

ओं.

THE THEOSOPHIST.

(FOUNDED IN 1879.)

VOL. XXIII., NO. 1, OCTOBER 1901.

“THERE IS NO RELIGION HIGHER THAN TRUTH.”

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

OLD DIARY LEAVES.*

FOURTH SERIES, CHAPTER XXIV.

(Year 1891.)

I THINK that I could hardly be accused of vainglorious boasting if I should say that an event of such importance as that described in the last chapter, deserved to be made much of by all Western Orientalists, especially such as devote themselves to Pali literature and the study of Buddhism. Certainly, its significance was recognised throughout the Buddhistic nations of the East. Yet, within the ten years which have elapsed since the signing, scarcely any notice whatever has been taken of it by the European and American scholars. I am afraid I shall have to ascribe this to a small-minded prejudice against our Society, out of which, they think, no good can come. Time, however, will set that right.

To get the signatures needed was not such a very easy matter, after all; I had to pass through an experience of that procrastinating and preternaturally cautious policy which seems peculiar to the Chinese and Japanese character. I wrote in my Diary, “there is a lot of polite humbugging going on about signing my Platform—idle excuses of all sorts.” But by the 7th of November things were looking decidedly better; in fact, I could quite well have been satisfied to take it away with me as it stood that evening. The next morning all was finished and the document complete. To celebrate the event, a dinner in the Japanese style was given me, at which 178 persons were present. If I quote the full text of the Platform, with the names of the signers, the document will be placed on per-

* Three volumes, in series of thirty chapters, tracing the history of the Theosophical Society from its beginnings at New York, have appeared in the *Theosophist*, and two volumes are available in book form. Price, Vol. I., cloth, Rs. 3-12-0, or paper, Rs. 2-8-0. Vol. II., beautifully illustrated with views of Adyar, has just been received by the Manager, *Theosophist*: price, cloth, Rs. 5; paper, Rs. 3-8-0.

manent record, and my readers have the chance of judging for themselves as to its importance. Here it is :

“ FUNDAMENTAL BUDDHISTIC BELIEFS.”

“ I. Buddhists are taught to show the same tolerance, forbearance, and brotherly love to all men, without distinction ; and an unswerving kindness towards the members of the animal kingdom.

“ II. The universe was evolved, not created ; and it functions according to law, not according to the caprice of any God.

“ III. The truths upon which Buddhism is founded are natural. They have, we believe, been taught in successive kalpas, or world periods, by certain illuminated Beings called BUDDHAS ; the name BUDDHA meaning ‘ Enlightened.’

“ IV. The fourth Teacher in the present Kalpa was Sakya Muni, or Gautama Buddha, who was born in a royal family in India about 2,500 years ago. He is an historical personage, and his name was Siddhartha Gautama.

“ V. Sakya Muni taught that ignorance produces desire, unsatisfied desire is the cause of rebirth, and rebirth the cause of sorrow. To get rid of sorrow, therefore, it is necessary to escape rebirth ; to escape rebirth, it is necessary to extinguish desire ; and to extinguish desire, it is necessary to destroy ignorance.

“ VI. Ignorance fosters the belief that rebirth is a necessary thing. When ignorance is destroyed, the worthlessness of every such rebirth, considered as an end in itself, is perceived, as well as the paramount need of adopting a course of life by which the necessity for such repeated rebirths can be abolished. Ignorance also begets the illusive and illogical idea that there is only one existence for man, and the other illusion that this one life is followed by states of unchangeable pleasure or torment.

“ VII. The dispersion of all this ignorance can be attained by the persevering practice of an all-embracing altruism in conduct, development of intelligence, wisdom in thought, and destruction of desire for the lower personal pleasures.

“ VIII. The desire to live being the cause of rebirth, when that is extinguished, rebirths cease, and the perfected individual attains by meditation that highest state of peace called *Nirvâna*.

“ IX. Sakya Muni taught that ignorance can be dispelled and sorrow removed by the knowledge of the four Noble Truths, *viz.* :

1. The miseries of existence ;
2. The cause productive of misery, which is the desire ever renewed, of satisfying oneself without being able ever to secure that end ;
3. The destruction of that desire, or the estranging of oneself from it ;
4. The means of obtaining this destruction of desire.

“ The means which he pointed out is called the Noble Eight-fold Path ; *viz.*, Right Belief ; Right Thought ; Right Speech ; Right

Action ; Right Means of Livelihood ; Right Exertion ; Right Remembrance ; Right Meditation.

“ X. Right Meditation leads to spiritual enlightenment, or that development of that Buddha-like faculty which is latent in every man.

“ XI. The essence of Buddhism as summed up by the Tathâgata (Buddha) himself, is :

To cease from all sin,
To get virtue,
To purify the heart.

“ XII. The universe is subject to a natural causation known as ‘Karma.’ The merits and demerits of a being in past existences determine his condition in the present one. Each man, therefore, has prepared the causes of the effects which he now experiences.

“ XIII. The obstacles to the attainment of good karma may be removed by the observance of the following precepts, which are embraced in the moral code of Buddhism : *viz.*, (1) Kill not ; (2) Steal not ; (3) Indulge in no forbidden sexual pleasure ; (4) Lie not ; (5) Take no intoxicating or stupefying drug or liquor. Five other precepts which need not be here enumerated, should be observed by those who would attain, more quickly than the average layman, the release from misery, and rebirth.

“ XIV. Buddhism discourages superstitious credulity. Gautama Buddha taught it to be the duty of a parent to have his child educated in science and literature. He also taught that no one should believe what is spoken by any Sage, written in any book, or affirmed by tradition, unless it accord with reason.

“ Drafted as a common platform upon which all Buddhists can agree.

(Sd.) H. S. OLCOTT, P. T. S.

BURMAH.

“ Approved on behalf of the Buddhists of Burmah, this 3rd day of February 1891, (A.B. 2434) :

Tha-tha-na-baing Sayadawgyi ; Aung Myi Shwe bôn Sayadaw ; Me-ga-waddy Sayadaw ; Hmat-khaya Sayadaw ; Hti-lin Sayadaw ; Myadaung Sayadaw ; Hla-htwe Sayadaw ; and sixteen others.

CEYLON.

“ Approved on behalf of the Buddhists of Ceylon, this 25th day of February 1891, (A. B. 2434). Mahanuwara upawsatha puspârâma vihârâdhipati Hippola Dhamma Rakkhita Sobhitâbhidhana Mahâ Nâyaka Sthavirayanwahanse wamha.

“ (Hippola Dhamma Rakkhita Sobhitâbhidhana, High Priest of the Malwatte Vihara at Kandy).

(Signed) HIPPOLA.

“ Mahanuwara Asgiri Vihârâdhipati Yatawattê Chandajottyâ-bhidhana Mahâ Nâyaka Sthavirayan wahanse wamba.

“(Yatawattê Chandajottyabhidhana, High Priest of Asgiri Vihara at Kandy).

(Signed) YATAWATTE.

“ Hikkaduwe Srî Sumangala Sripâdashâne saha Kolamba palate pradhana Nayâka Sthavirayo (Hikkaduwe Srî Sumangala, High Priest of Adam's Peak and the District of Colombo).

(Signed) H. SUMANGALA.

“ Maligâwe Prâchina Pustakâlâyâdhyakshaka Sûriyagoda Sonuttara Sthavirayo (Suriyagoda Sonuttara, Librarian of the Oriental Library at the Temple of the Tooth Relic at Kandy).

(Signed) S. SONUTTARA.

“ Sugata Sâsanadhaja Vinayâ chariya Dahmmâlankârâbhidhâna Nayâka Sthavira.

(Signed) DHAMA'LANKARA.

“ Pawara neruttika chariya Maha Vibhavi Subhuti, of Waskaduwa.

(Signed) W. SUBHUTI.

JAPAN.

“ Accepted as included within the body of Northern Buddhism.

Shaku Genyu (Shin Gon Su Sect).

Fukuda Nichiyo (Nichiren „).

Sanada Seyko (Zen Shu „).

Ito Quan Shyu

Takehana Hakuyo (Jodo „).

Kono Rioshin (Ji-Shu „).

Kira Ki-ko (Jodo Seizan „).

Harutani Shinsho (Tendai „).

Manabe Shun-myo (Shin Gon Su Sect).

CHITTAGONG.

“ Accepted for the Buddhists of Chittagong.

Nagawa Parvata Viharashipati.

Guna Megu Wini-Lankara,

Harbang, Chittagong, Bengal.”

The reader will observe that whereas the Fourteen Propositions are approved unreservedly by the Buddhist priests of Ceylon, Burmah and Chittagong, they are accepted by those of Japan as “ included within the body of Northern Buddhism.”

On the 7th of November I saw the funeral procession of Prince Kinni, uncle of the Emperor. Shinto and Buddhist priests took part in the ceremony; plants and trees in tubs were carried before the corpse, and a great profusion of flowers. Then followed a battalion of the Imperial Guard, with officers in blazing uniforms; then diplomatic functionaries in full dress; then the pupils of the

military schools, and bringing up the rear, citizens riding in jinrickshaws.

On another evening I saw a public exhibition of the marvellous juggling for which the Japanese are renowned, but as it was substantially of the same character as that described in chapter VII., of the present series, I need not dwell on details. I may say, however, that a second sight of the performance of some of the most wonderful tricks did not help me to a comprehension of the juggler's secrets.

After paying ceremonial visits to the High Priests of both Hongwanjis—the Higachi and Nischi (the former personage having the social rank of Duke), and other chief Priests of sects; and after giving another address at Chounin Temple before the Ko-sai-kai and a monster audience, I left Kioto for Kobe on the 9th, with Hogen San, one of the young priest-students who had been sent in 1889, by my advice, to study Sanskrit and Pali under Sumangala, and Noguchi San, my old friend, and on the 10th embarked on the Messageries s. s. "Oxius," in a rain storm. We reached Woo-sung, the port of Shanghai, in the evening of the 12th. Most of the passengers went up to the city by water, a distance of fourteen miles, the next morning, and spent the day looking through the Chinese quarter—a most unpleasant excursion, by reason of the unnamable smells which almost suffocate one. We returned to the ship by moonlight and sailed at 3 P. M., on the 14th, for Hong Kong. His Excellency, the French Ambassador to Japan, and family were on board as passengers, and I had the great pleasure of becoming well acquainted with them. The four children had a most talented governess, a Polish lady, who had an admirable system of instruction. Her pupils were learning four languages simultaneously; but one language was assigned to each of four consecutive days, and they were allowed to speak, write and read only that language. The parents lent themselves to this system in their intercourse with their children, and the result was that the latter were getting a thorough proficiency in each language.

Hong Kong was reached on the 17th, and we were all delighted with the appearance of that great commercial mart. I went by the funicular railway to the top of the "Peak," and enjoyed a magnificent view of the Harbour and environs. The next morning we sailed for Saigon, the coquettish-looking little French capital of their Cochin China possessions. As I had been there twice before, I staid on board until evening, when I took a drive and walk with some Japanese passengers. We sailed for Singapore early on the morning of the 22nd and reached there on the second day; at 5 P.M. we left again for Colombo. The weather from Japan onward had been rather rough, but it was fair with us from Singapore to Colombo, where we arrived at 1. P.M. on the 29th.

The High Priest Sumangala congratulated me warmly on my

success with the Platform, and expressed the hope of a more friendly intercourse between the Southern and Northern divisions. A cruel report that Miss Pickett's death had been the result of suicide, having been spread by certain malevolent persons, among them Dr. Daly, I felt it my duty to make a thorough inquiry and, associating myself with Count Axel Wachtmeister as a committee, with Proctor Mendes, Mr. Peter d'Abrew and Miss Roberts, as interpreters, a number of witnesses were examined and every effort made to arrive at the truth. The result was, our entire conviction that it had been an accident occurring to her when she was walking in a fit of somnambulism. It was very gratifying to see with what affection her memory was cherished by the whole Buddhist community, her slanderers having nearly all been half-caste Christians, than whom no more rancorous bigots exist. The fact is that she had committed the unpardonable offence of making a public profession of Buddhism, and had come to undertake the education of Sinhalese girls of respectable families, whom the Missionaries had been marking out as their prey for many years. As they dared not kill her—as once they tried to do to me—they spread the falsehood that she had killed herself.

Mrs. Marie Musæus Higgins, widow of Mr. Anthony Higgins, F. T. S., of Washington, D. C., had answered an appeal in the *Path*, Mr. Judge's magazine, for help for the Women's Education Society, from qualified lady teachers. No inducements of salary or luxurious living were held out—quite the contrary. Mrs. Higgins was then in the receipt of a salary of \$900 as a clerk in the Post Office Department of Washington, a sum amply sufficient for all her wants. She was a native of Mecklenburgh-Schwerin, and daughter of a Judge of the High Court. Having adopted teaching as a profession, she had passed all the examinations up to the highest and was highly qualified for any teaching post. Her heart was touched by the appeal of the Sinhalese women, and she wrote me tendering her services without conditions. After due consideration and consultation all round, the offer was accepted and money sent her for her passage tickets out. I found her at Colombo on my return from Japan, acting with the W. E. S. On the 7th of December I presided at an adjourned meeting of that Society. Mrs. Weerakoon resigned the Presidency and Mrs. Higgins was elected Executive President. The accounts which were laid before the meeting were found hopelessly confused and laid on the table. This is not at all to be wondered at, considering that, up to that time, Sinhalese ladies had never acted together as an organised body, nor had the least familiarity with book-keeping or accounts. Being aware of the inevitable difficulties that would assail Mrs. Higgins if certain of the ladies on the Managing Board of the Society were allowed to interfere with her household and school management, by reason of their ignorance and, in some cases, illiteracy, I had Mrs. Weerakoon come forward

in the presence of the audience and formally relinquish on behalf of the Society, all right of meddling. This gave the new *régime* a fair start, and all would have gone on well until now if this sensible arrangement had been adhered to. But it was not, and the result was the ultimate withdrawal of Mrs. Higgins, after a long trial, and the starting by her of a girls' school on her own account. Of this I shall have to speak later. After a stay of ten days, I left Colombo for Madras in the P. & O. s. s. "Chusan." We anchored off Madras Harbour after dark on the 12th, in a pelting rain. I landed the next morning and received the usual hearty welcome from my Indian colleagues and Messrs. B. Keightley and S. V. Edge. At the Adyar I found Miss Anna Ballard, an American journalist, who had been travelling professionally and had come to make me a protracted visit.

From this time forward my time was fully taken up with editorial work, official correspondence, and preparations for the Annual Convention. An unprecedented number of European and American ladies came to that year's meeting. Among them, Miss F. Henrietta Müller, B.A. (Cantab), that most ardent and eccentric lady reformer, who allowed her furniture to be sold in London for taxes, as a protest against the denial of women's rights, who became, in India, a fervent worker with us for the revival of Eastern Philosophy, going so far as to adopt a young Hindu as a son, and make her Will in his favour, and who, more recently, rushed back into the Christian fold, repudiating us, our Indian colleagues, and the movement in general. Withal, a kind-hearted and generous friend so long as the momentary mood lasted. That excellent young man and devoted son, the young Count Wachtmeister, was also among the delegates present. He is one of the most accomplished non-professional musicians I ever met, and I deeply regretted our not having a piano at Adyar, so that he might have delighted the delegates by his skill.

The Convention met as usual at noon on the 27th December, an exceptionally large number of countries being represented. Besides leading men from all parts of India, we had people from Ceylon, Japan, England, America, Burmah, Tibet and Sweden. It is always encouraging to the Hindus to see these foreigners coming from distant lands and personally testifying to the spread of our movement.

In my Annual Address, after an outlook over the state of the whole movement, I put on record my views as to the non-sectarian basis of our Society, and the evil of intolerance; and, as within the past twelvemonth (1900) even, I have had to defend that basis against a prevalent misconception in several countries, which was preventing excellent persons from joining us, I feel it a duty to quote my remarks on the occasion in question. I said:

"My belief is that if less intolerance towards Christianity had

been shown hitherto by the Founders of the Society and their colleagues, we should have suffered and made to suffer less, and would to-day have had a thousand Christian well-wishers where we have one. We may truly say we have had cruel provocation, but that does not really excuse us for lacking the courage to return good for evil and so proving untrue to our ideal of brotherhood. So imperfect have we all been in our consistency of behaviour, that, years ago, the Masters told us that being a Fellow of the Theosophical Society was not at all equivalent to being a real Theosophist, *i.e.*, a knower and doer of godlike things. To return, it is, of course, no more important to humanity as a whole that Theosophy should be recognised and practiced within the Christian, than within the Hindu, the Buddhist, or any other church: on the other hand, it is equally important; and our Society will not have fully proven its capacity for usefulness, until it has kindly and patiently helped earnest and willing followers of each and every religion to find the key, the one only master-key, by which their own scriptures can be understood and appreciated. I deplore our intolerance, counting myself a chief offender; and I do especially protest against and denounce a tendency which is growing among us to lay the foundations of a new idolatry. As the co-Founder of the Society, as one who has had constant opportunities for knowing the chosen policy and wishes of our Masters, as one who has, under them and with their assent, borne our flag through sixteen years of battle, I protest against the first giving way to the temptation to elevate either them, their agents, or any other living or dead personage, to the divine status, or their teachings to that of infallible doctrine. Not one word was ever spoken, transmitted or written to me by the Masters, that warranted such a course, nay that did not inculcate the very opposite. I have been taught to lean upon myself alone, to look to my Higher Self as my best teacher, best guide, best example and only saviour. I was taught that no one could or ever would attain to the perfect knowledge save upon those lines; and so long as you keep me in my office, I shall proclaim this as the basis, the only basis and the palladium of the Society. I am led to make the above remarks by what I have seen going on of late."

With regard to H. P. B.'s sudden death and the bringing of her ashes to Adyar, I said:

"The blackest sorrow of the year, or rather of all our years, was the sudden death of Madame H. P. Blavatsky, at London, on the 8th May last. The awfulness of the shock was increased by its suddenness. She had been an invalid for years, it is true, but we had seen her more than once snatched back from the very brink of the grave, and at the time of her demise she had laid plans for continued work in the near future. Some building was being done by her order at the London headquarters; she had pending engagements unsettled, among them, a most important one with myself.

Her niece saw her on the previous day and made an appointment with her. In short, I do not believe she meant to die or knew she would die when she did. Generally, of course, she knew that she was liable to depart after certain work had been finished, but circumstances make me think she was surprised by a physical crisis, and died before she expected she would. If she had lived, she would have undoubtedly left her protest against her friends making a saint of her or a bible out of her magnificent, though not infallible writings. I helped to compile her "Isis Unveiled," while Mr. Keightley and several others did the same by "The Secret Doctrine." Surely we know how far from infallible are our portions of the books, to say nothing about hers. She did not discover, nor invent Theosophy, nor was she the first or the ablest agent, scribe or messenger of the Hidden Teachers of the Snowy Mountains. The various scriptures of the ancient nations contain every idea now put forth, and in some cases possess far greater beauties and merits than any of her or our books. We need not fall into idolatry to signify our lasting reverence and love for her, the contemporary teacher, nor offend the literary world by pretending that she wrote with the pen of inspiration. Nobody living was a more staunch and loyal friend of hers than I, nobody will cherish her memory more lovingly. I was true to her to the end of her life, and now I shall continue to be true to her memory. But I never worshipped her, never blinded my eyes to her faults, never dreamt that she was as perfect a channel for the transmission of occult teaching as some others in history had been, or as the Masters would have been glad to have found. As her tried friend, then ; as one who worked most intimately with her, and is most anxious that she may be taken by posterity at her true high value ; as her co-worker ; as one long ago accepted, though humble, agent of the Masters ; and finally, as the official head of the Society and guardian of the personal rights of its Fellows, I place on record my protest against all attempts to create an H. P. B. school, sect or cult, or to take her utterances as in the least degree above criticism. The importance of the subject must be my excuse for thus dwelling upon it at some length. I single out no individuals, mean to hurt nobody's feelings. I am not sure of being alive very many years longer, and what duty demands I must say while I can.

"And now, brethren and friends, I come to a matter of the deepest, saddest interest. H. P. Blavatsky's body was cremated by her order, often reiterated and at long intervals. Before leaving India for Europe for the last time, she executed what proved to have been her last Will and Testament, and the original document is on file here as provided by law. Its date is the 31st January 1885. The witnesses were P. Sreenivasa Row, E. H. Morgan, T. Subba Row, and C. Ramiah. It contains a clause to the effect that she wishes her ashes to be buried within the compound of the Head-

quarters at Adyar; and another requesting that annually, on the anniversary of her death, some of her friends should assemble here and read a chapter of the "Light of Asia" and one of "Bhagavad Gîtâ." In compliance with her sacred wish, therefore, I have brought her ashes from London; across the Atlantic, across the American continent, across the Pacific, from Japan to Ceylon, and thence hither, that they may find the last resting-place she longed for, the holiest tomb that a servant of the Indian sages could have. Together we came, she and I, from New York to India, over seas and lands, in the beginning of 1879, to re-light the torch at the temple-door of Guyânâ: together have we come now—I living, she a memory, and a handful of dust—again in 1891. Parted are we in body, yet united in heart and soul for our common cause, and knowing that we shall one day, in a future birth, again be comrades, co-disciples and colleagues. My private duty towards her is fulfilled: I now turn over to the Society the honourable custody of her ashes, and as President shall see that her last wishes are fulfilled so far as feasible."

I then removed a silken covering, and exposed a closed, handsomely engraved Benares vase, in which were the ashes of Madame Blavatsky. All present rose to their feet and stood in solemn silence until the mortuary urn was re-covered.

When it came to a discussion as to the disposal of the ashes, my suggestion for the building of a mausoleum, or dagoba, within our compound, met with general disapproval. The subject of the disposal of the ashes of the dead having never before been mooted by me, I was greatly struck—and, I must confess, equally pained—to find how absolutely antagonistic were the views of Indian and Western peoples on this question. In the opinion of my Hindu colleagues, to have planted Mme. Blavatsky's ashes in, or near, our premises, would have defiled them so that no orthodox Hindu could come there without going through purificatory ceremonies afterwards. In the course of the discussion, they put it to me whether a believer in the Higher Self ought to regard the dust of the body which the ego's personality had occupied, as anything better than refuse to be got rid of as soon as possible, preferably by the Hindu method of casting it into a running stream or into the sea. My answer was that since it was also their custom to preserve in tombs the corpses of recognised Yogis, it seemed to me a shame and a mark of ingratitude that the ashes of one who had been possessed of not only the knowledge, but also the transcendental powers of an advanced Yogî, and who had so dearly loved India and so unselfishly worked for the spiritual welfare of the Indians, should not be buried, as she had requested in her Will, at the Headquarters. Finding, at last, that my arguments would not avail to overcome their deep-rooted prejudices, and feeling personally hurt at what I conceived to be cold ingratitude, I finally con-

sented to the adoption of a resolution to the effect that I should have full power to dispose of the ashes as I thought best. My private conviction was that at the bottom they were willing to have me do what I liked, provided that I did not bring the matter to their notice and so compromise their caste responsibilities in case they should knowingly allow me to carry out H. P. B.'s wishes.

It should be remembered that for years I had been trying to disembarrass myself of the responsibility of having the Government Bonds, belonging to the Society, vested in my name, for no one could foresee the certainty of my escaping the accidents of travel and so leaving the money to be entangled in my private affairs and subject to the risks of legal complications. Again and again I had brought it forward at Conventions, and this time got a resolution passed for the execution of a Trust Deed. In due course this document was drafted and executed, and is duly registered in the office of the Registrar of Deeds at Saidapet.

Many lectures were given before the Convention by delegates, and addresses at the public celebration of our XVIth Anniversary at Pachaiyappa's Hall. After a most successful session, throughout which excellent feeling prevailed, the Convention adjourned *sine die*, on the 29th.

Advantage was taken of the presence of a number of ladies at the Convention, to get them together and discuss the question of female education in India. Various suggestions were made, but, owing to the ignorance of the ladies as to the real status of woman in the Hindu household, they were nearly all impracticable. Finally, a suggestion of mine was adopted, that an address should be issued by the ladies to the Hindu public with a view to ascertaining the feasibility of organising a Women's Educational League for India. Such a movement having been successfully begun in Ceylon, it appeared possible that a similar one could be started in India, with some modifications adapted to the different conditions of domestic Indian life. The practical difficulty in the way of any such movement would be the lack of ready-made leaders, the restrictions upon women consequent upon the wide-spread prevalence of the zenana, or purdah, system being extremely embarrassing. Of course, the choice of Brahma ladies in that capacity would be quite unthinkable outside their own small and entirely unorthodox community: orthodox ladies would probably never accept their leadership, any more than they would that of any European lady who was a recognised Christian, for a suspicion would at once arise that it was a new trick of the Missionaries to gain converts, or open the way for the breaking down of caste. That no such difficulty would attach to a movement managed by professedly theosophical white ladies, is plain enough when we see the light in which Mrs. Besant is regarded in the Hindu family. Recognising this, it has for many years been a cherished plan of mine to get out from

Western countries lady members of our Society, like Miss Palmer, Mrs. Higgins, Mlle. Kofel, Miss Weeks and others, who have had training as teachers, and who would come out with the intention of devoting themselves exclusively to this work of creating a Women's League. This, however, is a matter for the future, for it requires special capital and a thoroughly digested programme before I should consent to have it begun.

Among the interesting personages at the Convention was a Lama of the Tibetan Buddhist Monastery, of Peking. He brought me the following memorandum from Babu Sarat Chandra Das, the Tibetan Translator to the Government of Bengal :

“Lama Thochiya, of a Manchurian family, belongs to Yung-ho-kung, the great Buddhist Monastery of Peking, which I visited in 1885.

“He is a friend of His Excellency Shang tai, the present Chinese Imperial President (Amban) of Lhasa.

“During his stay here, Lama Tho-chiya was my guest. He now proceeds to Buddha Gya with only 20 rupees, which I have put into his pocket. He is deserving of help in every way. He has come thus far from Manchuria, travelling on foot.”

The Lama's portrait may be seen in the Annual group photograph of 1891, seated between Miss Müller and Mr. Keightley, and it will be noted how delicate, refined and spiritual are his features, and how little they resemble the Mongolian type.

On the last day of the year, Dr. Emma Ryder told me that, while practising at Bombay she had come to know that Mme. Coulomb and the Missionaries had arranged a scheme by which Mrs. Besant was to be dragged into court on a pretext, so as to re-open the old scandal against H. P. B. ; moreover, that that woman was malicious to a degree. The plot, however, if ever made, came to naught, for Mrs. Besant was not molested in any way.

Mr. Keightley and I sat the Old Year out and shook hands for luck on the threshold of the New Year. My journeyings in the year 1891 footed up to 43,000 miles by sea and land. Of course, the most conspicuous event of that past twelvemonth was the death of Mme. Blavatsky, upon the 8th of May, in the 7th month of the 17th year of our association in this work.

H. S. OLCOTT.

THE ASTRAL BODY.

AMONG the many arts or accomplishments which have been claimed to be part of the heritage of the occultist, there is one which, from the uniformity with which it is attributed to the leading students and masters of the Art Magic in both ancient and modern times, must be considered as, for the uninitiated, the most prominent of all. This consists of the ability to transfer the consciousness to any distant spot, and there to function in an ethereal or vaporous form which, from its minute resemblance to the physical body of its projector, has been aptly denominated the "double," and is frequently spoken of as the "Astral Body," but also by a variety of other titles, according to circumstances. And since the advent of the Theosophical Society, with its voluminous literature upon all such subjects, it has been usual to speak of this astral fac-simile as one which, instinct with all the higher principles connected with its physical counterpart, can migrate to any distance from its original—being projected consciously and with exact intention by the living Adept, and also perhaps unintentionally, by the application of certain mental forces to the loosened principles of the human septenary, by any person at the moment of death and on other critical occasions. For ordinary purposes there is no practical inconvenience in using the term "Astral Body" for the appearance so projected; since it is a convenient phrase and one which has become so interwoven with the literature of the subject as to have established a certain claim to permanence.*

But, as a matter of fact, there is a great difference between the semblance of himself—or rather of his personality—projected by the Adept, and that other form which is common to all of us, and is the etheric mould on which the physical body is built up. For this etheric double, as now so well known, although it may leave the body for a short period and distance, yet cannot remove far therefrom; and in fact, as a rule, it is understood never to leave the body except at the death of the latter; nor migrate to any great distance from it except in that case. So that, when seen at all during the continuance of the earth-life, this can only be very near to where the body itself lies. When this occurs during life, as it may occasionally do in the case of persons constituted as are those who act as mediums at spiritistic seances, it will for a brief period exude from the physical body and be visible near it; but the person immediately concerned has not usually any knowledge of the *modus operandi* of this result, and may stand during such a manifestation in great danger of the sepa-

* Cf. "Esoteric Buddhism," p. 29.

ration becoming permanent through the death of the physical form.* For this particular aspect of the double is the vehicle of vitality,† through which that force is transmitted to the physical man from the great ocean of Jîva ; and thus the dense body is almost always asleep or otherwise unconscious during such exhibitions, retaining only sufficient life force to keep its particles together ; and any break in the delicate line of connection involved would necessarily kill.

This aspect of the double is, in fact, a mere unconscious replica of the personality, having usually no more than a simple resemblance thereto, much as the man's photograph or his shadow has ; and generally it is equally devoid of both mind and sense with them.

So intimate, however, is the relationship between the particles of the physical and astral bodies of the material atoms and their material counterparts that there seems to be no known process which will sever them finally. And this is just as true of the astral duplications of other objects, such as plants and every other natural form, as it is of the human body ; and if we could devise an occult chemical formula which, by causing the material molecules to give off enough of their substance in the form of vapour under certain specialised conditions, this would fall naturally into the original form in which those particles had inhered ; so that the result of this weird experiment would be the projection of a veritable ghost—which, like the phoenix, would rise again from the ashes of the departed form, instinct with all the appearance it originally wore.

Hence we need feel little surprise that there are on record many instances in which this is said to have been accomplished; sometimes as the result of deliberate intention and known formulæ, at others quite by accident, to the no small wonder of the operator. This would appear to indicate that there are many phases of these phenomena ; as indeed we may infer, granting the genuineness of the instances given, must certainly be the case ; just as there are so many ways of taking a photograph, although the basic principles of that operation are identical or nearly so ; while its variations are practically infinite.

So we find old writers mentioning these things ; and one of them ‡ says that since, in many instances, the plants and other objects were used as talismans and are first reduced to ashes ; that thus, as their matter no longer retained its form, so it might be thought that their efficacy, as depending upon that form, would be wholly destroyed. But this, he remarks, is not the case ; since, by an admirable potency existing in nature, the form, if no longer out-

* Op. Cit., pp. 28-29 ; also "Man and His Bodies," pp. 29-32.

† S.D., III., 593.

‡ Gaffarilus, "Curiosities Inouies," ed. 1650 ; cited in "Night-Side of Nature," p. 16., Cf. I.U., I., 475, 476.

wardly visible, is still retained in the ashes. This, as he observes, may appear strange to those who have never given any attention to such subjects, "but he asserts that an account of the experiment will be found in the works of Mr. Du Chesne, one of the best chemists of the period—who had been shown by a Polish physician at Cracow, certain vials containing ashes, which, when duly heated, exhibited the forms of various plants. A small obscure cloud was first observed, which gradually took on a defined form, and presented to the eye a rose, or whatever plant or flower the ashes consisted of." But, as it is in so many of these semi-occult results, a trial showed that the one under discussion was not by any means so easy as it appeared; for Du Chesne found himself baffled, and "had never been able to repeat the experiment, though he had made several unsuccessful attempts to do so; but at length he succeeded by accident, in the following manner: Having for some purpose extracted the salts from some burnt nettles, and having left the lye outside the house all night to cool, in the morning he found it frozen; and, to his surprise, the form and figure of the nettles were so exactly represented in the ice that the living plant could not be more perfect. Delighted at this discovery, he summoned Mr. de Luynes, parliamentary councillor, to behold this curiosity; from whence, he says, they both concluded, that when a body dies its form or figure still resides in its ashes."

Similar instances are related of Vallemont, Digby, and others; for these experimenters are said to have practised this art of resuscitating the forms of plants from their ashes; though we need not go so far back from our own times to find what seems to be a confirmation of this possibility. It is related that "at a meeting of naturalists at Stuttgart, in 1834, a Swiss savant seems to have revived the subject, and given a recipe for the experiment, extracted from a work by Oetinger, called "Thoughts on the Birth and Generation of Things." In this he claims that while the earthy husk or material part remains in the retort, "the volatile essence ascends like a spirit, perfect in form, but void of substance." If he actually knew this by a practical trial, he had verified the phenomenon shown by Kircher to Queen Christina of Sweden, in 1687, upon which occasion a rose was resurrected from its ashes in a similar manner.*

But Oetinger also records another discovery of this description, which is very like that of Du Chesne; and like it, was fallen upon quite by accident. "A woman having brought him a large bunch of balm, he laid it under the tiles, which were yet warm with the summer's heat, where it dried in the shade. But, it being in the month of September, the cold soon came, and contracted the leaves without expelling the volatile salts. They lay there till the following June, when he chopped up the balm, put it into a glass retort,

* Hartmann's "Paracelsus," p. 205, note.

poured rain water upon it, and placed a receiver above. He afterwards heated it till the water boiled, and then increased the heat; whereupon there appeared in the water a coat of yellow oil about the thickness of the back of a knife; and the oil shaped itself into the forms of innumerable balm leaves, which did not run one into another, but remained perfectly distinct and defined, and exhibited all the marks that are seen in the leaves of the plant. Oetinger says he kept the fluid some time, and showed it to a number of people. At length, wishing to throw it away, he shook it, and the leaves ran into one another with the disturbance of the oil, but resumed their distinct shape again as soon as it was at rest, the fluid form retaining the perfect signature.”*

But if these experiments can be performed with vegetable forms, and if they have any relation to the etheric form we are considering, as indeed it seems they must, then it will follow that the same ought to be practicable in regard to the forms of the animal kingdom, and therefore in the case of man himself. Hence we need not greatly wonder if such cases have happened. It is on record that in the reign of Louis the XIVth, three alchemists having distilled some earth, taken from the Cemetery of the Innocents, In Paris, were forced to desist; since as the work proceeded, they began to see the forms of men appearing in their vials, instead of the Philosopher's Stone they were seeking.†

It is doubtless owing to such stories as these that we have legends as to certain lamps or torches made from the bodies of serpents; which, being lighted in a dark room, are said to cause the similitude of serpents to appear; and that the same can be done with lamps filled with an oil or essence made from grapes, which causes the room to appear to have phantom grapes floating in the air. Romance never fails to lay hold of the recondite and the extraordinary, and to build thereon its own phantasies; but these may not infrequently lead to the recovery of lost arts and the repetition of the weird experiments of the past, with results not less strange than true.

There are in print what purport to be recipes for the performance of these curious experiments with plant forms, of which it is said that “by this means will be obtained a most subtle essence, which being held over a gentle heat or candle, the spirit will fly up into the glass wherein it is confined, and represent the perfect idea or similitude of that vegetable whereof it is the essence; and in this manner will that thin substance, which is like impalpable ashes or salt, send forth from the bottom of the glass the manifest form of whatever herb it is the *menstruum*, in perfect vegetation, growing little by little, and putting on so fully the form of stalks, leaves, and

* “Night Side of Nature,” pp. 117, 118.

† *Ib.* 465.

flowers, in full and perfect appearance, that anyone would believe the same to be natural and corporeal ; though at the same time it is nothing more than the spiritual idea, endued with a spiritual essence. This shadowed figure, as soon as the vessel is taken from the heat or candle, returns to its *caput mortuum*, or ashes, again, and vanishes away like an apparition, becoming a chaos or confused matter.”*

Whether such experiments are really practicable or not, it would be unwise to say, in the absence of demonstration, since the only proof is by trial ; but that they are not easy is apparently evident. If they have not been repeated in their ancient form, or being so performed have eventuated unsuccessfully, this is not a very decided argument against their possibility, as all who are at all familiar with the history of chemistry will know ; but the means described appear to be as simple as the results might be beautiful ; and if not already demonstrated to be utterly false and vain, they present an inviting field for research. Nor is it by any means so certain that the accounts quoted are of that deceptive nature which sceptical scientists might be prone to consider them, since modern science is not altogether without its testimony that the statements quoted are based upon fact ; because it is not yet so very long since Prof. Tyndall did something of a similar nature—though he appears to have looked upon it as a new discovery. It consists, he tells us, in subjecting the vapours of volatile liquids to the action of concentrated sunlight or electric light ; and when the vapours of certain nitrites, iodides, and acids are thus subjected to the action of light in an experimental tube, lying horizontally, and so arranged that the axis of the tube and that of the parallel beams issuing from the source of light are coincident, the vapours within the tube form clouds of gorgeous tints. They arrange themselves into many forms, including shells, tulips, roses, sunflowers, leaves, and involved scrolls. And he then proceeds to make some further remarks as to the succeeding phenomena, which sound still more strangely like the results of the alchemical formulæ already adverted to ; because the learned professor says that, “In one case the cloud-bud grew rapidly into a serpent’s head ; a mouth was formed, and from the mouth a cord of cloud resembling a tongue was discharged . . . Once it positively assumed the form of a fish, with eyes, gills, and feelers. The *twoness* of the animal form was displayed throughout, and no disc, coil, or speck existed on the one side that did not exist on the other.”†

Nor, if anyone is disposed to repeat these experiments, need it be thought that they are merely fanciful and of no practical utility ; for they may lead to the most momentous conclusions in the ways

* See the scarce portion of the Appendix to “Sibley’s Illustration of Astrology,” p. 1115, ed. 1794.

† I. U., I., 127.

least expected. "Let everyone ponder over the wise words of Prof. Roscoe, in his lecture on "Spectrum Analysis:" "The infant truths must be made useful. Neither you nor I, perhaps, can see the *how* or the *when*, but that the time may come at any moment, when the most obscure of nature's secrets shall at once be employed for the benefit of mankind, no one who knows anything of science can for an instant doubt. Who could have foretold that the discovery that a dead frog's legs jump when they are touched by two different metals, should have led in a few short years to the discovery of the electrical telegraph?"*

Whenever we find ancient thought and modern science exhibiting similar phases, we may at least pause before we condemn the ancient application. Thus Paracelsus tells us that, "If a thing lose its material substance, the invisible form still remains in the light of nature † and if we can reclothe that form with visible matter, we may make that form visible again. . . . By alchemical means we may create a magnetic attraction in the astral form, so that it may attract from the elements those principles which it possessed before its mortification, and incorporate them and become visible again." ‡ And though these words apply to an occult theory which our present-day science might be very far from recognising, yet they find a singular echo in the words of a modern scientific author who says that "the individual existence depends, not on the same particulars remaining in the same definite shape, but *on the permanence of a definite mould or form* through which fresh particles are continually entering, forming new combinations, and passing away."§ Not more than this do occultists claim in postulating the astral body, nor is anything much further needed to explain the strange old art of *Palin-genesia*, results of which have been described in the foregoing, and which truly belongs to that mystic chemistry of the far-back ages, of which Van Helmont, Paracelsus, and all the great names of the last three centuries were but the modern revivers and exponents.

No one who takes the trouble to read and think without prejudice, will deny that there is an astral form to all things, as there is to man; and this without making any more subtle distinctions than may be covered by the general term of "ghost" or "shade" which we all seem to possess without evolving its several varieties by occult training; else must we reject all that history tells us of it, or our own observation may supply. In the Egyptian Ritual we find a chapter concerning the propitiation of the *Kā*, or double, of a person in the spirit world; which double they held would exist as long as the mummy endured—which is the same as we find asserted concerning the etheric double spoken of in modern theosophical

* *Ib.*, p. 513.

† That is, in what we now call the Astral Light.

‡ Hartmann's "Paracelsus," loc. cit.

§ Laing, "Mod. Science & Mod. Thought," p 77.

works.* The Greeks called it the *Eidolon* or shadow, † which by means of their necromancy they sought to evoke when they desired to communicate with the dead. ‡ From Hindu sources the name *linga s'arira* has been derived, § meaning either the primordial form upon which the physical body is modelled, or its survival after death. "The *linga s'arira* is the double, or protoplasmic antetype of the body, which is its image." || "Ancient wisdom teaches us . . . that a distinct astral form is now produced for each forthcoming personality . . ." ¶ "The *linga s'arira* . . . is the perfect picture of the man... The astral body is the subjective image of the man which is to be, the first germ in the matrix, the model of the physical body, in which the child is formed and developed." ** This may appear after death; in which case "The Chhaya [double] in order to become visible draws upon the surrounding atmosphere, attracting the atoms to itself ;....." †† Among the Romans this survival was spoken of as the *Simulacrum* or verisimilitude of the person departed; and Swedenborg appears to refer to it in speaking of what he calls the *Limbus*, of which he tells us that it is an aggregation of the purest substances of nature, extracted from the physical body at death, and made to serve as a protective covering for the inner man; that in its form it is human; which is an essential feature of the astral body here under discussion. †† At the same time Swedenborg's descriptions are so vague that they might apply more or less to any of the vehicles of consciousness apart from the physical form, and therefore upon nearly any higher plane. H. P. B. is more definite, since she tells us that the human aura, or auric body, which surrounds each of us during life, has not only many different aspects, but is also the source of all the various forms which are so often spoken of under the collective name, astral body. "It is this [auric body] which at death..... becomes the vehicle of these spiritual principles..... It is the *Sûtrâtma*, the silver 'thread' which 'incarnates' from the beginning of the *Manvantara* to the end..... It is also the material from which the Adept forms his astral bodies, from the *Augoeides* and the *Mâyâvi Rûpa* downwards." §§ "The *seventh* aspect of this individual aura is the faculty of assuming the form of its body and becoming the 'Radiant,' the *Luminous Augoeides*. It is this, strictly speaking, which at times becomes the form called *Mâyâvi Rûpa*." |||

* Massey's "Natural Genesis," I., p. 130; citing "Egyptian Ritual," clxvi.

† "Key to Theosophy," p. 95-98.

‡ Statius' "Thebais," lib. IV., v. 409 et seq., and 599.

§ "Seven Principles of Man," p. 10.

|| S.D., III., p. 460.

¶ Ib., p. 494.

** Ib., pp. 588, 589.

†† Ib., p. 593.

‡‡ See "Arcana Cœlestia," pp. 1718, 1815, 3741, 4523, 5077, 6716.

§§ S.D., III., p. 446.

||| Ib., p. 445.

The variety of astral body which is here spoken of as the Mâyâvi Rûpa—that is, the illusion body—is one of a class which all Adepts make use of ; and among European occultists it was formerly spoken of as the *Scin Lecca*.* It may not only be made to appear at any distance from the physical form, but without the slightest risk to the latter. The Adept forms it consciously, but others do so quite unconsciously, in so far as their brain-minds are concerned ; just as the other forms of the double can be evolved and made to appear elsewhere.” The astral can get out unconsciously to the person and wander about.” † “ When a man visits another in his astral body, it is the *linga s’arira* which goes, but this cannot happen at any great distance. When a man *thinks* of another at a distance, very intently, he sometimes appears to that person. In this case it is the Mâyâvi Rûpa, which is created by unconscious Kriyâshakti, and the man himself is not conscious of appearing. If he were, and projected his Mâyâvi Rûpa consciously, he would be an Adept. No two persons can be simultaneously conscious of one another’s presence, unless one be an Adept.” ‡ The two ways of projecting the double—by actual knowledge on the plane of the lower mânasic or brain-mind, and by that unconscious faculty which is not within the command of the will, unless the individual exercising it is an Adept in some sense, have necessarily different characteristics. So, H. P. B., speaking of the different methods and vehicles, says that, “ The projection of the astral body [*linga s’arira*] should not be attempted, but the power of Kriyâshakti should be exercised in the projection of the Mâyâvi Rûpa.” § Mrs. Besant, however, makes a most significant remark, which many will find to be true : “ By the exercise of well-directed thought he [the projector] can rapidly affect the astral body... ..nor is it necessary that he should understand the *modus operandi* in order to bring about the effect, any more than that a man should understand the laws of light in order to see.” ||

Colonel Olcott offers proof of this in his own experience ; since he says that, “ Consciously, I had never travelled thus [in the double] before, but I knew how it must be attempted, *viz.*, by fixing the intention to do it, firmly in the mind when falling asleep, and I did so.” ¶ “ At that stage of my occult education I had heard nothing about the six *chakrams*, or psychical evolutionary centres in the human body, which are mentioned in Yoga S’astras, and are familiar to every student of Patanjali. . . . [But I now see] that... ..the will must be focussed in succession at the several nerve-centres, and the disengagement completed at each in turn before moving on to the

* See the article by ‘Tautriadelta’ in Stead’s *Borderland*.

† S.D., III., p. 593.

‡ *Ib.*, p. 588.

§ *Ib.*, p. 589.

|| “ Ancient Wisdom,” p. 100.

¶ “ Old Diary Leaves,” I., p. 385. •

next centre in the order of sequence." " I knew nothing then about the six vital centres (*shat chakramas*) of the body ; ..." * Doubtless the power to project a double or astral *fac-simile* of the personality, with exact intention and certainty, is only the prerogative of the Adept, as is also the ability to transfer the waking consciousness to it, and use the body so formed, as we do our physical vehicle ; but that it is possible for uninformed persons to do so in a measure, and also without having been conscious of so doing, is equally certain. In the case of the Adept, " To produce emanations, or to have acquired the gift of Kriyâshakti, is the direct result of that power, an effect which depends on our own action." " By Theurgy, or Raja Yoga, a man arrives at...action in spirit (in astral body), or through Will. But Theurgy has to be preceded by a training of our senses and the knowledge of the human self in relation to the Divine self." † It is the having so acquired this power which is the index to psychic and spiritual advancement in the present life ; for the mere ability to function in an astral form occasionally, or even habitually, without that training, is no such index. " The power of withdrawing the astral body from the physical *is no necessary proof of high spiritual development*. The contrary is believed, by perhaps the majority of the dabblers in occultism, but they are wrong. A first and sufficient proof is that the emergence of the astral body happens very often with men and women who have given little or no time to occult research [in the present life], have followed no yogic system, have made no attempts to do the thing, have usually been frightened or much ashamed and vexed when convicted of it, and have not been in the least remarkable above the average of persons, for purity of life and thought, spirituality, of ideal, or the ' gifts of the spirit ' of which the scripture speaks ; often the very opposite. ‡ If this power were to be accepted as an index to adept progress made in the present life, we might have to concede it to the merest savage ; for with it we must class that clairvoyant faculty which is so often to be noted among barbarous races as a concomitant of the very same method that is advocated as a means of transporting the consciousness to a distant place by means of the Mâyâvi Rûpa. " The most simple mode of attaining it [trance] is probably the *self-mesmerisation* of the Zulus of Natal, an intense concentration and abstraction of the mind, giving the clairvoyant faculty. Canon Calloway states that this process of ' inner divination ' is commonly practised by the herd-boys for the purpose of finding cattle which have strayed ; and it is even used as a means of escape by those who are threatened with destruction by a jealous chief." §

(To be concluded.)

S. STUART.

* *Ib.*, p. 276, 365 ; also Patanjali's " Yoga Aphorisms " (Judge's version), I., 28, II., 26, III., 33, 35, 46.

† *S.D.*, III., 474.

‡ " Old Diary Leaves." I., pp. 382, 383.

§ C. Staniland Wake, " Serpent Worship and Other Essays," pp. 234, 235.

THE PASTORALS OF ISRAEL.

I.

IN so far as I am aware, the interesting theme indicated above has not been treated by any of our Theosophical students or writers. In making the attempt to indicate the rich fund of material lying to our hand in these beautiful stories of olden times, one wishes merely to take the humble rôle of a pioneer ; well knowing we are entirely unequipped with the necessary qualifications either as critic or teacher. In common with the great majority of the older generation, we passed 50 years in an almost unquestioned belief in the historic character of the narratives contained in the book of Genesis ; and when the spell was eventually broken it took some time to realize their relative place and value from the new point of view. I hope to be able to show that these incomparable narratives and parables, can be brought into line, that they thoroughly harmonize, with some of the most valued and highly prized teaching of Theosophy as given in the writings of Mrs. Besant, Mr. Sinnett and others.

Before taking up this phase of the subject, we wish to draw attention, in the first place, to the position which these Pastorals have occupied in the past religious life and thought of the world. We will then endeavour briefly to trace their genesis in the religious and national life of Israel and the approximate date of their origin. Our way will then be clear, and we will proceed to examine some of the most prominent incidents recorded, and compare them with some occult facts now generally accepted as basic truths of Evolution by all students of Theosophy.

These simple Pastorals occupy a unique position in the system of teachings contained in the Old Testament scriptures. They contain the germ from which has developed the nation, or, perhaps, more correctly, the people and the religion of Israel ; the great Christian, and to a large extent the Mahomedan faiths. It is the central pivot of each of these three diverse developments of the religious idea, faith and life. The covenants, the supposed gracious compacts of Deity with the patriarchs Abraham, Isaac and Jacob, form the basis of the religious faith and hope, and to a considerable extent guide the life and control the thought of upwards of four hundred millions of the human race. And this stupendous result has accrued from a tiny seed, which, in so far as is known, germinated in the imagination and spiritual perceptions of some unknown individual belonging to the small northern kingdom of Israel, somewhere about the ninth century B. C. This unknown founder of a world-scripture and religion, is known to Biblical students as the

Elohist author of the larger part of the book of Genesis, having as his collaborator one equally unknown, supposed to have belonged to the southern kingdom of Judah, and designated the Jehovist. I have said above, 'so far as is known,' but have we not indications of higher authorship; may we not venture to assume that some of those gracious benefactors of our race from higher planes used the authors as Their vehicles in order to preserve and convey germs of fructifying truth which should serve as appropriate spiritual food to myriads of our race? I think as we proceed, an affirmative answer will be accorded. We will not just now enter into detail in confirmation of this view of the 'covenants of promise,' as the generally accepted divine intimations are called. One brief quotation only, from the announcements placed in the mouth of one of the heavenly visitants to Abraham; he says: "In thee, and in thy seed shall all the nations of the earth be blessed." This prophecy viewed broadly contains the germ of the revelation of the purpose of the divine Helpers of humanity to utilize the Jewish line of ancestry in the accomplishment of their beneficent ministries; and which has already had a goodly measure of fulfilment. That it also contains a deeper and correlative truth, that the "seed" is the Christ-germ, the Buddhic, the spiritual soul, in man, is argued and elaborated with great subtlety of thought and spiritual insight by St. Paul. "It does not say, and to seeds, as of many, but as of one; and to thy seed, which is Christ;" That this "seed" is impersonal and universal is evident. "For ye all are sons of God through the faith in Christ Jesus (that is become manifest as such); for ye, as many as into Christ were immersed, did put Christ on. There is not allowed Jew or Greek, there is not allowed bond or free, there is not allowed male or female, for all ye together are one in Christ Jesus" (Gal. III., 16 and 26-28). The idyllic story of the life of Joseph is an elaborate miniature in illustration of the gracious promise, the divine asseveration under consideration. Here Israel and Egypt represent, are typical of, all the nations of the earth, who receive their food, their life from the spiritual Joseph.

In attempting very cursorily to trace the genesis of the ideas contained in these delightful Pastorals, we are called on to indicate a line of study which, we believe, will assist in giving an intelligent conception of biblical truth. Of truth contained in and conveyed to us by one of the great world-scriptures, which are of an especial interest to all thinking people dwelling in Christian lands, whatever their views of the same may be. The time is past when the Bible can be used as a fetich, or on the old lines of authority; the intellectual emancipation gradually in course of realisation during the past 30 years has opened the way for an intelligent study of the beginnings of the Christian faith. There are several lines on which these studies may be pursued, not the least important is undoubtedly to be found in the origins of Judaism, with which it has been so largely

tinctured throughout its entire course ; and which is, as I think, its present dominant feature. It is this fact which gives an interest and a fascination to a study of the origin and religion of this remarkable people, out of all proportion to their actual number and importance in the world ; although the latter is by no means inconsiderable.

We sometimes find reference made to the biblical Jehovah, as though the writers and Israel, whose scriptures they are, derived and expressed their ideas of Deity, the Supreme God, solely through this channel. This is a mistake, a gravely misleading one, which a very slight study of even the English translation should correct. The Hebrew writers, who doubtless derived much of their knowledge on this subject from old Babylonia, use a wide variety of technical terms in order to express various aspects of the Supreme in manifestation. In order to gain some clear conceptions of the narratives and their teaching, and also to obtain light on the extremely complex character of the text, we will give a synopsis of the names and titles which are applied to Deity in the book of Genesis only. It will be seen that they divide into two principal roots and their allied branches. The first has its foundation in the Hebrew *El* (singular), mighty one, translated God, and applied to Deity only ; it occurs 16 times. Then we have its derivative *El-ohim* (plural), mighty ones, powers, forces ; in our translation it is always applied to Deity ; it occurs 208 times, and is translated in the singular 203 times, and in the plural 5 times only. Further on, when we examine the narratives, we will point out the wide-reaching significance of this plural noun ; it is highly suggestive. *El-shaddai*, translated God Almighty, occurs 6 times. *Adon* (Singular), Sir, Master, applied to man only, occurs 40 times. *Adon-ai* (plural), applied to Deity only, occurs 16 times. Here it is noteworthy that the *singular* Adon is applied, to man as the context requires, and the *plural* Adon-ai to Deity only. Then we have the great four lettered name, J. H. V. H. (Jehovah) ; it is translated *Lord*, and always printed in small capitals, being the only mark of distinction in the divine names and appellatives that our translation contains. It occurs in Gen. 159 times, apparently twice only in plural form (Jehovah-Adon-ai), and is always applied to Deity or a manifestation of Deity in human form.

I think that the above bald recital of the appellatives of Deity used by the writers of the first book of the Bible, should of itself suffice to show us that we have before us a complicated and wide-reaching system of philosophic ideas incorporated in the apparently simple narratives it contains. I have referred to *writers*, as of course all will be aware that the supposed Mosaic authorship has been long abandoned by all who are capable of forming a judgment on the criticisms of the text itself, and the historic facts which have accumulated from a variety of sources. Another consideration of note is that if they were written—as is I think univer-

sally conceded—in the times of the earlier kings of Israel and Judah, they reveal conditions of culture not usually accorded to that period of Israel's history.

We will now very roughly indicate some of the general results of modern criticism on the complex and difficult subject, the compilation of our present text. I indicated above that two root ideas are prominently observable in the various appellatives which are applied to Deity, namely, those in which El and its plural, Elohim, etc., occur; and in the second place, those wherein the sacred name Jehovah is used. From a long and careful study of the composition of the text, some such general result as the following, has been almost, or quite, unanimously accepted among scholars, as representing the facts so far as they can be traced. There were originally two principal narratives, which have been named respectively the Elohist and Jehovist documents. Each of these was the work of a different author, and was composed of diverse material, or perhaps, we should rather say of older material, drawn from a common source, and used from a somewhat diverse standpoint. The author of the Elohist portions is believed to have belonged to the northern kingdom of the ten tribes, and their date is generally fixed at about the 9th Century B. C., in the times, or very near those in which Elijah is supposed to have flourished. The author of the Jehovist portion is believed to have belonged to the kingdom of Judah, which was the centre of the Jehovist cult of worship, and to have flourished at about the same period. We only possess fragments of the productions of these two authors, which have been selected, and interwoven and added to, by the principal compiler of our present text. This was done at a very early period, but its approximate date I am unable to state, as I am writing from memory. There is a yet further complication which it may be well to name. At various later periods small sections have been added, marginal notes, etc., transferred to the text; some of these can be traced by a comparison of the Hebrew text with two very ancient versions—the Septuagint (always quoted in the New Testament), translated at Alexandria; and the Samaritan, used by that ancient Jewish offshoot whose temple stood on Mount Gerizim. These two versions date, probably, from about the third Century B. C.

From these general facts we gather that the present text of Genesis, while having its chief lines laid down about the 9th Century B. C., was in process of formation for the long period of 600 years. The two principal authors are generally very much intermixed by the later compiler, but we have a very succinct illustration of their diverse treatment of their material in the opening chapters of Genesis, Chap. I., to v. 3 of Chap. II., is by the Elohist; and Chap. II., v. 4, to the end of Chap. IV., by the Jehovist. The sublime simplicity of the Elohist in these creation records is particularly noticeable.

Renan calls the Elohist the creator of Moses, and of his work in Genesis he says: "The gem of the book is the charming romance of Joseph, the most ancient novel and the only one that has not grown old. . . . If we possessed the entire work of the narrator of Bethel and Shechem we should no doubt see that in it dwelt all the secret of the Hebraic beauty which has fascinated the world as completely as that of Greece. This unknown writer has created half the poetry of humanity, his stories are like a breath of the spring-time of the world; their freshness is only equalled by their crude grandeur." Of the school of the prophets to which the Elohist appears to have belonged, and of which Elijah and Elisha were the most brilliant ornaments, the same author cogently remarks: "Elijah and Elisha belong entirely to legend. We know but one fact concerning them—that they were great men. Jahveism, which at Jerusalem was only a creed, became, in the schools of the prophets of the North, a religious leaven of the greatest power. The prophetism of the North not only created Elijah, it also created Moses, the sacred history, and the rudiments of the Thora. It was therefore the starting point of both Judaism and Christianity."

W. A. M.

*THEOSOPIY: AN OUTLINE OF ITS TEACHINGS.**

TO summarize into short newspaper articles the contents of that magnificent system of philosophy known in India as Brahma Vidya, and to us by its Greek synonym, Theosophy, is a task almost impossible of accomplishment. Perhaps, however, by confining ourselves to the main idea and avoiding entrance into prolix detail, some slight conception may be given of the ancient system of thought in question.

Briefly, it may be said that Theosophy is a philosophical concept, which has for its corner-stone the theory of evolution and which excludes the ideas of miracles, supernaturalism, an extra-cosmic Deity and the possibility of injustice and favoritism. It is Darwin's and Spencer's evolution carried out to its ultimate expression, teaching that the law of progressive development acts on both sides of nature—the visible and the unmanifested—in that it works in the realm of spiritual existence as it does in that of physical existence. It may safely be called the most daring and comprehensive generalisation that the mind of man has ever engendered.

This philosophy begins with the infinite and ends with the microscopic; it shows from the one to the other extreme of this chain an unbroken sequence of intelligent co-operation and supervision. This will be seen in the following statement:

The universe, boundless as it is in extent, is not only pervaded by one divine principle but is contained in it. Our interpretation

* From the *Theosophic Messenger* of July 1901.

of the word God has been so faulty and restricted that it seems too bad to have to use it in connection with the divine principle, such as this would indicate to us. Most of our theological discussion has been of a geocentric character, having our little sphere of a planet (comparatively speaking, a speck of dust floating in space) for its centre and boundary. We have not dared to speculate on the existence of other inhabited globes than ours, nor is any hint of such a fact given in our Scriptures. In the gross ignorance of the Hebrew writers the earth was the centre of everything, and the sun, moon and stars only made to give us light by day and night.

BUDDHISM'S BREADTH.

Buddhism is much better than Christianity in that respect, for it admits of the existence of whole *sakvas* of worlds, that is to say, numberless worlds, inhabited, different from each other in the degree of their evolutionary perfection, and having their inhabitants and kingdoms corresponding with them in development. This at least is more reasonable than our geocentric theory, although incomplete.

X The God of Theosophy is a principle great enough to contain all the million universes that we can picture to ourselves ; not a mere humanised giant figure in space, animated by human passions and swayed by human emotions. No attempt whatever is made to personify this principle ; the ancient Aryans were never bold enough to give it any specific name except to say that it was beyond Brahmâ ; the name is Para-Brahman, that is to say, beyond all possibility of our understanding.

Brahmâ stands for an evolutionary force going out from this all, this one Reality. The philosophy says that everything manifested in constellations, planets and other kingdoms and inhabitants have come out of this. All, by a process of evolution, and in the fullness of time, will be reabsorbed, not destroyed but involuted ; to remain thus until another period of activity shall begin, when all things will again become manifest.

AN ENDLESS ROUND.

This evolutionary force or Brahmâ, is known to us (*vide* St. John's Gospel) as the Logos or Word : " In the beginning was the Word, and the Word was with God, and the Word was God." The Indian philosophy postulates alternate periods of activity, *i.e.*, evolution, and repose, *viz.*, involution ; and calls them days and nights of Brahmâ. The active period, like one of our days, has its dawn, its noon, its twilight, and its night. The night is equally long with the day, and at its close comes a new cosmic dawn, and so on, *ad infinitum*.

Now modern science has taught us that there is no such thing as absolute rest in Nature, but that all is in motion ; even the atoms composing the rock vibrate, no two touching each other, but being

separated by cushions of the universal ether. The Egyptian Adepts taught us that "motion is the life of Phtha." Our philosophy affirms that this vibration throughout all the kingdoms of Nature is a pulsation of the Divine Life, and that all manifestation corresponds with the intensity of this vibration. The most familiar example of this we find in the theory of colour, and another one in that of sound; moreover, Sir William Crookes has laid down the theory that all the elements of matter are developed in space at different degrees of vibration.

RECONCILES OLD AND NEW.

The reader will observe, then, how thoroughly in accord is this Ancient Wisdom with the latest discoveries of science.

Now to account for the appearance of things throughout the Cosmos. This philosophy teaches that when the dawn of a cosmic day approaches, a specialised vibration is set up in the infinite principle, and this becomes an outrushing force, which intensifies the pulsations throughout space, of the Divine life.

Astronomers show us through their telescopes how these currents of force form vortical centres, in which an intense circular motion results in the development of atoms and the appearance in the sky of nebulae. Each of these points is a birth-spot of a planet or a solar system.

We know well enough that the potentiality of life exists at every geometrical point in space, for wherever the necessary conditions are given life develops. Not only life, but form and intelligence. The brain of an ant and the glimmering intelligence observed in the microscopic world may clear this idea.

LIFE CURRENTS.

Now we have seen that the first outrush from the Infinite is a life current, but we have not yet found the origin of form and intelligence. The Ancient Wisdom teaches that these are successively developed by two other outrushes, called by us the second and third Logoi.

So far, then, we have got in activity life and the potential energy of form and consciousness in the building of a planet. We have these latent in the mineral, feebly active in the vegetable kingdom, more active in the animal, more still in the human, and supremely so in the beings which occupy higher levels of evolution than our human race does at the present time. Observe that all this development is gradual, Nature going by gradual unfoldment, and not by leaps and bounds.

To grasp the whole of this philosophy one must comprehend that there are states of matter far transcending those with which science has as yet acquainted us.

In evolution the tendency is always, in all the kingdoms, to go downward from the essence to the concrete. Thus before the solid

rock was formed it had to pass through many stages of condensation from its primitive state of ether.

✧ AGREES WITH PLATO.

And so this philosophy agrees with Plato in teaching that the model, or concept, of everything made manifest, previously existed in the Divine Mind. Thus the form of every crystal, flower, herb, tree, animal—and man and spirit—existed before they successively appeared upon the plane of manifestation. The human being possesses in full measure divine character, its basis being a spark of the universal flame. And, as this always existed in God, it is immortal.

But the time had to come when each individual spark had to separate itself from the flame—to take up an orbit of separate activity—just as the planet when formed, finds the orbit of travel traced out for it. Now this spark is the so-called soul of man ; being pure spirit, it could not function on the material plane without surrounding itself with a number of envelopes or sheaths (*kosha* is the Sanskrit word), to bridge over the chasm between it and gross matter. So then it wove around itself, in the course of its evolution, various bodies or sheaths and finally acquired a dense physical body, which we inhabit, and which enables our spirit to function in our environment. ✕

DEVELOPMENT OF MAN.

I shall not go into a description of these sheaths nor be led away into the details of this grand generalisation. Suffice it to say that man first appears as what might be called a “baby race,” a savage, an aboriginal—feeble in intellect, strong in appetite and passion. Evolution refines the body and gives scope to the development of intelligence ; after a time the higher races appear, and ultimately disappear from the face of the earth, succeeding each other in our historical epochs.

Now the soul is the eternal pilgrim, and the bodies which it forms for itself are transient and destructible, so they successively drop off and decay when worn out, and the soul takes another, or reincarnates, not immediately, but only after it has had time between whiles, to digest its experiences and lay them up in its imperishable memory and build up its lower principles into the “stature of the perfect man.” We enter physical birth in new bodies, which are the result of the conditions which it has itself prepared.

Theosophy teaches the existence of the law of ethical causation, a law which provides for the reward of every good deed, word and thought, and the punishment of every evil one, leaving nothing to chance, to favoritism or to miracle.

Action is called “Karma” in Sanskrit, and the law of cause and effect is admittedly universal. The objective point in this pilgrimage of the soul is the ultimate attainment of the divine wisdom

which fits it to be a conscious agent and coadjutor in carrying out the scheme of evolution, which exists in the Divine Mind.

NO FATALISM IN IT.

There is no such thing as fatalism in Theosophy : man controls his own destiny. Theosophy is no transcendental fad, but the quintessence of common sense, and of scientific probability. It will be seen that this philosophy shows us man as a god, and not as a worm, affording us the most majestic idea of human perfectibility that could be imagined.

When once one can think of himself in this light, and not as a mere physical creature, the sport of social accident and injustices, —the troubles of life fall off from his spirit like water from the rock ; and whatever may be the social condition, he enjoys the supreme felicity of knowing that he can make his future whatever he chooses. His will being a reflection of the divine will, the moment that he can realise the fact, obstacles melt away before him, and things which are calamities to the ignorant and the weak, serve him only as stimuli to put forth the latent powers of his god-like nature.

H. S. OLCOTT.

THE FORGIVENESS OF SINS.*

[The subject of the forgiveness of sins being of much interest to the T.S. members at Adyar, it was decided that short papers should be prepared by them, giving the teaching on that subject contained in the four great religions].

FORGIVENESS ACCORDING TO CHRISTIANITY.

MISS Palmer said : The belief in forgiveness of sins lies at the very base of the Christian religion. The sombre colouring of this belief in the Baptist, Presbyterian and other sects tintured with Calvinism, shades off into various softened tones in Universalism and those denominations giving greater prominence to the *love* of God for sinful man.

Forgiveness of sins may be periodical, or a death-bed repentance will suffice. According to Joseph Cook it *may* occur after a man's eyes become set in death ; the last moment of consciousness may allow the sinner to make his peace with God, if he in that moment repents, believes, and asks for pardon. When a clean balance sheet can be shown, forgiveness means salvation.

The Egyptians believed that the deeds of the soul were weighed ; and if the good outweighed the bad the soul passed over the sacred lake into the realm of bliss. Not so in orthodox Christian theology. If *one sin* remain, the soul's eternal welfare is jeopardised.

The mediation of Christ is necessary to forgiveness. " Neither is there salvation in any other ; for there is none other name under

* Papers read before the Adyar Lodge, T.S.

heaven given among men whereby we must be saved." "No one cometh unto the Father but by me."

As participation in the joys of heaven is conditional on forgiveness of sins, and as forgiveness comes only through the mediation of Christ, three difficulties arise: 1st. What will become of the millions who died before the birth of Christ? 2nd. What will be done with the so-called heathen who have never heard of Him? 3rd. What will be the future of infants not old enough to ask for forgiveness?

Most Christians now believe that those who died before the Christian era obtain forgiveness by anticipation, looking forward to the Messiah. Heathen are *doomed* in strict Calvinism, but gentler minds agree that "sinning through ignorance they will be beaten with few stripes." Loving Christian hearts long ago revolted against the Calvinistic doctrines of "total depravity" and "original sin," which logically sent infants to suffer eternal punishment. Infants dying before years of accountability are now either saved by the faith of the parents or else the love of Christ is sufficient.

Many are the arguments as to whether baptism is essential to final forgiveness or salvation. The dispute centres on the text "He that believeth and is baptized shall be saved, and he that believeth not shall be damned" (Mark XVI., 16).

Forgiveness of our fellows is necessary. "If ye forgive men their trespasses your heavenly father will forgive you. But if ye forgive not men their trespasses neither will your heavenly Father forgive you." (Matt. VI., 14-15), (Mark XI., 25-26).

"This power to forgive sins seems to have been *delegated by Christ to his immediate disciples* after he arose from the dead." In John (XX., 22-23) we read: "And when he had said this he breathed on them and saith unto them Receive ye the Holy Ghost. Whosoever sins ye remit they are remitted unto them; and whosoever sins ye retain they are retained."

Forgiveness of sins is limited. In Matt. XII., 31-32, and Mark III., 28-29, we are told, "Every sin and blasphemy shall be forgiven unto men, but the blasphemy against the spirit shall not be forgiven; and whosoever shall speak a word against the Son of Man it shall be forgiven him; but whosoever shall speak against the Holy Spirit, it shall not be forgiven him neither in this world nor in that which is to come."

It is impossible to earn forgiveness. "All our righteousness is but as filthy rags." "By grace are ye saved through faith, and this not of yourselves, it is the gift of God."

There is no doubt about the obliteration of sin: "Come now, let us reason together saith the Lord: though your sins be as scarlet they shall be as white as snow; though they be red like crimson they shall be as wool."

The vicarious atonement of Christ, the innocent suffering for the guilty, has lost all its true inner meaning, and as now taught stand

out in bold contrast to the teaching of Paul: "Whatsoever a man soweth that shall he also reap."

As this paper is merely to show the common Christian belief in the forgiveness of sins, the Theosophical view of this important question may be left for general discussion.

BUDDHISM AND FORGIVENESS OF SIN.

[Dr. English then gave the Buddhistic view of the subject].

In searching the Buddhist scriptures one looks in vain for anything equivalent to the idea of the forgiveness of sin, which meets with such wide acceptance in Western countries. The words 'forgive' and 'pardon' are usually used synonymously, in religious parlance, the former being derived from the Anglo-Saxon, the latter from the Norman-French; but in the language of common life we usually make a difference, as, according to Webster, "forgive points to inward feeling and presupposes alienation of affection. When we ask forgiveness we primarily seek the removal of anger and the re-establishment of friendly relations; but we beg a man's pardon merely, when we jostle him in the street."

The fundamental principle of the Buddha's doctrine is absolute *justice*. The "Buddhist Catechism" says: "It teaches that every man gets, under the operations of unerring Karma, exactly that reward or punishment which he has deserved; no more and no less: no good deed or bad deed, however trifling, and however secretly committed, escapes the evenly balanced scales of Karma." Karma "operates on the moral as well as on the physical and other planes. Buddhists say there is no miracle in human affairs: what a man sows that must and will he reap." In the "Gospel of Buddha" we find the following: "In thy Samskâras thou wilt continue to live, and thou wilt reap in future existences the harvest sown now and in the past;" and further on, we read: "Verily, I say unto you: not in the heavens, not in the midst of the sea, not if thou hidest thyself away in the clefts of the mountains, wilt thou find a place where thou canst escape the fruit of thy evil actions. At the same time thou art sure to receive the blessings of thy good actions."

In the Buddhist teachings, instead of forgiveness of sin we find the doctrine of the ways and means of liberation from the thralldom of sin clearly set forth. Ignorance is declared to be the cause of human misery. To dispel this ignorance, a knowledge of the "Four Noble Truths" is required, as well as the following of the "Noble Eight-fold Path." This ensures 'Salvation,' or (as stated in the "Buddhist Catechism") "Emancipation from the miseries of earthly existence and of re-births, all of which are due to ignorance and impure lusts and cravings." The potency of love is taught in the Buddhist as in the Christian Religion, for Lord Buddha said: "To him who knowingly does me wrong will I return the pro-

tection of my ungrudging love ; the more evil comes from him, the more good shall go from me. And again : “ Hatred does not cease by hatred, at any time : hatred ceases only by love.”

THE ZOROASTRIAN VIEW OF FORGIVENESS.

Miss Weeks had undertaken to find references to the subject in the Zoroastrian scriptures. She read several paragraphs from the translation in the “ Sacred Books of the East ” Series, all of which tended to show that Zoroaster taught that there was no forgiveness of sin, but that, on the contrary, all faults must be expiated. A few sentences in the prayers translated by a Bombay F. T. S. were appeals for forgiveness, but those were the only direct references to the subject.

HINDU DOCTRINES CONCERNING FORGIVENESS.

[G. Krishna S'âstrî then read a paper giving the Hindu view].

No expression corresponding to the forgiveness of sins is found in the Hindu scriptures, but we have such expressions as the overcoming of evil effects of Karmas, the mitigation of sins, and the like. We shall briefly examine the Hindu theories regarding Karma and see if we can find among them any idea resembling the theory of forgiveness of sins. Good and bad Karmas can be compared to the attractive and repellent forces. The good Karmas attracting us more and more towards the Higher Self and the bad ones driving us further and further away from it. S'âstras say that the effects of good Karmas known as Puñyas lead to U'rdhvagati or the upward course, and that the effects of bad Karmas known as sins lead to Adhogati or the downward course. An action is said to be sinful when its effect gives a push downwards, and it is said to be virtuous when its effect gives a push upwards. We have reached a certain stage in evolution and we can advance more and more towards the centre, or remain where we are, or degrade ourselves, according as our Karmas are good, middling or bad. Karmas are classified under three heads—the Sanchita, the Prârabdha and A'gamî.

Sanchita Karmas are those that have not taken effect, on account of the interposition of other Karmas.

Prârabdha Karmas are those whose effects have begun to operate, life after life.

A'gamî Karmas are those that are performed during each Prârabdha life.

It is said that Karmas good and bad must necessarily be worked out at any cost, and without producing their corresponding effects they will never wear out even after the lapse of 100 crores of Kalpas.

According to the Advaita Philosophy, when one realises his identity with Brahman, his Sanchita Karmas are burnt. A'gamî

Karmas, like fried seeds, become incapable of sprouting, and Prârabdha Karma alone continues its effects until the end of that life.

It is said that inasmuch as he becomes one with Brahman the Karmas cease to operate on him, just as fire ceases to burn when there is no more fuel to consume. But those Karmas are not annihilated they operate on others. The Sruti says: " His good Karmas go to those who love him and bad Karmas go to those who hate him.

According to Visishtâdvaita philosophy, the devotee who surrenders entirely to the Will of the Supreme Self, renouncing every other thing, will at his death attain that supreme goal. Here also Prârabdha will operate until the end of that life but no further. If his Prârabdha Karmas be immensely great then he is by the grace of God made to suffer all of them, partly in his waking state and partly in his dreaming state, before he gives up that body, and he is thereafter freed from birth and death. God's grace can mitigate the suffering to some extent, because the devotee does not feel the keenness of his Prârabdha on account of his concentrated devotion to the Higher Self.

The Sanchita and A'gami Karmas will have no hold on such a devotee, because he does not consider himself as the doer of any act nor does he claim anything for himself.

Dvaita Vedânta too teaches the same thing. The Hindus, without doubt, believe in the efficacy of the expiatory ceremonies and they do perform *prayaschittas*. They also believe that sins are destroyed by the grace of God or Guru. But such things as expiation, grace and the like, relate only to Sanchita and A'gami Karmas and never to Prârabdha.

" We might say that our sins are forgiven when through the intervention of some good Karma, our downward course is arrested and we are put on the upward path. The agent through whom such a good Karma operates and thereby changes our course is popularly known as the deliverer or saviour, when in reality we are ourselves our own saviours.

Through ignorance, selfishness and desire for creature comforts, we commit sins, degrade ourselves and gradually work out our Karmas. Through the effect of some good Karma some one appears in the form of a Guru or friend and makes us really repent for our mistakes.

This genuine repentance coupled with knowledge, unselfishness and devotion to the Higher Self, will gradually place us on our onward course, and then alone we might say that our sins are forgiven by the grace of God or through the interposition of a Guru or some other one.

According to our Sâstras sins are not forgiven in any other manner.

Prârabdha Karmas at any rate must be worked out in full until our complete emancipation is effected.

The discussion which followed was very interesting. Various Hindu schools of Philosophy, which each explain the Vedic teachings according to a definite plan, were mentioned. The Visishtâdvaitins, alone, holding a view somewhat similar to the Christian. On close analysis, however, the likeness was found to be only seeming, for the phrase 'forgiveness' cannot mean the same to a man who believes in reincarnation, as does the Visishtâdvaitin, and one who does not believe in it. The discussion was closed by reading Mrs. Besant's instructive essay on the subject, in the *Theosophical Review* for November, 1897, and we cannot do better, in closing this paper, than quote a few paragraphs.

She says: "In one form or another the 'forgiveness of sins' appears in most, if not in all, religions; and wherever this consensus of opinion is found, we may safely conclude that some fact of nature underlies it. Moreover, there is a response in human nature to this idea that sins are forgiven; we notice that people suffer under a consciousness of wrong-doing, and that when they shake themselves clear of their past, and free themselves from the shackling fetters of remorse, they go forward with glad heart and sunlit eyes, though erstwhile enclouded by darkness. They feel as though a burden were lifted off them, a clog removed. The 'sense of sin' has disappeared, and with it the gnawing pain. This not uncommon experience is one that becomes puzzling when the person experiencing it, or seeing it in another, begins to ask himself what has really taken place; what has brought about the change in consciousness, the effects of which are so manifest.

"The Theosophist who has studied the workings of Karma is at first apt to reject any and every theory of the forgiveness of sins, as being inconsistent with that fundamental truth; just as the scientist, penetrated with the idea of the inviolability of law, repels all thought which is inconsistent with it. And both are right in founding themselves on the unfaltering working of law, for law is but the expression of the divine nature, in which there is no variableness, neither shadow of turning. Any view of the forgiveness of sins that we may adopt must not clash with this fundamental idea, as necessary to ethical as to physical science. 'The bottom would fall out of everything' if we could not rest securely in the everlasting arms of the Good Law.

"If we examine even the crudest idea of the forgiveness of sins prevalent in our own day, we find that the believer in it does not mean that the forgiven sinner is to escape from the consequences of his sin in this world; the drunkard, whose sins are forgiven on his repentance, is still seen to suffer from shaking nerves, impaired digestion

and the lack of confidence shown towards him by his fellowmen. The statements made as to forgiveness are ultimately found to refer to the relations between the repentant sinner and God, and to the post-mortem penalties attached to unforgiven sin, in the creed of the speaker. The loss of belief in reincarnation, and of a sane view as to the connection between the portions of life spent in this and in the next two worlds, brought with it various incongruities and indefensible assertions, and forgiveness was required to release the sinner from the dread of imprisonment in an eternal hell. It did not set him free in this world from the natural consequences of his ill-doings, nor—except in modern Protestant communities—was it held to deliver him from prolonged purgatorial sufferings after the death of the physical body. The law had its course, both in this world and in purgatory (Kâmaloka), and in each, sorrow followed on the heels of sin, even as the wheels follow the ox. It was but eternal torture—which existed only in the clouded imagination of the believer—that was escaped by the forgiveness of sins.....

“When a man has committed an evil action he has attached himself to a sorrow, for sorrow is ever the plant that springs from the seed of sin. This tie is what we call Karma, the suffering is the karmic result of the wrong. The result may not follow immediately, may not even accrue during the present incarnation, but sooner or later it will appear and clasp the sinner with its arms of pain....

“Its bodily manifestation, its revelation on the physical plane, is the sign of the completion of its course. If at such a moment the sinner, having exhausted the Karma of his sin, comes into contact with a sage who can see the past and the present, the invisible and the visible, such a sage may discern the ending of the particular Karma, and, the sentence being completed, may declare the captive free.....

“The essence of sin lies in setting the will of the part against the will of the whole, the human against the divine. When this is changed, when the Ego puts his separate will into union with the will that works for evolution, then, in the world where to will is to do, in the world where effects are seen as present in causes, the man is accounted righteous.....

“The sense of ‘forgiveness,’ then, is the feeling which fills the heart with joy when the will is tuned to harmony with the divine; when the soul, opens its windows, and lets the sunshine of love and light pour in; when the part feels its oneness with the whole, and the one life thrills each vein. This is the noble truth that gives vitality to even the crudest presentation of the ‘forgiveness of sins.’ and that makes it often, despite its intellectual incompleteness, an inspirer to pure and spiritual living.”

RA'MA GITA'.

[Continued from page 743.]

CHAPTER XIV.

Hanûmân said :

○ S'ri Râma, Lord of the Universe ! Brahmavâdins say that the four *Mahâvâkyas* are the secret meanings of the four Vedas. (1)

O Teacher ! Tell me, as it is, the order in which one is initiated into them, the order in which they are to be practised, and the relation they bear to one another. (2)

S'ri Râma said :

O Hanûmân ! Four are the well-known Vedas—Rik, Yajur, Sâma, and Atharvaṇa—which are represented by (or composed of) uncreate words, and which are devoid of beginning and end. (3)

The Vâkya consisting of two words—Prajnânânam Brahma (meaning “ knowledge is Brahman ”)—found in the first of the four Vedas is first taught by the teachers. (4)

The Vâkya consisting of the three words—Aham Brahma Asmi (meaning “ I am Brahman ”)—found in the second (Veda), is taught by them only afterwards. (5)

The Vâkya consisting of the three words—Tat Tvam Asi (meaning “ That thou art ”)—found in the third (Veda) is taught by them only subsequently. (6)

The great Vâkya consisting of the three words—Ayam A'tma Brahma (meaning “ This A'tman is Brahman ”)—found in the fourth (Veda) is thereafter alone taught by them. (7)

The disciple should, in this order, with devotion, receive the Vâkyas together with the Anganyâsa and Karanyâsa* from the mouth of the qualified teacher. (8)

Although these four *Mahâvâkyas* are chiefly intended for ascetics, yet they are equally important to other *A'sramins* (householders and others) also, if they are desirous of being liberated. (9)

O Hanûmân ! The order of teaching the Vâkyas (*i.e.*, the order in which one ought to be initiated into the *Mahâvâkyas*) has been taught by me. Now hear, I shall tell thee the order of teaching

* Anganyâsa and Karanyâsa are performed for purposes of purification of certain parts of the body, and for self protection. In the former Nyâsa, six parts of the body, such as the heart, the head, the top-knot, etc., are touched, according to certain directions, after repeating the mantras referring to the respective parts. In the latter Nyâsa, the fingers of the hand are purified by touching them one after the other after repeating their respective mantras. In other words, *Anganyâsa* and *Karanyâsa* are the processes by which the principal parts of the body, and the hands are respectively purified (mystically) and applied for divine service.

their meanings (*i. e.*, the order in which one ought to be taught their respective meanings). (10)

The meaning of that Vâkya which means "This Atman is Brahman," and which is found in the fourth Veda, should be first taught to the excellent and qualified disciple. (11)

This Atman who is of the nature of the individual Self (*i. e.*, who is the individuality and not the personality) is, verily, the pure Brahman (*i. e.*, the SELF-conscious centre) alone, and no other. This identity is indirectly taught by the teacher for the sake of purification (of mind). (12)

The meaning of the Vâkya which means "That thou art" and which is found in the Sâma Veda should, then, be taught, step by step, for the sake of (showing their) supreme identity (or closest relation). (13)

Indeed the Undivided Nirguṇa Brahman is implicitly expressed (or aimed at) by the word "That" (in the phrase "That thou art"); the Pratyagâtman (or the SELF-conscious centre) is likewise aimed at by the word "thou"; and the word (*i. e.*, the predicate) "art" denotes the meaning of their identity. (14)

The meaning of that great Vâkya which is found in the Yajur veda and which means "I am Brahman" should, then, be taught to the disciple who, verily, desires (to get) that which relates to the practice (of the identity of Self and Brahman). (15)

"I," means that Kûtastha (or the Supreme one) who is the witness of the body, etc.; "Brahman" is that which is Nirguṇa (or that which has the privative attributes of Sat-Chit-A'nanda), which is the most supreme and All-full; the word (*i. e.*, the predicate) "am" denotes the meaning of this practice of (their) identity. (16)

The explanation of that excellent Vâkya which means "knowledge is Brahman" and which is found in the Rigveda, should then be taught for the sake of one's own experience. (17)

That by which Jîva knows everything is knowledge alone, and that knowledge itself is said to be the all-pervading Brahman which is of the nature of Sat-Chit-A'nanda. (18)

On hearing this, Hanûmân, who knows all the secrets and who is the son of Marut, bent down with modesty, addressed Râghava in mild words. (19)

Hanûmân said :

Methinks, O Achyuta ! that the inverted order in which Thou hast taught me the meaning of the (Mahâ) Vâkyas, is contradictory to the teachings of the (S'uka) Rahasyopanishad. (20)

[The eight verses from the Upanishad called "S'ukarahasya" contradicting S'ri Râma's teachings are hereunder quoted by Hanûmân.]

That by which one sees, hears, smells, feels (or separates), and knows taste or distaste, is termed knowledge. (21)

The one Intelligence which is found in all beings including the four-faced (Brahmâ), Indra, gods, men, horses, cows, etc., as well as in ME (referring to Parames'vara who taught this to S'uka) also, is Brahman alone. Hence "knowledge" is "Brahman." (22)

The All-full Paramâtman who resides in this body which is the medium of knowledge, and who shines as the witness of Buddhi, is denoted by the term "I." (23)

The Self-abundant and the Supreme A'tman is here denoted by the term "Brahman," and the term "am" denotes their identity, "I am," therefore, "Brahman." (24)

That Existence which is one only without a second, which is devoid of name and form, and which is, prior to emanation as well as even now, similar to Itself, is denoted by the term "That." (25)

The substance (or the reality) which is back of the body and the Indriyas of the hearer (or disciple) is here denoted by the term "thou." And the term "asi" (or the predicate "art" in the phrase "That thou art") denotes their identity. That identity ought to be experienced. (26)

It is admitted that the direct cognizance of the Self-effulgent (one) is denoted by the term "This." That which is back of all—from Ahankâra down to the body—is called the Pratyagâtman. (27)

The term Brahman denotes that Great Truth which is back of the whole Universe, and whose form is Self-effulgence. (28)

Thus, verily, were these eight verses taught by S'iva to the Brâhmaņa sage S'uka. O chief of the Raghus! the meanings of the Vâkyas are here taken in their natural order. (29)

Râma of great intelligence, thus hearing the objection of Hanûmân based upon authority, and being a little astonished, replied to him. (30)

S'rî Râma said :

O Hanûmân ! This objection, supported as it is by the S'ruti, is, undoubtedly, sound. Even then, understand carefully that the order in which I have taught thee is the true one (*i.e.*, the one that is finally established by conclusive evidence). (31)

Because the instruction regarding the phrase "That thou art" should be imparted by the teacher alone, it is, therefore, clear that this (third) Vâkya (or phrase) should be (taken as) the first. (32)

And because the practice concerning the phrase "I am Brahman" should be undergone by the student alone, it is therefore clear that this (second) Vâkya should come next. (33)

For reasons similar to those that are clearly assigned for such priority and posteriority of these (third and second) Vâkyas, the Vâkya (A'tman is Brahman) belonging to the Atharva veda, comes

as the first (of the two latter Vâkyas)* and the great Vâkyā (knowledge is Brahman) belonging to the Rig veda then comes after the (former) Vâkyā pertaining to ordinance. (34)

Even when the inverse order (of initiation into the four vâkyas) is admitted (or consented to), the *Anubandha chatustaya*† (an indispensable element of Vedânta) becomes sequentially perfect. Surely, it can never be said otherwise by the wise. (35)

The teachings of Parames'vara contained in the Rahasyopanishad are not false. And verily O Maruti! the instructions regarding the vâkyas and their ordinary meanings are, likewise, not false. (36)

The extraordinary meanings will dawn upon thy mind if there will rise (in thy mind) thoughts dealing with the nature of arguments for accepting the Vâkyas. (37)

In an examination of this kind here, without prejudice to *anubandha* (or mutual relation), the inverse order (of Vâkyas) that I have taught (thee) is, verily, complete enough (or the best). (38)

O son of Pavana! Thou shalt thyself observe this couple of Vâkyas belonging to the Sâma Veda and Yajur Veda respectively, and representing the order of relation between the teacher and the disciple. (39)

Who can, without instructions, practise the identity of Self and Brahman? Regarding this highly reasonable statement, there is nothing for thee to doubt. (40)

The fact that the meaning taught by the qualified teacher, should be meditated upon after testing it, is declared by the Śruti itself. Therefore this consideration (of thine regarding the reason-

* The order of initiation into the Mahâ-Vâkyas, as taught by Skanda in the Sanat kumâra samhita is as follows :

Firstly, the *Atharva vâkyā* which is the fourth in the order and which declares "THIS A'TMAN IS BRAHMAN." This is called *dars'ana* or *vidhi vâkyā* (i.e., the Vâkyā pertaining to the vedic ordinance which says that A'tman should be directly cognised). This refers to the qualification of the aspirant and hence it is called *adhikaripara*.

Secondly, the *sâma vâkyā* which is the third in the order and which declares "THAT THOU ART." This is called *Upades'a vâkyā* or the vâkyā which is intended to be taught by the Gurū. This explains the relation between the part and the whole and hence it is called *Sambhandapara*.

Thirdly, the *Yajur vâkyā* which is the second in the order and which declares "I AM BRAHMAN." This is called *Abhyâsa vâkyā* or the vâkyā pertaining to practice. This clearly teaches what the aim of the aspirant is, and hence it is called *Vishayapara*.

Fourthly, the *Rig vâkyā* which is the first in the order and which declares "KNOWLEDGE IS BRAHMAN." This is called *Anubhava vâkyā* or the vâkyā pertaining to experience. This explains the purpose of these initiations, and hence it is called *Prayojanapara*.

[For detailed explanations regarding these points, the student is recommended to read Mukti Ratna, Anubhûti mîmâmsâbhâshya, Samâdhiratna manjûsha and other works.]

† Anubandha chatustaya means four kinds of mutual relation such as Adhikari, Sambhandha, Vishaya, and Prayojana. For the purposes of this science, Adhikâri is any mumukshu who has the requisite qualifications. Sambandha is the relation between Pratyagâtman and Paramâtman. Vishaya or the topic is the Upanishadic disquisitions on the nature of the Self, Brahman, Samâdhi, Karma, etc.; and Prayojana or result is the moksha or merging of the Self into Brahman.

ableness of My teaching the Vâkyas in the inverse order) is quite right. (41)

This *mantra* comprising the Mahâvâkyas has now been clearly taught thee by Me with some consideration, even though it is the great secret of secrets. (42)

Man is said to have done what he ought to do here (*i.e.*, man attains his object here) by merely understanding (or grasping) the Vâkyas. What should then be said regarding the ascertainment (by man) of their meanings in this discriminative manner. (43)

He who initiates his pupil into the Mahâvâkyas is the best of all teachers who initiate their pupils into the secrets of mantras. He should always be worshipped. Even more than he (that teacher) is the one who initiates his pupil into their meanings. (44)

The wise say that the bestower of the meanings of the Mahâvâkyas is even more (valuable) than the prâṇas, because that abstract meditation on the identify of the Self which is even more valuable than prâṇa, is obtained from him. (45)

These meanings will extensively increase when they are taught to him who has the highest devotion for God and the same kind of devotion for his teacher that he has for God. (46)

Having heard from My mouth these meanings proclaimed by the Mahâvâkyas, and having duly considered them, if thou wilt contemplate upon them thyself through My instrumentality, then, thou shalt, undoubtedly, reach Me alone. (47)

By beholding (or directly cognising) Me, who am next to the Supreme, * the knot of the heart is broken, all doubts vanish, and thy karmas are exhausted. (48)

In such a case, O Mâruti! thou wilt have another doubt regarding the meaning propounded by Me. (Thou mayest doubt thus): "The Ten Upanishads are more important than the Hundred and eight, or both of them must be equally important, since both are similar in their treatment of the subject of instructions regarding the Mahâvâkyas and since one is not superior to the other (in that respect)." (49-50)

This is not reasonable, because the amplification of Samâdhis which are the only means whereby experience (of the SELF) could be had, is found in the Hundred and eight Upanishads and nowhere else. (51)

Just as the fruit of sacrifice performed here, is obtained in heaven, even so is the fruit of the teachings contained in the Ten Upanishads obtained in the Hundred and eight Upanishads. (52)

Since I alone am the meaning even of the great Vâkyas, thou shalt seek refuge in Me alone, worship Me and bow down to Me. (53)

Mayest thou always be able to see Me, hear Me, think of Me

* Here "Me" refers to Pratyagâtman or the higher SELF.

alone, continually contemplate on Me, and fix thy mind (in Samâdhi) on Me. (54)

If so (if thou art enabled to do as desired in the foregoing verse), then the distinction between us, *viz.*, that of teacher and pupil, will drop off, as we are one and the same from the standpoint of A'tmic Intelligence. (55)

Thou art in reality Myself, and I am, verily, thyself. The distinction between us now, applies only to our ordinary intercourse of life at present. (56)

I, the Omniscient, know thee, and thou knowest not Me at all. Hence, O son of Anjana! is the difference plain enough here, in our ordinary intercourse of life. (57)

Neither non-difference nor even difference, during all the three periods of time (*i.e.*, past, present, and future) will ever stand to reason, as there is no difference in the beginning or end, and as, being effects, there is difference in the middle. (58)

Nor is the difference pertaining to the middle period of time, eternal in any way; because we see the state of being an earthen pot, in the middle period, is destroyed. (59)

If thou who art endowed with the qualifications of the disciple, shouldst always remain different from Me, then the S'rutis which proclaim My All-fulness, will get angry. (60)

Hence, after determining, with the aid of S'ruti and reason, the nature of thy state of difference (or duality) which obtains during the ordinary intercourse of life, thou shalt immediately attain My state of non-difference (or non-duality) which is the true one. (61)

On being thus told, Hanûmân, filled with supreme joy, bowed down before S'rî Râma, and spake these words. (62)

Hanûmân said :

I have achieved my object in life, indeed have I achieved my object. Again and again I say so. My earth-life has now borne fruit. My penance too has borne fruit this day. (63)

To-day my gifts have borne fruit. To-day my family has been rewarded. My actions have borne fruit to-day. My strength has its reward to-day. (64)

What * (*i.e.*, how wonderful is this) knowledge! what knowledge!! what comfort! what comfort!! what science! what science!! what Teacher! what Teacher!! (65)

O Râma Chandra, Ocean of all Vedânta! O Ocean of Mercy! I do not find anything at all here, no, not even myself, to be given Thee. (66)

Thou art Thyself my body; Thou alone art these Indriyas; this Manas is Thyself; and Thou alone art these Prâṇas. O Deliverer! Thou art myself, O Lord of Teachers! all are Thyself alone. (67)

* The Sanskrit word "aho" which is rendered here as "what" expresses joy and astonishment.

Thou hast thus delivered me, a beast of prey sunk in the shoreless ocean of Samsâra. O Lord! who is there here as my deliverer but Thee? Hence O Lord of Ayodhya! hail, hail to Thee! (68)

Thou, for seeing whose lotus-like feet, Brahmâ,†Indra, and all other gods perform severe penance, art pleased with me. O chief of the Raghus! hail, hail to Thee! (69)

Thus in the glorious Upanishad of Râma Gîtâ, the secret meaning of the Vedas, embodied in the second *Pâda* of the Upâsanâ Kânda of Tattvasârâyaṇa, reads the fourteenth chapter, entitled :

THE EXPOSITION OF THE MEANINGS OF THE MAHAVAKAYAS.

CHAPTER XV.

Hanûmân said :

O chief of the Raghus! O Ocean of kindness! I have heard (from thee) all that has to be heard. Even then, teach me, O Lord! the discriminative knowledge regarding the nine chakras (or plexuses). (1)

Śrî Râma said :

O son of Vâyu! O Wise one! I shall teach thee, exhaustively, the knowledge of the nine chakras, in the same way in which it is taught by the S'rutis. Hear me. (2)

The first is said to be the chakra called Mûlâdhâra, and the form to be meditated upon there, is said to be that of the fire. (3)

The second chakra above it, is called Svâdhishtâna, and the form to be meditated upon there, is mentioned to be that which is like the shoot of the coral. (4)

In the third, the chakra in the navel, the form which is like lightning * should be meditated upon. In the fourth, the chakra in the heart, the form (to be meditated upon) is said to be oval-shaped light. (5)

In the fifth, the chakra in the throat, the light colored S'ushumna (is to be meditated upon). In the sixth, the chakra in the palate, the vacuum should be meditated upon for the sake of absorbing the chitta (or the mind-stuff). (6)

In the seventh, the chakra between the eye-brows † the thumb-sized light should be meditated upon. In the eighth, the A'jnâ Chakra, ‡ the form of dark-red flame § should be meditated upon. (7)

* The Upanishad called Saubhâgya-Lakshmi teaches this knowledge of nine chakras. In it, the form recommended for meditation in this plexus is "the brightness of a crore of rising suns."

† The seventh chakra is said to be located at the root of the skull.

‡ In the Upanishad called Saubhâgya-Lakshmi, the eighth chakra is said to be located in Brahmarandhra or the aperture of Brahman in the head, and is termed the Nirvâṇa chakra.

§ This dark-red flame is described as being even smaller than † the sharp point of a pin.

In the ninth the A'kâsa chakra, * the form of a brilliant stream of electricity passing upwards, should be meditated upon. Understand in this order, the chakras and the forms to be meditated upon. (8)

Although there is identity with the object meditated upon, on account of the undivided nature of its one essence, yet it is proper that it should have various forms owing to limitation ; and such limitation is no other than its own. (9)

By the play of Vidyâ S'akti† various forms emanate from the one Undivided Brahman like sparks from fire.‡ (10)

Therefore, these objects (*i.e.*, the various forms) which are meditated upon, and which are termed Pratyagâtman, should not, even in dream, be doubted, as being non-intelligent, even by the wise. (11)

And other intelligent forms are seen by Yogins in their meditations. Those also I shall tell thee : hear with an attentive mind. (12)

Some resemble the form of the seed of an Indian fig tree ; some resembling the millet ; some like the grain of millet, and some like the hundredth part of its tail. (13)

Some like the wild paddy-grain, some like the brightness of the planet Venus ; some like the Sun ; some like the Moon ; some as minute as an atom ; and some having the measure of a short span. (14)

Some like a fire-fly ; some resembling rock-crystal ; some like a star ; Some like the sky-blue light ; some like red light, and some like clear light. (15)

He (Pratyagâtman) who is the Light of lights, shines elsewhere in different degrees of brightness. The forms (of light) that manifest themselves thus, do exist in Brahman. (16)

By meditation, these intelligent forms, again and again, become manifest to those Yogins who have their mind under control and who have conquered their breath, Indriyas, and (lower) selves. (17)

Even in the ordinary intercourse of the life of a Yogin, this partial light shines forth from columns, walls, granaries, etc. (18)

On whatever productions (or phenomena) the eye of a Yogin may fall, all of them, in a moment, intensely shine forth (as lights of Pratyagâtman), with full intelligence, like flashes of lightning. (19)

O Hanûmân ! Before and after the perception of the light of A'tman, various kinds of sounds which pertain to It and which denote such realisation, become audible. (20)

They are nevertheless distinct from one another like the sound of *Mridanga* (a kind of drum), of bell, of cloud (or thunder), of *Vîṇa* (a musical instrument with seven strings), of conch, etc. (21)

* This chakra is represented in the Saubhâgya-Lakshmi by a lotus with its face turned upwards, and having sixteen petals.

† The second of the three main S'aktis (or powers) — Desire, Knowledge, and Action.

‡ See Jivachintâmani (*Theosophist*, Vol. XXII., No. 11, p. 668), answer to question xxx.

The Indriyas of him who perceives the A'tmic light at the end of the sound (*i.e.*, after hearing the sound), by means of this yoga of meditation alone, are (said to be) as obedient as good (*i.e.*, well-broken) horses are to the driver. (22)

Whereas, the Indriyas of him who does not perceive this, on account of his wrong notion that it is not Brahman, are (said to be) as disobedient as bad horses (that are not broken) are to the driver. (23)

Light (Jyotis) alone is Parabrahman ; Light alone is the supreme bliss ; Light alone is the supreme peace ; Light alone is the supreme goal. (24)

Light alone is the supreme aim ; Light alone is the supreme course ; Light alone is the supreme form ; Light should, therefore, be perceived. (25)

Light alone is Parabrahman ; and Parabrahman alone is the immutable Light. Light alone is this Paramâtman, and Paramâtman alone is this supreme Light. (26)

And Light is Myself, and Myself is Light. Light alone is thyself, and thyself, verily, is that Light. Therefore, with all thy efforts, seek for the Light. (27)

This distinction of the part and the whole, between Pratyagâtman and Paramâtman, is fruitful (*i.e.*, useful) until the realisation of the identity of Self and Brahman, and not thereafter. (28)

He who perceives this Pratyagâtman, by the yoga of meditation, in any one of the nine chakras, is honoured, after death, in the world of Brahmâ. (29)

That supreme goal which is reached by ascetics who are well-versed in discriminative knowledge is said to be reached by this knower of Pratyagâtman. There is no room for any doubt here. (30)

After having heard of Kûtastha (the highest or the unchangeable one)—the A'tman of the said description—from the mouth of the good Teacher, one should perceive HIM by means of meditation as well as by means of the auspicious *Mudra* (a mystical sign).* (31)

O Hanûmân ! He who has not had this perception (of Pratyagâtman) is not entitled to hear the meanings of the Mahâvâkyas explained to him, and to do the rest, because of his want of perfect purity of mind (or as he cannot, otherwise, attain perfect purity of mind). (32)

And during the time of this practice, one has to meet with enough of obstacles such as sweat, shaking, fear, fatigue, sleep, idleness, mental inactivity, etc. (33)

The prudent man, after overcoming them by means of his efforts and subtile reasoning or tact, should, without weariness,

* The *Mudra* here referred to is called Shanmukhî Karaṇa and is explained elsewhere in the text. See chapter XVI., Verses 55 to 59.

daily practise it (*i.e.*, A'tmadars'ana—by meditating on the SELF) in a lonely place. (34)

Wife, children, and others among men, as well as Indra and others among gods, will be those that cause hindrances in the way of progress of this desireless yoga. (35)

The man of great intellect, after having overcome those obstacles by means of his extreme indifference, should, with an unagitated mind, always practise Dhyâna-yoga (or the yoga of meditation). (36)

The yogiu having gradually perceived Paramâtman, by the grace of his Teacher, becomes Svarûpajna (*i. e.*, the knower of his own form), and also the conqueror of his Indriyas here. (37)

On being thus told, Hanûmân, with great devotion, again questioned Râghava, the gentle—the consort of Jânakî. (38)

Hanûmân said :

O Master ! Tell me, O Lord ! what the distinguishing qualities here are, of the one who has conquered his Indriyas, whereby I may be able to know that such an one is a knower, and that such an one is not. (39)

The mendicant becomes pure by avoiding such sins as desire, anger, as also arrogance, avarice, delusion, etc. (40)

He who is devoid of love and hatred ; he to whom a clod of earth, stone, and gold are alike ; and he who desists from causing injury to animals ; such an one becomes a saint free from all desires. (41)

He who is free from hypocrisy and pride ; he who is devoid of harm and slander ; and he who is endowed with the qualities pertaining to SELF-knowledge ; such a saint attains Moksha. (42)

There is no doubt that one brings evil upon himself by his connection with the senses. It is only after his controlling them that he accomplishes his object. (43)

Desire is not at all pacified by the enjoyment of the objects of desire, just as the fire increases (or blazes) all the more by the pouring in of oblations (of clarified butter). (44)

He is to be known as the conqueror of the senses who, having heard, touched, eaten, seen, and smelt, is not delighted or does not praise. (45)

He who, even though he eats, is never prepared (or able) to say that this is dainty (food), and this is not ; and he who speaks graciously, truly, and sparingly (such an one), is said to be tongueless (*i. e.*, one who has conquered his tongue). (46)

He who is as passionless when he sees a woman of sixteen summers as when he sees a new-born babe of the fair sex, or a woman of a hundred winters, (such an one) is called a eunuch. (47)

He who does not go beyond a yojana* in his wanderings for alms (or begging for food), and for answering the calls of nature ; such an one is, in every way, lame. (48)

That mendicant whose eyesight will not go beyond a distance of four yugas (or sixteen cubits) whether he be sitting or wandering, is said to be blind. (49)

He is called deaf who, even though he may hear any word, favourable or unfavourable, charming or grievous, remains as if he has not heard it. (50)

That capable mendicant who, having his senses unimpaired, always remains in the presence of sense-objects, as if he is sleeping, (such an one) is called a fool (or an innocent man). (51)

He whose Indriyas and mental modifications have become feeble, by having withdrawn his senses just as a tortoise draws in, on all sides, its limbs, who is desireless, who receives nothing from others, who is unselfish, who is free from egotism, who is indifferent (having no requests of any kind to make), who hopes for no blessing, and who loves solitude, is without doubt, liberated. (52 & 53)

When honour is done to him, the Brahmaṇa is always uneasy as if it were poison, and he is always after dishonour as if it were nectar. (54)

When despised he sleeps with comfort, and also comes out of his sleep comfortably. With comfort he wanders in this world, but the one who despises him perishes. (55)

He endures injuries, does not despise any one, and does not pick a quarrel with any one in connection with this body. (56)

He never returns anger for anger, and on being brought near another, he enquires after his welfare. He does not speak out a word that is not regarded as truth by the seven apertures (of the head). (57)

As one who loves everything pertaining to the SELF, and as one who looks upon all with an equal eye, he wanders alone (friendless) in this world, seeking comfort in the SELF only. (58)

By the restraint of Indriyas, by the destruction of desire and hate, and by non-injury to beings, he becomes immortal. (59)

Do not decide that this matter (of self-discipline) concerns only the ascetic, and not others. This is strictly enforced on the other A'sramins (such as the householders, etc.) in case they aspire for Moksha. (60)

The acquisition of the aforesaid spiritual qualifications is equally important to the two kinds of yogins, *viz.*, those who meditate on the identity of the A'tman having a support (*i.e.*, the A'tmic chaitanya

* Yojana : a particular measure of distance sometimes regarded as about equal to an European league (*i.e.*, 4 or 5 English miles, but more correctly 4 kros'as or about 9 miles. According to other calculations = 2½ English miles ; and according to some = 8 kros'as).

located in any of the plexuses), and those who meditate upon the supportless (abstract) A'tman. (61)

That Kûtastha, the A'tmic Intelligence shining in the Hridaya chakra (or spiritual centre in the heart), which is the fourth, being the witness of Jîva (or the lower Self), and a part of Brahman, is stainlessly located. (62)

Being dependent on Jîva and being always joined to Hamsa, the attributing of worldly bondage to Him (Kûtastha) is but complementary, and is analogous to the illustration of the umbrella-holder. (63)

The gross body is the seat of nerves, the nervous system is the seat of Prâṇa, the Prâṇa is the seat of Jîva, and the Jîva is the seat of Hamsa. (64)

This Kûtastha or the Supreme one who is denoted by the word Hamsa is known by the name of Pratyagâtman. He, of his own accord, shines at all times, without the eating, etc., of the fruits of Karma. (65)

As the letter HAM (हं) represents the SELF which is devoid of egotism (अहं), and as the letter SAH (सः) denotes its identity with Brahman, this word "HAMSAH," by itself, teaches the direct identity of the SELF and Brahman. (66)

Therefore, for the accomplishment of the identity of the SELF and Brahman, one should always practise meditation on the Hamsa Mantra. Hamsa Mantra is said to be the best of all the mantras. (67)

Some persons consider that Pratyagâtman is Saguna (or endowed with attributes). It is not at all reasonable, as he is bright like the spark of fire. (68)

Some people here attribute (the quality of) brightness to the Saguna (Brahman) also. No importance can be attached to such consideration as that brightness is connected with Mâyâ (*i.e.*, as it is liable to change at any time, being due to Mâyâ). (69)

There is no injunction to the effect that one should perceive the said Pratyagâtman in all the spiritual centres, for the sake of purification of mind. (70)

After having perceived Him (the Pratyagâtman) by means of meditation in any one of the spiritual centres, and after having attained purity of mind (thereby), he (the aspirant for Moksha) becomes entitled to be initiated into the Mahâvâkyas. (71)

Having known thus the SELF—the partial form of Bliss-Intelligence—located in (any of) the nine chakras, the aspirant who wishes to be relieved entirely from transmigratory life, gradually enters the FULL-FORM. (72)

Having (first) perceived (or directly cognised) the aforesaid SELF; having then heard, from the mouth of the knower of the SELF, the identity of the SELF and Brahman proclaimed by the great Vâkya "That thou art"; and having then meditated upon it

with an all absorbed mind, the aspirant immediately reaches MY SUPREME SEAT. (73)

Thus in the glorious Upanishad of Râma Gitâ, the secret meaning of the Vedas, embodied in the second *Pâda* of the Upâsanâ Kânda of Tattvasârâyana, reads the fifteenth chapter, entitled :

THE DISCRIMINATION OF THE NINE CHAKRAS.

CHAPTER XVI.

Hanûmân said :

O Lord ! Some say, O Consort of Jânakî ! that *Mahâsiddhis* (the great psychic powers) like Anîma (minuteness), etc., are the marks here of the knowers of Brahman. (1)

As all the ancient Rishis, beginning with S'rî Vasishtha, were such persons (*i.e.*, persons having had such marks), I also, without doubt, have belief in it. (2)

S'rî Râma said :

O Hanûmân ! I shall tell thee. Hear with an attentive mind. This is a matter that should necessarily be heard, because all become confused here. (3)

The eight kinds of Siddhis, beginning with Anîma, are accomplished with the aid of certain substances, etc. They are enemies to the knowledge of Brahman, and the aspirants for Moksha do not wish for them. (4)

Siddhis are acquired by excessive desire, and supreme freedom is attained by excessive non-desire. Being hostile to each other, Siddhi and Mukti cannot simultaneously be accomplished by one and the same man. (5)

As S'rî Vasishtha and others are functionaries appointed by the all-knowing Parames'vara to discharge certain (spiritual) functions, their cases will not serve as examples here. (6)

As the result of intense *tapas* performed in hundreds of past lives, with Jnâna and Karma blended together, they (Vasishtha, etc.) have accomplished both Siddhi and Jnâna together. How could these (two) be acquired (simultaneously) by other men ? (7)

If it be argued that " Videhamukta may not have any astonishment for Siddhis, as he takes no account whatever of the phenomena of the Universe, but Jîvanmukta and others must surely be astonished," then hear (the reply), (8)

On seeing extraordinary Siddhis, even though they be most wonderful, Jîvanmukta will not, in the least, be surprised here, but would laugh at them. (9)

Jîvanmukta will never be surprised even if the radiance of the Sun be cool, even if the disc of the Moon be very hot, and even if the fire were to blaze topsy-turvy (with its flames spreading downwards). (10)

How could contemptible Siddhis beguile the man who is brave and is never deluded by appearances created by the Lord of Mâyâ, even though they be most miraculous, (11)

Some people know the phenomena of this Universe to be full of (or entirely due to) ignorance. How then could he, who is the knower of SELF and who has overcome ignorance, immerse in them? (12)

Co-ordination (of Siddhi and Mukti) is impossible in any human being, in the age of *Kali*,* because there are no men who are functionaries of that kind (in the age of *Kali*). (13)

Those are lords who here perform wonderful acts, even though devoid of co-ordination. They are unlike those beginning with Kumuda or Kumudâdi† who by their strength have become partial (or fractional) lords. (14)

But those eighteen famous Siddhas—Agastya and others—who advocate the importance of Siddhis, have by being functionaries, attained both (Siddhi and Mukti). (15)

That aspirant (for Moksha) who is the best among men, should, therefore, after giving up all desire for Siddhis, study the Hundred and eight Upanishads with the only desire of acquiring wisdom. (16)

O Mâruti! If Siddhis are taught in the Hundred and eight Upanishads, understand O wise one! that it is merely for the sake of men of weak understanding. (17)

The condemnation of Siddhis are, without doubt, largely heard of in the S'rutis, Smritis, and Purâṇas. Therefore, O intelligent one! the wise do not, even in dream, desire for them. (18)

Those Siddhis are acquired by men who have desires, by worshipping Saḡaṇa (Brahman). The knowledge of Paramâtman is acquired by men who have no desires, by worshipping Nirḡaṇa (Brahman). (19)

When such is the case, how can men here simultaneously accomplish both the means (*i.e.*, the Saḡaṇa and Nirḡaṇa forms of worship) or both the ends (*i.e.*, the attainment of Siddhis and knowledge) which respectively are as antagonistic to each other as light and darkness? (20)

Therefore, O son of Marut! give up the wrong notion 'that Siddhis are the marks here of the knowers of SELF,' and know that they (the marks of the knowers of SELF) are different. (21)

[The marks of the knowers of SELF are:—]

Unselfishness, absence of egotism, non-attachment (to senses), ever being attached to tranquillity, etc., indifference to this Samsâra; (22)

* *Kali*, the last of the four yugas (like the present one) is the age of strife. By strife is probably meant the modern struggle for existence.

† Kumuda is the name of an attendant of Vishṇu. Kumudâdi is the name of a pupil of Pathya, a teacher of Atharva-veda.

The quality of having subdued the senses, perception (or direct cognition) of SELF, being intent upon it (the SELF) both day and night, non-taking (of any thing), equal-mindedness in the pairs of opposites, making no request ; (23)

Aversion to all concerns of life, and concentrated devotion to SELF-BLISS. All these, etc., are the characteristic marks of Jnânins. (24)

That best of men is the SELF-accomplished Siddha who, on account of his desire for SELF, entirely gives up his desire for Siddhis such as Añima, etc., as well as others, and who rests wholly concentrated in the SELF. (25)

That best of men is the SELF-accomplished Siddha who is firm in his conviction that as Siddhis are similar to juggler's tricks, they are untrue (*i.e.*, impermanent). (26)

That best of men is the SELF-accomplished Siddha who is equal-minded towards the poor and the rich, *Punya and Pâpa*, enemy and friend, and cold and heat. (27)

That best of men is the SELF-accomplished Siddha who after rejecting the Siddhis altogether, attains Eternal Bliss by means of uninterrupted Samâdhi. (28)

In the Sâstra it is stated that many obstacles stand in the way of Moksha. And surely there is no obstacle whatever which is equal to the desire for Siddhis. (29)

To him who has even the least desire for Añima and other Siddhis, there will be no accomplishment of SELF-knowledge even after the lapse of a crore of Kalpas. (30)

That man who abandons the company of Siddhas after knowing that their association will increase ignorance just in the same manner as the association with a voluptuary increases sensuality, and that it will cause great fear, will, here alone, surely accomplish the knowledge of SELF by means of his lonely meditation (which is) unobstructed and free from doubts. (31 & 32)

He who has the smell even of a bit of SELF-knowledge, will never be deluded even if all the Siddhis present themselves to him. (33)

Even the juggler deludes the confused people, without being himself confused. But lo! the Siddha being himself confused, deludes (other) confused people. (34)

The Ignorance which is called the superimposition due to Avidyâ, slowly shines out very clearly in the shape of Siddhis in those people who believe the body to be the SELF. (35)

O Hanûmân know that all degrading sins due to treacheries committed against Brâhmaņa, S'iva, teacher, etc., in past lives, bear fruits in shape of Siddhis. (36)

Just in the same manner as grave sins serve as impediments to self-knowledge, so do the Siddhis impede it. The idea of acquiring Siddhis should therefore be given up. (37)

The powers of, (1) becoming as minute as an atom ; (2) increasing the size at will or being of illimitable bulk ; (3) increasing the weight of the body ; (4) assuming excessive lightness ; (5) obtaining everything ; (6) being possessed of an irresistible will or fiat ; (7) having supreme dominion over others on account of the full powers of the organs of sense ; and (8) self-control (or the faculty of subjugating others, and being unattached to *guṇas* by suppressing all desires), are the well-known eight kinds of *Vibhūti*s or psychic powers. It is only after rejecting them altogether that the form of one's own SELF should be meditated upon. (38 & 39)

The state of being devoid of infirmities in the body (*i. e.*, having an inviolable body) ; hearing and seeing what takes place at a great distance ; being swift as thought ; capacity to assume desired forms ; entering into another's body ; (40)

Dying at will ; enjoying with the *Devas* and having their regard ; attaining the desired end ; doing actions unchecked by any one's command ; (41)

Knowing, without doubt, the past, present, and future ; being able to know the mind, etc., of others ; checking or arresting the power of fire, Sun, water, poison, etc. ; and being invincible ; (42)

These are, roughly speaking, the *Siddhis* acquired by *Yoga-dhâraṇa* (or mental abstraction), and any man can secure them all, by the grace of the Lord who is the *Saguṇa Brahman*. (43)

That saint who restrains his self (by abstract meditation) in Me, the undivided *Nirguṇa SELF*, will, without doubt attain Me, the desireless supreme Bliss alone. (44)

Hanûmân said :

O S'rî Râma ! How couldst Thou attribute sinfulness to the *Siddhis* acquired by the grace of the Lord (or in other words, how couldst Thou say that they are similar). O Ocean of mercy ! tell me this. (45)

S'rî Râma said :

On account of their equal capability to serve as impediments to knowledge, all the *Siddhis*, even though they are acquired by the grace of the Lord, should be rejected by those who desire *Moksha*. (46)

Verily, the *punyas* or meritorious acts are also shaken off by the wise like *pâpas* (or sinful acts). And it is also a well-known fact that *Siddhis* are the effects of *punyas* done with selfish motives. (47)

If one would have the *Vairâgya* (or non-attachment) of that nature whereby he would care a straw for the world of *Brahmâ*, then he would never, in the least, have any desire for *Siddhis*. (48)

By what other means could a man be taught *Vairâgya* if he will not be disgusted with the dirty smell of his own body ? (49)

On account of his mind being ever unsteady like mercury, and

wind, desire to enjoy various kinds of pleasures in the shape of Siddhis, is created in him. (50)

Many are the means spoken of for the concentration of mind. Some hold that it is by the repetition of My names without break, like the incessant pouring in of oil ; others however hold that it is by the muttering in a low tone of mantras beginning with the six-lettered one ; others again hold that it is by means of Hatha Yoga in the shape of the restraint of Prâṇa ; (51 & 52)

Others hold that it is by means of hearing good stories (or spiritual discourses) ; still others hold that it is by good arguments (on spiritual matters) ; others, by worshipping divine forms and images with pûja, prayers, etc. ; (53)

In like manner the karmins too hold that concentration of mind is brought about by Yâgas or sacrifices. As all these means are secondary, O son of Marut ! the only important means that is prescribed for remedying the unsteadiness of the mind is the meditation on the SELF. (54 & 55)

Seated in Svastikâsana,* with his mind under perfect control, one should, by means of repetitions of Praṇava, gradually rouse up the Apâna (or the lower vital current). (56)

And then hold (under restraint) the ears and other organs by the hands, *i.e.*, by closing the organs as follows : the ears, by the thumbs ; the eyes, by the forefingers ; and the nostrils (or the wings or the nose), by the middle fingers. And O Mârutî ! until Blissfulness is experienced and the Light manifests itself (or is directly cognised), hold (or fix) the Prâṇa in the head, in the place where there is the aperture of Brahman. This process which is called Shaṇmukhî-karaṇa should be kept exceedingly secret by thee. (57 to 59)

Thus in the glorious Upanishad of Râma Gîtâ, the secret meaning of the Vedas, embodied in the second *Pâda*, of the Upâsanâ Kânda of Tattvasârâyaṇa, reads the sixteenth chapter, entitled :

THE REFUTATION OF ANIMA AND OTHER SIDDHIS.

Translated by G. KRISHNA S'A'STRI'.

(*To be concluded.*)

*Having firmly inserted both insteps between the thighs and the calves of the legs, one should sit straight on a level place. This is Svastiskâsana.

Theosophy in all Lands.

EUROPE.

LONDON, *August 31st, 1901.*

A month wholly given up to rest and holiday making, with closed Headquarters and members nearly all "out of town," does not readily lend itself to the purposes of the chronicler, who might, it is true, send *The Theosophist* an account of rambles in remote places and even fill up with musings by the "sad sea waves," but only a more rigorous imagination than your correspondent's could conceive that such 'copy' would "tend to edification," as our Puritan forefathers would have phrased it.

As far as London is concerned the only thing that could assume the importance of an "event"—or even an incident—was the brief visit of our President, on his way from the United States to the Argentine Republic. But this was practically a private visit, as the dispersion of members to all quarters of the compass made anything of a public nature impossible; it is, however, expected that Colonel Olcott will give us two or three days in October when he comes this way again and he will then find a cordial reception awaiting him from friends old and new. We were glad to see him in the best of health and spirits after his American experiences.

In the provinces Mr. Leadbeater has been giving some lectures both in the North and Midlands, and he presided at the last conference of the Northern Federation which took place at Harrogate on August 10th and was, as usual, a very pleasant and successful gathering. As Mr. Leadbeater is shortly to leave for work in Holland, France and Italy, which will occupy him till March, London will not be able to hear him as a lecturer for some time to come.

Mr. Sinnett continues his series of articles in the *Sun*—a sort of occultism for the man in the street, brightly written and calculated to arouse much attention; indeed they have brought the writer much correspondence. I hear that they will probably be collected and issued in book form at a cheap rate. Another book for which there will be much demand is, I am informed, "in the press"—this is Mrs. Besant's articles on 'Thought Power,' from the *Theosophical Review*. They have attracted much attention and are sure to sell well in a more handy form, especially as they have received further revision by their author.

All the scientific world will shortly be wending its way to Glasgow where the British Association opens its meetings on Sept. 11th. Glasgow offers the additional attraction of a successful exhibition, but the scientific problems to be discussed are many and profoundly interesting, and it is seldom that there is not something of special interest to readers of the "Secret Doctrine" in the newest "revelations" (!) of the scientific big-wigs. Just now the effect of sunspots on climate is a question again being discussed. Sir Norman Lockyer stands for the theory that the seasons of maximum sunspots are accompanied by

“a very great excess” of heat, but he has lots of opponents, though they admit that “the connection between these phenomena is obscure.” So it may be; and we await more extended observations with great interest in view of the pronouncements of occult science on this point. The approaching periods of maximum sunspot area are 1904, 1916, 1927, and the minimum areas will be in 1911, 1922, and 1933.

“Without distinction of race, creed, sex, caste or *colour*” ought to be the motto of a London hotel-keeper who has just given an object lesson in universal brotherhood which should have a beneficial effect on the recipients, some 200 American visitors, who objected to the presence in the hotel of a small number of Negro delegates to the Methodist Ecumenical Conference. It appears that a deputation requested the hotel-keeper to get rid of the Negro visitors or they would leave, *en masse*, but they were met with a blunt refusal and assured an English hotel would receive and treat with courtesy visitors of any nationality so long as they paid their bills and behaved with propriety; if all the Americans left that night the coloured gentlemen would not be asked to go. It is satisfactory to read that the Protestants thought better of it and did not leave, but the incident may not be without its practical lesson on brotherhood.

I am tempted to conclude my letter with a couple of paragraphs from the *Referee*, from which I have previously quoted some sensible remarks on occult subjects. The writer evidences the existence of a new spirit of dispassionate inquiry which bodes well for the future.

* * *

“‘Star to star vibrates light,’ says Tennyson; ‘why not soul to soul?’ Not long ago an able writer in one of the quarterlies, in assailing the theory of telepathic communication painted a satiric picture of the mad confusion which would be created by the intertangling of ideas, if such a thing were possible, the interception of lost and floating intuitions by the wrong people. The satirist was amusing, but he was not nearly as scientific minded as the poet. We know a great deal more about the operations of light than we did when the late Laureate wrote ‘Aylmer’s Field,’ and it is quite likely that Tennyson did not entirely grasp the complex completeness of his own analogy. Amongst the myriads of spheres which are now within our ken, each and every one radiates light in all directions. That is a very self-evident fact, but some people contrive not to think of it. Wherever there is a surface to receive that light, it is received, and it arrives in a straight line. Through and across each other the beams of the thickly-woven mesh race in unthinkable numbers. The eternity of space is filled with them. Six hundred and sixty-six millions of miles per hour is the rate of their progression, and there is not a needle-point in interstellar space which is vacant of them. They dart through and through each other at every conceivable angle, and they neither convey nor suffer any deflection from their course. Now light is a material phenomenon, and subtle as it is we can conceive of something yet more refined and impalpable. Here, again, is a modern concept of a force of Nature which was impossible until an extraordinary degree of perfection in mechanics brought it within the scope of our examination, and here, again, is an analogy which at least suggests possibilities of discovery in the realm of psychical research.”

* * *

“It would be, of course, absurd to discredit the splendid guesses of the ancients who, considering the limitations of the means of inquiry they possessed, made many astonishing approaches towards truth. But the fact remains that it

is only within the memory of living men that a real precision of inquiry into the mysteries of Nature has grown possible. Whether we deal with computations so vast that the mind fails to grasp the significance of the figures in which they are expressed, or with forms of life so minute that they leave us equally bewildered, at the other extreme of wonder, the instruments which render an accurate reckoning of dimensions possible have all been brought to their present perfection within our own time. It is in view of this fact that the more eager and imaginative men of science are working in certain fields which at one time were cultivated only by the mystic and the impostor. Those fields are now for the first time open to investigation of a strictly scientific character. As I have written elsewhere, the truly modern man of science cannot admit that the limits of research are fixed and immutable. The animating force at the root of his mind is a belief in the possibility of the discovery of some highway of thought—a highway paved with fact—which may lead to regions which are as yet strange to us and unknown. Thus we find geometers, who are not a fanciful folk as a rule, engaging themselves in the search after a fourth dimension. Personally I cannot so much as *think* a fourth dimension. It is outside my intellectual apprehension, but that is certainly no reason why I should scoff at it. It is a reason merely why I should respectfully await the conclusions of those who do not suffer from my limitations.”

SCANDINAVIAN SECTION.

We are officially informed that Mr. A. Knös was duly elected General Secretary of the Scandinavian Section T. S., at its last Annual Convention. He reports that the Orion Lodge, Stockholm, has ceased to exist, its members who live in Stockholm, having united with the Stockholm Lodge, and the others placing themselves as unattached members, and says: “Hereby a long cherished wish has been realised; the Lodges of this place having for several years worked together in perfect harmony, so that it has only been the outward form that separated them. Thus, what has now happened ought to be considered as a step towards a closer union between the Theosophists here.”

We are very glad to learn that such a condition of harmony exists among the members of the T. S. at Stockholm, and extend our congratulations to the newly elected General Secretary.

W. A. E.

Reviews.

THE MOKI SNAKE DANCE.*

Col. Olcott has sent us an interesting little booklet, “a popular account of that unparalleled, dramatic pagan ceremony of the Pueblo Indians of Tusayan, Arizona,” by Walter Hough, Ph. D. The author gives a graphic description of that most revolting spectacle, the snake dance. The priests enter in a long line and perform various evolutions and then the line breaks up into groups of three, a “carrier” and two attendants. The duty of the “carrier” is to hold the snake by its middle in his mouth. The “hugger” follows closely, with his arm over the shoulder of the “carrier,” and tries to attract the attention of the snake by waving a feather wand before it. The third priest is called

* Published by the Passenger Department, Santa Fe Route, U. S. A.

the "gatherer," and his duty is to collect the snakes when dropped. An interesting historical sketch follows, tracing the migrations of the tribes. Their houses are built of stone on the tops of the high mesas, or rocky hills, in Arizona. From the ceiling of each hangs a feather, the *soul* of the house. The Mokis are a light-hearted race, despite the persecutions of the past, and lead a gay life.

W.

THE MYSTIC SELF.*

UNCOMMON SENSE *versus* COMMON SENSE.

BY M. RAYON.

This booklet of 70 pages, sets forth "the advantage of being acquainted with yourself," of getting higher guidance from *within*, rather than being dependent upon others to do our thinking for us. The author wields a caustic pen and makes vigorous and telling thrusts at the barefaced errors and follies of the age, especially those found within the domains of philosophy and medical science (so-called). He says :

"Those who are acquainted with their own higher personality are seldom, if ever, sick ; if they become so by any error—which is quickly recognized—they are able to cure themselves ; they have no mental troubles ; they are at ease spiritually. Conscious of their own higher personal power, they are independent of external sources of knowledge, and therefore have no need of foreign aid . . ."

In one of his chapters on "Healing" he commends all natural curative means, such as mental, magnetic and faith cures, water-cure, movement-cure, massage and hot-air treatment, and says :

"All these modes of eradicating sickness are fully proven as efficacious; they have undergone no changes, in so far as the fundamental principles are concerned, and none have been discarded."

Compare this with the following from Sir William Hamilton (see chapter of quotations) and note the contrast :

"The history of medicine, on the one hand, is nothing less than a history of variations, and on the other, only a still more marvellous history of how every successive variation has by medical bodies been furiously denounced—then bigotedly adopted."

He approves of true surgery, but strikes hard at the "reckless slashing that has surpassed all bounds of sense and reason. The morbid desire to carve, and the temptation to exact the always considerable honorarium for an operation, are two features that have been the causes of untold mischief."

The chapter on "The Dual Entity" is interesting as well as instructive. His psychic subject, Elfa, is evidently an exceptionally good somnambule and clairvoyante, though he does not attempt any detailed account of her feats in this line. He however mentions his chagrin at being taught so much by a "mere child," and says :

"Pliant and submissive to truth as we may be, when our hair is well silvered it is a rude awakening to have our cherished certainties blown to the winds by

* May be ordered through *Theosophist* Office. Price Re. 1-2.

the breath of a youngster not out of the teens—by a being without any experience in the world, without, as then, but not now, a particle of knowledge (in the so termed normal state) of the matter so masterfully put, and proven by the aroused dual Self. Never in my long and eventful life was the conceit so completely taken out of me as during these investigations.”

Referring to the fact of ‘spirit mediumship’ he gives the following word of caution :

“Where I once but wondered, I now shudder at the recklessness of persons who place their bodies at the disposal of the scum of discarnate life. To cultivate mediumship without an absolute foreknowledge of the possible sequences to lapsing into the defenceless state of a surrendering passivity is worse, by far, than anything conveyed by the saying, ‘it is the height of folly.’ I might have lived another half-century without being thoroughly convinced of the truth of mediumship if I had not learned the *modus operandi* of the exit and re-entrance of the immortal Self into the mortal body.”

He closes with 23 pages of valuable quotations from physicians and philosophers, ancient and modern. We copy one from Buffon :

“For the true springs of our organization are not those muscles, those veins, those arteries, which are described with such exactness and care. There exist in organized bodies internal forces which do not follow the gross mechanical laws we imagine, and to which we would reduce everything.”

This book will be very serviceable to the masses—perhaps more so than to those who are on the theosophic plane.

W. A. E.

RULES FOR DAILY LIFE.

BY A. SIVA ROW.

The second edition of this useful little booklet has recently been published by Messrs. Thompson & Co., and contains 143 pages, some important additions having been made. It is well bound and the price is only six annas. For sale at the *Theosophist* office.

Our thanks are due to the Publishers, Messrs. Babajee Sakharam & Co., Bombay, for a pamphlet containing a very good address on “The Teaching of the Bhagavad Gîtâ,” by H. N. Apte, Superintendent, Anandasrama, Poona.

MAGAZINES.

The Theosophical Review for September opens with one of Mr. Fullerton’s excellent papers. It is entitled, “No Religion Higher than Truth,” and is brimful of solid sense. Count Axel R. Wachtmeister contributes a refreshing sylvan monograph, “Meditation in the Woods.” Mr. Mead’s paper, “The Gospel of the Living Christ,” is a very able one and, like Mr. Fullerton’s, would prove very helpful to sectarians if they would only read it. He explains that the secret of the power of those advanced souls who help the evolution of humanity lies in “their willingness to help all men in the way most suited to *their* existing beliefs and their present state of development.” Concerning forms of faith we read: “If a man finds greater comfort in one form than in another, it is surely because it is for the time more suited to him; he

will assuredly grow out of it naturally as he evolves, but until he discovers for himself its limitations, it is unwise to try violently to uproot the form, lest haply the life should perish with its vehicle." Mrs. Duddington, in her brief article, "Most Musical of Mourners," points out the theosophic ideas contained in Shelley's "Adonais." The stirring newspaper-romance by Andrew Merry, tells of "The Reformation of his Reverence." A Russian next writes about "A Martyred Nation," giving a brief historical sketch of "The Slavs and their ancient cult." "Of the Creative Way," contains some valuable matter from the German of F. Nietzsche, translated by Dr. A. A. Wells. Bertram Keightley continues his sketches of "The Sikh Gurus," from 1606 to 1675. "The Sinner's Requiem" is an impressive story by Michael Wood. "The Game of 'Follow my Leader'" is a continuation of the "Dialogue on Deck," which was commenced in the August issue. Miss E. M. Green presents her views in relation to the article in a previous issue, "Dharma, or Eastern and Western Ideals," by way of 'a reply'—and a very thoughtful one. Last, but by no means least, is an article by Dr. A. A. Wells, entitled "Caste in East and West," which bristles with radical, analytical thought.

August *Theosophy* in *Australasia* has, in addition to various items of interest in 'The Outlook,' an article on "The Vedic Origin of Christianity," by H. A. Wilson; and one on "Vairâgya," by T. H. Martyn; both of which are instructive. There are a few short articles also, with questions and answers and reports of activities.

The New Zealand Theosophical Magazine contains a useful article on "Dharma," by Marion Judson; the opening portion of another, entitled "The Hill of Difficulty," by Agnes Davidson; and a very interesting narrative under the heading of "A Dream Story," by our well-known contributor, S. Stuart. The story by Auntie Loo, in the "Children's Column," is continued, and other matters follow:

The Theosophic Gleaner (September), on entering upon the eleventh year of its existence, offers an opening "Prayer," which is exceptionally good. We should all feel like responding 'Amen.' "Buddha's Theory of Immortality, compared with that of Spinoza," embodies the substance of a paper, a very thoughtful one, read before the Blavatsky Lodge T. S., of Bombay, by Mr. Masini, M. A. Mr. David Gostling relates, in his article on "The Study of Meteorology and the Real Author of Storms," a curious incident about seeing a fish that walked on dry land. Some might be disposed to consider this a little too 'fishy,' but this species of fish is not unknown to science, and many of our readers may recollect having read of similar occurrences. Several judicious selections follow the above-mentioned original articles, making the number, on the whole, a very interesting one.

The *Revue Théosophique* for August opens with a lecture delivered by Dr. Pascal in Paris, the subject being "The Law of Reincarnation." An essay on the happiness gained through Theosophy, by Mlle. Blech; "Mysticism and Mystics," by L. Revel; a further portion of the translation of "Clairvoyance;" Reviews, Notes on the Theosophical movement, and a portion of the "Secret Doctrine," complete the number.

Philadelphia. The double number for May and June contains, among other matter, essays on the following subjects: "Toleration," by

Carlos M. Collet; a translation of the "Place of Peace;" the translation of an essay on "Reincarnation," by Dr. Pascal, and of a portion of "Atlantis."

Sophia, for August contains the translation of "Thought-Power, its control and culture," and has other interesting essays.

Teosofia, Rome. The August number contains "The Life of Crystals," "An Italian Hermetic Philosopher of the 17th century," "Problems of Religion" (trans.) and notes of the Theosophical movement.

The Central Hindu College Magazine has a varied and attractive collection of brief articles and is fully up to the usual standard.

The Arya (August) has as its frontispiece a picture of Count Leo Tolstoy. This is followed by a letter from the Count himself—in reply to one from the Editor of *The Arya*—in which he gives expression to his views on Indian matters in a characteristic manner. He regards the "fundamental principles of all religions" as being:

1. "The consciousness of the divine essence of the human soul.
2. Respect for its manifestation—human life."

He is not in favour of the caste system as it exists at present in India, and thinks "the duty of all civilised Indians is:"

1. "To try to destroy all old superstitions which hide from the masses the principles of true religion, *i. e.*, consciousness of the divine essence of the human soul, and respect for the life of every human being, without any exception—and
2. To spread them [these principles] as far as possible."

A. Ramasesha Aiyar, B.A., offers some very sensible remarks on Count Tolstoy and his letter. Dewan Bahadur R. Ragoonath Row contributes a very scholarly paper on "Vedic Religion," which deserves to be widely read. "The Methods of Indian Social Reform" are discussed by M. Chengayya, B.A., B.L., and T. Sadasivier, B.A., M.L.; the former presenting his views on the subject, and criticising the Presidential address delivered before the Social Conference held at Madura in May last, and the latter offering an able rejoinder.

Acknowledged with thanks: *The Theosophic Messenger, The Golden Chain, Light, The Banner of Light, The Harbinger of Light, The Review of Reviews, The Metaphysical Magazine, Mind, The New Century, The Phrenological Journal, The Arena, Health, Modern Medicine, The Light of Truth, The Light of the East, Dawn, The Indian Journal of Education, The Christian College Magazine, The Brahmavâdin, The Brahmachârin, Notes and Queries, The Buddhist, Journal of the Maha-Bodhi Society, the Forum, Pra-Buddha Bhârata, Theosophischer Wegweiser, The Indian Review.*

CUTTINGS AND COMMENTS.

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

The foreign correspondent of the *Amrita Bazaar* *Dr. Finsen's Patrika* has had an interview with Dr. Niels R. *Sun Baths in* Finsen who has a large hospital at Copenhagen for *Copenhagen.* the cure of disease by sunlight and electric light. Prominent English physicians and Her Majesty, Queen Alexandra, have visited his hospital and express their approval of the methods employed. “Her Majesty, the Dowager-Empress of Russia, shows a lively interest in the work.” The Doctor states further :

After six years' study I succeeded in the winter of 1895-6 in curing in four months an eight-year-old case of *Lupus Vulgaris* by local treatment with light.

There are illimitable possibilities in the future when the scientific basis and the full chemical nature of rays of light are fully known. But we know already that not only are light baths good for local treatment, but they have a healing effect upon the whole body.

I have studied and tried these baths for a long time, and they will be put to practical use in the new hospital which is now being built. Not only the sun but electric light will also be used. Two great arc lights of 270 amperes each, developing a stronger light than that of the sun, will be installed.

The new hospital will have 300 beds. On the roof of the main building the sun-baths will be erected, where the patients will be partly in the open air, partly under glass roofs. We have fully proved the efficacious working of the cure and new clinical and physiological experiments are being made daily.

All this, however, is merely the beginning of the systematic study of the influence of the sun and light upon organic life, a labour which will require the co-operation of many different forces.

There are light-hospitals in seventeen towns of Europe, America and Africa, and before long the study and application of photo-therapeutics will be eagerly pursued everywhere.

Dr. Finsen says he has already cured over 700 patients. We can personally testify to the efficacy of concentrated sunlight in curing *Lupus Vulgaris*, having been instrumental in curing a case of 12 years standing, in two treatments, with an ordinary burning-glass, the lesion healing in two or three weeks afterwards. Solar-ray Surgery for the removal of morbid skin-growths has been practised in America for many years.

*
* *

Buddhism (and Theosophist) who signs himself “A Buddhist,”
versus and as some points therein may be of general interest
Christianity. we will consider the leading ones briefly. He says :
A “Protest.” “...We need not cite any greater witness than the Gospel itself to show how very contradictory the teachings of the Gospel are, if we are to accept the teachings of Mark, chap. XVI., verses 14 to 20.* What becomes of Universal Brotherhood and

* Afterward he appeared unto the eleven as they sat at meat and upbraided them with their unbelief and hardness of heart because they believed not them which had seen him after he was risen, (14)

love of mankind, if every one is damned who cannot show forth the proofs of belief as laid down in these verses. As a Buddhist I protest against the Gospels' appropriating many passages from our sacred books and putting them in the mouth of Jesus. It must be borne in mind that Jesus himself condemns all mankind to damnation if they cannot show the signs as set forth. When Bishop Welldon prophesies that all who are not Christians will be atheists, in India, we can only wonder at his ignorance and advise him not to prophesy unless he knows. The Bishop forcibly reminds us of Bishop Cyril of Alexandria, who murdered Hypatia, because she had, as followers in her Philosophy, all the best brains in the above city; or of Tertullian whose idea of making prose-lytes was, the sword in one hand and the Bible in the other."

In order to arrive at the real meaning of the scripture quotations cited above, we must first agree upon the definition of the words 'damned' (condemned) and 'baptized.' St. John (chap. III., v., 18) says, in referring to Jesus: "He that believeth on him is not condemned, but he that believeth not is condemned already..." and in verses 19 and 20 we learn what is meant by this condemnation or damnation (for the words are synonymous): "And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For everyone that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved." Again we read (St. John, XII., 47, 48): "And if any man hear my words and believe not, I Judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day."

From the above we gather that the condemnation referred to is self-induced and consists in *choosing* the ways of darkness and evil, thus voluntarily and inevitably shutting off the light. It is an inner condition, not an arbitrary sentence. St. John also says, in the same chapter, v. 17th: "For God sent not His Son into the world to condemn the world, but that the world through him might be saved." Again, if we scan the life of Jesus, we find that charity and sympathy were his leading characteristics—not condemnation. He said, to the sinful woman: "Neither do I condemn thee; go, and sin no more. It is also reported that he prayed even for his murderers, at his crucifixion, saying: "Father forgive them, for they know not what they do."

To 'baptize,' as in the text above quoted, evidently means much more than the mere application of water; for we read in Luke, III., 16, as being the words of John the Baptist: "I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; he shall baptize you with the Holy Ghost and with fire:"

As to our friend's "protest" against the appropriation, by the writers of the Gospels, of numerous passages from the scriptures of

And he said unto them, go ye into all the world and preach the Gospel to every creature. (15)

He that believeth and is baptized shall be saved, but he that believeth not shall be damned. (16)

And these signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new tongues. (17)

They shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover. (18)

So then after the Lord had spoken unto them he was received up into Heaven and sat on the right hand of God. (19)

And they went forth and preached everywhere, the Lord working with them and confirming the word with signs following. (20)

our Lord Buddha, there might, at first thought, seem just grounds for it; for, not only the late Professor Max Müller, but many others (as our friend states in his letter) have been firmly convinced of the appropriation, by the Gospel writers, of the identical ideas contained in the recorded utterances of the Buddha. But, even granting this, we hardly see why our friend should 'protest.' Is it to be supposed that a *monopoly* of divine Truth was granted to Lord Buddha? If so, what about the numerous Buddhas who preceded him? As the Buddha himself gave utterance to some truths which he admitted were "old," those of other sects need not therefore, protest against it. Truth is one and eternal; and, granting this, we may reasonably suppose that different Avatâras and Teachers often put forth *some* of the same ideas which their predecessors had promulgated.

We do not think the question as to whether Jesus believed in reincarnation or not, to which our friend refers, can well be settled by controversy. It is quite evident, however, from the incident narrated in John's Gospel (chap. IX., v. 1-3), about the man who was born blind, that the Jews were quite familiar with the doctrines of reincarnation and karma, or they would never have framed their question to Jesus in the manner therein stated. Any one who is interested can read the texts above referred to and form his own opinion; opinions however count for but little in this case.

* * *

A writer in *Frank Leslie's Popular Monthly* closes an article on "Pride of Birth," as follows:

Pride of Ancestry. Not long since, an acquaintance of mine said to me, with an air of pride: "I can trace back my ancestry to my great-great-grandfather's great-great-grandfather. He was a cavalier, and fought under Charles I." "And what does that amount to?" I answered him. "That was the eighth generation before you, and in that generation you had 128 forefathers and 128 foremothers, and you can account for but one of them, just 1-256th of your ancestry in that generation. Among the 127 men of whom you have never heard, there may have been several who were hanged for murder, burglary, or sheep-stealing, for all that you know or can ever hope to know. Nor can you tell how many disreputable characters there may have been among the 128 women. And you must remember, too, that you had sixty-four foremothers in the seventh generation, and thirty-two in the sixth, all of them nearer to you than that cavalier; you must account for them as well."

Yet, of course, one should be glad that his near lineal and collateral kin have been and are honest men and virtuous women; but a line must be drawn somewhere, and that not many generations back, beyond which there is no such thing as good birth or bad birth, because it is all both good and bad. When any one begins to boast that he comes of "a long line of proud ancestry," he can be contradicted at once, because there is no such thing as a "long line of ancestry;" one's ancestry cannot be represented by a "line," but by an inverted pyramid. Every one of us comes not of one, but of many hundreds and thousands of long lines of ancestry, some of them proud, perhaps, and others with no cause for pride, but rather the reverse. It will not do to try to follow them all too far back. Some one of the many will surely lead to a dungeon of the Newgate Prison, or it may be to the Tyburn gallows-tree. We cannot pin our faith to the one cavalier, and ignore all the others, as my friend was trying to do; because it is Nature's plan that all the good and all the bad of the race should be mixed up in each one of us.

* *

Uncovering a buried city. A special correspondent of the above named paper, writing from Phoenix, Arizona, on February last, makes the following statement :

The Arizona Antiquarian Society will begin in a few days the work of excavating in the ruins four miles east of Phoenix, of what was the largest of any of the prehistoric cities that were known to exist in this Territory. This vast wreck of what appears to have been a city of magnificent temples and palaces, covers an area nearly a mile wide and in some portions has been undisturbed.

Civilization has placed farms and irrigating ditches through a large part of the ruins, and in many places all traces of the old walls have been removed. Several of the larger crumbled structures are still in comparatively good condition, although the vandal and the relic hunter have done great damage. In some of the lower portions of the land parts of the ruins have been found some distance below the surface of the earth, a fact which leads to the belief that the city may have extended many miles farther down the Salt River valley, the lower part having been buried by a great flood.

The largest of all the ruins above ground was apparently a temple or amphitheatre and covers a space 200 feet wide by 300 feet long, and is from ten to twenty feet in height. This immense structure has scarcely been disturbed, the antiquarian society protecting it from relic searchers and vandals. Only once, about six years ago, has deep excavation been made in it. At that time a deep hole was dug near the centre of the great pile by men who claimed to represent the Smithsonian Institution. They found a quantity of pottery, engraved tablets and stone implements, which they sent ostensibly to the Institution, but which, later developments showed, never reached the Government collection. It was reported that the same men found a large quantity of gold, but this cannot be verified.

The Antiquarian Society is of the opinion that the buried city was the largest and most important of the many towns, the remains of which cover this portion of Arizona, and the investigation is expected to develop some important new facts and records of prehistoric times.

* * *

Wine and Mental Accuracy. In the course of a lecture by Mr. A. F. Knudsen of Hawaii, before the Butte Theosophical Society, Mantana, he alluded to the effects of alcoholic drinks, on the mind and said that "the effects of a single drink of whiskey did not wholly disappear in less than five days, while four drops of brandy in a glass of water retained its effect on the mind for four hours."

At the close of the lecture a gentleman made some corroborative remarks which were thus reported in the local paper :

"C. C. Rueger, who was in the audience, related an experiment he had made upon himself to determine the effect of liquor. He said his occupation had a great deal to do with figures and mathematics. He never consumed a great amount of liquor, but sometimes he drank a glass of light wine with his lunch. He observed that after he had taken his drink of wine he made more mistakes in his additions, etc., than he did before, and to determine whether the bit of wine he drank could have been responsible for it, he made the experiment of drinking one day and abstaining the next. He found that whenever he drank he made errors in his calculations, and on the days when he did not drink his figures were free from mistakes. He quit taking wine with his lunch.

SUPPLEMENT TO THE THEOSOPHIST.

OCTOBER 1901.

MONTHLY FINANCIAL STATEMENT.

The following receipts from 21st August to 20th September 1901 are acknowledged with thanks :—

HEAD-QUARTERS FUND.	RS.	A.	P.
Babu Upendra Nath Basu, Genl. Sec'y., Indian Section T. S. 25 % _o , due for 2nd quarter ending 30th June 1901	...	706	14 0
Mr. Umedbhoy B. Patel, Mombasa ; for Entrance fee and Annual dues	13	0 0
Dr. Ananturai Nathji Mehta, Bhaunagar, Annual Donation	84	0 0
Mr. O. Firth, Baildon, Eng., Annual dues	15	0 0
„ C. Sambiah Chettiar, Mylapore	1	8 0
LIBRARY FUND.			
An F. T. S. of Burma, for August 1901	50	0 0
Mr. C. Sambiah Chettiar, Mylapore	1	8 0
ADYAR, MADRAS, } 20th September 1901. }	T. VIJIARAGHAVA CHARLU, Treasurer, T. S.		

MR. KNUDSEN AS LECTURER.

Mr. A. F. Knudsen, of Hawaii, who spent a season at Adyar a few years ago, for Theosophical study, and of whom Adyar residents have such pleasant recollections, has recently been lecturing before the Theosophical Society at Butte, Montana, U. S. A., his subject being "Science and Religion." The local newspaper says he gave "a highly interesting and instructive talk," and refers to him as a pleasing speaker who "is thoroughly familiar with his subject, to which he has devoted years of earnest study." We copy a few paragraphs from the brief report given :

"He spoke about Theosophy as a scientific spiritual life, and said the teachings of the different religions were well known, as well as the arguments of scientists against religion, as not having a scientific basis. Theosophy combines the two, and is a scientific religion. Most of the members of the T.S. came into the Society through science, but many came through religion. Mr. Knudsen said he recently saw a letter written to Colonel Olcott by a noted man of science, in which he said he was loath to admit that the theosophists had for years been working on a higher scientific plane than that on which he was working.

Theosophy is based on evolution. It stands by the Darwinian theory of evolution and by all religions. It is the forefront of thought of the world. Theosophy can only be understood and comprehended by hard and constant study. It must be taken hold of scientifically and studied scientifically. Mr. Knudsen said he spent four years in a scientific school and was supposed to be storing his mind with knowledge, yet there was not one hint given him during those years as to what that mind was. None of the professors seemed to consider it worth the while to study or know anything about the mind through which they were studying and which they were cultivating. The common mistake is that only the physical body is taken account of, and nothing else. Theosophy ignores the physical body and gives attention to everything else.

Mr. Knudsen said that a pure mind will build a pure body. To think pure thoughts, contemplate pure acts, will result in pure acts and deeds and in the selection of pure food....."

He spoke strongly in favour of abandoning the use of flesh as food, and all alcoholic beverages ; giving some personal experiences showing the results of small quantities of alcohol upon the mind's action. A gentleman in the audience also narrated some incidents in his own experience, showing how a glass of wine would invariably impair

his ability to make accurate mathematical calculations, and he was thus led to abandon its use.

“Mr. Knudsen, in speaking on the subject of evolution, said Theosophy agreed with Darwin in so far as the latter went, but Darwin made the mistake of confining his evolution to the physical body and ignoring the evolution of intelligence, and ending with the physical man. Evolution is constantly going on.”

Mr. Knudsen, after visiting some other Branches of the T.S. in Montana, will return to the Society at Butte, and conduct another open meeting of the Branch, to which all who are interested will be made welcome. We congratulate our friend K. on his present efforts, and wish him continued and increasing success.

THE PRESIDENT'S TOUR.

Between Col. Olcott's arrival in England and his departure for South America, he spent a few days in Switzerland, at Bâle, where he met Señor D. José Xifre', one of our most indefatigable Spanish members, to discuss methods by which the work among our Spanish brothers could be made more effective. From Bâle he went to The Hague, where a reception was given him. It is the hope of the Dutch members that our President will be able to open their new headquarters and this may be done during his short stay before starting for India. On the 22nd August he sailed for South America on the "Mark." He reaches Southampton again on the 17th October and sails on the 21st for Adyar, *via* Colombo.

THAT 'CORRECTION.'

We find that in "A Correction," which we inserted in September Supplement of *The Theosophist*, we failed to bring out an important point which Col. Olcott wished emphasized, *viz.*, that the implied *interview* with him was "a fake"—the interview being a purely imaginary one, as the Colonel was in a distant city at the time. That portion of the article published by the *Sunday Call*, that was copied from "Old Diary Leaves," was of course correct; but other portions were "cooked up."

ANOTHER SCHOOL FOR PANCHAMAS.

On September seventh, the fourth of a circle of schools founded by Colonel H. S. Olcott, the President of the Theosophical Society, was opened in Mylapore. In the absence of Colonel Olcott and Dr. English, the Managers, Miss Weeks, Private Secretary to Colonel Olcott, spoke of the value of education. The school is named after the great South Indian Yogî, Tiruvalluvar, himself a *Panchama*; and Miss S. E. Palmer, the Superintendent of the schools, gave a most interesting account of the life and work of the Sage. There seems a peculiar appropriateness in naming this new Panchama School after the great moral teacher who lived in Mylapore, and who, although an outcaste by birth, reached such a high stage of spirituality that he is classed among the *Avatâras*. The distribution of sweet-cakes, fruit and sweets among the children, and of tea and cakes among the elders, closed the proceedings. There are over 100 children already on the rolls.

NEW BOOKS FOR THE ADYAR LIBRARY.

"The Archæological Survey of India," new Imperial series, vol. XXIV.; "Mahâbhârata," English Prose translation, by Manmatha Nath Dutt, vol. IX., part XXIII., S'alya Parva; "Râma Gîtâ," Sanskrit Text written in Malayalam characters; "The Story of my Heart," by Richard Jefferies; "Kela Bai," an Anglo-Indian Idyll, by Chas. Johnston.

OLD DIARY LEAVES,
THE TRUE HISTORY OF THE THEOSOPHICAL SOCIETY
 BY COL. H. S. OLCOTT, P. T. S.
 Illustrated Crown, 8vo. Cloth, 483 pp.
 Price Rs. 3-2. Paper cover Rs. 2-8.

Mr. Stead noticing this Book in his *Borderland* calls it:—"A Remarkable Book about a very Remarkable Woman. This is the Real Madame Blavatsky."

A gentleman writes from America:—"After many years of study of spiritual problems, and the reading of all the best-known works, from Eliphas Levi to Anna Kingsford and Sinnett, I still had a good many problems unsolved until I read 'Old Diary Leaves.' Then, things I had pondered over many a day flashed clear to me from simple paragraphs in that book which often related to other subjects, but at the same time helped me to solve my old riddles."

"A book of extreme interest, giving the history of the Society from the journal kept day-by-day by Col. Olcott. It is the only authentic record of the Society's rise and progress, and is overflowing with interesting facts about H. P. Blavatsky and occultism."—[*Mercury.*]

SECOND SERIES.

This second instalment of the True History of the Theosophical Society will be found of immense interest to all members of the Society and other students of the occult. The work consists of 469 pages and index, and is embellished with nine full page illustrations of the house and beautiful grounds at Adyar—the Headquarters of the Theosophical Society. The present volume covers the period from December 1873, when the writer and Mme. Blavatsky left New York, to the autumn of 1883, and, includes accounts of many travels in India and of those incidents and phenomena which were incorporated in Mme. Blavatsky's "Caves and Jungles of Hindustan," and of the events which took place at Simla and have been recorded by Mr. Sinnett in the "Occult World."

CONTENTS.

Chapter I.—The Voyage Out. II.—Settling down at Bombay. III.—Laying Foundations. IV.—Many Wonders. V.—Northern India. VI.—Northern Wanderings, Snake-charming, *The Theosophist*. VII.—Future Workers. VIII.—Allahabad and Benares. IX.—Phenomena and Pandits. X.—First Tour in Ceylon. XI.—Popular Enthusiasm. XII.—Tour Concluded. XIII.—Domestic Explosion. XIV.—Swami Saraswati on Yoga. XV.—Simla and the Cœrulians. XVI.—What happened at Simla. XVII.—Gorgeous Scenes. XVIII.—Benares the Holy. XIX.—A Master of Djinn's. XX.—Ceylon Buddhism. XXI.—A Buddhist Fund. XXII.—From Bombay Northward and Back. XXIII.—A House-boat Journey with H. P. B. XXIV.—Baroda to Ceylon. XXV.—Secret of Psychopathic Healing. XXVI.—Healing the Sick. XXVII.—Touring in Bengal. XXVIII.—Florid Compliments. XXIX.—Healing the Dumb. XXX.—South Indian Wonders.

Cloth 8vo. well bound, Rs. 5; Paper Rs. 3-8.

Apply to THE MANAGER, *Theosophist Office*, ADYAR, MADRAS, INDIA.

NEW BOOKS.

Two Undiscovered Planets, by G. E. Sutcliffe	Rs. 1 0
Science of the Emotions, by Bhagavan Das.	3 0
The Great Law; a study of Religious origins, by W. Williamson	10 6
The Unseen World, by C. W. Leadbeater	0 3

SANSKRIT.

Color cure, by A. Osborne Eaves	1 4
Man and his bodies, Tamil translation	0 10
Hypnotism and Yoga system, by Mr. C. Damodaram Pillai	2 0
On the Threshold, by "The Dreamer"	0 8
Perfect Health, by Charles C. Haskell	3 4
Bhagavad Gita, translated into Tamil with meaning and purport of each sloka, by Srinivasathatha Chari	1 4
Do translated into Telugu do do	1 4
Do Devanagari Text, paper	0 4
Do do silk bound, (small)	0 5
Do Grandha Text, with Tamil meaning word for word and also purport of each sloka at foot, by V. Cuppusamy Iyer	4 0
Vaidika Dharma Sutrani, (Devanagari Text and English trans.)	0 2
Prevention and cure of old age, by Eleanor Kirk	1 10

NEW BOOKS.—(continued.)

True science of Living, " or " The new gospel of Health, by E. H. Dewey, M. D.	Rs. 7 4
The way, The Truth and The Life, by J. H. Dewey, M. D. ...	" 6 8
Alcohol—A Dangerous and unnecessary medicine, by Mrs. Martha, M. Allen	" 4 2
Apollonius of Tyana, by G. R. S. Mead	" 2 10
Evolution of Immortality, by Rosierucia	" 4 0
Spiritual science of Health and Healing, by W. J. Colville ...	" 4 0
Rules for daily life, Revised Edn., by A. Siva Row	" 0 6
Age of Sankaracharya	" 0 2
Human Aura, by Dr. Marques Paper	" 1 12
Marriage of the soul, by W. Scott Elliot	" 2 0
Imitation of Sri Krishna, by S. C. Mukhopadhyaya, M.A. ...	" 1 0
A Visit to a Gnani, by Edward Carpenter	" 3 0
Transcendental Physics, by Prof. Zollner	" 2 8
Harmonial Man, by A. J. Davies	" 1 8
Matter, Ether and Motion, by Prof. Dolbear	" 4 6
Invisible Helpers, by C. W. Leadbeater, cloth	" 1 2
Teaching of the Bhagavat Gita, (an address by H. N. Apte)	" 0 4

All books, pamphlets and magazines will be sent by V. P. P. on applica-
tion to the Business Manager of the *Theosophist*; postage extra.

MISCELLANEOUS BOOKS.

The Secret Doctrine, by H. P. Blavatsky: 3rd Edition, 3 Vols., with separate Index vol., Rs. 52.	
Theosophy, Religion and Occult Science, by Col. Olcott. A few paper-bound copies of the English Edition. Price reduced to Rs. 3.	
Valmiki Ramayana, into English, by Dutt, M.A., 3 vols., well bound. Rs. 22.	
Sacred Books of the East—Vinaya texts, 3 vols., by F. Max Müller. Rs. 30.	
The Upanishads—Isa, Kena and Mundaka—text, English translation of the text and Sankara's Commentary published in one Vol., by V. C. Sessa- chari. Paper, Re. 1-8. Cloth, Rs. 2.	
The Upanishads—Katha & Prasna, Vol. II. Paper, Re. 1. Cloth, Re. 1-8.	
Upanishads, Vols. III & IV.—The Chhandogya, Parts 1 and 2—The eight Adhyayas, translated by Pandit Ganga Nath Jha, M.A., F.T.S. Price, Part I, Paper, Re. 1-8. Cloth, Rs. 2; Part II, Paper, Re. 1. Cloth, Re. 1-8	
The Upanishads, Vol. V.—Aitareya and Taittiriya, price, paper, Re. 1, cloth, Re. 1-4.	
Imitation of Buddha, by N. K. Ramasamy Iyer. As. 3.	
Braid's Hypnotism. A standard work. Rs. 10.	
The Buddhist Catechism, by H. S. Olcott, P.T.S. 33rd Edition (English), Re-arranged and largely extended. Price, paper cover, As. 8. Cloth bound, As. 12.	
Taittiriyanopanishad, Part I. Introduction and Part II., by A.M. Sastri. As. 8 and Re. 1-8, Part III., Rs. 2.	
Principles of Light and Color, by Dr. E. D. Babbitt. Rs. 15 0 0	
Culture and Cure, in 3 Vols., by do do " 10 0 0	
Unmounted group photos taken in December 1893 & 94, each " 1 8 0	
Sacred Books of the Buddhists. edited by F. Max Müller. Price, cloth Rs. 9.	
A Buddhist Manual of Psychological Ethics, with introduction by Caroline A. F. Rhys Davids, M.A. Price, cloth Rs. 9.	

ANNIE BESANT'S ADYAR CONVENTION LECTURES.

1893—Building of the Kosmos, Subjects: Sound, Fire, Yoga, Symbolism, Price As. 8.	
1894—The Self and its Sheaths, Subjects: The Body of Action; The Body of Feeling; The Object of the Sheaths, Price As. 11.	
1895—The Path of Discipleship. Subjects: I.— <i>First Steps</i> . II.— <i>Qualifica- tions for Discipleship</i> . III.— <i>The Life of the Disciple</i> . IV.— <i>The Future Progress of Humanity</i> . As. 15.	
1896—Four great Religions:—Hinduism, Zoroastrianism, Buddhism and Christianity, Price As. 15.	
1898—The Evolution of Life and Form, Price As. 15.	
1899—The Avataras, Price As. 15.	
1900—Ancient Ideals in Modern Life, Price As. 15.	