body is the development of sensation.

With the evolution of the animal is the awakening of consciousness and the feeling of pain and pleasure. Every sensation means what was

merely irritation in the vegetable evolution, settled and moulded into a particular centre with the awakening of the kâmic body. Every irritation that harmonizes with a particular centre is assimilated and organized in it.

Beyond the consciousness of harmony and disharmony of irritations and external impacts, and regulating the Pranamaya kosha to court harmony and avoid disharmony through the cells constituting the physical body, animal evolution does not go. The external impact causes pain or pleasure, the animal feels it, and exerts itself to avoid the former and court the latter, while the impact continues in relation with the body and keeps vibrating the cells, the Pranamaya kosha and the sensation centre in the kâmic body. The relation ceasing and the vibration subsided, the animal ceases to have any concern with it or any experience of pain or pleasure. It thus concerns itself more with the irritating vibration which is conveyed to the sensation centre, than with what causes that vibration. Its consciousness does not sense the relation between two consecutive sensations produced by the same object. Pure animal nature consists merely in being conscious of individual contacts. Frequent and repeated contacts of the same nature accustom the sensation centre to automatically respond to them, till it gets so acutely sensitive that a mere sight or the slightest touch of the irritating cause which was before not so easily responded to, is sufficient to arouse the sensation. This is the development of what is called instinct in the animal. And in some of the higher animals the instinct is so acute and developed that it comes very near the Manas of man. As in the vegetable, automatically and unconsciously responding to irritation, lies the germ of the sensation and consciousness of the animal, so, in the instinct of the animal lies the germ of the self-conscious Manas of man.

Frequent and repeated impacts on the sensation-centre establish a sort of relation between the sensation and its cause, till the very approach of the latter, even before actual contact, is sufficient to arouse the sensation in the animal. When some particular sensation is repeatedly aroused in an animal, it impresses its own stamp, so to say, on the whole animal. It is the beginning of character, by the sensations being organized into a higher centre. This centre centralizes similar sensations or something common to many dissimilar ones. It is on a plane higher and subtler than the kâmic or sensation body. This plane is the plane of Manas, where the sensations are organized. The perceptual sensations centralize into a thought or concept which rules and modifies the kâmic body, the Pranamaya kosha and the physical cells, and impresses its stamp on all of them. With the development of such thought-centres begins the human evolution of Manas. By the time this stage of evolution is reached, the physical cells, the Pranamaya kosha, and the kâmic body, have advanced a step in their respective organization, and as now organized, they so vibrate in the presence of external impacts that they transmit their vibrations to the subtler plane



of *Manas*, and respond to the impulse which comes from it. Sensations so organized and centralized are concepts. The concepts form the character of the human being. They are his essence. They distinguish him from every other being. Here begins the individualized being. When the *Manas* becomes awakened with the centralization of sensations into concepts, the animal consciousness becomes developed into self-consciousness of the individualized human being. His concepts are what he assimilates into his being. They limit and distinguish him from the rest. Their resultant is the *Samskāra* which at the time of incarnation differentiates into the original concepts and moulds his *Manas*. The human being during any one life strengthens, changes, or modifies his previous concepts and thus generates fresh *Samskāras* for future birth. This goes on, birth after birth. When the individualized being realizes the limitation which his own *Samskāras* confer on him, and attempts the expansion of his self by removing what limits him, he strives to free himself from those *Samskāras* by abandoning them altogether. When no *Samskāra* of his, as an individualized human being, is left to limit him, he attains to the state of a *yogī* and realizes his oneness with the Universal Being.

To accomplish this the individualized being wants time and life. For life he requires nourishment or food. This brings us to the consideration of the food he should select to accomplish his object.

As already said above, any food that he may select for himself must needs come from one or other of the four kingdoms of nature. His life on the plane beyond his *Manas* is sustained by the force of his *Samskāra* which manifests as *Manas* with its concepts. His concepts, as has been stated, determine the limit of his life. The objective universe, which is his field of action, becomes related to him through his concepts or *Manas*, differentiating as sensations of the *kāmic* body, which vibrate the *Pranamaya* *kosha* and throw the cells of his physical body into the corresponding vibration. These in their turn are the media to bring him in touch with the external universe. And they are sufficiently organized to convey, by their vibrations, external impacts to the region of *Manas* and the concept-centres where the self-conscious individualized being cognizes them.

In selecting food, the chief object of the human being's life is to be always kept in view, *viz.*, the expansion of his self by removing its limitations.

Take first the flesh of human beings—evidently nearest the life which requires to be nourished. Every atom of food is vibrating with the concepts, sensations, and irritations of the being from whom the food comes. The individualized being that is to be nourished, requires matter of various grades of grossness to replenish the wear and tear which continually goes on in his physical body, his *Pranamaya* *kosha*, his *kāmic* and *Manasic* bodies. Matter in these various forms he will obtain from the human being he utilizes for his food. But at the same time he will get the matter with certain organized vibrations impressed

thereon during the life of the being. The man partaking of the food, however, has to stamp his own impressions thereon. There will be thus a conflict of vibrations on all the four planes—the Manasic, kâmic Pranic and physical—of the being who uses human beings for his food. The potentialities in the food, corresponding to Manasic matter, he cannot assimilate into his Manasic body, unless he either overcomes the vibrations of the food and succeeds in stamping his own on them, or changes his own to those of the food. In both ways his aim is defeated. He wants to get rid of his concepts that he may expand his self. To get rid of them he must ensure their easy flow and thus allow them to exhaust themselves. The vibrations of the food he takes offer resistance to the course of his concepts, the stamp of which they will not take, nor vibrate in harmony with them. Part of his energy will be taken up, if he succeed at all, in effacing the vibrations in the subtle matter of his food, that his concepts may have their unimpeded course. And further, the employment of such energy on his part strengthens his attachment for the concepts he aims to be free from. Be it remembered that it is the Manasic matter he wants to replenish the wear and tear of, so as to sustain his life on the Manasic plane. The impressions of organized concepts with which that matter comes stamped in his food, are not only of no use to him, but detract from the value of his food.

Next comes the sensation plane which in the food he takes, vibrates in harmony with the concepts of the being from whom the food comes. Here too the same difficulty as in the Manasic plane presents itself. There is opposition and retardation which defeat the aim of life of the being. The matter of the Pranamaya kosha and the physical body, which such food supplies, is open to the same objection.

The more organized matter easily controls and so conforms to itself the less organized. Thus conceptual impressions in the food are more objectionable than the perceptual ones or sensations, the latter more than the irritations of the Pranamaya kosha, and these more than the vibrations of the physical matter of cells. The reason is obvious. When food is derived from some being in whom concepts are not awakened, the subtle matter which enters into the composition of the Manasic body, and which is contained in the being from whom the food is derived, comes in its virgin state. While it nourishes the mental plane, it takes the stamp of the concepts of the nourished being. There is no reason why it should not.

Thus the selection of human beings as food most defeats the aim of life. There is retardation and opposition and waste of energy of the being, on all the four planes which he wants to nourish.

Next let us consider animal food. The Manasic matter comes in the virgin state, and takes easily the stamp of the concepts of the being nourished. Here there are the sensation-centres which are firmly impressed in the kâmic body of every cell of the food. If the concept-centres of

the human being are very strongly developed, and the being has overcome sensations coming from the external world, and deals only with the concepts, without allowing himself to be influenced by the sensations, this food will not influence his concepts, which will force their way through the vibrations of the organized sensations in the food stuff. But here too the flow of his life, consisting in the course of his concepts, will not be so easy and smooth as it would have been had his kâmic body been supplied with virgin matter, which then would have, from the beginning, caught up the vibration of his kâmic body, determined by his own concepts. But the objection becomes vital when the being is not quite dead to sensations, but wants to have their harmony, regulates them according to his concepts, and even forms new concepts from them. Instead of a smooth flow of his concepts and harmony in his sensation body, there is discord and disharmony. The matter impressed with the organized sensations of the animal, to be assimilated into his kâma body, must first be deprived of the vibrations stamped thereon, and thus made to vibrate in harmony with his own sensations. Or if the sensation centres of the being are not strong enough, and he has not removed himself beyond their influence, such animal food will impart impressions of its own to the being, and generate concepts akin to them. Instead of removing any concepts, he will manufacture fresh ones, and these too of such a nature that they will be stimulating and inflaming animal passions rather than helping the expansion of the individualized self.

In the human being who is still wedded to sensations of his kâmic body and who allows himself to be influenced by them, animal food will strengthen the bond and make him more an animal than a human being whose aim is ever to seek the expansion of his self. If he is not wedded to sensations and is therefore not influenced by them, it prevents the smooth flow of his life, and to the extent which it obstructs it, prevents the life of the being from fulfilling its purpose, viz., expansion of the individualized self.

Let us next consider the vegetable kingdom as a source of food. The vegetable supplies the vegetable cell with its *Pranamaya kosha* awakened. The matter suited to the kâmic body and the Manasic plane; which the vegetable cell contains in latency, comes to the respective plane of the human being in its virgin state, unimpressed with a single sensation or concept. It catches the vibrations of the being on those planes and is thus assimilated without the least effort.

It should be noted that every atom or cell, be it mineral, vegetable, animal or human, before it is assimilated and goes to nourish a being or an existence, breaks up into the energy peculiar to, and liable to be manufactured into, the matter of the various planes, from the subtlest to the grossest. If the being or the existence that is to be nourished has not yet developed one or more of the planes, the matter corresponding to these planes which the nourishing cell contains and which before being utilized as nourishment becomes reduced to the corresponding liberated

energy, remains latent in the being it nourishes. This happens in the growth of vegetables that are fed with animal and human manures. The particles of such manures have more organized vibrations derived from the sensation and the Manasic bodies of those from whom they come, but while nourishing the vegetable with the sort of matter it needs, the matter of the kâmic and the Manasic bodies, liberated into the corresponding energy, remains latent in the vegetable cell that is manufactured and nourished, or perhaps is not taken up at all. The same vegetable, animal or human cell, that will nourish and supply materials for all the four bodies of a human being, will equally nourish the vegetable or the animal. The liberated energy corresponding to the wanting plane will become latent or remain unutilized.

To return to the vegetable food. It supplies, as said above, virgin matter to the kâmic and Manasic bodies and, while it nourishes, allows the smooth flow of life and thus helps most in the fulfilment of its end.

The Pranamaya kosha and the physical body in the human being are more organized and more intensely vibrating than in the vegetable. The vibration in the vegetable is certainly not the same as in the human being. But the vegetable vibration which shows itself as mere irritability is so little organized that it is easily amenable to any stronger vibration, be it external or internal. Thus it readily conforms to the stronger human vibration, and its irritability, if it does anything, adds to the energy of the human Pranamaya kosha, and thus energizes life, the very thing which the human being wants, without exerting any influence on his sensations or his concepts.

The more developed and therefore the more organized the concepts and the sensations in a human being or an animal, the more suited it proves as food. As regards the vegetable, too, the further removed it is from the animal, and thus the more devoid of any settled irritability is its Pranamaya kosha, the more suited it will be for food.

Below the vegetable comes the mineral kingdom of nature. The matter corresponding to Pranamaya kosha, the kâmic and the Manasic bodies, it will supply in its virgin state. The mineral is quite unorganized. So unorganized it does not respond by any irritability, nor allow free play to activity. It must needs be organized more or less before it can build up a functioning cell in the human body. It exists so organized, more or less, in the vegetable. Either, therefore, it can be utilized as found in the vegetable or, the human being, through his Pranamaya kosha working in the various functions of his body, may sufficiently organize it to make it fit for assimilation and building up of functioning tissue. The energy of the being that will have to be expended in the latter case will be saved by using vegetables as food.

Among minerals too, such will serve as food that more or less admit of change and modification in their structure by the action of the external forces on them. Thus those are best which are soluble in some of

the juices of the body. Common salt, for instance, by its solubility, becomes assimilated, while a granite stone does not nourish in the least.

It is well known that a certain salt as organized in the vegetable, is more easily assimilated than when taken in its pure, unorganized, mineral form. This is due to the fact that the demand which a pure mineral makes on the Pranamaya kosha of the human being, for awakening its latent irritability before it can be assimilated and utilized in building up of tissue, is not made when it comes as organized in the vegetable.

It will thus be seen that vegetable food is best suited for the human being. It gives the maximum of nourishment with the minimum of effort, and without defeating the purpose which the life it nourishes has to serve. Looking to his own interest, therefore, a human being should subsist on vegetable food.

C. G. KAJI.

(To be concluded.)

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### KARMA.

“JUSTICE HARBOURS ALL.”

**T**HE Mission of the T. S. is to break down materialistic views of life and build up in their places habits of thinking of continuity of life as a certainty. If this continuity is not a certainty the T.S. is nothing. Reincarnation has now taken a strong hold on some of the best minds amongst religious people. There are good grounds for thinking that at one time the Christian Church openly taught it. The Bible remnants point to a good deal about Reincarnation having been deliberately torn out of it.

Apart from religious people, the moral character of the progressive races is regulated by an undercurrent of belief that man does not perish at the grave. This undercurrent flows in spite of all intellectual refusals to admit a future. Its presence is to be traced to past acceptance of rebirth which had been an easy belief in former lives, to be traced perhaps to times when a higher psychic development made clear certain facts about our nature, which later lives of development have obscured for a time, to come back to the race with greater force by reason of the experience acquired in the meantime.

There is, however, the fact before us that the reasonableness of Reincarnation has taken hold of men's minds. The chief difficulty with most is to square the broad fact of it with the varying details of our social surroundings and the failure to find harmony between the idea that we come back to life again and again, and the demand in the inmost soul of all progressive nations, for justice to one and all.

This demand for justice to all, absolutely to every one, is one of the most beautiful and most promising features in the mind of later-day humanity. As it reaches to the very highest planes of thinking, the most

refined forms with the choicest souls, the poets for instance, so it is ingrained in the commonest minds. It goes down to the very bed rock of social life. The Englishman's love of fair play in all sport and contests of pluck, skill and endurance is really a worship, in one way, of an inborn love of Justice. Advancing to the larger field of social intercourse, it holds the swindler in business and the betrayer of a woman, up to men's contempt, and, carrying it into the field of international politics, it brings forth the outcry of the nations against manifest oppressions, and applauds the efforts of those peoples who will unite to crush a tyrant and oppressor. So I think we may claim that any new theory of the mystery of life will have to be now measured by some standard of justice, and the question will at once be asked "Does karma square with what in the long run will be right and just?"

*In the long run*—there is much in this proviso. Especially in national matters this has to be borne in mind. On the narrow view of immediate results it has often been impossible to see where the justice has been shown. The partition of Poland was once regarded as an ineffaceable crime, but history has already shown some of its benefits, and possibly, in the course of time, it will be seen to have been an absolute benefit for the Poles themselves. People may question the justice of the English methods of taking possession of some of the Colonies, but time will probably justify all the forcible possession of the lands they have occupied. People have felt that there was a national destiny or duty to work out, that it involved some temporary or seeming lack of justice; but looking further, the benefit to the race at large has been so certain, that the sense of the larger view of justice has not only not been outraged but has been paid tribute to. I believe, in our English race for instance, the love of Justice is real—the stand taken over the Dreyfus case is a fair index. Whether guilty or not, they feel that fair dealing has been ignored to pander to a national vanity.

We may therefore expect that unless the theory of Reincarnation can be shown to harmonise with the nation's sense of justice it will fail to take any hold on the nation's heart. And it is precisely because it can be shown to so completely harmonise with the facts of life in all their infinite variety, that what we term Karma is always found bound together as inseparable with Reincarnation. The plain teaching regarding Reincarnation is being so constantly put before the world by the T.S., that by this time it is fairly well understood by those who come to our meetings, and indeed it has spread itself far and wide, but it is too much to claim that the vast and wonderful arrangements made for coupling justice to us all with it, is also understood. The understanding of it can only come by earnest and determined study of it at some period of our lives. The fact that some of us seem to see the justice of it, from the very first, only means that at some time in past lives we have worked hard at the many *problems* it presents, and have solved some of them to the satisfaction of the intellect and contentment of the heart. Some of these problems must be admitted to be very difficult, bringing

such dreadful situations in their trail that the firmest believer and the one possessing the deepest intellectual and intuitive certitude regarding them, is often at a loss for any explanation; but this we must expect, and should receive the very presentations of them to us as spurs to our better understanding of its marvellous complexities. Just now I am not going to attempt to wrestle with any of these complexities—even were I able to give you a capable exhibition of dexterity with them, which I certainly am not. I purpose only putting forward a few of its broad features only, in the hope that they may explain for you, as they have for me, some of the more ordinary facts regarding our relations with each other.

Many months ago, I came to hear of a short English definition of karma which struck me at once by its brevity and comprehensiveness. It was defined as “Cause and Effect and *Character*.” Please particularly note well the last word. For a motto at the head of any work on karma we may always choose “Whatsoever a man sows that shall he also reap.” This is broadly what the generality of us think karma means, and it works mainly on this pivot. Yet there is interlaced with this a most complex series of small parts, wheels and springs of the vast machine, which are so plainly responsible for modification in the working of the whole, that it is seen at once that cast-iron cause and effect does not always work out as we expected. These subsidiary wheels and springs and their modifications, we may all bring under the term “*Character*.”

One thing seems very clear to me in connection with karma, and that is, the danger of seeing in it a cast-iron system of cause and effect which, alone, would make of us all so many plotting and perhaps selfish machines for building up our minds and arranging all our lives with the view of making up a good credit balance of deserving or harmless actions to our account, avoiding all that tends to go against us on the other side. So that having delivered ourselves from dependence on a vicarious Redeemer, we rivet about us chains afresh, by self-centred efforts to achieve salvation or liberation from the wheel which “goes round unceasingly,” by piling up what is called a good karmic record. To be wrapped up in this view of karma is only to exchange one form of selfish effort for the salvation of one's own soul, for another form of it. If we associate karma with thoughts of repeated lives as means only of our own progress to perfection, or as securing for us in the following life a better social position or a better intellectual surrounding, why then we are on much the same plane of effort as the person who wastes his life in painful efforts simply to save his own miserable soul, perhaps from fear of a punishment to last forever for those whose souls he conceives of as not saved. If by putting the law of karma before people we are only going to alter and deepen their reasons for self-salvation, we had better let all of it alone. Our standard would, I think, be infinitely lower than that of many high-minded materialists who, seeing no promise of any reward for good deeds, and dreading no judgment in an after life for evil ones,

yet choose to give effect to the noblest that is in them. The creed of Huxley and Darwin would be a noble one, compared with ours if this is to be our motive. So indeed would Bradlaugh's motive for noble effort far transcend ours—the man who, being asked what motive to philanthropic work he thought could be found for the believer in Free Thought, replied, "Motive enough, though only our dead body in the ditch may serve as a bridge for others to pass over." Is this not felt at once to be a high standard of motive for action in this life, and shall that of our Theosophy be any lower than this?

No, knowledge of the law of karma "can only come to us with benefit, in the shape of cause and effect, when we can set in motion causes to bring about effects not so much for our own good as for the general good, or to abstain from bad lines of life, not that ourselves shall be kept clean, but because it is right to abstain. To do this, to choose this line instinctively, as though no other were possible, without any regard to the results to ourselves, but in spite of all results; to be prepared to obey the right though, as St. Paul says, "I myself should be a castaway," the man who stands in such a position is quite unassailable by any combination of misfortunes.

Man is the maker of his own destiny, propelled into the midst of an evolution governed by the complicated mechanism of this law of karma and, checked at every step, he has to achieve his own liberation from the lower sphere of the law's operations; to carve out his own character till it is fit to place him in higher regions than those limited by physical life. We are all doing this by degrees. Man has various bodies provided him which bring him into touch with such of the planes of Nature as the growth of his character or soul require experience in for that growth, and certain causes associated with any of these bodies produce effects upon the plane to which it belongs, upon itself and upon others on the same plane. Mind develops with these bodies and at a certain stage is able to produce changes of the body. We quite agree that mind governs matter. Mind, the Divine Mind, Creative Thought, produced the Universe, set our sun and planets in motion, but all is governed by fixed laws, all determined upon before the first turn of the wheel was made. There are schools who hold that thought can govern matter to such an extent as to ignore Universal Law, but it cannot be so. Thought is probably the greatest power put into our possession, and it produces wonders, what some call miracles, but it can only work within the law. An accident occurs in the street and a man breaks his leg. The law commonly applying is that, set the bones in proper place again and keep them there for so many days or weeks and Nature will knit the bones together again. Because in some cases we find powers of an abnormal kind have healed such a fracture by a touch only, we are not to jump at the conclusion that the law has been ignored: due cause has been set in motion though so rapidly we could not follow its effects—we only see the final results. Thus a man suffering from a



so-called incurable injury or disease has been cured by one of the Great Ones in a night.

So in the realm of moral law cause and effect hold sway. "Do one wrong, an equal retribution must be made." Does this mean a going back to the "Eye for an eye and a tooth for a tooth" Mosaic Law? The Pharisees who are said to have crucified the holy Nazarene allowed that they were enforcing the good law, but it didn't concern them unless it worked the effect at once—the finer operations, the "Dharma tarrying long" was nothing to them. A much larger view of karma is put before us; much more is demanded of the man who can grasp something of the large patience of the law in dealing out our effects to us. To him who understands, the law will bring with it certain kinds of acts, immediate effects; with others somewhat deferred ones; with others again, long postponed ones but quite inevitable. As he receives these effects so will fresh causes be set in motion, and the character is what will determine this. The student of the law of karma, upon right lines, will bring upon himself the total results of the operations of karma in the past, which have gone to form his own character, to bear upon every fresh experience of karmic character, which his life brings to him, and will use it for transmutation into faculty of the soul by accepting all it brings as part of the good law. Do we not see this in everyday life? An accident happens, several persons are hurt; amongst them will be those who fume and fret, but there will be those who are resigned to the position, do not let it worry them and will not be all the while chafing at 'their awful luck.'

We have no space here to take up the tremendous questions of freewill and necessity, or of hereditary tendency; these may well form subjects to be spoken of by themselves, and the first, especially, forms a subject so complex as to compel most of us to let it alone. I propose to take up these at some future time, being content now with an attempt to show the broad lines upon which the T. S., in spite of the terrible suffering, of all the dreadful tight places some of us are pushed into, makes still the statement that "Justice Harbours All."

Necessity is a vast compulsion beginning with the dawn of an evolution, leading down to the crystals, the metals and the rocks, and up through the vegetable forms of life to the wider experience of animals with human consciousness, and it goes on working from this point, checked and modified by the action upon it of the character as it is built up. In the earlier stages there is as yet no character to bring about these modifications. For instance, two sheep placed in similar straits, though out of sight of each other, will probably act alike. Two men so placed, though apparently similar in acquirement, will not do so always, by any means. A fire takes place in a stable,—the horses will probably remain to perish. But at the wreck of a steamer, one man will cut his way with a knife, to the nearest boat, another remains to be the means of getting others ashore upon a life-line; it matters not whether both

are saved or drowned, character has decided what fresh karma should come out of it.

Do not translate this into meaning that character nullifies karma. Were it so, the lack of character would leave us the eternal toy of karmic cause and effect. The wheel goes round unceasingly, but the effect is a propulsion of the units "upward and onward for evermore."

Doubtless there are those of us whose course is at present very slow and many indeed are the bitter experiences which the karmic law brings with it and, life after life, a soul may seem to get deeper and deeper into karmic debt, to be so involved as to make it seem hopeless ever to wipe out the score it has written up by action; but character is formed only by experience, and there lives not the soul that shall not come to the time when the wealth of its gleanings from evil as well as good will be such as to make up a character able to decree for itself a certain future line of life; one that will quickly burn up the karmic effects of the past; and it may well be that those who have come through the tightest places—been the deepest immersed in the slough—shall be the brightest and the strongest among the units produced by the evolution of our time.

W. G. JOHN.

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### ATOMIC EVOLUTION.

(Concluded from p. 718.)

**B**UT in Nature nothing is left idle and useless, the vegetable monad is on the watch for suitable material to clothe itself, and though the material is only coarse and poor, it manages to utilize the detached atoms as a filling for its plainest forms—say a lichen.

Now I do not mean to infer that a lichen is the lowest form of vegetable life, and that from it the other forms have sprung; there are no doubt many other lower and simpler forms; and also other conditions and influences have been at work, to prepare the earth's crust for vegetable life. I use it merely as an example well known to every one, which by its very slow responsiveness to external influences and almost indefinite term of existence, shows that the materials of which its physical body is built are destitute of power to respond to a larger range of vibrations. It is outwardly almost resembling the rock on which it grows.

While speaking of the lichen, it is interesting to note that it does not occur in and near large cities.—Biologists assign as a cause for this, that the air in such places is impregnated with smoke, soot and other substances, deleterious to the plant. From our point of view, this seems to point to the fact that the atmosphere in such surroundings is saturated with atoms of a higher stage of evolution, for the chemical constituents of smoke, &c., are undoubtedly derived from higher forms of life. But these surroundings abound also with the atomic emanations of men

and animals, and these require higher forms of life, for their further evolution than the lichen material. Such higher forms, in their more complex structure, absorb this material for the structure of organs of lower functions.

But however long and uneventful the life-cycle of a lichen be, its atoms are subjected to more varied influences than they were in the stone. Wind and weather impart to it some little motion, the circulation of moisture within its cell walls, and again the inactivity and lethargic state during periods of dryness, provide different and more varied conditions which leave their impression on the material. And when the lichen-form at last dies, the atoms can be assimilated in higher plant forms, where the acquired experience can find expression. Reappearing in the moss, the atoms respond already to more vivid color-vibrations, and learn again greater differences in light and shade, and freer motion under the influence of atmospheric currents. Then in other plant forms, grasses, &c., these experiences are utilized, and under different conditions are accentuated and augmented.

So the atoms rise, with their increase of experience and increased power of responsiveness to different vibrations, into higher and more developed forms; they help, after long cycles of evolutionary activity, to fill the more complex forms of shrubs, and then the mighty trees.

Here their experience becomes more extended; they are, within the branches and leaves, swayed by the gentlest breeze and tossed under the influence of the tempest; towering aloft they are bathed in light of sun and moon and the glorious colors of the sunset-sky. And in time they begin to reflect these colors, not at once, for their responsiveness is still feeble, and for ages they are subjected to these influences in evergreen trees, where the life-cycle of individual parts, as leaves or needles, is very great. But when they have assimilated all the experience attainable in these conditions, they are taken up into the higher forms of deciduous trees, which are more highly developed in structure and functions, responding more readily to the influences of the varying seasons and varying temperatures, which are offering to the atomic hosts shorter but ever recurring cycles of varying activity, in greater ranges.

With the Spring-season, myriads of atoms are absorbed by the tree, to build new branches and clothe itself with a mantle of leaves, which reflect during their cycle of activity many different shades of green, forming for our atoms a school where greater attainments can be acquired.

And with the Autumn the atomic leaf-school becomes closed, but, before dispersing, a grand exhibition is made, to convince the world of the proficiency attained by the little scholars. They have learnt to correspond to higher color-vibrations, and reproduce the brilliant shades of the sunset sky, before departing. They may fall short of their pattern in brilliancy, for the original rock-vibrations still tinge the atomic life

and give a shade of brown, of earthiness, yet what an advance from the dull shades of the lichen to the autumnal purple and yellow shades of the dying leaves!

With the fall of the leaves decay begins; the atoms are set free to enter other fields of activity. According to their proficiency they are absorbed, some into the lower forms of animal life, some into other plant forms where their attainments can find expression and further extension. We find them again, furnishing the delicate shades and odors of forest flowers, filling the forms of higher developed plants whose more active circulatory and nervous systems require atoms of greater sensitiveness, to fill their forms efficiently.

But in a sketch of this kind we cannot follow the atoms in all their successive stages; we can only hint at a few of them, for their number is legion, and then take up a more important factor in atomic evolution.

So far, we have only followed the atoms as they are absorbed and utilized by plants. But the plants themselves are utilized as building-material for the physical bodies of animals and men, and so lead their atomic constituents into fresh and higher cycles of evolution, where more numerous and wider ranges of experience are offering.

Even in the lower animal forms, the atoms are brought in contact with the vibrations of sentient life, and every life-phase so passed, leaves its impress as greater sensitiveness to more varied vibrations. Within the bodies of the higher evolved animals, atoms of all stages of evolution find a field for experience. The lower classes, which have just emerged from the mineral state, find a place in building the bony skeleton. Those of higher attainment form the material filling the cell walls of hair, skin and other tissue. Greater sensitiveness is required of those filling the organs of the more important functions of life, and the highest developed find a field of usefulness and experience in forming the physical material of nerve fibre and brain cells.

And as the atoms rise in evolution, their cycles of activity become ever more rapid. Passing from the animal body, they are absorbed again by lower organisms, enabling plants of higher evolved form to give physical expression to higher attributes, in enhanced color, odor, and greater sensitiveness, and perhaps even stimulating the plant to a varied expression of its own evolutionary status, with the impulse they brought over from their contact with animal life.

It may be contended that all that has so far been advanced does not give satisfactory proof that the atom is an evolving entity which accumulates experience, as the result of activity in varying conditions, and which retains and shows this experience as an increased power to respond to external impulses in an ever increasing range.

True, in man's present condition of development, it is impossible, except for the advanced few, to study and follow the evolution of even physical atoms by direct perception. We have to content ourselves for the present with conclusions drawn by inference, but such conclusions

become probable, if not convincing, as they rationally explain or give plausible reasons for phenomena which under former conceptions could not be logically explained.

Some of these phenomena have been mentioned, and the student will find more corroboration as other instances and phenomena are studied by the light of our theosophical teaching.

We can observe that when, under certain conditions, atoms, strongly impressed with animal life impulses, accumulate without having an adequate number of lower atoms associated with them, plant life has to give way before the lower orders of animal life.

Sheep pasturing in considerable numbers on rich soil, enrich the ground so much by their excreta and exhalations that, after some time, the grass begins to disappear in patches; and on examination one finds these patches teeming with animal life of lower orders. The ground has to be cultivated to mix the poorer subsoil with the over rich surface matter, to obtain again conditions for healthy plant life.

There we find that the atoms filling the grass, by passing several times through the animal bodies of the sheep, become strongly impressed with higher life-impulses, and are able to respond to higher conditions than the low vegetation in the form of grass can offer, and the more active animal monad steps in and absorbs them for its lower forms.

One can trace in the atoms filling animal bodies, attributes which they exhibited in gradually increasing intensity in their lower stages; especially is this the case with odoriferous vibrations. We can observe this in the breaking up of animal matter, the decaying of corpses, when the atoms, hitherto arranged in certain combinations in molecules and cells, subordinate to the higher life ensouling the animal form, are set free and re-arrange themselves according to their inherent affinities. The subjection and restraint in which they were kept and forced to certain duties, in combinations perhaps not congenial to them, are just their evolutionary training to fit them for higher stages. But once the ensouling, controlling life of the form is withdrawn, the atoms either re-arrange themselves, or attract other atoms from the surrounding ones with which they harmonize in vibration, and thus form combinations which furnish the characteristic sickening odor of decaying animal matter. Science has managed to extract some of these odoriferous atoms, or rather force them artificially out of their self-chosen combinations, and has produced in this way aromas similar to those given out by scented flowers. It seems therefore reasonable to suppose that the odor of animal matter and flowers is caused by atoms of the same or similar vibratory states.

The remarkable tenacity with which some substances retain their particular odor without losing in substance, seems to indicate that the odor is not matter given out which impinges on the nerves of smell, but rather the power of the atoms, or molecules, constituting such sub-

stance, to awaken in the surrounding ether odoriferous vibrations. Musk is a good example of this class of matter. I recently came across a statement, that in building one of the older churches at—if I remember rightly—Moscow, musk was mixed with the mortar, and even now, after centuries, the odor is still plainly perceptible. If the substance were given out with the odor, it would be reasonable to suppose that it might be exhausted after such lapse of time; but taking the atomic vibration theory, then the odoriferous power is retained, because the fragrant particles in the mortar are protected somewhat from external impacts, which would in time alter their vibratory standard, and thereby their peculiar odor.

In all these instances, of course, the phenomena observed may not be directly attributable to atoms *per se*; they seem rather the result of aggregations of atoms, or of molecules, but then after all, it is the condition of the different atoms which, harmonizing in their combinations, produce the different characteristic phenomena, as odor, color, &c.

The indefatigable chemist, in his researches, has succeeded in producing, artificially, different flavors and odors of fruits and blossoms. By patiently studying the affinities of molecules and atoms, he has learnt to make use of their sympathies and antipathies. He induces certain atoms to leave their associations, by bringing them in contact with others, for which they have greater affinity, and substitutes others of known character, which harmonize in a different way with the remaining ones. Thus he has attained combinations which were formerly only produced in the secret laboratory of nature. But whence are the atoms derived which he uses for these combinations, and why is it that they bear the characteristic of producing these fruit flavors and odors? As just mentioned, some have attained this characteristic during their sojourn in animal bodies. A far greater number are obtained apparently from mineral matter, from mineral coal, or as usually said, from coal-tar-products. But mineral coal, as is well known, is the product of vegetable matter decomposed under the action of moisture and heat, with the partial exclusion of air, and so becoming fossilized. Although the matter containing these atoms has assumed under these conditions a mineral appearance, the atoms have retained their status attained during their cycles in the vegetable form, and those which had gained the power to respond to odoriferous vibrations, when set free again, exhibit their acquired attribute, and when arranged in different combinations, exhibit the same varieties of odor which we find produced by flowers and fruit.

The same holds good with those atoms which had in those ante-diluvian days become proficient in color vibrations. The chemist abstracts them again from the coal and so produces the great range of colors represented by the aniline pigments.

It may be asked, what then is the highest state which physical atoms can attain in their cycle of evolution, and what is their

ultimate destiny? To both questions the correct answer is of course only obtainable by the liberated consciousness acting in higher vehicles than physical brain matter. But by analogy we might attempt to infer an answer to the first.

Man's body is acknowledged to be the highest form of physical matter, and the brain the highest physical organ through which mind acts as intelligence. Of the different parts of the brain, there is one little organ whose action or use is unknown to science—the Pineal Gland. Some have connected it with mind, and Descartes saw in it the seat of the soul. But we have been taught that occultism declares it to be the chief organ of clairvoyance, the organ of spiritual sight in the human brain, through the action of which man becomes temporarily omniscient, or conscious on the spiritual plane while in the physical body. In this gland is found after death, "a concretion of a yellowish substance, semi-transparent, brilliant and hard," which, "upon analysis, is found to be composed of animal matter, phosphate of lime and carbonate" (see "Secret Doctrine," Vol. II., page 305, *et seq.*, and Vol. III., page 504, *et seq.*).

Now scientists affirm that all nerve-matter and especially brain substance is very rich in phosphates,—phosphate of lime and phosphoric acid. The concretion of phosphate of lime in the Pineal Gland after death seems to indicate that phosphoric atoms, or finer atoms bound by them, are aggregated there in especially large numbers during life, and the well known fact that phosphorus combines very rapidly with oxygen, decomposing under its action in a white, luminous vapor, might be the reason that the proper structure of this organ cannot be observed after death. The ruling life of the form being withdrawn, oxygen at once starts its free activity in atomic evolution, by combining with the atoms of which phosphorus seems to be a vehicle, and which fill the delicate structure. The form is thus destroyed, leaving its ruins as a concretion of phosphate of lime, the coarser animal matter, and phosphoric acid.

This seems to be further corroborated by the established fact that nerve and brain matter during life reacts neutrally, whereas after death it at once shows an acid reaction. One can understand therefrom, also, why physiologists differ in their description of nerve structure, from occultists and even ordinary clairvoyants; the former describing them as solid fibres, somewhat akin to telegraph wires, whereas the latter describe them as hollow threads, tubes for the circulation and distribution of the life-ethers. But as nerve and general brain matter are not so rich in phosphorus as the Pineal Gland, the more inert animal matter being more preponderating in their composition, their general form is preserved after death while the Pineal Gland collapses altogether, showing only a heap of debris.

The conclusion we can come to, then, is that the structure of the physical organ for spiritual activity is mainly filled with phosphor-like atoms, or rather highly sensitive atoms which are bound and held by

phosphor-atoms, and which, having passed through their cycles of highest physical activity, having acted as mediums for spiritual sight, are set free again as luminous fire-mist, and so return to a state analogous to the primary cosmic fire-mist, but plus the experience gathered and sensitiveness gained in atomic evolution.

The solid, unresponsive physical atom has become etherealized again. It has, in its long ages of training and innumerable schools for experience, learnt to respond to all vibrations, from the coarsest impact to the highest of subtle spiritual thought waves, and, to make another bold guess, it now seems to correspond somewhat to elemental essence and, as such, enters the second great evolutionary wave, the evolution of form.

As said before, the foregoing arguments are, after all, so far, only speculation. If and how far the inferences can be verified, will depend on the progress we make in theosophic study and theosophic life. But I think it will be conceded that there is an atomic evolution separate from the monadic evolution, in the study of which, being partly on the physical plane, all theosophic students may take part. If we theosophists (speaking of us general students) would only emulate the patience and undaunted perseverance of materialistic scientists, and study nature by the light of what has been transmitted to us of the archaic wisdom through Mme. Blavatsky, and so greatly augmented through the labours of Mrs. Besant, we should soon help to span the gap which now divides western from eastern philosophy. But to do this successfully we must throw the old preconceived notions aside. Having accepted the ethical teachings of Theosophy and recognised their inherent truth, surely it is an insult to our teachers to try their teachings on other subjects by our old rules, and reject them, if not in accord with these rules, without having honestly tried to grasp the subject from their point of view.

We might make mistakes and misleading blunders in our conception of the subjects, but what matters that? The very fact that we make blunders shows that we work for ourselves and rely not altogether on others to think for us, and the recognition of our blunders marks the attainment of better knowledge—we learn through our failures. Mme. Blavatsky may have made mistakes in details, she herself has repeatedly warned us of them, but the general principles of an important matter, like evolution, will be found correct. A knowledge of the principles of evolution is a *sine quâ non* to the attainment of occult knowledge and power, and H. P. B. is acknowledged to have possessed high occult power.

The plan and arrangement of her writings were not so much to transmit knowledge, as to develop the knowledge of the student, make him a thinker and then a knower. One might liken her works to one of those instructive child-puzzles, where a picture is cut in numerous small pieces of varying shape, and the child has to exert its intelligence and power of combination, to place them together in the form of the



original picture. So, numerous fragments of occult wisdom are scattered through the volumes of the "Secret Doctrine," and it is for the student to exert his intelligence and intuition to find and place them together. If he succeed in finding only a few, fitting together perfectly, he will be recompensed by getting a glimpse, an idea of a possible whole, marvellous in its conception and glorious in its beauty.

H. F. KESSAL.

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### RELIGIOUS EPOCHS

#### AND THEIR CONNECTION WITH ASTRONOMICAL DATA.

AT the present time when we hear so much about the closing of certain cycles, and so many minds appear to be more or less exercised upon the subject; when Christians (whether reasonably or otherwise) are looking for their special "Millenium," and Hindus are looking upon the termination of the first five thousand years of their Iron Age with confused expectations; it seems not an unfitting period in which to offer a few notes upon the analogies which may exist between various religious epochs, and the probable method of their respective determinations.

Theosophists who, in all the data of the various religions, seek a connecting link which may point to the existence of some common underlying system or groundwork, may not unreasonably expect to discover, in the chronological determinations used by the religions of the East and the West, an identical basis, howsoever discordant their respective computations may at first sight appear, to those who look at them superficially.

The search for such a basis would doubtless be a work of considerable magnitude, and could not be effectively dealt with in a short paper like the present—nor, perhaps, in many such. A few instances of the derivation of a certain class of dates, with some remarks as to their probable correspondences, must for the present suffice; and as one of these epochs has occurred within a short period of the time of writing, the calculations may be the more appropriate.

The dates under consideration are those connected with the transit of the equinox from sign to sign, and more particularly with the change from the sign of the Fishes, where this point has been for more than two thousand years, into that of the Waterman, or Aquarius. How these dates are derived will appear further on; but we may first make reference to a few scattered paragraphs and notes from various sources which, at first sight, may not appear to have any special connection with each other.

1. According to some of these, the Hindu astronomers begin their movable zodiac from a point which is somewhere between the last of the stars in the constellation Pisces and the first in Aries; but they appear so uncertain as to the exact point from which they calculate (the two constellations overlapping considerably), and which point they call the

*Ayanamsa*, or difference between the fixed and movable zodiacs at any given epoch, that all we can determine is, that so far as this arc is concerned, it seems that in the year 1801 A. J. C., it was about twenty degrees and some odd minutes.\* It connected with the position of a star called *Revati*, now supposed to have disappeared from the sky, and of which more anon.

2. "There are several remarkable cycles that come to a close about the end of this century. First the 5000 years of the Kaliyuga cycle; again the Messianic cycle of the Samaritan (also cabalistic) Jews, of the man connected with *Pisces* (Ichthys or the "Fishman," *Dug*). It is a cycle historic and not very long, but very occult † lasting about ‡ 2155 solar years, but having a true significance only *when computed by lunar months*. § It occurred 2410 and 255 B.C.; or when the equinox entered into the sign of the Ram, and again into that of *Pisces*. When it enters, in a few years, the sign Aquarius psychologists will have some extra work to do, and the psychic idiosyncrasies of humanity will enter on a great change."||

3. Cassini, in some very remarkable passages,\*\* has shown that the true date of nativity of Jesus Christ must fall in the year of the Julian period 4713, when there was a mean conjunction of the sun and moon on the day of the mean vernal equinox (or its date as derived from an equal division of the year, corresponding to the sun's mean motion, instead of the true elliptic movement); and that this date is an epoch connected with the lunisolar cycles of former ages.

4. "According to solar months (of thirty days, one of the calendars in use among the Hebrews) all remarkable events of the Old Testament happened on the days of the equinoxes and solstices..... On the same cardinal days, the most remarkable events of the New Testament happened; for instance, the annunciation, the birth and the resurrection of Christ, and the birth of John the Baptist. And thus we learn that all remarkable epochs of the New Testament were typically sanctified a long time before by the Old Testament, beginning at the day succeeding the end of the creation, which was the day of the vernal equinox..... Then Christ arose from the dead on the 22nd March, 17th, *Nisan*, Sunday, the day of the vernal equinox—that is, on Easter, or on the day when the sun gives new life to the earth." ††

We shall find that the above notes, when carefully examined, will provide sufficient material to show, in what seems a conclusive manner, that the religious methods of settling epochs are the same in

\* See *Theosophist*, April 1883.

† Much more so than any exposure of its epoch by these methods can reveal.

‡ Written advisedly, because the time varies greatly, and the dates quoted are not exact.

§ Here the italics are mine.—S. S.

|| Cf. *Lucifer*. Nov. 15th, 1887, No. 3, p. 174—Article by H. P. B. on the "Esoteric Character of the Gospels."

\*\* Cited in "Anacalypsis," vol. I., ch. II., Sec. 1.

†† S. D., vol. III., p. 138, quoting Seyffarth and Baiston Skinner.

principle both in the East and the West, and only differ in the details of their application.

To begin with, we may fix upon a tentative value for the Indian *Ayanamsa*. In the uncertainty as to its exact value, we may take a mean between the positions of two stars among the last in Pisces and first in Aries; selecting such as, in the calculations to follow, may give a mean position coinciding most nearly with the equinox as it was in the year 255 B.C., when they are reduced from the longitudes they have in the year 1801, by the amount of precession in the interval. Such a position is not necessarily that adopted by the Hindus for the star Revati, which it is probable could only be found from a comparison of many such epochs, but is near enough for present purposes.

The two stars used are, one of the third magnitude in the knot of the two lines of Pisces, and one of the fourth magnitude, which is the preceding star in the horn of Aries. In modern catalogues the first is called Piscium, the last, Arietis. The first was, in 1801, in Aries  $26^{\circ} 35' 2''$ ; the other in Taurus  $0^{\circ} 28' 7''$ ; so that their average is  $28^{\circ} 29' 45''$ , which is the approximate place of Revati in 1801. We might adopt other star-combinations, and use with them sundry values of the precessional motion, but the available positions do not differ more than about 25 minutes of arc at any epoch. And that the adopted position is sufficiently correct, may be seen in this manner:—Divide the arc  $28^{\circ} 29' 45''$  by the precessional motion, 50 seconds; we then get 2052.3 years as quotient, and this taken backwards from 1801 leaves 252.3 B.C. as the date when the assumed star was in the equinox, and is as correct as the date given by H. P. B.

Thus the date found shows that the Indian *Ayanamsa* in 1801 was  $28^{\circ} 29'$  nearly; but as the exoteric value is only 20 degrees odd, the difference corresponds to about 600 years, which would leave  $20^{\circ} 9'$ . This difference involving as it does the mystic Neros quoted by Josephus, goes to show that the popular exoteric and the semi-esoteric reckonings begin from different dates—as might be expected; and consequently, that the latter calculate from an epoch 600 years earlier than the former. Owing to the remaining uncertainty as to the position of the lost star Revati, the exact dates of equinoctial transit cannot be found thereby; but they could not in any case, for these dates are ultimately computed by means of the lunations which fall upon the equinoxes, and this is why their true significance depends upon lunar months.

Different religious systems would use dates corresponding to the stars they might adopt as the points where their zodiacs commenced. Whether the early Christians did so or not, they appear to have adopted the equinoctial lunation as their radix; and to prove this we may refer to Cassini's epoch, which he calculates by the Gregorian or new style; and with this we find, by the latest lunisolar tables, the date of the mean new moon at Bethlehem in March of the 4713th year of the Julian period was the 22nd day, at 12h. 52m.—astronomical reckon-

ing—that is, on the 23rd, at 0h. 52m. A.M., when the mean longitude of the sun was  $359^{\circ} 15'$ . This day was a Wednesday; and, as being the fourth day of the week, was the same as that assigned to the creation of the sun and moon according to Genesis I., 14—19. The next day, Thursday, March 24th, would therefore be the first day of the Hebrew month and the new year.

Thus it appears that the mean conjunction and the mean equinox both took place on the same day by our civil calendar, and from this date, thus accurately determined, we may see the peculiar nature of the epochs required; and hence that any other dates, such as those of equinoctial transit, general conjunctions of the planets, birth of avatars, &c., would all have to differ from each other by cycles which are lunisolar—such as the Neros, the Metonic cycle and its multiples, and so on. Hence, also, the time which the stars take to pass through one sign of the zodiac is to be measured (for these purposes) not exactly by thirty degrees of the zodiacal precession and its corresponding number of years, but by such cycles of the sun and moon as may accord most nearly therewith. It follows that the date of equinoctial transit, as found by the stars alone, is always to be corrected by the lunations, and therefore that the dates 2410 and 255 B.C., are only approximations to the epochs required.

And this, too, is only when we are speaking after the manner of the received chronology, where all the precessional cycles are nearly equal; but for mystic purposes, while the arrangement of the lunations is adhered to, the amount of precession to be accommodated may vary within wide limits, because of the unequal spaces occupied by the constellations. It appears to have been only the divisions of almost exactly  $30^{\circ}$  each that were used in the semi-occult derivation of dates by the lower priesthoods (or whoever made these calculations), the results of which were in any measure public property—the other this paper does not directly deal with.

In this manner we shall find the true date for the nearest epoch before Christ, computed for the meridian of Benares, will be J. P. 4455, 81d. 12h. 49m., which is March 22d. 12h. 49m. of the year 259 B.C., or March 23rd of the same year at 0h. 49m. A.M.; and this will be the date to adopt as that when, according to the Indian calculation, the equinox changed from Aries into Pisces.

According to the same method, the date when the equinox changed from Taurus into Aries was J. P. 2302 yrs. 79d. 4h. at Benares; and this is March 20d. 4h. P.M., B.C. 2412.

And if we take from Cassini's date (in J. P. 4713) the Gregorian lunisolar cycle for 3101 years, we reach J. P. 1612, 81d. 22h. 54m. at the above city, or B.C. 3102, March 23rd, at 10h. 54m. A.M. This is the date which is the vernal equinox, in the year the Hindu calculators assign as the date of an approximate conjunction of all the planets; and the epoch from which is counted the Kali-yuga or Iron Age of their exoteric chronology.

Further, we shall find similar results if we apply the same rules to the Christian epoch of the creation. Numerous as are the dates which have been assigned to this supposed event, it is generally referred to the year 4000 B.C.; as quoted by Hevelius and Dr. Marsham.\* If we compute by aid of the sort of tables to which calculators during the last century had access, and of which those given by Ferguson,† are a fair sample, we shall find J. P. 713, 82d. 14h. 40m. under the Greenwich meridian; and this, reckoning from Cassini's epoch, is B.C. 4000, March 23d. 14h. 40m., by the Gregorian style, the mean equinox taking place 82d. 17h. 12m. by the same data.

This shows that the modern Christian calculators, whose religion was so largely founded upon the Hebrew scriptures, adopted also the methods of the Jewish chronologists—which are similar to the Indian. The epochs assigned to the creation by the Jews are made, as in other cases, to depend upon the same equinoctial lunations; but sometimes the mean equinox is employed, and at others its true date, or that which is found by taking into account the eccentricity of the sun's apparent path. And here we come upon a curious evidence as to the degree of antiquity which we are to assign to these determinations; for by all the cases tested, it appears that the erroneous lunisolar tables of Ptolemy were employed. These were the only tables known to be available to the Jewish calculators and the fathers and leaders of the Christian churches, prior to the ninth century A. J. C. This early astronomical work originated at Alexandria, and its computations date 140 years after Christ, or about the Julian year 4853, at which time they were supposed to agree with the heavens. As the length of the solar year used by Ptolemy was differently estimated from that now used chronologically, the "leap year" corrections, used to keep the observed date of the equinox to the 21st of March, will not be the same that we now employ. By modern reckoning, we intercalate three days in 400 years; but the Ptolemaic tables require one day in three centuries—and this, judging by their creation epochs, the Jews certainly used.

To prove the above, we may take the dates assigned to the creation by Seder Olam Sutha, Gersom, Maimonides, and the Asiatic Jews,‡ as also that used by their co-religionists at present; and if we use the tables of the Almagest, as we assume they did, dating from J. P. 4853, and correcting the tabular syzygies and equinoxes by one day in each three centuries backwards, we have the Ptolemaic dates corresponding to the Gregorian calendar method, resulting thus:—

#### SEDER OLAM SUTHA.

J. P. 962, which is B.C. 3751.

Mean syzygy in March, 80d. 1h. 40m.

True equinox „ „ 81d. 3h. 15m.

\* Cf. "Anacalypsis," I., 247, *et seq.*, Burns's ed.

† "Astronomy," I., 258, *et seq.*, Brewster's ed., 1821.

‡ "Anacalypsis," *loc. cit.*

## GERSON.

J. P. 959, or year B.C. is 3754.

Mean syzygy in March is 82d. 10h. 41m.  
True equinox " " " 81d. 13h. 59m.

## MODERN JEWS.

J. P. 951, being the year B.C. 3762.

Mean syzygy in March is 80d. 21h. 59m.  
True equinox " " " 81d. 14h. 38.

## MAIMONIDES.

J. P. 655, or the year B.C. 4058.

Mean syzygy in March is 82d. 9h. 52m.  
Mean equinox " " " 82d. 14h. 46m.

## ASIATIC JEWS.

J. P. 533, which is year B.C. 4180.

Mean syzygy in March is 80d. 17h. 50m.  
True equinox " " " 81d. 12h. 5m.

The dates are in Greenwich mean time, and the days are reckoned from January 1st. The modern Jews do not begin to count the years until the September following, so that their epoch appears as if it were J. P. 962, whereas it is really 951 as above.

These dates, so derived, are an incontestable proof as to the method of their origination; but, had the Hebrew chronologists been able to prove and test their epochs by our modern tables of the sun and moon, they would have found that the times of the equinoxes as computed from the Ptolemaic tables were nearly *fourteen days* in error; and hence that all the dates were at least twelve years earlier than they were intended, and indeed this error might amount to quite 42 years. How different was it with the Hindu astronomers who, in their similar determination of the year which is the Kaliyuga epoch, and by their own tables in the Surya Siddhanta, were not a single day in error!

That the Jews of the middle ages were acquainted with the Almagest is well known; and Isaac Hazen, Ibn Said, or Abensid, was employed in the thirteenth century by Alphonse tenth, of Castile and Leon, to reform and improve the work of Ptolemy above referred to; but the Hindu astronomers were, at the same period, better acquainted with the movements of the sun and moon, as shown elsewhere.\*

Thus it is evident that the Hindus, Jews and Christians all used an identical method in settling their epochs; and that all these are derivable from that of the transit of the equinox from sign to sign, by applying thereto such lunisolar cyclic periods as may bring the several dates into accordance with each other as measured by astronomical methods. The dates when the equinox passed from one constellation to another were the true radix; but as these were made to depend upon the equinoctial lunations, every other date so treated would be separated from such epoch of transit by an exact number of years or of mean

\* "Secret Doctrine," I., 658 n. e., 722 o. e., et seq.

lunations—so that it was all a matter of cyclic calculation, from end to end.

The whole being thus satisfactorily established, we may next proceed to find what ought to be the date when, according to the ancient rules we have been considering, the equinox would leave the constellation of the Fishes and enter that of the waterman, Aquarius. According to modern tables, this will fall later than the entry into Pisces, by 2155y. 363d. 15h. 34m.; and if we add this to the time already found in the year 259 B.C., when the entry into Pisces took place, and make due allowance for secular equations, we reach J. P. 6611, 81d. 7h. 36m. at Benares—that is, 1898, on the 22nd of March, at which time the sun's longitude is  $0^{\circ} 5'$ , or he has passed the equinox by about two hours, according to mean motion only.

This date is a remarkable one in certain ways, for it is that referred to by H. P. B., in the preceding extract from *Lucifer*, and also the one upon which depends the expectation of a certain section of Christians who are on the lookout for the Millenium about the end of this century—though they seem to have no definite idea of its real nature or meaning. It is also the closing point of that portion of time roughly spoken of as the "first 5000 years" of the Kaliyuga; but the mean value of this period is not exactly 5000 years, but 4999 years 0h. 17m. nearly. Why it is not exactly 5000 years is because the various cycles run into error some eleven days in that time, and a lunar year has to be deducted in order to bring the sun and moon again into agreement with the equinox. If we calculated by the Julian method and the old style, the year when the conjunction falls upon the 22nd of March is 1897: but this is wrong, as the sun is then nearly twelve days off the point where spring commences. Some have supposed this cycle to end with the 31st of December 1899—possibly because there is a new moon on that day—but it is not so; for that date has no connection with the equinoctial series of cycles at present under consideration.

Here, then, our calculations may, for the present, come to a close; but it may reasonably be asked, if there is nothing further to be derived from the consideration of them? Since it has been shown that all these dates we are dealing with have been made to depend upon bare astronomical calculations of the simplest kind, and that, as might be anticipated, these have yielded different epochs among different nations, according to their several religious proclivities and their attainments in astronomy, can it be contended that such dates, when truly computed, have no true significance? Because the epochs of transit of the equinox through the various signs or constellations depend, in this scheme, rather upon the dates of the lunations which happen to fall in the immediate vicinity of the equinox than upon the exact coincidence of the latter point with some particular star, is the whole to be looked upon as arbitrary and meaningless?

By no means; for, in the grand procession of events, there should always be found a certain degree of correspondence between things

earthly and things celestial—as we look for it between things human and things divine—the microcosmic is similar to the macrocosmic, and the less is analogous to the greater. Thus, possibly, it comes about that mankind—ever seeking some proof and application of this correspondence—has, perhaps, intuitively perceived that, since the general cycle of our actions (depending upon the changing seasons of the year) is in reality connected with the sun, it has also looked for some similar cycle of our thoughts. And here, so far at least as the bulk of humanity is concerned, the cycle of the sensuous, instinctual, and semi-intellectual faculties, together with the creative proclivities, are supposed to be dependent upon the moon\*; or at least, the astrological science of former ages has always asserted such a connection—and modern physiologists, after denying and ridiculing anything of the sort, are now showing a tendency more or less in favour of the ancient opinion. But it follows that if, on the whole, our general actions depend upon the period of the sun, whilst a large proportion of our thoughts do the same in the case of the moon, these together will make up the cycles of history, and perhaps the periods of re-incarnation, whence these historic phases of resemblance must in reality arise. And as the lesser cycles merge themselves in the greater, so do the menstrual and annual cycles—the mental and the physical—become synthesised in the stellar or historic unitary period. The twelve months of the solar year, marked out as they are (in their proper cycle) by the successive synodic positions of the sun and moon, may not improbably correspond to the twelve greater periods of the *annus magnus*, or sidereal year, in each of which the equinox passes through one of the twelve constellations or signs of the zodiac. But, as we have seen, each of these periods must contain some exact number of years and of lunations—for otherwise it could not be looked upon as a cycle—and therefore it must always coincide with the commencement of a given year; and this, in its turn, with the day of a new moon. This must accordingly be the reason why, in the East as well as in the West, the crucial dates of religious history have been so marked off (whether correctly or otherwise); and however they may have been misunderstood, they, like the exoteric religions to which they primarily appertain, yet also correspond (if they do not exactly belong) to a reality which lies behind their outward application.

For it seems not improbable that the zodiacal cycles, if truly understood, are the periods which govern the minor stages of human evolution, and thus may indicate the successive characteristics of the mind, as they are exhibited in each sidereal period of 25,920 years, more or less. Now the successive phases of the mind must proceed *pari-passu* with the history of the world, and these, again, with the changes in the positions of the heavens, as one who knew these things caused Colonel Olcott to perceive, for the latter says, “most vividly of all, I remember one evening when, by half hints more than anything else, he awakened my intuition so that it grasped the theory of the relationship of cosmic

\* See my “Views on Thought and Matter,” in *Theosophist*, April, 1899.



cycles with fixed points in stellar constellations, the attractive centre shifting from point to point in orderly sequence." \*

A more appropriate quotation it would perhaps be difficult to find; and something of what it refers to may, probably, be gathered from the preceding attempt to lay bare some of the ways in which the religious minds of all ages have tried to commensurate the movements of the heavens and the evolution of man. No one need hesitate to make known the methods of such determinations, for such machinery can at best be semi-esoteric; and what Colonel Olcott's Guru referred to could have hardly been the mean divisions connected with the world's accepted chronology—for it would doubtless belong to one which, in addition to taking a far wider scope, would also adapt itself to the *exact* spaces which each of the constellations hold in the sky; dealing with their true divisions, in place of those merely exoteric groupings which were all that appear to have been known to the framers of our current measures of time. Therefore it is not to be supposed that the chronological systems of the Hindu, Jain, Buddhist, Parsi, Zoroastrian, Hebrew, Christian, or whatever denomination we consider, shall accurately mark out the cycles of human progress although they may all in some measure stand related thereto. Nor can it be certain that the outpourings of knowledge from its hidden sources can be exactly ruled by the last 25 years of each Christian century, whatever inferences may have been drawn from the last and the present; for it is certain that no celestial cycle will exactly fall in with the limits of each century so measured, but will vary therefrom in such a manner that a cycle will be formed, and only at certain intervals will the dates return again in the same order. History plainly shows that the various activities of the human mind, though cyclic in their manifestations, are not governed simply by those divisions of time which the Christian churches have seen fit to sanction, but by some period which is by no means under any such control.

In the time to come, when these things are better understood, and when scientists have learned to examine the ancient theories as to the connection between all things earthly and celestial in a different spirit from that prejudiced one which has held sway during at least a century past, all such things will be better defined, and a flood of light will be thrown upon many matters which, for the present, remain in an obscurity but little less dark than it has been for ages past.

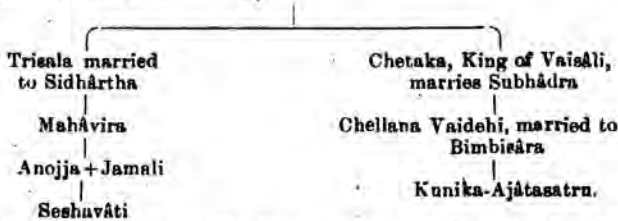
SAMUEL STUART.

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\* "Old Diary Leaves," p. 248, vol. I.

## DATE OF MAHAVIRA.\*

THE most important of the Buddha's contemporaries was Mahāvira or Vardhamana, the last of the twenty-four *Tirthankaras* of the Jinas. He was born at Kundagrama, near Vaisāli. His mother was the sister of Chetaka, the king of Vaisāli, whose daughter was married to Bimbisara, and had a son, Kunika, who is known in the Buddhistic Chronicles as Ajātasatru Vaidehiputra. Vaidehi was the name of his mother, so called from Vidaha, the name of the country of the Vrijies or Licchhaviyas, of which Vaisāli was the capital. Mahāvira was thus related to the king of Magādhā, Bimbisāra, who was the first patron of the Buddha's Church. The genealogical table here given will elucidate the point better :—



Mahāvira was said by Bhadravāhu, the spiritual guide (*Guru*) of Chandragupta, in his original *Kalpasutra*, compiled between B.C. 371—357, to have been born on the 14th of the dark fortnight of the month *Chaitra* (March-April), while the moon was in the constellation *Utturaphalguni*, and after living seventy-two years, died on 10th *Suklapaksha*, in *Vaisakha* and in *Nakshatra Svati*, in the year B.C. 527, in the *Duhshamasushama* of the *Avasarpini* cycle, when only three years eight and one-half months were left. .

This B.C. 527 is arrived at from several dates, given in the Jaina scriptures. The first two dates are the eras of Vikramaditya and Salivahana, which, according to the *Svetambaras* and *Digambaras*, the two chief sects of the Jinas, are 470 and 605 A.V. (*Anno Vira*). Now it is well known that the *Samvat* era commenced in 57 B.C., and the *Saka* in 78 A.D. Jaina *Rajavali Kathe*, written in ancient *Kanarese*, records that Salivahana, "by his knowledge of astronomy, having made an almanac, established his own era from the year *Rudirodgori*, the 605th year after the death of Mahāvira." (*Indian Antiquary*, III., p. 157.) From both  $470 \times 57$  and  $605 - 78$ , we get 527 B.C. as the date of the death of Mahāvira. Another date is given in the present version of *Kalpasutra*, which records at the end of the book, that 980 (or 993) years expired since his death, and 1230 years after the death of Parsva, the 23rd *Tirthankar*, when it was recompiled and composed by the council held under Devardhi at Vallabhi in Saurashtra,

\* Supplementary to the article on "Asoka Sandracottus,"—see Vol. XX., p. 761.

(Kattiwar-Guzerat) in 454 (or 466) A.D. when king Dhruvasena was reigning at Anandapura. These data establish, beyond the possibility of a doubt, the era of Mahāvira as commencing from B.C. 527.

Gosāla, the son of Makhali, is mentioned in the Jaina scriptures as one of the disciples of Mahāvira, who seceded from his church and established a sect of his own. He is also referred to in the several Lives of the Buddha as one of the heads of the heretical schools existing in his time. Gosāla's life is given in "Bhagavati," XV., I.

Mahāvira is also mentioned in Majjima Nikaya, 56, as Nigautha Nātiputta (Nirgrantha Jnātiputta), as residing at Nālanda, where Upāli, a very rich disciple of his, lived. When the Buddha visited Nālanda, Upāli heard his preaching and was at once converted. Mortified at losing his rich disciple, Nirgrantha Nātiputta retired to Pāvā, where he afterwards died. And in his last visit to Vaisāli in B.C. 544, the Buddha converted Singha, the commander-in-chief of the Licchavies, and the disciple of Nirgrantha Nātiputta, who had several times dissuaded him from listening to the Sakya doctrine,—“Mahavagga,” VI., 31 (S. B. E., Vol. XVII., p. 108).

Mr. Vincent A. Smith has kindly translated for me the following note from the German essay of the late Dr. Bühler, who on treating of the Jaina monk, Hema Chandra, says that “the date (1669) in the first verse is of special interest. It shows clearly that Hema Chandra, like the rest of the Svetamvaras, placed the Nirvana of Mahāvira 470 years before the beginning of the Vikrama era; inasmuch as only 1669 less 470 gives the correct date, V.S. 1199, for the beginning of the reign of Kumarapala.”

“Jacobi (*Kalpasutra*, p. 8) has therefore remarked that the statements of Hema Chandra in the *Parisishtaparvan* do not agree with the ordinary reckoning. In that work (VIII., 339) the coronation of Chandragupta is placed 155 years after the Nirvana, whereas the old *Gathas* show sixty years more. The latter say that Mahāvira died on the night on which Palaka was crowned. Palaka reigned, according to them, for 60 years; the Nandas lasted for 155 years; and between the coronation of Chandragupta and the beginning of the Vikrama era, 255 years elapsed.

“On this statement, Jacobi based two hypotheses,—that Hema Chandra, following a better tradition, had omitted the 60 years of Palaka, or secondly, that he placed the Nirvana 410 years before the beginning of the Vikrama era, that is to say, in B.C. 467-66.

“I do not see that these deductions are tenable, inasmuch as according to the *Parisishtaparvan* (VI., 243), Nanda I. ascended the throne sixty years after Mahāvira's death:

“*Anantaram Furdhamana Swami Nirvana vasarat, galuyam Shashiti vatsa-ryam eshan Nandobha an Nripati.*”

The reckoning of the *Parisishtaparvan* is therefore as follows:—

From Mahāvira's Nirvana to Nanda I. ... .. 60 years.

From coronation of Nanda I., to coronation of Chandragupta... 95 do.

Total... 155 years.

In this way, Jacobi's first proposal is proved to be erroneous.

"As for the second hypothesis, it has not yet been proved that Hema Chandra, like the *Gathas*, placed only 255 years between the Vikrama era and Chandragupta. The circumstance that, according to the *Mahāvira-charita*, the Nirvana occurred 470 years before Vikrama, makes it probable (unless there is a clerical error in the *Parisishla-parvan*) that Hema Chandra, for his authorities, reckoned 315 years between the coronation of Chandragupta and the beginning of the Vikrama era and, like the Ceylonese Buddhists, put the former event too early.

"The supposition that, in the twelfth century, the Svetamvaras held two views as to the date of the Nirvana of Vardhamana, B.C., 527-6 and B.C. 467-6, is therefore in my opinion not credible.

"In Note 15 of my 'Essay on the Jainas' (p. 38 of reprint), I have shown that the date B.C., 467-6, for Vardhamana's death, cannot be correct if Sakyamuni Gautama died about B.C. 477."

Further mention of Nigantha Nātaputta (Jnātriputta) is found in *Anguttara Nikaya*, III., 74, where Abhaya, a learned prince of the Licchavies of Vaisāli, gives an account of his doctrines. In the same scripture, 70, 3, the Nirgranthas are described as a class of Sarmanas. Buddhaghosa, in his commentary on the "Brahmajala Sutra," *Digha Nikaya* I, 2, 38 ("Su mangala Vilasini," p. 119, of the *Pali Text Society* edition), refers to the Niganthas as holding an opinion in contradistinction to the Ajivikas, whose leader was Gosāla, the son of Makkhali. In *M.N.*, 36, Gosāla is recorded as the successor of Nanda Vatsa and Kisa-Samkicchha of the long-established sect of Achelako Parivrajakas. "Indeed," says H. Jacobi in his Introduction to Vol. XXII., *The Sacred Books of the East*, "the Buddhistical and the Jaina traditions about Mahāvira, the circumstances in which and the people with whom he lived, so very nearly tally with, complete and correct each other, that the most natural and plausible way to account for this fact, which our preceding enquiry has established, seems to be, that both traditions are, in the main, independent of each other, and record what at the time of their attaining a fixed form was regarded as historical truth."

But Mahāvira was not the founder of Jainism. He was preceded by another Tirthankar, Parsva, who being born of the king of Benares, died on Mount Sammeta, 230 years before the death of the former at Pāvā in the writers' hall of king Hastipala. That Parsva was most probably a historical saint is now acknowledged by all Orientalists. Mahāvira's parents were of his church; and Kesi, who appears to be the leader of his followers at the time of Vardhamana, is frequently mentioned in the *Jaina Sutras*. In the *Raj prasni*, Parsva is said to have a discussion with king Pæsi, whom he afterwards converted. He married the daughter of the king, Presenajit.

That the traditions about the Jaina saints are of great antiquity, does not now admit of any doubt. H. Jacobi, in summarising all evidence on the subject, held that the whole of the *Jaina Siddhānta* was composed about the fourth century B.C. The original doctrines of the fourteen Purvas being nearly lost, the reduction of the *Angas* took place under Bhadravahn, who compiled his *Niryukti*, which is the oldest commentary extant. Bhadravahu's death took place in 170 A.V., according to the Svetamvaras, or in 162 A.V., according to the Digamvaras. During the reign of Chandragupta, the Jaina Saṅgha of Pataliputra, under Sthuiabhadra, collected the eleven *Angas*, when

Bhadravahu was absent in Nepal, where he went at the time of a great famine.

Additions and alterations continued to be made in the canonical works, till the time of their first edition under Devardhijania (980 A.V.—454 A.D.).

The following table, compiled from *Indian Antiquary* for September, 1882, from the Jaina *Pattāvali*, will show the dates of the *Sthaviras* with their contemporary kings, which support the initial era of *Anna Vira* in B.C. 527 :—

## JAINA CHRONOLOGY.

Kings.	A.V. B.C.		Patriarchs.	A.V. B.C.	
	Srenika, at Rajgriha	...		— ...	1. Mahāvira died
Kunika at Champa	...	— ...	2. Gautama-Indirbhuti at	Rajgriha	1 — 527
Udayi founds Pataliputra	...	— ...	3. Sudbarman at Rajgriha		12 — 516
Palaka-King	1	— 527	4. Jambu of do		20 — 507
Nanda	60	— 467	5. Prabhava, son of King	Vindhya of Jayapura	64 — 463
Chandragupta	155	— 372	6. Syambhava from Rajgriha		75 — 452
Bindusara	...	— ...	7. Yasobhadra		98 — 429
Asokaari	...	— ...	8. Sambhuti Vijaya		148 — 379
Samprati,	235	— 292	9. Bhadravahu, guru of	Chandragupta	156 — 371
the 17th from Srenika...		A.D.	10. Sthulabhadra, son of	Sakatala, minister of	170 — 357
Vikramaditya of Ujjain	470	— 57	9th Nanda at Patali-	putra	
Salivahana	605	— 78	11. Mahogiri		210 — 308
			12. Suthastiv, guru of	Samprati	249 — 278
			13. Susthita		265 — 252
			14. Indradiina		318 — 214
			15. Dinna		
			16. Siughagiri converts	Vikramaditya	

P. C. MUKHERJI.

## NEARER TO THEE.

Nearer, oh Truth, to Thee,  
 Nearer to Thee,  
 Wild though the storm may rage  
 Surrounding me ;  
 Still must I struggle on,  
 At last the victory won,  
 Nirvana leading on  
 Nearer to Thee.

Great is the joy I feel,  
 Nearer to Thee ;  
 Fainter desire grows,  
 Nearer to Thee.

Oh Truth, Thy light bestow ;  
 I would thy glories know ;  
 From Thee that light doth flow ;  
 Nearer to Thee.

Long has my journey been  
 In finding Thee ;  
 Oft have I been deceived,  
     Wandering from Thee.  
 But now Thy voice I hear  
 And I am drawing near,  
 Nearer, oh Truth, to Thee,  
     Nearer to Thee.

WILTON HACK.

## Theosophy in All Lands.

### EUROPE.

LONDON, August 31st, 1899.

Whatever else this letter may turn out to be, it certainly cannot be a record of theosophical activities, for there have been none, at any rate, on the part of Lodges, or in the shape of meetings. London has been at its hottest, the month has been phenomenally dry and fine, and the great majority of members have been holiday-making at the seaside, or in the country. Even Mrs. Besant's tireless energy was fain to be content with a lecture in Bayreuth, where she addressed a select audience of Wagnerites, who had gone to attend the musical Festival on the legend of Parsifal; and a short visit to Amsterdam and Brussels, at which last place she again lectured most successfully to a crowded audience. It is to be hoped that stores of health and vigour are being laid up for use in an active and successful winter campaign, so that renewed energy may be thrown into the great work which looms ever larger and larger as our mental horizon widens with increasing knowledge.

Before leaving for India towards the end of September Mrs. Besant is to deliver a short course of lectures in the Banqueting Hall, St. James Restaurant, on Sunday evenings, and the subjects which are announced will be likely to attract attention. "Why and How we Dream" and the "Meaning of Dreams," are titles to excite the interest of all sorts and conditions of men; while "Eastern and Western Science" is sure to lend itself to one of Mrs. Besant's finest efforts.

Writing of Western Science, it is not a little satisfactory to note that in his presidential address at the Annual Meeting of the British Medical Association at Portsmouth, Dr. Ward Cousins entirely refrained from any glorification of the results of vivisectionary experiments on animals, yet he was sketching the "century's progress in Medicine and Surgery" and this progress is so often flaunted in the faces of anti-vivisectionists as being largely due to experiments on animals, that it is quite refreshing to observe the silence of the President of the B. M. A. on this topic, and the *Zoophilist* pertinently queries—'where do the animals come in.'

They 'come in' very prominently in the case of some human lives. M. Zola, for instance, has just written to a Paris Journal that "of all my sacrifices [during his enforced sojourn in England in connection with the affair Dreyfus], the death of my dog in my absence has been the hardest to bear. I know these things are ridiculous," he adds, "and if I tell you the story it is

because I am sure to find in you a tender lover of animals who will not laugh too much." It is difficult to see why it should be more ridiculous to lament the loss of an animal than a human friend. Hindus who love the story of the king who refused Svarga rather than desert the dog who trusted and followed him, will not be inclined to quarrel with M. Zola for lamenting the death of his faithful companion.

Stonehenge has always had a special interest for students of the occult, and Theosophists will be interested to know what fate is to overtake this most ancient memorial of a long forgotten past. The owner of Stonehenge and the surrounding plain is offering it to the Government for one hundred and twenty-five thousand pounds—a large sum truly for what is mere wild pasture land, looked at commercially—but Sir Edmund Antrobus realises that his property is unique. Such a memorial ought, of course, to be national property, and the war office wants it for military purposes, but to many of us even its occasional use for the purpose of autumn manœuvres would seem to spoil the solitary and weird grandeur of the ancient temple on Salisbury Plain. We agree with the *Daily Telegraph* that "it would be sad indeed to have it tampered with, and shut inside a vulgar boarding and made the object of a showman's speculation"—even the evidences of occasional military possession would be better than that. Let us hope that this monument of a hoary past may yet be preserved amid its wild and fitting surroundings until a younger generation shall have achieved some portion of those powers of higher vision which will enable it to realise the true interest and mystery of Stonehenge. When that happens there will be no question of the military canteen or showman's boarding.

A. B. C.

## AMERICA.

### NOTES FROM CHICAGO.

*August.*—The summer season, from the spring convention to September, can be supposed to be dull, closed, prominent members away from the city, everything in a slumberous pralaya, no demonstrations, no birth of infant Theosophists, no intellectual progress in even learning theory! There is no such condition here, this year. The summer has been very interesting and alive with action continuous and zeal increasing. True, most of the officials and several of the other valuable members have been away, refreshing themselves, and as wide apart as the points of the compass, and at last the Sunday service was omitted. Yet some of the best work and the most engaging progress has been going on.

The sub-centres—they are not suburban centres, Chicago being very expanded and populous—have been active and open. Of the convention forces, Miss Walsh of San Francisco has remained until this week, and made weekly addresses, Friday evenings at the Van Buren Street Hall, and elsewhere on Sundays, etc. Her discourses, often on the by-paths instead of the more trodden ways of doctrine, have been appreciated, and her presence is a genial strength.

The Vice-President, Mr. Randall, with his wife, the Office-Secretary, gave up their usual outing camp at Lake Geneva, Wisconsin; and the Rooms have been open—not all the day as during the rest of the year, but from one to five P.M., with hours often extended earlier and later. Mr. Randall has had a Wednesday evening class at the Rooms. It has been a valuable arrangement—

a holding together of members and inquirers and stimulating mental zeal. It has been well attended even on the sultriest evenings, which indeed are not constant enough in Chicago, to be of great account. The systematic course goes through the grand, outline details of existence, as they are beheld from the occult point of view; this, in the manner of actual class-study in a college or school; a design founded on the fact that most of the constant Theosophical audience, of years' attendance, members or not, have only a vague knowledge of the scheme of existence, the beginning, progress, and successive dissolutions, with the real meaning of the every-day words, creation, death, and immortality. The class has been managed more or less by questions and chorus answers. Every attendant has had and often used, respectful, unembarrassing opportunity of mentioning her mental perplexities, as they came into view on the map-like, successive charts of instruction.

The departure of the former Office-Secretary, Isabel Stevens, from an earth-frame that had become a painful encasement, was announced by Mr. Randall at Miss Walsh's last lecture, and the announcement was followed by moments of silence. She mingled with the life of the late Convention and soon afterward was re-attacked by the cancer which at last conquered her body. She passed out of it, among relatives in Ohio, and having at last persuaded them to allow her cremation, the remnant was taken for that purpose to Cincinnati. Theosophists should know who introduced cremation into America, and that it has prevailed over the early derisive opposition, when all the newspapers were aflame with it. The churchy people still hold aloof. Theosophists, vegetarians, and others, pure secularists, now prefer flame to the tomb.

The veteran President, Mr. Wright, has just arrived from his vacation at Lake Oconomoroc, Wisconsin, restored in health.

A new centre—even though it is summer—is just now getting established on "the North side," which had none; and this, by a summer-new member; a gentle girl, of the Wednesday evening class, doing what youth and energy can, having the right aim, and all unconscious of its strength; and not with vast knowledge, but much good-will.

ANNA BALLARD.

#### NEW ZEALAND.

The Auckland press has of late been opening its columns more readily for reports of the Society's meetings; one paper in particular giving a half or three-quarter column report of the Sunday evening lectures—an indication of, at any rate, less hostility than was formerly the case. The ignorance about and the consequent prejudice against the Society's aims are being gradually dispelled. A prominent Auckland citizen put it this way: "You have fought your fight, and you have won; and it has to be admitted that your T. S. is a force for good." Denunciations from the pulpit are now very weakened, and very few and far between.

There is a good deal of activity throughout the Section, lectures and classes are fairly well attended; though there is always a certain falling off in the winter months. This winter that has not been so marked as in former years. New members are being added from time to time.

The following lectures given throughout the Section were of interest: "Ancient Astronomy," by Mr. S. Stuart, Auckland; "Modern Theosophy,"



by the same gifted speaker; "The Origin and Meaning of Sacrifice," by Mrs. Richmond, Wellington; "Christian Theosophy," by Mr. J. Rhodes, Christchurch.

Another interesting item of information is, that in Wellington, during her recent visit, Miss Edger was invited to address a meeting of the "Forward Movement," an unsectarian religious body. She gave a general outline of the Theosophic teachings, which was highly appreciated.

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#### AUSTRALIA.

Miss Edger has been doing good work in various localities, lecturing and holding conversaciones and private meetings. Her unflinching sympathy and active efforts awaken interest, stimulate to greater action, and strengthen the Branches and centres visited.

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#### AFRICA AND SOUTH AMERICA.

Our friends of the South African Lodge, Johannesburg, are determined to persist in theosophical work, in spite of unfavorable conditions. Patanjali's Yoga Philosophy is being carefully studied and frequent meetings are held. There are hopeful indications that, after the political troubles are settled, the work will be extended and Theosophy be established on a firm basis in South Africa.

In South America, too, the interest is increasing and future prospects are encouraging.

There are also indications of the establishment of a centre of theosophical activity in the Dutch East Indies.

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## Reviews.

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#### MAGAZINES.

The opening article in August *Theosophical Review*, by Georgina M. Synge, gives one an insight into the leading ideas of the young Belgian mystic, Mæterlink. The extracts in Part III., from his "La Sagosse et la Destinée," are full of deep spiritual philosophy, of a rare and vigorous type. Mr. Ward's essay on "The Philosophy of Plotinus" is concluded, as is Mrs. Besant's, on "The Christ." It is to be hoped that the latter will be issued in pamphlet form, "The Story of Nanda" is by a Hindu Student. Bertram Keightley, in a paper entitled "Philosophy in India," briefly discusses the chief points of interest found in Professor Max Müller's recent work, "The Six Systems of Indian Philosophy." This paper will interest all lovers of India. "Life in a Borderland Kingdom," by Edith Ward, treats of observations which have been made by scientists on the nature and habits of Mycetozoa—a very primary sort of micro-organism which seems to puzzle the biologists and defy classification. Mrs. Cooper-Oakley, in a historical monograph on "The Asiatic Brothers," furnishes quite a number of names of members of the organization, and after noticing its growth and present status, concludes with a sketch of its doctrines and morals, which are found to be somewhat similar to those given to the world by H. P. B.

*Mercury* for July publishes "Moral Evolution," an address delivered by the General Secretary, Alexander Fullerton, at the late Chicago Convention. The author notices the inequality in the moral development reached by

nations and classes of individuals. In characters otherwise upright he finds peculiar perversions of the moral nature along certain definite lines. He indicates the degree of responsibility, and shows the relation of just punishment to karmic retribution. May Barlow gives a clear outline of the current literature on the "Human Aura." Katherine Weller argues that the teachings of Theosophy are not too abstruse for simple, ignorant people. It may be simplified to meet the requirements of any class; the "Strength of Theosophy" lying in its freedom from limitations. Margaret K. Slater discusses will and imagination as "The Wings of the Soul." This interesting number closes with several brief articles on subjects of interest to Theosophists.

The chief article in *Theosophy in Australasia* (August) is, the "Evidences for Theosophy," by W. G. John. The advisability of having an Australian Edition of the *Theosophical Review*, with the Australasian Activities and Questions department added, is under consideration, but opinions are much divided in regard to it.

*The Theosophic Gleaner* for September enters upon its ninth year slightly enlarged. "Studies in the Gita," by P. H. Mehta, and "The Law of Harmony," by Jehangir Sorabji, are original contributions, which are followed by numerous selections from theosophical and miscellaneous literature.

*The Arya Bala Bodhini* (September) has an instructive and suggestive little contribution on "The Astral Light," by Miss S. E. P. "Elements of Character," by K. N. Anantasubramania Aiyar, is an important and useful essay for the young. "Agnihotra Sacrifice" and other articles follow.

*Philadelphia* (Buenos Aires) has an article by Amaravella showing very clearly "Why we should be Brothers." Manuel Frascara, in "Two Cases Worthy of Study," asks for the rational explanation of certain phenomena observed by himself. Dr. Marc Haven in "A Curious Story" tells of the tragic fate of an Egyptian relic hunter who bore to his English home the mummy of a priestess whose tomb was protected by a threatening interdict. The translation of standard theosophic literature is continued.

*Theosophia* (Dutch) for August, opens with an article by Madame Blavatsky, from *The Theosophist* of October 1879, entitled "Persian Zoroastrianism and Russian Vandalism." There are also translations from *Incifer*, and from the writings of A. P. Sinnett and Mrs. Besant. "Practical Theosophy," by Mrs. Kate Buffington Davis, is doubtless very good, but the Dutch tongue is not familiar to us. The Dutch contributors to this number are Johan van Manen, J. W. Boissevain and J. J. Hallo, Jr.

*Sophia* (Madrid) continues the translation of the latest and best theosophic literature. Three of the articles are by Mrs. Besant. Betram Keightley's "Sankhya Philosophy" and Leadbeater's "Clairvoyance" are continued. Soria y Mata contributes another instalment of "Pre Christian Science," the subject being "The Pythagorean Theory of Evolution." "Thoughts and Comments" in this number contain many golden grains of truth.

Acknowledged with thanks: *The Vahan, Modern Astrology, Light, Prasnottara, Maha-Bodhi Journal, Brahmavadin, Prabhuddha Bhārata, The Light of the East, Indian Journal of Education, Harbinger of Light, Rays of Light, Banner of Light, Mind, The Prophet, Metaphysical Magazine, P'hrenological Journal, Universal Brotherhood, Omega, New Century, L'Initiation, Lotus Bliithen, Dawn, Harbinger of Dawn, Psychic Digest, and Revue Theosophique Française.*

## CUTTINGS AND COMMENTS.

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

*Is the  
modern brain  
deteriorating?*

From a long article in the *Nineteenth Century*, which discusses the subject of "Brain Deterioration" we take the following:—

"Our modern system of education generally is greatly open to the objection that it tends to cultivate the purely receptive faculty too much, and the reasoning, imaginative, inventive and creative faculties too little. Take the case of our public examinations for the army, navy and civil services. Thousands of young men compete for these every year, and the educational lines of our schools are largely directed to meet them. It is very well known that these examinations are generally framed so as to put a strong premium on a certain clever receptivity of brain rather than on real force of intellect and character. Young men with the mind of a Socrates or a Plato, a Shakespeare or a Victor Hugo, a Napoleon Bonaparte or a Wellington, a Bismarck or a William Pitt, a Darwin, or a Pasteur, would have small chances of passing in the competition as against a Bengali Babu. He, with his facile, pliant, and receptive intellect, will read up the regulation bookwork more rapidly in more subjects and make a higher average of marks than any of them; although each of them may have far more real knowledge of certain of the subjects suited to his own special genius. This sort of examination test, persisted in for generations, must tend to encourage the development of clever, ready and shallow wit at the expense of real original talent and self-reliant brains. It will produce a feminine, rather than a masculine kind of intellect. The brains of our boys will, educationally, be moulded towards the type of, say, the clever, versatile American lady, [say modern lady] and so far the chances of their growing up into really great men, such as those mentioned above, will tend to diminish."

\* \* \*

*Ingersoll  
on  
Immortality.*

The following, from the late Colonel Ingersoll, and probably, it is said, the last which he wrote, was pencilled by him on the back of a crayon portrait of himself:—

"Immortality, with its countless hopes and fears beating against the shores of time and faith, was not born of any book, nor of any creed, nor of any religion. It was born of human affection, and it will continue to ebb and flow beneath the mists and clouds of doubt and darkness as long as love kisses the lips of death. It is the rainbow of hope, shining on the tears of grief."

This is in a similar vein of thought to that of his utterance at the funeral of his brother when he said:—

"From the voiceless lips of the unreplying death there comes no word, but, on the night of death, Hope sees a star, and listening, Love can hear the rustle of a wing."

\* \* \*

*"The  
Golden  
Chain."*

A new society for children, "The Golden Chain"—has been started in the United States, by Mr. Wm. John Walters, the Editor of *Mercury*. Each member is a link in the Chain, and, on admission, signs the following:—

I am a Link in the Golden Chain of Love that stretches round the world, and must keep my Link bright and strong.

So I will try to be kind and gentle to every living thing I meet, and to protect and help all who are weaker than myself.

And I will try to think pure and beautiful thoughts, to speak pure and beautiful words, and to do pure and beautiful actions.

May every Link in the Golden Chain become bright and strong.

A card on which the above words are printed is given to each child on joining and is to be read aloud by the member every morning, and carefully thought over. The influence of such noble ideals on the minds of the children must be highly beneficial. The Society will be extended to other countries and merits the warm sympathy of all Theosophists.

\* \* \*

*Our  
Past  
Births.*

In an article on "The Memory of Past Births," by Charles Johnston, M. R. A. S., in *The Metaphysical Magazine* for July, we find a very clear illustration of the reason of our failure to recall the memory of our experiences in former lives. He

says :—

"We cannot perceive the memories of past births so long as our whole minds and hearts are pre-occupied with the present birth, the present day, the present hour. Add that almost all men living in the world bear about with them a heavy burden of material hopes and fears, and that they are so wholly wrapped up in these that there is no possibility of their seizing and steadily apprehending any other form of mind image. If they are not even conscious of their present souls, how can they be conscious of the soul's remote and vanished past? It is like something we have all noted, without thinking of it; at a magic-lantern performance we see the coloured pictures on the screen, one after the other, images of lands and cities and men; but if the gas be suddenly turned up, or the daylight be allowed to pour in, the picture on the screen instantly becomes invisible, even though it is still there exactly as before, and even though precisely the same rays from that picture are entering our eyes, just as they were while we saw the picture. So, the emotions of each new birth crowd out the memories of births gone by, and therefore we cannot remember them. They are of a finer quality, a different order of mind images, and the coarser and nearer blot out the finer and more remote."

\* \* \*

*Do  
Crystals  
live?*

Dr. Von Holst, of Chicago, contributes an article to the July *Metaphysical Magazine*, concerning the discoveries of his friend and fellow scientist, Professor Van Schroen, a native of Bavaria (at present connected with the University of Naples), who "has devoted his life and all his available means to the study of crystals. He has watched their development and photographed the result. He has discovered that crystals have propagating powers; that they beget other crystals. He has photographs which buttress this discovery. There are thousands of these views, taken from fourteen different kinds of crystal. The photographs show the crystal at its birth, the head pushing forth from the mother crystal. The young one's course is pictured until it grows away from the mother and its body becomes complete." Though this idea may seem very startling, to materialistic scientists, it is quite in accord with the teachings of Theosophy, which show that even the various forms of the mineral kingdom are pulsating with divine life.

\* \* \*

*Many 'irons  
in the fire.'*

A correspondent of the *Indian Mirror* relates various incidents connected with the recent visit to Purneah, of Pandit Ambika Datta Vyasa, Sahityacharya, a *Satabadhanam*, or one who can direct his attention to a hundred things at once. The following is quoted as

corroborating what Colonel Olcott has several times witnessed and published in regard to similar performances :—

"The learned Pandit began by treating the audience to a performance of the Ghatika-Sataka or composing a hundred verses in twenty-four minutes. The audience asked the Pandit to compose twenty-five *slokas* in 6 minutes, on a certain subject, which he did in less time than was allotted to him, viz., in about 5 minutes. He was again asked to do the same, taking up a different subject named, and he did it in about the same time. The Satabadhuam performances were then commenced. The following were among the subjects taken up :—

(a) Answering questions based on the Sanskrit metrical combinations known as Naasha and Prastara.

(b) Sanskrit Samashya-Puran (the audience giving out one line of a verse in Sanskrit, and asking the Pandit to compose the other three on the spot).

(c) Pindi Samashya-Puran.

(d) Bishama Samashya-Puran (the audience giving out three lines in some metre completely incompatible in meaning, but forming the three lines of a verse in Sanskrit, and asking the Pandit to compose a fourth line which would make the whole a complete *sloka* with a meaning).

(e) Mentally calculating the square of a number of 6 digits.

(f) Filling up a board of 32 squares with the letters of a verse composed mentally on the spot on any given subject, the appropriate letters being supplied to each square on the board picked out by the questioner at random.

(g) Moving the knight through all the squares of a chess-board, commencing from any square taken up at random.

(h) Reproducing a sentence in English, composed of 5 words, after each word of it had been uttered promiscuously and at random.

(i) Do. in Bengali.

(j) Discussing on the aphorisms of the Vedanta simultaneously with all the above mental operations.

What is to be wondered at is that all the above feats with others were performed simultaneously. The Pandit closed the day's proceedings by delivering an *extempore* lecture in Hindi on 'What will become of me after death.'

At the close of the meeting, Kumar Kamalananda presented the learned Pandit with a gold medal.

The Pandit had visited Purneah and the Srinagar Kumars in October last, and had been requested by Kumar Kamalananda to write a book on *Nayika Bheda*. The occasion of his present visit was to dedicate his book to him. He had spent some time in explaining his book to the Kumar who was so pleased with it that he presented him with a richly caparisoned elephant and Rs. 2,000 in cash besides other articles of smaller value."

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We learn from the summary of "Missionary Statistics of the Year," published by the *Mission World*, that the sum raised last year in the United Kingdom for Missions. was £2,557,405. The larger amounts are—

The Church Missionary Society (not including Centenary Fund of 70,000L.)	
British and Foreign Bible Society	... 379,827L.
Salvation Army Social Department	... 219,966L.
London Missionary Society	... 186,249L.
Society for the Propagation of the Gospel	... 155,677L.
Wesleyan Missionary Society	... 132,355L.
Religious Tract Society	... 129,573L.
Free Church of Scotland Foreign Missions	... 125,475L.
Church Army	... 123,950L.
United Presbyterian Foreign Missions	... 86,454L.
Baptist Missionary Society	... 78,421L.
Society for Promoting Christian Knowledge	... 75,311L.
Church of Scotland Foreign Mission	... 66,331L.
China Inland Mission	... 62,926L.
	... 61,573L.

The people of the East probably do not realise to how large an extent these immense sums are swelled by contributions from *very* poor people—widows, servant girls and day laborers, who deny themselves some of even the bare necessities of life, that they may help in spreading what they conceive to be the knowledge of religious truth in foreign lands. Though the methods used in spreading a knowledge of these supposed truths may be somewhat faulty, and though quite a sprinkling of error may be mingled with the truths which are propagated, still these considerations do not detract from the purity and unselfishness of the *motives* of the humble masses who deny themselves in order to make these contributions. And still greater efforts are now being made to raise money, in view of the fact that missionary labors in the East have not been crowned with the success which was expected. This latter fact is candidly admitted. The figures above quoted do not represent any of the amounts raised in other European countries, nor the immense sums raised in America for the same purpose. Would it not be well for our Hindu brothers to ask themselves if they are making equally unselfish efforts to further the cause of truth as *they* understand it, and to benefit their fellow-creatures. This is an important question for each one of them to consider.

\* \* \*

Mr. P. Ratna Mudaliar, Sub-Registrar of Vellore,  
writes us the two following communications:—

*A  
Great  
Yogi.*

“ It was on the 20th August 1899, that our long cherished desire for paying our humble homage and respects to the much-talked of Yogi, who has taken the public roadside as his residence near Palnattu Agaram, a village of the Vellore Taluq, 19 miles off the Vellore Town, South-West side, was gratified. Mr. Raju Mudaliar, a Government Pensioner, Mr. Chengalvaraya Mudaliar, a Military Hospital Assistant, Mr. Sivasankara Mudaliar and myself, left Vellore Town early on the morning above mentioned, and, after a drive of three hours in the jutka, reached the place where the Swami was, finding him in that ecstasy of joy—in which he always is,—so peculiar to the higher spiritual beings. The very sight of the Swami, the majesty of his countenance which seemed to us the impersonation of power and thought, held us rapt in awe and reverence. On close examination, it is clearly manifest that the Swami is a Jivanmukta, fully merged in the happiness pertaining to that exalted state, and quite forgetful of all these mundane affairs. In stature he is all that could be desired, robust with a shining appearance. He depends on no meal whatever, except what is offered by pious persons who pass the road. He wears no robes and is proof against the sun, the wind and the rain. It has been told at times that during nights, loaded bandies pass over him while he is lying on the road-side, without hurting him. The people of the locality where the Swami is, state that once on a time a blacksmith severely beat him so as to make him speak, for the Swami always preserves golden silence, being quite rapt in perfect bliss. A few hours after the beating, the blacksmith became mad and continues to be so even to the present day. Being a novice in spiritual affairs, I am unable to understand his further excellences; I therefore recommend those who are interested in spiritual matters to take the earliest opportunity of paying a visit to the above Swami and thus to be profited thereby, for it is not known when the Swami will take shelter in some secluded mountainous range, as the Mahatmas generally do.”

The writer of the foregoing, has subsequently sent us the following in response to letters of inquiry from various parties, concerning the Swami :

"He is of dark brown complexion, aged about 55 years. His caste is not known, neither the place whence he came. It is believed that he came from the Mahadeva Malai—a mountain consecrated for its sacredness, as it is considered to be the abode of many saints. He has been in the place where he is for the last 15 years. The Swami does not seem to have shown special favour to anybody nor has he disciples, but is equally accessible to all. A view of the Swami will only confirm our idea that such persons enjoy supreme and unceasing bliss; and the presence of such sages clearly indicates that even the 19th century, with all its evil influences, is not devoid of persons of this type."

\* \* \*

*Ingersoll's  
criticism of  
Vivisection.*

Colonel Ingersoll has left on record his opinion of the practice of Vivisection, in no unmistakable terms, as the following from his pen, which appeared in the London organ of the Anti-vivisection Society, will testify :—

"Vivisection is the disgrace and the shame of some of the sciences. Of what possible use is it to know just how long an animal can live without food, without water; at what time he becomes insane from thirst, or blind or deaf? Who but a fiend would try such experiments? And, if they have been tried, why should not all the fiends be satisfied with the report of the fiends who made them? Must there be countless repetitions of the same horror? Let us do what we can to do away with this infamous practice—a practice that degrades and demoralises and hardens, without adding in the slightest to the sum of useful knowledge. Without using profane words of the most blasphemous kind, it is impossible to express my loathing, horror and hatred of vivisection."

\* \* \*

*Sita's  
Captivity.*

Mr. Dharmapala, Secretary of the Maha-Bodhi Society, communicates the following to the *Indian Mirror* :—

Mudaliyar Gñesekhara, Editor of a monthly literary Magazine, called the *Gnanadarshaya*, published in Colombo, has discovered a very old MS. in Sinhalese character which gives the ancient history of Lanka, commencing from the reign of Ravana, down to the time of the Wijayan conquest. The discovery of this unique MS., so interesting to every Aryan, will bring Ceylon nearer to India, and every Indian who loves the memory of Rama and Sita, will make it a point to visit Ceylon to see the beautiful garden of Ravana where Sita was confined. A thrill of joy will go through every true Aryan heart that to-day, after several hundred centuries, the scene of Sita's captivity can be seen. The romantic scenery in going through the country of Ravana, no pen can describe. Hitherto it was thought that there was no independent testimony outside the verbose Rāmāyana to establish the authenticity of Ravana's Kingdom. The discovery of the Sinhalese MS. is, therefore, full of momentous results. The name of the book is "*Kadainpota*." According to this book, the important places in connection with Sita's captivity are easy to be identified.

\* \* \*

*A brain  
with two  
Owners.*

American newspapers are publishing the strange experiences which, not long ago, befell John Sterning Jr., of New York, who was nearly asphyxiated in his room. After this his mental faculties gradually faded out, so that he was soon taken to an asylum, for treatment. Here

he failed to recognise his father, mother, and other intimate friends who visited him, nor could he speak—having forgotten the use and meaning of words. It was hoped that the sight of the young lady to whom he was engaged would help to restore him to his right mind, but he took no more notice of her words than if he had been a new-born babe. After a time, educational measures were employed to develop his mind—beginning with the alphabet and kindergarten. He made rapid progress and was soon able to converse like a child, but was totally ignorant of everything around him—"even the sun, moon and stars had to be explained." John Sterning No. 2, greatly excelled his former self, in course of time, at billiards and instrumental music, and though formerly he had been a devout Christian he was now an Atheist. A curious feature of the case is, that, as his fiancée frequently visited him at the asylum, "he learned to love her again." About three months later he felt a numb and prickling sensation in one side of his head, "just like a foot asleep." He grew drowsy and was put to bed. When he awoke he at once recognised his father, who was present, spoke to him, picked up the thread of life he had dropped several months before, commenced to talk upon the subjects which were last in his mind at that time, and was his former self again. The above case is similar in some respects to the one recorded in the *Theosophist*, Vol. XVIII., p. 703, but in that case the total loss of memory continued for more than a third of a century, and was then suddenly restored by a surgical operation.

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We are permitted to copy the following, from a letter received by an acquaintance, from a mutual friend who touches upon the mighty forces which are operating upon the thought plane :

*A* "This is the plane upon which the soundest and the best work is done. Never forget this. The poor cripple lying helpless upon a bed of pain may and can do nobler, richer work for the upliftment of humanity than the most bustling propagandist amongst us. Let us think of the mighty influence of the Masters. They do not rush here and there ; Their names are not at the foot of mighty articles ; They do not lead armies or organizations—in the body—and yet, do we not realize how they are the life-blood of the world ?"

\* \*

*A lesson* As contributors to periodicals are prone to use a redundancy of words in giving expression to their ideas, we have thought fit to copy for their benefit, the following lines from a private letter written by one well qualified to judge of the merits of current literature :

*in* "The more abstruse a subject is, the more clearly should it be expressed, and the shorter should the essay be. This refers naturally to newspapers, periodicals, speeches and lectures. When a man has a message to deliver, two things are possible: first, that he desires to give that message very clearly, so that there shall be no misunderstanding ; second, that he may deliver it in such a way as to show his own importance or erudition. In the last case, it may be accepted as a foregone conclusion that the message will be badly delivered."

*Rhetoric.* We commend this to the earnest attention of all our contributors.