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THE

# THEOSOPHIST

A MAGAZINE OF

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[Founded October, 1879.]

CONDUCTED BY H. S. OLCOTT.

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# THE THEOSOPHIST.

(FOUNDED IN 1879.)

VOL. XXIV., NO. 2. NOVEMBER 1902.

“THERE IS NO RELIGION HIGHER THAN TRUTH.”

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

OLD DIARY LEAVES.\*

FIFTH SERIES, CHAPTER VII.

(Year 1893.)

ON New Year's day, at 4-30 p.m., Mrs. Besant lectured in the open air from a temporary platform on the Esplanade, Madras, to some six thousand people, on “India.” It was a most eloquent address and immensely applauded. Our head-quarters being at a distance of over five miles from the Town Hall, is not easy to reach for those who have no money to pay for vehicles; or rather I should say, it was not at the time of which I write: since then an electric tram line has been opened as far as Royapettah, which brings such visitors within three miles. The immense audience, largely composed of the class above mentioned, is thus accounted for.

At five o'clock the next day a party consisting of Mrs. Besant, the late Mrs. Batchelor, Messrs. Edge, Bhavani S'ankar, P. D. Khan and myself left in two canal-boats and with three servants, for a picnic to Mahabalipuram, the site of the ruins of the rock-cut temple city so famous in the history of Indian Archæology. We slept aboard the boats, reached the place at 8 a.m. the following morning (Wednesday the 3rd), had early breakfast (*Chota Hazri*) at the fine Government Rest House and then visited the ruins. A Western person, especially an American, who is accustomed to nothing but the newest of things, is profoundly impressed by the sight of these temples, huge cars and elephants and other figures of life-size,

\* Four 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 of the volumes are available in book form. Prices: Vol. I., cloth, illustrated, Rs. 3-12-0, or paper, Rs. 2-8-0. Vol. II., beautifully illustrated with views of the head-quarters, Adyar; cloth, Rs. 5; paper, Rs. 3-8-0. Apply to the Manager *Theosophist* or to any Theosophical book agency throughout the world.

carved out of the living rock, and especially when they have been brought to partial ruin by the action of the elements or the violence of man through many centuries, the sense of their antiquity becomes overpowering. Gradually the sea has encroached upon that part of the coast, so that what was once a stretch of arable fields and a collection of numberless dwellings is now but too near the point where, like many another city throughout the world, they will be engulfed by Ocean and nought preserved of them but their names in history. Returning to the Rest House, we had luncheon and I then began writing one of the chapters of my "Old Diary Leaves," while Mrs. Besant went with the rest of the party to see other ruins. At 4-30 p.m. we re-embarked and journeyed homeward all night. The primitiveness and discomfort of our boats were an amusing feature of the excursion. There being no deck in the hold we stretched our blankets on the bottom-planking between the boat's ribs, each of us lying on the slant. There was a half-ruinous roof overhead and for protection against the weather curtains of gunny-cloth so dirty and dilapidated as to be fit for a conspicuous place in historical RAG FAIR. However, with easy consciences and somewhat weary bodies, all minor troubles were forgotten; so we slept straight through the night, as we were poled over the shallow water of the Buckingham Canal, reaching Adyar at 11 on Thursday morning. That being Foreign Mail day we all had enough to do until it was time to go into town for Mrs. Besant to give her last lecture in Madras during the present tour, in Victoria Town Hall: her subject was "The Insufficiency of Materialism."

On Friday afternoon I escorted Mrs. Besant and Mrs. Batchelor to the house of Dewan Bahadur Ragoonath Row, where a question meeting of Hindu ladies was held. The next day, on receipt of a cable from Ceylon, I notified the two Buddhist Bikshus of the Râmânya Nikâya, who had attended the Convention, that they were recalled, and sent them off. On Sunday, the 7th, with Mrs. Besant, Countess C. W. and Bhavani, I sailed for Calcutta in the P. & O. steamer "Peshawar."

Leaving the party to receive the farewell greetings of friends and settle themselves in their cabins, let me go back a little and redeem a promise made in my chapter IV., in the issue of the *Theosophist* for November, 1901. As will be remembered, it was therein stated that just before daybreak on the 10th of February, 1892, I received clairaudiently a very important message from my Guru telling me, among other things, that a messenger from him would be coming and I must hold myself in readiness to go and meet him. Nothing more than this was said, neither the name of the person nor the time of his or her arrival being indicated. In the absence of exact information, I jumped to the conclusion that the most likely person to be sent would be Damodar who, after a residence of seven years in Tibet would, presumably, and judging

from his state of psychical development when he left us, be ready to carry out the Master's orders in co-operation with myself. This surmise was communicated by me to the few friends whom I had told about the message, and I kept a travelling-bag packed a full year-and-a-half, so as to be ready to start at a moment's notice for Darjeeling, the hill station from which Damodar went to Tibet and where he had left his box of clothes. Nothing more having been heard of the matter I had, naturally, come to think that I had, perhaps, been deceived as to the terms of the message and, finally, the preliminary arrangements for the projected tour of Mrs. Besant had driven the matter entirely out of my mind. So things remained until the early morning after our arrival at our third Indian station, *viz.*, Trichinopoly, when the familiar voice again spoke as I lay in that state between sleeping and waking, and said: "This is the messenger whom I told you to be ready to go and meet: now do your duty." The surprise and delight were such as to drag me at once into the state of waking physical consciousness and I rejoiced to think that I had once more received proof of the possibility of getting trustworthy communications from my Teacher at times when I could not suspect them of being the result of auto-suggestion. The development of Mrs. Besant's relations with our work in India have been, moreover, what, to me, is the best possible evidence that she is, indeed, the agent selected to fructify the seeds which had been planted by H. P. B. and myself during the previous fifteen years. She has swept away all vestiges of the mistrust as to our mission in India, such as was entertained by the great body of orthodox Brahmins, who looked on my colleague and myself as in fact secret agents for a Buddhist propaganda and the would-be destroyers of Hinduism.

The horoscope of Mrs. Besant, cast by Sepharial (Mr. Old), then a resident at our head-quarters and a member of my staff, was published in the *Theosophist* for January, 1894, *viz.*, when she was making her first Indian tour. It appears from that that she was born when the sign Aries 1°40' was rising, and Mr. Old gives a very lucid analysis of the character of a person born under such circumstances. But, as every student of astrology knows, a horoscope, to be worth anything, must analyse the combined influences of the various planets which modify the peculiar characteristics of the natal sign. Proceeding according to this method Sepharial traces out, so to say, these focal influences and forms the following deduction:

"The remarkable features in the present horoscope are the presence of no less than six of the eight planets in cardinal signs, and the presence of cardinal signs of the angles of the figure. The latter circumstance confers upon the subject a reputation which will outlast life; a fame which will be widespread in proportion to the concurrence of other significations in the horoscope. And in

this case we find the circumstance amply confirmed by the singular feature first mentioned. The majority of the planets being in cardinal signs denotes activity, aptitude, business capacity of the foremost order, nimbleness, ambition, perseverance. It gives a tendency to reforms and active administrations; makes the native fond of politics, foremost in his village, town, or even country, in social affairs and matters relating to the government of the people. It gives great executive ability; the power to overcome obstacles and to cut out a line of life for oneself; courting responsibility, active in the pursuit of one's objects, capable of command and leadership; yet often impetuous, forcing one's own way regardless of existing law and order; quick to anger but soon pacified; eager in intellect, acute in perception, apprehensive; fond of debate.

"The cardinal signs produce the most active workers of the world, the best business men and the most useful persons in the executive departments of social life.

"Three planets are in aerial signs and three in watery signs, hence the native lives equally in the mental and emotional aspects of her nature. The physical and purely spiritual are subordinate.

"If enquiry be made as to the astrological cause of Annie Besant's oratorical powers, it will be seen that Mercury is in Libra, a 'sign of voice' as we technically term it, and Venus, the ruler of the 2nd House (governing language), is conjoined to Mercury, which confers singular eloquence and poesy of expression."

In his concluding paragraph Sepharial says: "It may be asked if there are similar signs of sympathy between this horoscope and that of H. P. Blavatsky such as were seen to exist in the case of Colonel Olcott. To this we can answer, yes. If reference be made to the horoscope of H.P.B.\* It will be seen that the Ascendant is in close conjunction with the Moon in the present case and near to the place of Jupiter; while at the same time the Sun in the latter is on the place of the Moon in H.P.B.'s horoscope, a sure sign of sympathy between persons who are destined to meet one another." He calls attention to the curious coincidence that Madame Blavatsky sailed for India in the 47th year of her age, and that in this identical year Mrs. Besant also came to India to continue in the same work.

Let us now return to our party on board the "Peshawar." During the voyage from Madras to Calcutta we were favoured with very fine weather and a smooth sea. On the day after our sailing, by general request, Mrs. Besant lectured in the saloon on the subject of "Theosophy," the Captain presiding. A pleasant incident of the voyage was the meeting on board of one of our New Zealand members, the Hon. William McCullough, a Member of the Legislative Council and a very intelligent and sympathetic gentleman. We anchored at Saugor, at the mouth of the Hooghly, on the

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\* *Theosophist*, Vol. xv, p. 12.

evening of Tuesday, January 9th, and continued the voyage at 10-30 the next morning on the flood tide. This precaution has always to be taken by Captains of vessels bound for Calcutta for it is a most treacherous river, the ebb tide running very swiftly and various shoals and sandbanks lying concealed below the surface ready to engulf any vessel which barely touches their inward edges. Quite frequently it happens that ships which have just grazed the edge of the treacherous sandbank have been forced by the current against it so that they were hopelessly stuck fast and within a few minutes have turned over and been swallowed up. At the very time that I write the Calcutta public are barely recovering from their horror at the wreck of the "Deepdale," which touched a shoal and within two minutes had disappeared from sight. So that one may say that it is quite within the range of possibilities that a traveller who has come safely through the tempests of the Bay of Biscay, the Red Sea and the Indian Ocean, may be wrecked in this sacred, but remorseless, stream within eight hours' sail of his destined port.

We reached Calcutta after 6 p.m. when it was dark. Several hundred of the best people of the metropolis, including Sir Romesh Chunder Mitter, ex-Justice of the High Court, Hon. Rash Behary Ghose, of the Viceroy's Council, and the Hon. Norendronath Sen waiting for us on the jetty. There were numberless flags, arches of greenery, gifts of flowers and enthusiastic people. We were driven to a nice house which had been engaged for our temporary occupancy. From 8 to 10 the next morning and in the afternoon Mrs. Besant received visitors and in the evening lectured to an audience of 5,000 on "India's Place Among the Nations." The Town Hall was crammed and the enthusiasm was wonderful. I was much interested with the testimony of three persons who came to me separately and told me what they had seen and felt during the speaker's lecture. The first one said that he had heard a tinkling of silvery bells and smelt a peculiarly delicious perfume, like a combination of oriental spices, which had seemed to flow from her and fill the hall; the second had seen about her a bright and shining light;" the third had not only seen this but in that radiance the figure of a majestic, bearded and turbaned Personage, whose aura seemed to blend with that of the speaker in vibrations each one of which sent a thrill through her nervous system.

There were the usual two receptions on Friday, and between them A. B., the Countess and I, submitted to the usual photographing; after 6 p.m. Mrs. Besant gave a splendid discourse on "Pantheism," at the great mansion of Sir Romesh Chunder to an audience of a most select character. At 5 o'clock the next morning the two ladies and I drove to the Sacred River and saw a young *Yogi*, standing in the water, do some wonderful phenomena of the *Hatha Yoga*. I can't say that we were very much edified with the performance,

nor with any of the other *Hatha Yoga* physiological wonders such as, for instance, the deliberate swallowing, inch by inch, of a *dhoti* the lower cloth worn by every unwesternized Hindu, which wraps about him two or three times and covers him from the waist to the ankles. In this feat it is first wet and then swallowed until only the end is left hanging out of the mouth; after which it is slowly and carefully pulled out again. Another bit of what I must call tomfoolery is the introduction into one nostril of a rather thick rope of twisted strips of thin cotton cloth, brought together at one end and worked into a short bit of string, which is forced up the nostril, and then brought out through the other nostril.

This seems incredible, yet I have seen it done myself as well as the "*dhoti*" performance. The object in view in all the series of exploits is, firstly, to make the *Yogi's* will, by constant training and concentration upon a given point, strong enough to convert the bodily functions from involuntary to voluntary.

In the cases referred to there is the second object of cleansing the nasal passages, stomach and other internal cavities from accumulations of the previous twenty-four hours. This same training of the will brings, virtually, all the processes of the body under control, and after living long in India one comes to the point where not even the most sensational feats of the practitioner of the Lower Yoga, such as the abstention from food or drink for weeks, the allowing of oneself to be buried for a month or more and then resuscitating oneself, the sleeping on a bed of sharp spikes, self-levitation, the walking on water, the holding of an arm vertically for years until it loses its flexibility and becomes like a wooden stake, the exposure of oneself without harm to the "five fires," are able to astonish him. And yet what a terrible waste of time, and how ridiculously unprofitable, so far as one's spiritual advancement is concerned, is all this physiological training. At 3 p.m. Mrs. Besant lectured on "Theosophy and Hinduism" at the Star Theatre to the usual overflowing audience. She then revised copy until 11 p.m., after which she wrote letters and then allowed her poor tired body to have some sleep. On Sunday the ladies and I attended a reception of Brahmos, *i.e.*, members of the Brahmo Samaj, at the house of Dr. P. K. Ray, a Professor in the Calcutta University and a man of scientific renown. In the evening Mrs. Besant lectured to another multitude at the Town Hall, but first held a reception at the house of the Hon. Mr. Ghose.

At 11 P.M. we left for Berhampore. This is an out-of-the-way station but the welcome that awaits any one connected with theosophic propaganda amply compensates for the trouble of getting there. After a night in the train we reached Azimgunge at about 9 a.m. From the railway station, the terminus of the short branch road from Nalhati Junction on the E.I.R., Mrs. Besant was carried in a tomjon, an uncovered arm-chair attached to poles which rest upon the bearers'



shoulders, with an accompaniment of fluttering flags and gaudily dressed mace-bearers, supplied by the local Jain branch of the T.S. We crossed the river in a house-boat and found an elegant carriage with blooded horses awaiting us which took us, at a smart trot, over the smooth road to our place of destination : our imposing turnout had been kindly supplied by H.H. the Maharanee Surnomoyee. We were very comfortably housed and most hospitably catered for. After a very interesting talk with the branch members we visited their Reading Room and a Boys' Moral Training Society. The next morning there was the usual conversazione after which we were left at liberty to catch up the arrears of our heavy correspondence and my literary work. At 6-30 p.m. Mrs. Besant lectured on "India, Past, Present and Future." Addresses were read to her by our Branch, the Hindu public of Berhampore (the old Brahma-puri) and the orthodox pandits, of whom twenty-five attended the lecture. The next morning, after the conference with Mrs. Besant, we were favoured with some remarkable juggling (or necromantic ?) feats by a pupil of the late famous master of Djinns, Hasan Khan, about whom I have often written in the *Theosophist*. His name is—if he be still alive—Pertab Chandra Ghose, of Chunta P.O., Pergunnah Sarail, in the Tipperah District of Bengal. I give the address for the benefit of whom it may concern, but warn Western curiosity-seekers that it will be useless to write him in any of their languages. Among his other wonders was the following : he took from us three watches, tied them up in paper and a bit of cloth ; attached to it a ticket with the name of R. N. Sen, one of the witnesses, written on it ; then gave it into Mrs. Besant's own hands and asked her to throw it into the house-well. She did so and we saw it drop into the water with a great splash and sink out of sight. Presently he reproduced the watches, one done up in a separate package with the ticket on it, the other two loose ; all perfectly dry. He then suddenly produced and handed us a box of sweets of a peculiar kind which are made in a village more than two hundred miles away from Berhampore. Like his master, Hasan Khan, he pretended that these wonders were done with the help of certain elementals, or Djinns, over whom he has control. The lecture that evening was on "Theosophy and Modern Science."

From 7-30 to 9 a.m. the next morning visitors were received ; at 9 we visited Ranee Anarkali's Tol, *i.e.*, a Sanskrit school, where an address in that language was read to Mrs. Besant ; then we had a drive and after that, desk-work during the rest of the morning. In the afternoon the students of Berhampore College came with an address, and at 7 p.m. our sweet orator lectured on "Reincarnation and Karma." At 9 p.m. our busy day ended up with a special performance of the famous Indian drama, "Pralada Charita," given for us, and songs of welcome and farewell to Mrs. Besant were chanted. As it is not in the least likely that she has preserved her

copy of the verses, and as they are likely to entertain our Western friends, I will give them as recited. First we have the

SONG OF WELCOME.

"Welcome sister, the ever unfortunate mother India takes you to her bosom. Now she has nothing precious of which she can make a present to you; but she is ready to receive you with *Shamit* (sacrificial fuel), *Kushahan* (a seat made of sacrificial grass), *Padya* (water for washing the feet with), *Arghya* (respectful oblation) and sweet words.

"What has brought you, sister, here? India is now lifeless. Here is now no chanting of the *Vedas*, no *Tapabona* (garden for practising religious austerities), no twice-born, no uttering of *Mantras* (mystical incantation). Now the cry of the famine-stricken people rends the sky.

"We, the inhabitants of Berhampore, give a garland of flowers round your neck; please take it, simple sister, with your characteristic affability.

"You are now a learned daughter of mother India, you are honoured throughout the world and your reputation is world-wide. We are glad to see you."

And then the

FAREWELL SONG.

"You have sacrificed, sister, all you had for the sake of your mother with the simple hope of infusing life into fallen India.

"You have seen the condition of India with your own eyes; the sons of India look sullen and gloomy. None has an iota of happiness here; the heart of every one is heavy with feelings of miseries.

"Sing, sister, the song of India's miseries in your own country. The minds of famishing people can have no inclination to God.

"Sing the song of India's glories with fresh energies; we would console our heavy hearts hearing that song from far beyond the ocean.

"Farewell sister, go to your own country with the blessings of 200 millions of people and distribute there with sound health the treasures of Aryan religion.

"The parting is embittering; do not fail, sister, to come here again with the remembrance of your fallen brothers."

The next day, Friday the 19th, was our last at Berhampore and all its hours were fully occupied; in fact, to judge from my experience, very few idle hours fall to the lot of the theosophical propagandist. At 7 in the morning Mrs. Besant lectured on "Theosophy and Hinduism;" at 9 we three drove to Cossim Bazar Palace to pay our respects to the venerable Maharanee Surnomoyee, M. I. O. C. I.; then there were some admissions of members; then breakfast, after which there came an address from the students of the Berhampore College, our last public function in the place. We then left by carriages for Murshidabad, where we stopped at the Palace of the Nawab, my old friend, to make him a short call. His welcome was, as usual, most cordial and he expressed his regret that we could give him only a short half-hour. Leaving him we

then moved on to Azimgunge and so, by the branch road to Nalhati and from thence on all night towards Bankipore, Behar.

H. S. OLCOTT.

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HUMAN PROGRESS AND PHILOSOPHY.

[*Concluded from p. 18.*]

THOSE who, as the efflorescence of the whole race, may have outstripped its slow evolution, and thus become possessed of a much larger measure of knowledge, although excluded by such possession from more open and immediate contact, as we have seen, with the mass, and thus compelled to retire into the less known parts of the earth, are yet said to stand always ready to help forward the others. Theirs is thus the duty of preserving all that is real and true, at those periods when, owing to causes set in operation by human error, great ruin and disaster overtakes the world; and amid the throes of nations and the whirl of stupendous events, they, as we are told, move silently on their way. And when, owing to the ruin which man's perversity brings about, the light of knowledge pales and flickers, or seems ready to expire, one of these Brothers comes forward, and by his life and teachings he starts afresh the fading flame—and only too often, alas! he perishes amid the ungovernable passions of the people he comes only to help or to save.

But only at long intervals is it needful that such an effort should be made—more often a different course is taken. By their knowledge of thought-currents, the great teachers who are said to stand at the head of all advance, can cause ideas to arise in receptive minds; and these, when followed out, become great discoveries in science and philosophy. Thus some rays of the great central knowledge shine forth, and that much of it is gained to the world. They are, it is true, only the stray leaves and blossoms of the great tree; but by their aid we may form dim ideas as to what the majestic whole would seem like to us. We may even faintly outline some things connected with it, and imagine some few of its attributes. So far as we can learn of it, we might justly expect that its conclusions would bear to be tried by any standard we could apply, no matter how severe, and vindicate its truth and excellence in every such ordeal, provided only the latter is just and true. But in our estimate of it we must constantly bear in mind that, so far as we know, it has been the result of many successive partial revelations to as many different men, at intervals of ages, and in many different places and ways. As a system, it might be expected to show universality, completeness—in short, perfection; so far at least as that may be the case after allowance has been made for the

method of its transmission. In the abstract, we might expect that it would present us with just views of the nature and position of this world in which we live; and that, whether dealing with the spiritual or the material, it would expose the errors inseparable from even the most celebrated efforts of human genius, as the magnificent mechanism of the heavens and the beautiful living forms which nature presents to us are superior to the imperfect contrivances of mankind. For in advance of all that has ever been written upon it by the sages of India or the philosophers of other countries, on all points connected with the origin, nature, and destiny of the Cosmos, its dignity of conception and presentation should be in harmony with the greatness of the subjects with which it is concerned; although we could only infer as much from what we may obtain of it.

We might expect that it would propound theories upon all science which, how much soever opposed to temporary ideas, should gradually meet with more and more confirmation as our knowledge extends; and that it should be able to present to us the final solution of all those problems which have exercised the mental powers of the ablest men of every continent for so many ages, and which lie so largely at the root of all religion and philosophy deserving of the name; and it should certainly tell us, in unmistakable language, the true nature of those things which we call Deity, the world, the soul, and in what measure mankind may attain to a criterion of truth; that it should explain to us how that which is apparently so evil can exist in a Cosmos, the origin of which is supposed to be from powers and sources which we cannot think of as being otherwise than omnipotently good; that it should reveal to us in what the affairs of men are fixed by antecedent conditions or seeming destiny, and in how much by free-will; that it should teach us whence we came, what is the object of our continuing here, and what is to become of us hereafter. And, since a philosophy which is claimed to be the outcome of the collective wisdom of all times and of all worlds must necessarily accredit itself even to those most reluctant to receive it, its internal evidences becoming stronger and by no means weaker with the severity of the examination to which its dicta may be submitted, it ought to deal not only with those things which may be demonstrated by the knowledge and genius of man at his present point of evolution, but likewise with all those which in future he will be able to cognise and test—therein anticipating his conclusions. Such a philosophy, so noble in its origin and its scope, will not refuse, but rather court the test of all pure natural knowledge, not regarding it as its most dangerous antagonist, as the churches have done, but rather as its best means of support among all those who can appreciate such evidence. As time passes on, and human science becomes more exact and more comprehensive, it must always be found that its conclusions are in unison therewith; or if they differ, it must

come out triumphant in the end. When occasion arises, it should furnish us with at least the foreshadowings of the great truths always being discovered in astronomy, geology, and chemistry; not offering for them the literal fictions of earlier ages, but pointing out what may be allegorically concealed beneath the latter. It should tell us how suns and worlds come into existence and are distributed in infinite space and how, in their successions, they come forth in limitless time. It should say how far the dominion of consciousness is carried out according to known laws, and what is the point at which it transcends them and obeys others which may not yet be within our knowledge. Of man, it should set forth his true relations to all other living beings, his place among them, his privileges and his responsibilities. It should by no means leave him alone to grope his way through the vestiges of ancient philosophy and perhaps to miss the truth at last, but it should present him with keys which should render into a consistent whole that which has seemed discordant and contradictory. It should teach us wherein true knowledge consists; anticipating, as far as we can accept it, the physical science and power of our own times—nay, even unfolding for our benefit things we have hitherto been ignorant of. The discussion of subjects so many and so high, is not to be considered in any way too great for a philosophy of such pretensions; and its manner of treating them is the only criterion it can offer as to its value.\*

This great and universal system of thought it is which we denominate the Esoteric Philosophy—no recent discovery, no revelation, in the sense in which that word has usually been understood; and yet a system which, having been built up and preserved more or less in secret, has from time to time been partially given out under the guise of theosophical teachings or in other ways. Of all the various systems of thought upon religious, philosophical, and moral subjects which the world has ever seen, this one alone is said to have supplied the foundations, and provided all that has been accurate therein. No one is bound to believe these statements—no one need accept the conclusions offered, any further than these may appeal to the highest faculties of judgment and reason which may individually have been reached—but not the less, perhaps, can these things all be verified and demonstrated upon their own lines, howsoever they may be temporarily rejected by some who may be incapable for the present of following them in their entirety.

To show how it covers all the ground, it may be said that the Universal or Esoteric philosophy, when treating of the things pertaining to the terrestrial world or the system of worlds to which that belongs—as when it deals with the changes the earth's surface has gone through, the various races which have in course

\* *Re* last two paras. cf. "Draper's Internal Development of Europe," pp. 340, 341.

of time inhabited its several continents, the arts and sciences which they developed, and the fate they and their works have met—when it deals with these things, it becomes purely philosophic. But when, on the other hand, it treats of such things as, apart from more material objects, have chiefly been concerned in the various faiths of the world, of moral duties and ethical considerations, the putting forth of sublime ideals for guidance amid the many storms of life, and points out how we should bear ourselves in order to secure the best results for the whole race, independently of mere personal benefits, then does this great system take a religious aspect. For by this time the world is awake to the fact that religion does not consist in the following of ceremonial worship, the repetition of prayers to an impossible god, for selfish benefits, and the apparatus of priestcraft used to frighten people into the support of a mass of incongruous forms and ridiculous professions; but rather of those truths which underlie the many absurdities which the priests have built upon them; and which superstructure, now crumbling away, begins to show what is the true foundation beneath it all.

When this long-hidden and most noble philosophy deals with the nature, the formation and qualities of its parts, and treats of the ether of space, the interaction of the elements, or their chemistry, or of the various forces at work in the Cosmos, it then becomes purely scientific, so that it covers all the ground; and is, in fact, a synthesis of science, religion and philosophy. Seeing, then, that it includes so much, and so may be capable of offering such great enlightenment, the question so often asked, as to why the world is left to grope its way in darkness and ignorance, by slow degrees towards the light of knowledge, seems by no means unreasonable. But is it so certain that it has been thus left? and, in view of the reasons already advanced, could any more have been given out than is already in the world's possession? Of what use would it be to put before a child who could not read, the abstruse works of some great chemist, and then expect the child to understand? But the world has never been willingly kept in ignorance by the Great Ones who have this all-embracing knowledge in their possession and care; for though it may have been guarded by the most solemn obligations, never committed to ordinary writing, and only handed down from age to age under the covers of symbol, myth, and allegory, there have been reasons for such concealment which arose solely from the hostile attitude and ignorance of the external world, which compelled those who were the possessors of occult knowledge to adopt these safeguards, or else perish, together with that of which they were the keepers. As we begin to know more and more of the subject, we see how persistently They have endeavoured to bring their treasures forward. Whole books have been written by men who thought themselves to be original discoverers; but as our knowl-

edge of the ancient philosophers becomes more extended, their books, in all which they contain that is true, are found not infrequently to be almost literal transcripts of others which were written long since, and lost for many centuries; but are now again coming to light. And those who make it the duty of their lives to put forward so much of the theosophical teachings as they may be permitted by time and circumstance to attain, and thus endeavour to bring it under public notice, find that the more thought they give to it, and the more they try to make their papers and lectures original, the less so they in fact become; for if it is carefully watched, we shall find that the whole of the ideas so put forward are contained in books now extant--though the writers and lecturers referred to may never have read those particularly concerned. Many persons keep a register of every book and story they read or come across; and yet they rarely read a new one but what they find that some part of it has been almost literally transcribed, or at least paraphrased or adapted, in some of our theosophical lectures; and if any one were industriously to hunt out these seeming plagiarisms, and thus publish all the references we have not got and could not yet give, no doubt there would be a fine case of literary piracy made out--and yet not in one single case might it be a just charge.

But this is not saying that all who seek to bring forward theosophical teachings are specially guided in the matter, but rather that, as the Masters have filled the Astral Light with leading ideas on the subject, and the works of former students are there stored away in much the same manner as are the materials for the visions of psychometry, so all who study and make specialties of those subjects, become sensitive to those particular impressions; and thus they unconsciously repeat what others have written and thought. So that it does not follow, because they write and speak with facility up to a certain point, that they must therefore be familiar with the Esoteric Philosophy and the resultant theosophical teaching as a whole; because to reach such an understanding in one life, and during the present epoch, would doubtless be impossible. For to reach even a partial knowledge of it, is one of the most difficult tasks upon which anyone can enter. In the first place we have a philosophy which, as the climax of all others, must be infinitely more subtle and abstruse and naturally its evidences will require such great study and so much of self-denial before any just estimate of them can be reached, that we can never suppose they will remain otherwise than hidden from the major portion of humanity. Therefore if the whole seems to be so carefully concealed, that may not be actually the fact; and if the parts are not understood to any very general extent, it is not because they are by any means incomprehensible in themselves, but for the very simple reason

that, as in all other cases where the knowledge dealt with is specially abstruse, the majority have neither opportunity or capacity for such attainment. As in the ordinary branches of science, so in this case, it takes a specialist to reach any very great extent of true knowledge upon the subject ; but there is this great difference in the two cases, that whereas the scientific specialist develops no new sense, and becomes generally oblivious of (or at least somewhat indifferent to) most other branches of knowledge, the true student of Theosophy gradually develops further senses ; and instead of being confined to one particular line of research, he becomes more and more open to the whole ocean of Truth, and attains wider general knowledge ; less, perhaps, by conscious effort in some one direction, than by unconscious assimilation owing to the attitude assumed. Hence all the legends as to the illuminati of former times, who are said to have spoken all the languages known to man ; and the faculty attributed to the Adepts, of discoursing with amazing knowledge upon whatever science their hearers might be familiar with. For those who, by a long series of lives devoted to this subject, have attained to any considerable portion of Esoteric Philosophy, are supposed to reach a knowledge of particular sciences less by an approach from the outside of them (as we may say), after the fashion of ordinary learning, but by a quite different route ; for they must learn the radical principles of *all* science, and then can elaborate particular details in much such a fashion as a skilful musician will take some special air and thereon elaborate variations to any extent ; and yet he will not, on the whole, depart far from his original, retaining its character throughout the piece.

It is strange that the modern world should exhibit so much incredulity as to the existence of this great central philosophy ; for there does not appear to have been any such doubt on the part of the ancients. Their writers—more especially those of India—simply teem with more or less veiled allusions to it ; and once we are put in possession of the necessary clues, its existence becomes more and more evident to all who will take the trouble to investigate in an unbiassed spirit. But the modern unbelief on this subject is doubtless largely due to two causes—the attitude which science has been compelled to assume towards all pretensions which could not be substantiated along its own immediate lines, and the religious intolerance of the last few hundred years. The latter, as it rendered concealment unavoidably necessary, led to great numbers of mystic works being either intentionally or otherwise destroyed, with the exception of the few copies concealed by the Adepts, so that the whole subject passed away from public attention, and was looked upon merely as romance or imposture. The much disputed Rosicrucian Fraternity were among the last in Europe who endeavoured to call attention to it ; and the writings of such as are



supposed to have been members of that order, together with commentaries thereon by others, were perhaps the principal sources of the available public information in connection with occult or esoteric knowledge up to the time when the Hindu works began to be translated into European tongues, or became available to scholars. These sources supplied certain keys by which the references in other ancient writings became in a measure understandable; and by such help the numerous symbols used in Alchemy, and those embodied in architecture, etc., have been partially translated. But it would take volumes to explain these things—nay, perhaps whole libraries; and after all, the principal value of it all is not communicable by books alone, but only by the peculiar course of training which is above all things necessary. This was formerly given in the “mysteries,” the course of initiation into which occupied many years, and generally necessitated wide travel and research. In modern times, and among the Anglo-Saxon race more especially, these only exist to public cognisance in that bare and empty imitation of them which is in use by the various friendly societies and certain religious sects; for it is said that the real mysteries ceased to be practised in Europe about fourteen centuries since; when the Church, becoming the dominant power, permitted no rivals in the field. Previous to that time, we are told that the secret or occult philosophy had lain at the roots of all the ceremonials practised by the Hindus and the Egyptians, as it had doubtless provided the Greek rituals and Orphic mysteries in the eastern Mediterranean cities; and in the West among the Mexicans, as it now begins to appear. It was concealed in the earlier Druidic rites, underlies the Hebrew Kabala, and explains in the only satisfactory manner the early Gnostic Christianity and the modern Freemasonry which probably thence arose. It was the very soul of those Eleusinian mysteries which for so long were looked upon as the principal source of occult learning, as it was of all other mysteries in every ancient nation; so that it is by no means to be wondered at if the traces of this most ancient knowledge may be more or less clearly followed throughout all extant history and literature. So the later translations of the Egyptian hieroglyphics have, as might be expected, contributed their quota; and no doubt the same will be the case with all future discoveries of a like nature. Further, it seems not too much to say that wherever we find an impulse towards the study of natural philosophy in past times, as well as those which have led to its great development in the present age, there we may, sooner or later, trace the efforts of some students who were more or less imbued with the spirit of occultism; or in some way, near or remote, were connected with the East—the latter-day home of all esoteric science, and the natural source whence comes all the light which has ever illuminated the world. Such is the fountain

which has been drawn upon to provide the mainspring and vitalising force of the teachings of all the mystics, seers, and occultists of the present time, as it will be of all who may come after them in the future.

In the present cyclic period, the human race has, according to theosophic teachings, reached the lowest point of its material evolution; and henceforward it will tend in a different direction. We shall probably find that what have formerly been looked upon as mere superstitions, will enter largely into the science of the future; \* for in the past it has not infrequently happened that true knowledge, even in matters of physical science, has been scouted as nonsense by the conventionally learned. Thus Pythagoras is said to have taught that the planets moved in curvilinear orbits, and we now know that to be true; but the scientists of his time and later, asserted that these orbits were circles, and so his discovery was laughed at and very soon forgotten. Similarly, a hundred years ago the undoubted facts of mesmerism were not only denied, but those who accepted them were looked upon as the victims of a most degrading superstition, and as the dupes of cunning roguery and imposture of the silliest kind; yet at present those sapient notions are almost entirely given up, and we are supposed to receive with the utmost respect all the same material at the hands of the present members of the French Academy of Sciences and the British Royal Society. Under such circumstances no one need feel ashamed to follow his own convictions, independent of any such support; for what the whole body of the learned are to-day found denouncing with the utmost vehemence as the most self-evident fraud and charlatanism, they may at no distant future date be found to have accepted in full; that is, as soon as those who have committed themselves to the opposite view shall have had time to die comfortably in their false position. And when that becomes the case, much that is now looked upon as clear evidence of weakness and mental incapacity, will doubtless be deemed an incontrovertible proof of superior acumen, foresight, and mental penetration. It is always thus; the people of our own time (whenever that may be) will only accept what the fashion of the period makes popular; and all beyond it is a fitting subject for the shallow derision of unthinking fools, and the denunciation of those whose mental horizon is strictly bounded by the conventional notions of their time.

But those who would study the only universal philosophy can pay no sort of respect to such trivial considerations—nay, ought rather to point them out upon all occasions as bars to advancement and things to be despised. Not by such things are the researches or the enquiries of occultists and mystics to be held in check at the present day, any more than they have been in the

\* Cf. "The Unknown World," Vol. I. No. 1.

past ; and the solid value of their knowledge is proved by its survival in face of the obloquy and derision so constantly levelled at it by those who, as their only qualification for forming a judgment upon its merits, show a dense and grotesque ignorance of all connected with it. To these there has rarely happened such a peculiar and unaccountable phenomenon as the world-wide interest aroused by the Theosophical Society, in occult science ; and since the year 1875, when its evidences first began to be gathered together from all sources (in this century) and the enormous mass of them contained in the " Secret Doctrine " and " Isis Unveiled " was laid before the public, there has been a continuous interest and study of these. Perhaps nothing in our time has been so fiercely assailed as Theosophy—none so slandered and maligned as its leaders and adherents ; and it has been truly remarked by one of its best enemies, that if the whole Society had ceased to exist the year after his remarks were made, it would still remain one of the most curious facts of the nineteenth century. But the truth seems to be, that there exists in mysticism and occultism a vital force which nothing can overset ; and no efforts directed against it can do more than to weed out the weaklings from among its followers. These any cause is mostly better without ; but those who remain will, in this instance, be quite sufficient to keep alive its study and carry forward its principles. It can never perish, though it may be periodically obscured ; but, like the fabled Phœnix of Egyptian Sais, it ever rises afresh from the ashes of the systems to which it has given life ; and until the end of our mundane evolution there will always be found some who will occupy themselves with the subjects glanced at in these few thoughts on Human Progress and Philosophy.

SAMUEL STUART.

SRI KRISHNA.\*

[Concluded from p. 23.]

THEN there is another subject of misrepresentation, when S'ri Krishna danced in a ring with the Gopinis and by duplicating his form made it possible for each Gopini to have hold of his hand. That was at a period when the innate powers of man were understood, when people were accustomed to witness what would now be called miracles, and S'ri Krishna and his faithful disciples, the Rishis, were not limited to the consciousness of those who judge them from the stand-point of the present day. Dancing is not evil in itself ; graceful motion is only one of many ways of portraying the beauty of nature. The sacred dance has no place in our customs now, but records of olden times give us many beautiful pictures of the dance of purity. In the Mahâbhârata, Arjuna, the beloved disciple of S'ri Krishna, goes to

\* A lecture delivered before the New York Branch of the T. S.

heaven and learns dancing. The tender words of love, the fond demonstrations of affection offered by the Gopinis to the object of their highest love, have been distorted and misconstrued by translators into scandalous forms; but those who are able to get even a slight conception of the possibilities of the higher love know that no earthly demonstration of intensity and devotion can form any adequate comparison to the unrestrained essence of love that flows in an all-satisfying, subtle current between those who love with the heavenly love. Do earthly conceptions limit us when we think of our Father in heaven or open our hearts to the Divine? Do we ask that the divine love shall be ours alone and that the many whose hearts are open to the same source shall be denied in our favor? Are we not willing that all shall share in the holy blessing of outpouring love that touches us, and are we not confident that the source is inexhaustible and sufficient for all? So ideal earthly children love and are loved by an earthly parent, and no jealousy, no scandal disturbs the relation. Suppose that the God whom we love and in whose love we trust should appear now in earthly form, would we not go to him with all the fervor of love on our lips that we now offer in thought. Would the form make a difference? I think not. If a Christ-child came among us to-day and we had knowledge of it, as had the Gopinis, the reincarnated Rishis, the joy of love that would find expression in us would not be withheld, and might easily furnish material for future misrepresentation to those possible future translators of the dead English language.

The most beautiful picture of child-life that was ever shown is to be found in the story of the early days of S'ri Krishna, and the heart that recognizes this as it reads, bathes in a purity of joy that no hasty breath of scandal can pollute. The words of the Jewish Saviour come to us here in their full meaning: "Except ye be as the children, ye cannot enter in," and from the words of this later Saviour of mankind we look back to the child-image of the earlier one and thank the One Spirit that manifested in both, that history has preserved to us the guileless child-life of a Saviour.

These are not the only stories of the young S'ri Krishna that have caused scandal. The Gopinis married other husbands but their hearts yearned toward their Lord and when they heard the sweet strains of his flute in the forest, they broke through all restraint and went to him. One was unable to go and spent her time with closed eyes in meditation, so that her astral body was set free and she was nearer to Him than the others. This incident recalls the myth of Apollo, and knowing something of its symbolism, we find an identical meaning if we take the S'ri Krishna story also as an allegory. Who hears the music of the spirit, the God-man, will abandon all else to follow it, and who follows it becomes oblivious to all lower sounds.

It is hard indeed for one who reads the dead letter of the word to come to a comprehensive understanding of such stories, for, allegory aside, we are supposed to be dealing with history. But history says that Śrī Krishna was divine, history says that the Gopinis were reincarnated Rishis. This means that the higher planes of knowledge were as normal to them as the physical plane is to us. Why, then, should any of these be swayed by animal passion? "When one sees the higher, he does not care about the lower." These are quoted words and I am convinced that they are true. The Rishis who were conscious of their Lord on other planes, in subtler bodies, subject to other laws than those of the physical plane, could not have been actuated by animal desire, for the sex relation is of the physical plane only, and those who are able to rise above that plane have no need for that form of union unless it be for a special purpose. A great Rishi may father or mother offspring on the physical plane, not impelled by animal desire, but that a pure body may be provided for a pure soul whose reincarnating may perpetuate a race. The true purpose of the sex relation is to perpetuate one's kind, not to gratify lust. Lust is a false growth, a result of habit, the habit of centering sensation more in one plexus than in another. The Rishis had long since conquered this habit, and were guided by reason, not animal desire, in regard to propagating their kind.

The time comes for Śrī Krishna to leave the pleasant hills and gentle companions of his childhood and go forth to accomplish the overthrow of the wicked king Kamsa. The information on this point, gathered from various sources, is so fragmentary or unreliable that I think it wiser to pass over the stories given and simply relate the climax. According to Edouard Schure'e, it becomes known to Kamsa that his predicted overthrower is teaching his followers on the banks of the Ganges, and the king, counseled by his malicious wife, the daughter of his ally, sends out a force of soldiers to capture and bring Śrī Krishna to him. Śrī Krishna meets them and tells them that he knows who they are and that he is willing to follow them. Meanwhile, he talks to them of spiritual things, with the result that they lay down their arms and become his followers. Kamsa then sends out the most reliable men of his kingdom, with the order that his enemy shall be brought to him in chains. But to these Śrī Krishna talks of the bondage of sin and the freedom of righteousness and they, too, who have come to capture him bodily, surrender their souls. They return to Kamsa, telling him that they found only a great prophet from whom there was nothing to fear. The king now doubles his guard and has iron chains put upon all the entrances to the palace and secludes himself, trembling for the fall of his kingdom. A day comes when he hears a great commotion in the city, cries of joy and honor, and his guards tell him that Krishna

is entering Madura and that the people are forcing the doors of the palace.

Greeted with banners and flowers, surrounded by a throng of worshipers who hail him as the incarnation of Vishnu, S'ri Krishna enters the palace. Here, instead of killing Kamsa, he reproves him for his crimes and orders him into retirement under the charge of some Brahmins. Then he makes his disciple, Arjuna, king of Madura. A beautiful and strongly fortified city is built in the heart of the mountains. It is named Dvâraka, and here with his chosen people S'ri Krishna makes his home. In the centre of this city was said to be the temple of initiation, the most important chambers being underground.

Without opportunity or knowledge sufficient to consult the Hindu records, it is hard to get consecutive links in the life story of S'ri Krishna. Translators give varying accounts of the same incidents and the result is confusing. However, the great war between the rival houses of the descendants of Kuru seems to follow the fall of Kamsa.

The record of this great war, which is the culmination of S'ri Krishna's mission, while being historical, is given in a series of stories which contain practical lessons in ethics, and are, as well, images of subtle spiritual facts. These stories often seem fantastic, immoral and utterly improbable to those who place them on a parallel with present-day conceptions. But we are not just if we do this. As I said before, we are looking back upon a time when the powers in man were highly developed, as they will again be highly developed, and we who are just awakening to the consciousness of the latent powers in ourselves, and who will gradually evolve them as the Saxon race rises on the upward arc of its circle toward predominance among races, must forbear to condemn where we cannot understand, and admit the possibility of truth being equal to many things that at present seem improbable.

The story of the great war deals with the history of the descendants of a great ascetic named Kuru, and the strife of two branches of a family for leadership. S'ri Krishna is on the side of the sons of Pându, the elder of three noble brothers. This war which was the result of accumulated karma involving individuals and races, was so important that gods, reincarnated as men, took part in it; and Vishnu, the second aspect of the Trinity, as S'ri Krishna, led the righteous to victory.

S'ri Krishna is the friend and champion of the five sons of Pându: Yudhishtîra, the just; Bhîma, the strong; Arjuna, the prosperous; and the twins Nakula and Sahadeva—the symbolical meaning of whose names I cannot at present give. Of these, Arjuna was the best beloved of the Master. When war between the Pândavas and their jealous and usurping cousins seems inevitable, S'ri Krishna goes as ambassador to the Kurus and uses all the gentleness of fair persuasion, the eloquence of right perception,

and the firmness of just decision to turn aside the calamity that will plunge the nation into the depths of misery. Failing in this, he unhesitatingly counsels war, and encourages the conflict through all its sanguinous horrors until the enemy is overcome and the Pândavas again assume their royal prestige. Karma has already marked out all the carnage that makes the meditation ground of the ancient ascetic, Kuru, a place of tumult and, seeing this, the divine leader sustains the outward instruments in their duty. At the close of the last battle, Arjûna asks his Master the meaning of a Being that went ever before him striking down those who were apparently slain by his weapon, and S'ri Krishna tells him that this was Mahâdeva, the Supreme Lord, by whom those who fell were already slain.

The Bhagavad Gitâ, which is called the pearl of the Mahâbhârata, is a series of explanations and counsels to his beloved disciple Arjûna on the battle plain of Kurukshetra, which may well serve as a guide for all time to those who are troubled in making subtle distinctions between right and wrong.

The war over, S'ri Krishna again goes to the court that refused his counsels for peace. This time as a comforter to the bereaved parents of the offenders struck down on the battle field. With all the tenderness of divine love, he soothes their grief and sustains them under their agony of remorse, weeping as their human pain is gathered into his own human heart. After this, S'ri Krishna remains and counsels the Pândavas until they have brought the country again to a state of order. Then he returns to his home, Dvâraka, there to stay until the time of again going forth from the body.

Some writers speak of his rejoining his father Vâsudeva, his mother Devaki, his elder brother Râma and his sister Subhadrâ, in this fairest of cities, but where historical and symbolical are as closely interwoven as is the case in the story of S'ri Krishna, my knowledge is not sufficient to say which is which.

The death of S'ri Krishna is recorded as taking place thirty-six years after the battle of Kurukshetra, when he was one hundred and twenty-five years old. The last act in his earth mission has been accomplished in the destruction of the remnant of surviving warriors who were enemies to the Pându brothers. The Kali yuga, or cycle of the goddess of desire and death, Kali (known to us as the iron age) is about to begin, and terrifying omens appear on all sides. The sun grows dim, flaming rings are seen around the sun and moon, S'ri Krishna's discus ascends to heaven and his famous horses take flight with his celestial car, while his banner is carried away by nymphs of the air. Knowing that the time has come to depart, S'ri Krishna sends for Arjûna to rule over Dvâraka, and goes alone into the forest to join his brother Râma. Râma sits deep in a yogic trance and from his mouth issues his spirit, called in the record the eternal serpent. S'ri Krishna, wrapped in his yellow robe, lays himself down to die as men die. Only the soles of

his feet are vulnerable (which recalls the mythological Achilles, vulnerable only in the heel), and these he leaves uncovered. A hunter mistakes him for a deer and pierces his heel with an arrow. His grief is intense when he realizes his mistake but S'ri Krishna comforts him and then ascends in glory to heaven, while celestial spirits fill the air with rejoicings over his return.

There are in the records of S'ri Krishna many incidents and sayings parallel with those recorded of the Jewish Saviour, Jesus. The story of birth from a virgin is told of both; King Kamsa, like Herod, receives warning of the coming of a rival and seeks to destroy the child; S'ri Krishna washes the feet of his disciples, as did Jesus; He weeps as he breaks the news of the death of his sons to the blind king Dritarashtra; Jesus wept with the sisters of Lazarus; like Jesus, he ascends in glory to heaven.

Some of his recorded sayings are as follows:

"The evil that we do to others follows us as our shadows follow our bodies."

"If thou frequent the righteous, thy examples will be useless; do not fear to live among the evil in order to bring them to righteousness."

"A virtuous man is like a wide-spreading tree, whose goodly shade gives freshness of life to the plants that grow around it."

"Just as the earth supports those who tread it under foot and tear its breast, so should we return good for evil."

"An honest man should fall under the blows of the wicked like the sandal tree which perfumes the axe that strikes it."

"He who is humble of mind is beloved of God; he has need of nothing else."

"The Infinite may alone understand the Infinite; God alone may understand God."

S'ri Krishna taught that the Supreme Spirit of the universe had incarnated on earth many times before, that He had manifested Himself successively in seven great Rishis and that He would reincarnate again. That God often spoke through the mouth of the humble, in a beggar, a repentant woman, a little child.

Perplexing as are the records of this first historical Saviour to the limited intellectuality of the present day, there arises out of the curious mass of mixed history and symbology a conception of a great white figure, luminous, calm, gentle, gracious, wise, sustaining, as no one whom we know on earth is all of these. To the inner consciousness, this figure stands silently awaiting our verdict; and we who see with the eyes of love find nothing to say, for our minds are stilled in reverence and the Voice of the Silence fills our hearts.

ANNIE C. McQUEEN.



### PEACE AND HAPPINESS.\*

*Realise the situation here presented as written in our books.*

A MAN pursued by a tiger, finding no means of escape, eyes an old, dried up well, gets down into it ; before he goes half way down he sees at its bottom a large serpent, disturbed by the fall of mud due to his descent, holding aloft its hood, hissing and splashing upon the side wall of the well. Afraid to go down farther he stops midway and hangs upon a tuft of grass. Owing to his downward pull, this grass-tuft threatens to come down with its roots. The roots are, further, gnawed by a rat. In this plight he sees a bee-hive near the grass, the disturbed bees hum about his face, sting his lip, depositing there at the same time a drop or two of honey—and behold ! the man licks it up ; yes, he enjoys it too. Above is the tiger going round and round the well, casting its glowing and hungry eyes upon him ; below is the serpent, waiting to bite the disturber of its peace ; the grass threatening to come down every minute, root and all ; the rat accelerating the fall. This is the lot of the majority, nay, of all in this world, rightly called the “ vale of tears.” “ All is vanity and vexation of spirit.” The eye is not satisfied with seeing nor the ear filled with hearing. “ Use then thy utmost diligence to wean thy soul from the love of the things that are seen, and set thy affections on things that are not seen,” says Thomas à Kempis—a christian saint.

2. The story of the fall of Adam symbolises the lot of man. “ Birth is misery ” is the common saying of our people. The release from it, *i.e.*, the cessation of birth, is the aim of all true religious philosophy in India.

3. This misery is threefold—due to oneself (*Adhyātma*), due to one's environment (*A'dhibhautika*), due to one's past Karma (*A'dhidaivika*), the determining factor of the environment. The aim of all philosophy is to find out the cause of this misery and to find out the remedy for its removal.

4. The idea of separateness, the worship of self, is the cause of misery in this world, and there is no misery in this world except in relation to ourselves. “ In plain language, every man is pent up within the limits of his own consciousness, and cannot directly get beyond those limits any more than he can get beyond his skin ; so external aid is not of much use to him. On the stage one man is a prince, another a minister, a third a servant, or a soldier or a general, and so on and on, mere external differences ; the inner reality, the kernel of all these appearances, is the same—a poor player with all the anxieties of his lot. In life it is the same.

\* A lecture delivered by P. Narayana Aiyer, at the Hall of Theosophy, Madura, in January, 1901.

Differences of rank and wealth give every man his part to play, but this by no means implies a difference of inward happiness. "To the poor man, material poverty is the source of pain; to the rich man, intellectual poverty is the source of pain. To the latter, life is insipid and a bore." Seneca says: "Illiterate leisure is a form of death, a living tomb."

5. Give full rein to the play of selfishness: want follows upon want, desire follows upon desire; as soon as one desire is satisfied another desire arises, wave after wave, agitation after agitation arise and fall in the ocean of *Chitta*. Increase your wants, whether of the body or of the mind, you increase the agitations in the *Chitta*. "Happiness never is in the enjoyment"—so says Shakespeare; for no sooner is one object of our desire obtained than is sown the seed of another desire, and so on. Schopenhauer says: "The ordinary man places his life's happiness in things external to him, in property, rank, wife, children, friends, society and the like, so that when he loses one of them the foundation of his happiness is destroyed. In other words, his centre of gravity is not in himself. It is constantly changing its place with every wish and whim." Out of one hundred plants in your garden, one dies—you lose all sleep, all comfort. A millionaire commits suicide because he sustains a loss of a 100 Rs. note in a railway train. When Socrates saw various articles of luxury spread out for sale, he exclaimed "How much there is in the world that I do not want."

6. Therefore "*what a man is* contributes much more to his happiness than *what he has*." "To be happy means to be self-sufficient," says Aristotle.

7. Consider the various pleasures that one hankers after—the grosser and more material are the pleasures, the more selfish and exclusive and the less lasting in enjoyment they are. The more physical are the pleasures, the more separative and more exhausting is the enjoyment thereof; the more intellectual are the pleasures, the less and less separative and less and less exhausting and consequently more and more lasting they are. The appetites (hunger and sex), the sense of taste, the sense of smell, the senses of seeing and of hearing, form an ascending scale in intellectuality; as our pleasures become more and more intellectual there is corresponding increase of selflessness—self-effacement. There is as a result, more and more of mental detachment. The senses of seeing and hearing are considered the most intellectual of all the senses. In fact they form the two wide worlds of our experience, *i.e.*, the world of forms and world of names; of the two, the most intellectual and the least exhaustible is the sense of hearing. Of all the enjoyments, the longest lasting and the least exhausting and at the same time the most sociable is that of music. Hence music is the handmaid of religion, in drawing the soul nearer and nearer to God. There is great meaning in Nârada being represented as always playing upon the *Vina* and S'rî Krishna as playing upon the flute.

8. Contract your physical wants as much as possible, and little by little control your intellectual aspirations and ambitions and try to retire within. You will attain peace and happiness. The happiness of sleep may be taken as an illustration as to how the mind by retreating within, from its contact with the things external, abides in itself and enjoys bliss. The Vedânta Sûtra, "*Svâpyayât*," explains in one phrase the etymology of "*sushupti*" and the philosophy of sleep and its bliss.

9. But how shall we get this peace—peace with consciousness? Every desire is an agitation in the mind. Attainment of the object of desire is restoration of calm, *i.e.*, what is called happiness which you feel. It is not possible to obtain satisfaction for every one of our desires.

10. The sorrow of not obtaining an object of desire will not be for one who gives up that object of desire. "When a man abandoneth, O Partha! all the desires of the heart and is satisfied in the Self by the Self, then he becomes stable in mind." This stability leads you to realise the peace that passeth the understanding—the abode of *Brahmânanda*, the supreme bliss. It is said in the *Taittiriyaopaniṣad* that every modicum of happiness in this universe, from that of a tiny organism to that of *Brahmâ*, is a contribution from *Is'vara*. *A'nanda*, or bliss or happiness, permeates the whole manifested universe like juice in a plant. As the moon is reflected in varying degrees of perfection in the waves and ripples of an agitated lake, so this happiness or bliss is reflected in the innumerable forms of life from an atom to man, from man to several grades of Devas, to *Brahmâ* Himself. It is also said therein that, the bliss of a *S'rotriya Akâmi*, *i.e.*, one who is wise and without attachment, is the highest. Let one in prime of life be taken, learned, full of hopes, of steady purpose, perfect strength; let all this earth be filled with wealth for him, this bliss is the unit. Multiply this in succession by a hundred at each stage of the *Manushya Gandharvas*, *Gandharvas*, *Pitri devas*, *Karma devas*, *Devas*, *Brahaspati*, *Indra*, *Brahmâ*, and above all is the bliss or happiness of the man learned in the sacred lore and without attachment.

11. How may we obtain this measure of happiness? The same *Taittiriyaopaniṣad* says, in describing the *A'nandamayakos'a* (the Buddhist body of the theosophists) in its quaint symbol of a bird: "his head is love; joy his right wing; delight his left; bliss is his self (*A'tma*); *Brahman* whereon he sits." Here you have the keynote of happiness sung by Vedic Rishis—love, yes, love of *A'tma*, of Self in everything in the universe. In the *Brihadâranyaka Upaniṣad* the sage, *Yâjnavalkya*, gives this philosophy of love to his wife *Maitreyî*, who enquires about immortality: "Verily, a husband is not dear that you may love the husband, but that you may love the *Self*, therefore a husband is dear. Verily, a wife is not dear that you may love the wife, but that you may love the

*Self*, therefore a wife is dear. Verily, sons are not dear that you may love the sons, but that you may love the *Self*, therefore sons are dear. Verily, wealth is not dear that you may love wealth, but that you may love the *Self*, therefore wealth is dear. Verily cattle are not dear that you may love cattle, but that you may love the *Self*, therefore cattle are dear. Verily, the Brahmin class is not dear that you may love the Brahmin class, but that you may love the *Self*, therefore the Brahmin class is dear. Verily, the Kshatriya class is not dear that you may love the Kshatriya class, but that you may love the *self*, therefore the Kshatriya class is dear. Verily, the worlds are not dear that you may love the worlds, but that you may love the *self*, therefore the worlds are dear. Verily, the Devas are not dear that you may love the Devas, but that you may love the *self*, therefore the Devas are dear. Verily, the Vedas are not dear that you may love the Vedas, but that you may love the *self*, therefore the Vedas are dear. Verily, creatures are not dear that you may love the creatures, but that you may love the *self*, therefore are creatures dear. Verily, everything is not dear that you may love everything, but that you may love the *self*, therefore is everything dear. Verily, the *self* (A'tma) is to be seen, to be heard, to be perceived, to be marked, O! Maitreyî! When the self has been seen, heard, perceived and known, then all this is known."

This love which is the source of happiness is simply self-renunciation, self-sacrifice, whose result is self-expansion in the supreme fountain of Brahmânanda.

P. NARAYANA AIYER.

#### THE KABALAH AND ITS DOCTRINE.

THE Kabalah is the tradition, which has been handed down orally from generation to generation, of the speculative, philosophical, and, possibly, esoteric aspect of the Jewish religion. It finally became embodied in "The Sepher Yetzirah," and in the "Zohar," which are generally accepted now as the principal sources of what may be termed Kabbalistic literature. A great deal of this doctrine of Kabbalism is narrow and dogmatical, and consequently, uninteresting, except to the comparative-religionist, to the student of human nature, and to him who seeks after archaic curiosities. The point of interest in it is its treatment of the subject of God, His relation to man, the universe, its creation, and man's past history and future destiny. As might be expected, there is a notable similarity between its expositions of these questions and those which are found in what is now known as Eastern philosophy. As an instance of its narrow and sectarian frailties, may be cited this passage in the Zohar—that is, if its surface and literal meaning is to be accepted: "When the soul appears in the other world, after the death of the body, two angels—one of them being the guardian of the Kabalah—meet it and

ask whether it has occupied itself with the Kabbalah during its abode here. If this can be proved a due recompense awaits it, which the angel assigns according to the proportion of its knowledge in the Kabbalah. But if it cannot be shown, that soul is sent back, covered with shame and reproach. The angel Seraphiel instantly seizes it, and burns it to ashes. From those ashes it is daily re-created, so that it may suffer, daily, the same punishment; and whatsoever good deeds that soul may have done besides, in the lower world, that punishment is not remitted. For no one has to expect a reward there but he who has occupied himself with the Kabbalah in this world." This rather unsatisfactory proposition is supported by a reference to Solomon (Prov. III, 13), who, however, merely says: "Happy is the man that findeth wisdom." This theory that a man's good acts while in this world will be ignored and that his future happiness will depend upon whether he has occupied himself with the Kabbalah, is, of course, in marked contrast with the much wider and more tolerant theory of Karma. The answer to any such criticism may be that in order to understand and appreciate the Kabbalah, its inner meaning should be sought for behind and within its outside surface statements. There would probably be some truth in such a remark, though to how great an extent an inner or esoteric meaning really exists, it appears difficult to ascertain. Mr. Waite, the most recent writer on it,\* considers that the view that Kabbalistic literature is veiled should be received with caution. An earlier writer † probably solves the problem most satisfactorily when he attributes the mysticism which has grown up around the Kabbalah as due partly to a too gross interpretation of its allegories and poetic symbols by the vulgar, on the one hand, and to altogether unwarranted professions of knowledge of its supposed mysticisms by others, who in order to vaunt their wisdom, pretended to see under the outward shell of the written tradition an inner kernel of an esoteric character. The error lay in not confining these mystical interpretations to those passages and statements which were alone intended to be symbolical and allegorical; and the result has been that in every sentence, word and even letter, a mysterious sense "has been implied, or rather forced in or out with clubs"—as the writer puts it, and this is the foundation for the Kabbalah, "in which fancy finds a bottomless ocean to rove in at pleasure." But this fancy has been a roving not only in connection with theories but also when the authors of them have been discussed. Thus, we read that the author of two famous Kabbalistic works delivered a discourse of three days' duration when he was but three years old. The "Zohar," is said (by one writer) to have been written by Simeon ben Yochai during thirteen years of banishment, which he spent, in

\* "The Doctrine and Literature of the Kabbalah," by A. E. Waite, London, The Theosophical Publishing Society, 1902.

† In a journal called "The Voice of Israel," reprinted by Mr. A. D. Ezekiel, at his press in Poona, 1888.

company with his son, in a cave. According to the legend, a carob bean tree, which ordinarily bears fruit only after seventy years, sprang up as soon as they sought refuge in the cave, and a well immediately supplied them with water. The "Zohar," thus produced, was so magnificent a work that a camel could hardly carry it, Simeon, however, had the misfortune, during his years of retirement and literary work, to contract a habit of giving way to violent paroxysms of temper, and this fact is referred to by some as showing that the teachings of the "Zohar" did not come to Simeon by the inspiration of the Holy Spirit, for, as it is truly stated, the pre-eminent qualities of a pious man are meekness and modesty. Simeon's weakness showed itself in particular when he met people following the commonplace occupations of life—such as ploughing the fields to raise corn for the support of human life. He regarded such occupations as related to the things of time, and became so enraged at finding people neglecting the things eternal while following such pursuits that he would invariably burn the workers instantly to ashes, "with a look"! He became so indiscriminately destructive that, at length, it was necessary for God to interpose, and he remonstrated with Simeon:—"Wilt thou indeed, destroy my whole world?"—and ordered him back to his cave. This account of Simeon may, however, be a hostile one, as it attributes the following statement to him which does not err in the direction of modesty: "I have seen," said Simeon, "the most eminent men, and they are but few. If they are ten, then I and my son are included among them; and if they are but two, it is I and my son." However, whether Simeon was the author of the "Zohar" or not, and whatever his characteristics may have been, the book, according to all its critics, bears the stamp of undoubted antiquity, having been written, apparently, in the second century, and contains much that is interesting and valuable, and is still accepted as one of the chief sources of Kabalistic knowledge.

It is more than probable that these and other statements of a like nature which have gained currency regarding the character and habits of Simeon ben Yochai are the inventions of persons who are as hostile to him as they are unscrupulous. To enjoy even so much as the vaguest reputation of being the author of a work so widely known, is enough to expose a man to fierce and personal attacks. But modern criticism looks rather to an author's teachings than his personal habits, characteristics or even failings. It is true that if the authority of a work rests solely on the ground that it is believed to be inspired, the irreproachable character of its author is an important fact to be established in justification of that belief. But where a work is logical and reasonable and is either based upon or in harmony with principles which all men accept as sound, it is really immaterial whether contemporary opinion—which is always the most ill-judged and unreliable—regarded the author in the light

of a saint or a sinner. Whether the philosophy of the Kabbalah (as based largely on the Zohar) is of this nature, it is for each one to decide for himself. The immediate object of this essay is rather to present a summary of that philosophy, and its history, than to criticise or uphold it. Those who desire to consider more fully the questions of the date, authority and authorship of the Zohar will find them discussed at length in Mr. Waite's useful and exhaustive book. But the difficulty in arriving at any definite conclusion on the subject will be seen from Mr. Myer's statement that a large room could be filled with the books which have been written on it.\*

In its wider theories, Kabbalism is as philosophical as any other system. It traces the history of man and deals with his destiny in a manner that will be acceptable to students of Eastern thought. In short, it follows the transition from God the absolute to God the related; from the noumenal to the phenomenal; and establishes a chain of correspondence between the infinite and the finite. It seeks, (as Mr. Myer says) to solve problems which present themselves to all thinkers:—How are we to grasp and represent to ourselves the transition and connection of the Infinite with the finite, the Invisible with the visible, and spirit with matter? How did the multiplicity proceed from Unity, the varied and material "many" from an Intelligence so pure and so different from them? In what position does the Creator stand to the created, so that we can rightly speak of the Providence and world-government by the Deity, notwithstanding the infinite abyss between them? How, with the conception of a perfect, just and merciful Deity, can be reconciled the existence of the imperfect and the evil? Does He know before the birth of men who are to be virtuous and who will sin? and why does He permit the innocent to suffer and the guilty to escape punishment?

Any knowledge of such a being as God is rendered possible only by manifestations. The attributes of the Deity are only (as Mr. Myer puts it) seen through his works. In the eternity which preceded manifestation, "the Deity was withdrawn into himself and subsisted after a manner which entirely transcends the human faculties." As the primitive source of life, he was shut up in himself, "in the most concealed concealment," a *Deus abstractus*. In the "Faithful Shepherd," it is said: There can be no earthly conception of Him, except in so far as He manifests Himself when exercising dominion by and through some attribute. Abstracted from this, there can be no attribute, conception or ideal of Him. He is comparable only to the sea, filling some great reservoir, as, for example, its bed in the earth, wherein it fashions for itself a certain concavity, so that, thereby, we may begin to compute the dimensions of the sea itself." He is the *non-ens*, dwelling in the *Non-Est*,

\* "Qabbalah" by Isaac Myer, Philadelphia, 1888.

as Mr. Waite puts it,—an idea that is incompatible with that of a personal God.

The transition of this Divine Being from the state of *non-ens* was accomplished by an operation of the mystery of the will, and the nature of the process is explained in the somewhat speculative theories known as the doctrine of the Ten Emanations. The transition was from the latent to the active state;—“the first consequence which followed the operation of the Divine will was the manifestation or unfolding of the Divine attributes,”—powers, forces, vitalities, virtues and principles being thus produced. “Creation” (say the Kabbalists), is the shadow or reflection of what already exists in the upper world; and for everything that “exists” here, there exists a prototype there. This is a statement, in another form, of the proposition that objects in a material form correspond with objects (if they may be so referred to) in an astral form. Creation, in short, is but the double, which we can see, of a something which we cannot see. The fact of importance is that at any rate, that double does in fact “exist” for us. Surely there is too much subtlety in the contention that the so-called existence of material forms is only an “illusion.” Illusion it may be to those who are no longer identified with the conditions of phenomena. But to those who are, and whose ego's are impregnated with the limitations of their material surroundings, matter must be regarded as a parallel “reality,” unless a familiar term is accorded a new and inconsistent meaning. This is recognised by the passage in the “Zohar” :—“And He made this world opposite to the world Above, and all that which is Above is in the resemblance of the Below.....He created in the Above, the angels; He created in this world the children of man.” The most recent researches in modern science, with regard to the nature and qualities of ether, show that this ancient theory can be substantiated at any rate to this extent that everything has what is now termed “an etheric double.” The first agency of the Godhead about to be thus manifested was called by the Kabbalists the Word, or Logos. It is instructive to recall, in this connection, the declaration of Krishna, speaking as the Logos :—“of creations, I am the beginning, the evolution and the end.”\*

And again, “All manifestations emerge, with the coming of day, from the unmanifested.† According to the Kabbalists, when the unmanifested Being determined to call worlds into existence he effected it “by a concentration of his own essence into himself, which gave room for the creation.”‡ In this connection reference may be made to the “Sûrya Gitâ or Song of the Sun,” where it is said :—“Before the evolution of life and form took place, Brahman alone was one without a second, without attributes, without the organs of

\* Bhagavad Gitâ, Disc. X., v. 32.

† *Ibid.* Disc. VIII., v. 8.

‡ “The Voice of Israel,”—Mr. Ezekiel's edition, p. 44.



sensation, action or knowledge, without cause and effect, without action. As a result of the union of force with consciousness there came into existence the two dependent conditions of phenomena, namely, ignorance (or a helpless immersion in material surroundings) and Mâyâ (or the objective phenomenal world".....) "The Supreme condition of Brahman (independent as it is of the wheel of passing lives), is the cause, of which the universal soul, the individual soul and death, are the effect. This cause is not conditioned by form or affected by its limitations and it is beyond the capacity of mind to understand it or the scope of language to express it."....." This work of creation has been assigned to me, Brahma, the universal soul, as a result of my past Karma, combined with an understanding of its laws."... "Prior to the creation of the universe of souls, and of the Creator of the universe, there existed the Supreme spirit alone, —one without a second—eternal, devoid of attributes, devoid of action.".....

The nature of the process of this transition from the latent to the active is explained by the Kabalists in their doctrine of the Ten Emanations, already referred to, and the following is a summary of Mr. Waite's and Mr. Myer's more exhaustive accounts: 1. *The Supreme crown*:—This is a state of concentration of the pure abstract thought assumed by the non-ego on becoming ego. It is also the divine will in its primordial manifestation; the base, or sphere of Divine consciousness. 2. *Wisdom*:—This is not the highest wisdom of all, but still so transcendent that no creature can attain to it. 3. *Intelligence*:—This is the highest emanation with which man can establish correspondence, and by means of which he can acquire a knowledge of the antecedent states of the Divine Nature. It is Mind, receiving the impression of the abstract ideas. These three constitute the spirit of the world. 4. *Mercy*:—The emanation by which God constituted the world. It is the active principle of life and vitality. 5. *Judgment*:—This is the side of the passive principle,—that of death and corruption. 6. *Beauty*:—The conjunction of Mercy and Judgment, summarising the Divine goodness. This triad of Mercy, Judgment and Beauty symbolises the abstract dimensions of matter, and all ethical life and perfection: it forms the soul of the world. 7. *The Splendour of Providence*:—This fills the world with joy and perfection when it shines upon it. 8. *Glory*:—This and the last, according to the Zohar, correspond to extension, multiplication and force, from which proceed all the forces of the universe. 9. *The Foundation*:—The seat of life and vitality. This last triad signifies the Deity as universal potentiality, energy and reproductive principle. 10. *Dominion*:—The point of contact of the external orders with the supernal:—The place of the manifestation of Deity. This is the energy and executive power of the Abstract Intellect.

In the symbolism of the Kabalah the "notion of the Body of God is replaced by that of a Vast Countenance, resident in the first

Emanation and termed the Macroprosopus. By this head, devoid of all lower conformation, the antithesis of anthropomorphic Deity is shadowed forth, and the qualities ascribed to it are also the antithesis of the Embodied Jehovah."

Dr. Jellinek, in his Commentary on the teachings of the Kabbalah,\* considers that these emanations are proved to be the mediaries between the Absolute, Infinite Being and the material world, in the following way: Inasmuch as the material world is limited and not perfect, it cannot proceed directly from the Infinite; still the Infinite must exert Its influence over it, otherwise Its perfection would cease. Consequently, the medium must be the emanations, for they, in their intimate connection with the Infinite, are perfect, and, in their severance, imperfect. Moreover, if it be proved that all that exists originated by means of the emanations, the further conclusion follows that there must be an upper, a central (higher) and a lower degree of the material world. The first three emanations form the World of Idea; the next three the World of Soul; the last four, the World of Matter. This decade of emanations with its three composite groups is based on the idea of Space, with its three dimensions, Length, Breadth, and Depth.

From Macroprosopus, through Wisdom and Intelligence, is emanated the Lesser Countenance, or Microprosopus, possessing bodily configuration and extending through the six emanations, from the fourth to the ninth inclusive. It is the communicating link between God and Man. Four "Adams" are spoken of in the Kabbalah, the last three being continuations and prototypes of the first, or perfect, upper heavenly Adam of the world of Emanation. This one is undefined in form, the intellectual, invisible to the material senses. The second is in the likeness of man, but more perfect, and answers to the Heart and the Ethical, also to spirit. The third corresponds with the Biblical Adam, prior to his fall; when he possessed a "glorious simulacrum" like that of angels; and corresponds with the breath and animated soul. The fourth, is the same Adam, after the fall; and corresponds with body, and possesses the grosser attributes of man.

This is but the merest outline of some of the teachings of the Kabbalah, but the subject may be further pursued by those who may care to do so. The modern literature which deals with it is not extensive. According to Mr. Waite, his book has been preceded by only two published in London which deal directly with the subject:—One being Dr. Ginsburg's "The Kabbalah," published there in 1865, and the other "The Kabbalah unveiled,"—translated from the Latin version of Knorr von Rosenroth, by S. L. MacGregor Mathers, and published in London in 1887. Mons. le Chevalier G. Des Mousseaux also devotes an appendix to "Les deux Cabales, ou la science des traditions," in his work "Le Juif," published in

\* Leipzig; 1852.

Paris in 1886; and Dr. S. Karppe has quite recently published his "Etude Sur les Origines et la Nature du Zohar," also in Paris. Mr. Isaac Myer's book, published in America, has already been referred to.

D. CHAMIER.

## YOGA.

### PART III.—JNANA MARGA: \* ADVAITA.

"There are two modes of Brahman, what has form and what has no form; the one mortal the other immortal; again, finite the one, and the other infinite; again, the one existing and the other beyond." (Brihadâranjakopaniṣad II., 3, 1).

#### I. *The Unreality of the Mind.*

1. These lessons will gradually make their impressions on the mind from a constant reflection of their sense.

2. Whatever appears, either as moving or unmoving in the world, know them all as appearances in a dream in a state of sound sleep (sushupti), which becomes extinct at the end of a kalpa (age).

3. As dreams and desires rise and subside of themselves under the province of the intellect, so the notions of things always recur to the mind from the original ideas of them impressed in the seat of the visibles.

4. Erroneous knowledge casts its reflection in the intellect and causes its errors also.

5. Therefore the question "what is true and what is untrue," has no better solution but that all creations are equally false and illusory.

6. For all these (creations), though unreal, yet appear as real on account of the reality of the intellect which is seated in the cavity of the inmost sheath and reflects these images.

7. But these images which are derived from the remembrance of unreal objects of the world are just as unreal as those objects which cast their reflections in the intellect, just as the waves rising in the river of a mirage are as unreal as the mirage itself.

8. Know that (the mental images of) myself, thyself, and all things around us are but the reflections in the mind alone.

9. For dreams and fallacies, desires and fancies, as also notions and ideas, serve as the best evidences for the understanding of this truth.

10. Like the ocean that is nothing else but its waters all over, Samsâra (mundane existence) rests on words (thoughts) alone.

11. The mind soon evolves itself as a self-volitive power which exercises its Sankalpas at all times, whereby this extensive magic

\* A collection of slokas from the Yoga Vâsishtha Brihat, arranged in order. Some of these have previously appeared in the *Theosophist*, also in the *Prasnottara*, but are here reproduced, as they seem necessary to the completion of the present series.

scene of the world is displayed to our view.

12. This unreal mind spreads by itself the false and changing scenes of the visible world, just as we dream of changeful realities as true in a state of dreaming.

13. This universe is manifested like the blue colour which is unreal though it appears in the sky overhead.

14. The external world appearing as a reality is in truth but a creation of our Sankalpa; it is as an ideal picture or magic view spread before us.

15. This visible world is the scene of continual pains, births, deaths and decay, and the states of waking, dreaming and sound sleep are presenting by turns the gross, subtle and evanescent forms of things for our delusion.\*

## II. *Vairâgya.*

Râma speaks :

1. My mind is like a vast and lonesome wilderness covered under the mist of errors.

2. I see our vices like a flock of owls flying about in the regions of our mind, under the darkness of our affections and in the long night of our avarice.

3. I am much terrified by the enemy of the illusory and harmful Ahankâra which is generated through delusion and permeates me throughout.

4. As a child is seized by a false apparition of a demon, so I find myself in the grasp of my wicked mind, representing falsities as true.

5. This world represents a long continuous night in which our Ahankâra, like a hunter, spreads the snares of Sankalpas.

6. How is human misery to be alleviated is the thought that consumes me like wildfire in the hollow of a withered tree.

7. The weight of worldly misery sits heavy on my heart and obstructs my lungs from breathing out.†

The *Vairâgya* Khanda of the *Yoga Vâsishtha* deals with the recognition of *Viveka*, the discrimination between the two natures of Brahman, the external and internal objects connected with form and the formless Thinker. The form side of existence is "not true but yet not entirely false," though apart from the subjective Self. The right perception (*Aparoksha*) of this dual manifestation is the cause of *Vairâgya*, that indifference to externals which seeks only the Truth.

*Vâsanâs* are desire-pictures of the *Manomayakos'a*, the lower mind forming itself into the same shape as external objects through attachment to them.

*Sankalpas* are modifications of thought from the intellectual side of the *Vijnânamayakos'a*.

\* References to volume and page. Sloka 1, I. 201. 2, I. 105. 3, I. 216. 4, I. 221. 5, I. 322. 6, I. 324. 7, I. 324. 8, I. 324. 9, I. 324. 10, Y. V. L. 21. 11, I. 217. 12, I. 242. 13, Y. V. L. 2. 14, I. 136. 15, I. 220.

† *Vairâgya* : 1, I. 59. 2, I. 59. 3, Y. V. L. 10. 4, I. 57. 5, I. 53. 6, I. 46. 7, I. 46.

*III. The nature of thought.*

Reality can be defined as that Jnâna which exists without Sankalpa (Y. V. Laghu, p. 94).

Vâsishtha speaks :

1. There is a vegetable life in plants, and an animal life in beasts and birds : man leads a thinking life, but the true life is above thoughts.

2. Know the phenomena of the revolving worlds to be no more in reality than the mere resultant of the vibrations of the mind in the empty space of the soul, and as the motions and gestures of the fancied hobgoblins to the sight of children.

3. Thus whatever unreal wonders always appear to us in dreams or in the sky (of mind), they are but as the resemblance of fire in a picture, which seems to be burning without having any fire in it.

4. The error of the reality of the self and the perceptible world will vanish away as visions in a dream ; for who that knows the falsehood of dreams will fall into the error (of taking them for true).

5. The ego and the non-ego, that is, the viewer and the view, are both but chimeras of the imagination, and it is their annihilation alone which leads insensibly to the vision of the soul.

6. As our knowledge of a painted serpent (in a picture) removes our fear of it as a serpent, so the conviction of the unreality of the world must disperse our mistake of its existence.

7. As an imaginary palace gives no joy or grief to anybody, so it is in the case of the erroneous conception of the world.

8. Nothing is needed more than the culture of Brahmaidya, and thereby the truth being known, one views the errors of the world as a satiated traveller looks at a mirage in a clear light.

9. All the existing scenes of the world will vanish away upon their mature consideration, as the thoughts occurring in a dream are dispersed upon the knowledge of the dreaming state, after waking.

10. The perfected understanding finds the errors to which it is exposed by its sensation of the sensibles, and comes to know that birth and life, and all the acts and sights of the living state, are as false as dreams.

11. It is the weak intellect that thinks of the thinkables, but the sound understanding ceases from all thoughts.

12. The sight of the phenomenals vanishes at once from our view as we arrive at the knowledge of the noumenal in time. Being aware of this truth it is possible to grow wise in course of time and then delusion is sure to disappear.

13. The thoughts that are subjective and imprinted in the inner intellect are never untrue. But those thoughts are false which enter into the mind from without, and the fallacies of these are removed upon our right reflection and by means of our sound

judgment. But the firm belief and persuasion of the human soul in anything is reckoned as true by everyone.

14. As an object or an action passing under the sight of anyone is believed to be true by its observer ; so whatever thought passes in his mind is thought to be true by him. But nothing that is seen or thought of by another is ever known to, or taken into belief by, anyone else, or accounted as true to him.

15. Know the phenomenal world that is exposed before you to be mere illusion ; and it is your sheer fallacy to view the unreal visibles as sure realities.

16. The visibles are all impressed in the mirror of the mind as the shadows of edifices are reflected in a reflector : (sages) look on them with a full knowledge of their shadowyness, as they perceive the fallacy of their laying hold of a lump of gold in a dream.

17. (And waking state is similar to dreaming state, since) the disappearance of the dreamed objects does not prove their falsity, nor make any difference between the two states of dreaming and waking : because the objects which one sees in his dream are like those that a traveller sees in a foreign country, which are lost upon his return to his own country, and the sights of this (world) are soon lost upon his death : hence both are true for the time being and both equally false and fleeting at last.

18. Though the erroneous thoughts of the mind are so instantaneous and temporary, yet it has the power of stretching the ideas of the length and duration of the world, as it has of producing new ideas of all things from nothing.

19. Egotism being extended too far, beholds the furthest worlds lying stretched before its sight ; but the non-egotist does not perceive the nearest objects, as our eyes do not see the pupils lying in them.

20. As the hair and the nails of the body are never thought of, though they are well known to belong to, and to be attached to it, so the mind is quite unconscious of all material and immaterial objects in nature in its state of *Sushupti*, when it rests in its self-consciousness alone.

21. The consciousness of the self as the ego is the root of all actions ; and the internal thought of the personal entity is the source of energy, and gives the impulse to all actions.

22. So long as there is the feeling of egotism, one is subject to sorrow at his difficulties, but, being devoid of it, he becomes quiet.

23. For the presence and absence of anything, and the feeling of pleasure and pain at the loss or gain of anything, are all but ideal and mere aerial phantasies of the mind.

24. The internal sense of egoism and the outward perception of the world vanish into unreality upon right inspection of them and then truth of self-consciousness appears.

25. The light of knowledge shows a sky as a cloudless and lighted sphere (*Manas*), but the darkness or error gives the world an appearance of hazy fairy-land (*Kâma*).

26. Root out the sense of the perceptibles from the mind, and rely in the knowledge of the underlying Universal Soul only.
27. Know the remembrance of anything to be but the imagination of it, and its forgetfulness alone is good: therefore blot out all former impressions from the mind, as if they were never impressed on it.
28. For the memory of these things re-opens the ideas of the visibles in mind, expanding themselves in fallacious notions.
29. These sprout forth in time and burst into a hundred branches and, after having been concealed in an atom, become as big as if they were to last forever.
30. But the infinity of objects appearing in the empty sphere of the immaterial intellect is mere illusion, and a creation of the imagination.
31. Efface from the mind and memory all that has been felt and fancied (Vāsanas and Sankalpas), and remain silent and restrained after thy forgetfulness of all things whatsoever.
32. For it is better to have no knowledge of these false appearances, wherefore know the true reality alone and never think of the unreal appearance.
33. It is enough for the abandonment of actions to remain unconscious of the performance of them; and the other recipes for the same (abandonment) will come to you of themselves.
34. An act done without desire is an act of unconsciousness, and they are not recognised as actions which leave no traces of themselves in the mind.
35. For it is not the giving up of actions, but the relinquishment of the knowledge of the objective world, that makes our abandonment of it.
36. As the disappearance of an appearance makes an observer no observer of it, know such to be the state of the abstraction of the mind from whatever is real or unreal in the world.\*

#### IV. *The Nature of the Soul.*

All visibles vanishing, residue will be itself.

(*Y. V. Laghu, p. 198.*)

1. The intellect being abstracted from all its objects presents the manifestation of the Soul, which is full of intelligence and free from all impurity. It is enveloped in the sheath of infinite vacuity (S.G.P.) and is wholly pure and devoid of wordly errors.

2. When the sound and consummate understanding runs in one course towards the main reservoir of the Supreme, it becomes

\* Index of references to volume and page. Sloka 1, I. 51. 2, II. 54. 3, I. 197. 4, I. 204. 5, I. 204. 6, I. 204. 7, I. 204. 8, I. 246. 9, I. 256. 10, II. 79. 11, II. 79. 12, IV. 507. 13, IV. 435. 14, IV. 436. 15, IV. 437. 16, IV. 544. 17, IV. 565. 18, III. 326. 19, IV. 25. 20, IV. 735. 21, IV. 10. 22, I. 54. 23, IV. 176. 24, IV. 207. 25, IV. 256. 26, IV. 13. 27, IV. 2. 28, I. 240. 29, I. 280. 30, I. 329. 31, IV. 2. 32, IV. 13. 33, IV. 17. 34, IV. 16. 35, IV. 20. 36, I. 329.

divested of its knowledge of the knowables, and of its self-consciousness also in the presence of the "One and no other."

3. The Soul that takes no notice of the cause, of the effect, or of the doing of an action, as also of what is to be avoided or accepted, is said to be disembodied though encumbered with a body.

4. That One is alone existent which has no sensation and is no other than as of the form of an endless vacuum : it is that unintelligible vacuous form and pure intelligence itself which is the pith and substance of all existence.

5. For the Soul is that percipience which is seated in the heart of all corporeal beings, whose rarity eludes the perception of it and which is quite removed from all perceptibles, and therefore ubiquitous in everything, and omnipresent everywhere.

6. The knowledge of the Supreme Spirit is lost in the depth of the mind in the same way as the existence of the outer world becomes extinct in the consciousness in meditation.

7. The notions of myself, thyself and the objective world, are but effusions of the perverted understanding; and it is ignorance only that shows the One as many within the sheath of the mind, according as it imagines it to be.

8. The great Soul, pure, universal, undivided and subjective, is divided into an infinity of individual and objective Souls : for the universal and subjective unity comprises in it the innumerable objective individualities which it evolves of itself.\*

Vâsishtha's instruction with regard to the nature of thought and the unreality of the external mind deals also with the internal aspect of the Vijnânamayakos'a, the pure Manas. It is the activity of the Kama-Mânsic nature that creates endless modifications. The unreality of these is discussed, with the methods for their control (S'ama).

M. A. C. THIRLWALL

(To be Continued.)

*Errata.*—The author of the above article on Yoga desires to have the following changes made : In the issue for August last, please substitute personality for "individuality" on p. 664, lines 22, 25, and 38 ; also in the September issue, on p. 737, line 11, and p. 38, line 16, make the same changes. In the October issue, p. 32, line 3, for "individuality" substitute separation ; on p. 34, line 11 of last para., for "individuality" substitute personality ; and on p. 35, line 4, second para, make the same changes.

\* The nature of the Soul. 1, I, 199. 2, I, 79. 3, I, 199. 4, IV, 12. 5, III, 306. 6, I, 251. 7, II, 58. 8, III, 291.



*BLACK MAGIC OR DEMONOLOGY IN CEYLON.\**

TO the Student of Theosophy or Occultism, the subject of Black Magic is not uninteresting. To dabble in it or to practise the art is not his object. But by study and observations on the subject from the various national or racial standpoints he will be able to glean as much information as would help him to see through a rift in the veil and further his studies in the field of white magic, for the benefit of mankind.

Theosophical teachings have brought to light the fact that space teems with life in forms ethereal. Whatever may be the opinion of materialistic scientists on the subject, the truism that "nature abhors a vacuum," is also proved with relation to space, which is filled up by astral or ethereal forms. There is independent testimony borne to this fact, beyond the pale of the Theosophical Society; facts which confirm that space is peopled by forms other than human, animal, vegetable or mineral; forms which may be called the "larvæ" of the above, having their own conditions of existence, scenes, objects, habitations, etc.

To the student of Theosophy or occultism, this is neither new, nor is it a horrible nightmare nor the result of a morbid or sickly imagination. His investigations have led him on to the satisfactory solution of many problems which the world at large had given up as mysteries or secrets of nature or pure fiction. This is one, of which he can confidently and fearlessly speak. One most important result of his investigations has been to shed a flood of light on hoary antiquity and assign to "ancient wisdom" its proper place in modern culture, learning and thought and guard it from thoughtless mistranslators.

After a careful study of the history of the different peoples on earth and their legends and folklore, there will be found not a single race of men, either in Europe, America, Asia, Africa or Australia, civilized or uncivilized, which has not its entities with characteristic names to represent or correspond to the forms of life on the astral plane, which are called in theosophical literature elementals and elementaries. As far back as their history can be traced, a belief in forms ethereal has always formed an integral part of the phase of thought, faith or creed of all races of the four quarters of the globe. Writers of ancient and mediæval times bear evidence to such a belief in Europe. Pythagoras, Jamblichus and other Greek Philosophers, says "Isis," believed that the universal ether was not simply a something, stretching tenantless throughout the expanse of heaven; it was a boundless ocean peopled like our familiar seas with monsters

\* A paper read before the "Hope Lodge" T. S., Colombo, Ceylon.

and minor creatures and having in its every molecule the germs of life. Like the finny tribes which swarm in our oceans and smaller bodies of water, each kind having its "habitat," in some spot to which it is curiously adapted; some friendly and some inimical to man; some pleasant, some frightful to behold; some seeking the refuge of quiet nooks and land-locked harbors and some traversing great areas of water; the various races of elemental spirits were believed by them to inhabit the different portions of the great ethereal ocean and to be exactly adapted to their respective conditions.

It cannot be denied that such beliefs still cling to the peoples of those countries although materialistic education is now leavening their mind. In Europe, beliefs or remnants of belief in the population of the astral world are still common, and the forms of life on that plane are called gnomes, sylphs, undines, salamanders, fairies, ghosts, spooks, banshees, demons, doppelgangers, wraiths, ghouls, geists, etc. In the Eastern Hemisphere they are the Pisacha, Kuttisatan, Madari, Bhut, Ek-naira, etc. They have also their magicians, magii, soul doctors, witches or sorcerers who have powers to communicate with these entities, and are in a position to "raise" or "lay" a ghost, invoke spirits, drive them out by means of incantations, mantrams, spells, charms, checks, sacrifices and ceremonies.

The Sinhalese are no exception to the other races on earth where this belief is concerned. They have their *Dewatavas*, *Yaksas*, *Yaksenis*, *Pretas*, *Grahayas*, corresponding either to the psychic embryos or antetypes of men to be born, elementaries or the astral corpses of the dead, nature spirits and presiding deities of the planets and stars.

They have also their intermediaries or craftsmen called '*Kapuas*, *Katadiyas* or *Yakaduras*, who have the powers to "raise or lay the ghost."

Before touching on the subject which immediately concerns this paper it would be well to make some slight reference to the term "elementaries" which corresponds to the words spook, ghost, bhût, geist or *yakshaya*. They are the astral corpses of the dead, "The Kabalah alludes to them, as 'larvæ' or shadows of those who have lived on earth, have refused all spiritual light, remained and died deeply immersed in the mire of matter and from whose sinful souls the immortal spirit has gradually separated." This may be better understood by a study of the Seven Principles which constitute the nature of man and are so clearly set forth in Theosophical teachings. These principles are thus classified—

1. Sthula S'arira (Physical body).
  2. Linga S'arira (Astral body).
  3. Prana (Life).
  4. Kama (Desires).
  5. Manas (Thinker or Mind).
  6. and 7. A'tma and Buddhi—the spirit.
- Of the above constitution the first four make up the animal nature of man or his lower principles, while the remainder are his deathless Triad.

“ During life, Kama has no form or body. But after death it takes form as an astral body, *i.e.*, a body composed of astral matter, and it is then known as Kama Rupa, Rupa being the Sanskrit name for a body, for anything having form . . . . . The Kama Rupa, possesses consciousness of a very low order, has brute cunning, is without conscience—an altogether objectionable entity.....It strays about, attracted to all places in which animal desires are encouraged and satisfied, and is drawn into the currents of those whose animal passions are strong and unbridled. Mediums of low type, inevitably attract these eminently undesirable visitors, whose fading vitality is re-enforced in their séance rooms, who catch astral reflections and play the part of ‘ disembodied spirits ’ of a low order. Nor is this all : if at such a séance there be present some man or woman of correspondingly low development, the ‘ spook ’ will be attracted to that person, and may attach itself to him or to her, and thus may be set up currents between the Kama of the living person and the Kama Rupa of the past person, generating results of the most deplorable kind.”

“ The longer or shorter persistence of the Kama Rupa, depends on the greater or less development of the animal or passionate nature in the dying personality. If, during earth-life, the animal nature was indulged and allowed to run riot, if the intellectual and spiritual parts of man were neglected or stifled, then, as the life currents were set strongly in the Kamic direction, the Kama Rupa, will persist for a long period after the body of the person is ‘ dead.’ Or again, if earth life has been suddenly cut short by accident or by suicide, the link between Kama and Prana will not be easily broken and the Kama Rupa will be strongly vivified. If, on the other hand, Kama has been conquered and bridled during earth life, if it has been purified and trained into subservience to man’s higher nature, then there is but little to energize the Rupa, and it will quickly disintegrate and dissolve away.”

These entities appearing on the scenes of their old habitations on earth, attracted by the animal desires they had left behind, unsatisfied at the time of their passing away, lend matter for many a blood-curdling ghost story for all races. Their weird looks and descriptions, places of haunting, and all details connected with the “ ghost world ” as narrated by authors who have collated information on the subject, from the four quarters of the globe, have a close resemblance in these narratives. The mischief created by “ spooks,” the troubles they cause, and what modes are adopted to lay the ghosts, or raise them or drive them out, by the various races of mankind, also bear an identity. These are points worthy the consideration of the sceptical mind.

The subject of demonology has a great influence on the minds of the inhabitants of Ceylon, no matter whether they are Buddhists, Hindus, Christians or Mahomedans. It forms an integral part of their belief apart from its spiritual or religious aspect. Many writers on

"Ceylon, its people and religion" have erroneously stated, that "demon worship" forms a part of Buddhism. According to all local authorities, a "demon" has influence only on the material plane and it can in no way advance the spiritual welfare of man. As such it is not worshipped, but on the contrary held in repulsion and disgust, and it is only conjured or repulsed by means of *mantrams* and "*tantriks*," and ceremonials worthy of its nature alone. This erroneous conception is further proved from the word "*Yakadura*" which means one who can repel or keep out the demons. The Sinhalese neither worship "demons" nor hold them in veneration, awe or respect.

The origin of Demonism in Ceylon is involved in mystery. There are no reliable historical records to trace its source. The material which can be gathered on this point is not only meagre, but is also contradictory. This might be due to the fact, that the earliest Black Magicians of Lanka, like all other "professionals" of the East during the same period, had transmitted their teachings orally and passed on their knowledge till a recent date, in the same manner. However, it may be assumed that its origin may have been between the fourth and fifth centuries. Later the teachings have been collated and there are now known to exist about 250,000 *mantrams*, used for various purposes connected with the Black Art. Among the chief works the name of the "Narayena" may be mentioned as one. It is decidedly of Indian origin. Most of the *mantrams* or teachings contained in the books are either in Sanskrit, Sinhalese or Tamil.

The earliest inhabitants of Ceylon, were called "*Yakkas*," which word means in Sinhalese, "Demons." They were said to be a hybrid between the Rakshas and human beings. The life they led may easily be imagined. They had a human form, true enough, but from all accounts, this form was not ripe or developed enough to receive even a spark of the higher principles of man proper. Their descendants were the *Veddahs*, who were perhaps a step further advanced than their parents. The present types of this race, have progressed further than their ancestors. They are still living in the wilds of Ceylon, with remnants of their ancestral traits of character. In parenthesis, it may be said that the now existing *Veddahs* of Ceylon number but few and are fast dying out, and with the opening out of the country, they are to a great extent gradually losing many of the ways and modes of their ancestral life.

During the time of King Wijeyo, who by the way, it is said had for a spouse a demon in *Kuveni*, there seemed to have existed a form of hero-worship. The heroes were called "giants" who figured most prominently in all exploits, deeds and wars of the country, and the legendary halo which surrounded them at that time was handed down to later periods to enrich the imagination of many a Sinhalese story-teller or folklorist. These heroes had invariably ended their lives in bloody contests and, to use the local expression, their

“Avatars” or Dristi are still said to be hovering about and are often invoked or summoned to render help to drive out a demon of the lower order or a Preta. Some of the names of those who principally figure in demon ceremonies now, are the *Mahasona*, *Reeri Yakseya*, *Kalu Yakseya*, *Sanni Yakseya*, *Madana Yaksene*, *Gopal Yaksene*. They all belong to the earliest order of the demons and each and every one of them has a history of its own. For instance, the demon, *Mahasona*,\* is so called because his *habitat* is the grave-yard.

Elementaries have their own sphere or plane of existence. This fact is borne out in Sinhalese demonology. It gives a descriptive account of the plane. There is a kingdom of demons, with a governing body, chiefs, and other members of the community of various ranks. The head of the kingdom is styled King Wesamuni. His Majesty has his councillors and rules the subjects, as worthy of his kingdom. A lack of mercy is the key-note of the Government and the statutes of its Penal Code are couched in words of blood. The punishment meted out to offenders of the law, are of a most diabolical nature. The Council sittings are held on Wednesdays and Saturdays. The populace lead a communistic life and the daily avocations consist in bringing terror on earth. They have no particular garb or dress. They are fond of ornaments which consist mainly of serpents. Their diet or staple food used to be human flesh, bones and blood. They are now put on a low diet as a punishment for having offended His Majesty King Wesamuni. Instead of feasting on appetising dishes they are now only allowed to feast with their eyes, and thus obsess or act as vampires on the human body. In “Art Magic” it is said *the rapport* with this realm of beings is generally due to certain proclivities in the individual, or when communities are affected, the cause proceeds from revolutionary movements in the realms of astral fluid; these continually affect the elementals, who in combination with low undeveloped spirits of humanity (elementaries) avail themselves of magnetic epidemics to obsess susceptible individuals and sympathetically affect communities.’

There are different grades of demons and they have their own

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\* This name is derived from *maha*, great, and *sohona* grave-yard, or the great one of the grave-yard. He lives there and feeds on the corpses of the dead, having for an occasional resort, the tops of mountains. He is a great gourmand and human entrails are a delicacy and a dainty dish for him. His biographers state that he is 12 ft. high, has three eyes and four hands, and the color of his skin is red. During his earth-life he was a giant and was a great hero of the community, owing to his valor. He was then known as Jayasena. He appears to have been of a very quarrelsome nature and would pick up any bone of contention to cause a fight and slay his opponent. He had a great rival in another of his class in the giant Gotambra. Jayasena, who was so jealous of his rival's strength, desirous of crushing him, picked up a quarrel for some trivial affair. A fight ensued and the result was that Gotambra with one blow, severed the head of Jayasena from his body. The god, Senasura, who is the presiding deity of the planet Saturn, was a witness of the murderous scene, and he immediately killed a bear and applied its head to take the place of Jayasena's giant head, which was cut off by Gotambra. Senasura's experiment proved a success and Jayasena was raised up as a demon with the head of a bear and the body of a giant. He is now called *Mahasona* and appears in various disguises. He is fond of riding either a goat, pig or horse.

particular attractions on earth. Just as much as they are fond of blood feasts or sacrifices, they can be appeased with music, dancing, etc.

With regard to their powers of locomotion, it is said that they can travel so quickly that they can do a journey of a million miles in less than a second. They have their fashionable hours to go out (appear on earth) which are called *yamas*, and these are at dawn, noon, sunset and midnight, and they love to frequent the sea-shore, grave-yards, junctions of roads, banks of rivers or streams, places of noise and quarrel, and as summer resorts, a demon makes his abode in Banyan and that order of trees.

He takes a delight in making his appearance to the weak-minded and to those full of sympathy with him and thus terrorizes and inflicts sickness. In various ways he makes his appearance, and the cure of the disease of his victims depends on propitiating the demon with a sacrificial ceremony. The propitiator is called a "*Yakadura*," who after hearing the incident of a case, will note all particulars and trace the disease to the demon who inflicted it and adopt measures to summon him, and send him away with a sacrifice or bring him before a higher tribunal and thus remove his hold from his victim. The *Yakadura* as a rule is not a desirable character. His conduct is much in sympathy with that of his clients, the demons. Yet in a village community, his services are as much needed as those of the *Vederala* or physician. He can not only drive away a malignant spirit and thus relieve suffering, but he can also use his knowledge and influence in the demon world to cause untold harm and misery to man.

The means invariably adopted to communicate with demons are charms as they are popularly called, or *mantrams*, and the sacrificial rites. The mantrams begin with the words "Ong Hreen," which mean a salutation to the Hindu Trinity, and they end with the word "Eswah," which means "so be it," or it may have a meaning corresponding to "*Amen*."

The desired effect of a *mantram* greatly depends on its intonation and delivery. Every word uttered must needs produce the right vibration, as every letter has its corresponding value. For instance, some letters are classified as "poisonous," others as "deadly" or "quarrelsome" or "causing expulsion." On the other hand there are letters with a corresponding value of pleasure, prosperity, health, amiability, etc. The necessity of using the proper vibratory sounds in pronouncing a *mantram* will therefore be seen.

The *mantrams* are classified into eight sections treating on the following subjects:—

- (1) Mohana—To cause swoons, or fainting fits.
- (2) Stambana—To cause illicit intercourse.
- (3) Ochatana—To cause demons to disappear.
- (4) Akarsana—To summon the presence of demons.

- (5) Wibeysana—To cause discord inharmony and enmity.
- (6) Marana—To cause death.
- (7) Tambanya—To cause imprisonment.
- (8) Paysana—To cause the cure of diseases.

The above covers the ground of the Black Magician and there are instances where he has successfully carried out his intentions. They need not be mentioned but the *modus operandi* of the magical rites may be worth inquiring into.

Besides obtaining the right vibration of the *mantram*, it is also necessary to note that every rite and ceremonial has to be performed at stated periods of time to receive any measure of success at all, and they are of no avail unless the *jeewama* part of the ceremony is rightly performed. This is to give vitality to the subject. For the above classification of *mantrams* there is a corresponding "Jeewama" ceremony. One of these ceremonies is thus described :

"The Kattadiya repairs to a grave at one of the "*yamas*" (time when the demons stroll about) and prepares what is called a *Mal Bulat Tattuwa*, or a table of flowers and betel leaves, This is a chair or something similar, with a piece of white cloth or a green plantain leaf spread on it. On this cloth must be placed nine different kinds of flowers, a few of each kind. ....with these is mixed some sandalwood powdered fine and mixed with water ; sometimes a few betel leaves with a copper coin are added. The whole of this is called a *Mal Bulat Tattuwa*. On this table is placed a thread or thin string called *Kanyanool*, so called from its having been spun by a virgin, from native cotton. This thread is colored yellow by rubbing it with a piece of saffron. Another table called the *Pideni Tattuwa*, or offering altar, is then made, with the green sticks of a shrub called *Gurulla*, for its legs, and is covered with the inner white barks of the plantain tree and the broad green leaves of the Haburu plant. On this table are placed Etta or seeds, being five different kinds of seeds roasted well on a fire ; the *Hat Malu* or seven curries, consisting of vegetables, fish, flesh and a little boiled rice. A fire is then made on the grave with *Pas Pengiri Dara*, or the wood of five different kinds of trees, such as orange trees, lime trees, citron trees and others of that kind. On this fire is placed an earthen pot containing an egg, and a gentle fire is kept up till the egg is completely boiled. While this boiling is going on, the Kattadiya lies down on the grave at full length on his back and pronounces his charm in a low tone a certain number of times (3, 7 or 9), each time taking care to throw a small quantity of powdered resin into a pot containing some live cinders. The resin produces a strong-scented, thick smoke..... He then sits upon the grave and taking in his hand a cock, pronounces over it another charm. Next he takes the *Kanyanool* thread and pronouncing a charm over it makes a knot in it. The charm is recited several times on the thread and each time a knot is

made in it, the fire-pot being kept smoking with resin under the thread."

The whole of this ceremony is called *Jeevama*. The charmed thread is brought away and used for the purpose in the way directed; for instance if the object be to cure sickness, the thread is tied round the arm or the waist of the sick person. If the charmed substance be not a thread, but anything else, as a betel leaf, and if the object of the charm be for something else, to do harm to a person, for instance, the leaf will be thus given to the person to whom it is intended, through an agent.

It may be observed that the key-note of all these magical rites is evil and the *Katadiyas* who have achieved any success with the 'powers of darkness' know well the force and strength of their "will" to lead their energy into channels of evil. These men who are at the same time Buddhists, do not realize the true purport of their Great Master's teachings, in using the force and strength of their will to channels of good, to keep away "malignant spirits" or demons. There is however a remnant of this form of driving away demons still left, in the recital of what is usually called "*Perit*" or the beatitudes of the Buddha. Every word in *Perit* is associated with a thought of purity; in fact, its utterance by one who understands the subject makes a pure thought-form and there is no room left for the entry of any evil thing. It is an immemorial custom of the Sinhalese, when a house is newly built—to "swarm" it with the pure and good thought-forms of the "*Perit*" words. The incantation should necessarily be done by monks or laymen worthy of such thoughts and character.

PETER DE ABREW.

"LIGHT ON THE PATH."

FROM "NOTES ON STUDIES."

[Continued from p. 52.]

*"For within you is the light of the world—the only light that can be shed upon the path."*

From whence comes the light within us? Is it not the spark, the ray which comes down from the Logos? The "Secret Doctrine" says: "The Spark hangs from the Flame by the finest Thread of Fohat;" that is to say, the Monad remains connected with its source by the thread of life—the One Life that flows through all forms. Coming down into manifestation this monad becomes so enwrapped in sheaths as to almost shut out its radiance, but on the upward turn of the arc we become more and more aware of its existence, and the light shines ever brighter as we throw off the encumbrance of materiality. So it is proven that the light remains always with us, and it is because of our present dense nature that we do not see it clearly.



*"If you are unable to perceive it within you, it is useless to look for it elsewhere."*

This argument lies along the same line that is advanced to those who are always wishing for other surroundings, or advantages, in order to perform service. If one cannot be useful to the world in the station he occupies (which by the law of Karma is the best for him, and that he is most fitted to fill) he certainly cannot be useful anywhere else, no matter where he might be placed. It is also reasonable to suppose if we cannot see the light within us, we will be equally blind to the light without, however brightly it might shine. Having been told we possess it, instead of complaining of our deficiency in sight, it would be more profitable to begin at once to cultivate the faculty to see, and our efforts will surely be rewarded, in some measure at least.

*"It is beyond you : because when you reach it you have lost yourself."*

The meaning here is somewhat complex, but an explanation may be offered that the light is contained in the Higher Self—the reincarnating ego, and therefore always beyond the personal self, and when the light is reached one is lost to the transitory and perishable. The point at issue is involved in what we call ourselves—what body we identify ourselves with, and the relation we bear to the light. We are mariners on the Ocean of Life and the light is the beacon that guides us through storm, distress, wrecks and failures, into the quiet haven beyond the conflict of material existence, where we will find calm and peace and rest in the bosom of the Infinite.

*"This ordeal must be endured : it may come at the first step of the perilous ladder which leads to the path of life : it may not come until the last."*

The debits and credits in the Karmic record are the most exact and methodical this world will ever know. No man will escape the payment of his just debts ; although collection may be delayed, the wages of sin cannot be cancelled ; such is the Law. The disciple knowing this will bravely face the ordeal, taking the consequences of past folly with as much fortitude and patience as circumstances will admit, knowing also that the suffering he endures will help to blot out the stains upon his character, leaving it purified by the fire of affliction.

#### RESUME'.

The cause and effect of evil are great factors in the discipline of the soul. Without them the Tamasic quality of inertia would be apt to take hold and retard the awakening and growth of the individual ; he would be content with what he had if his immediate wants were satisfied, and give no heed to the future. The suffering caused by evil is a wonderful stimulus ; it causes a person to seek for

other conditions if only to escape from present discomforts ; it arouses thought and inquiry, and prompts investigation and action. Evil has been termed the synonym of Rajas, the destructive quality of matter, and it is destructive in the sense of bringing about change ; change which is not necessarily loss, but rather a gain, in the end, since good is born of evil or perverted good, good being permanent and evil transitory.

*"But, O disciple ! remember that it has to be endured, and fasten the energies of your soul upon the task."*

There are many disagreeable, as well as agreeable, duties to perform in life, but in every instance it is well to face the situation and perform them without delay to the best of one's ability. To postpone or evade the execution of duty is weakness and folly and only increases the dread and fear of unpleasant details. The ordeals that come to the disciple are debts he owes to nature, the price he pays for experience and knowledge, the keys which unlock the portals of wisdom. No man can expect the wheel of evolution to pass round and round without tossing up some unexpected trial, or crushing out some hope or aspiration that springs from self-interest ; but through the pain that follows he will develop new thought and capacity with loftier aims and views.

*"Live neither in the present nor the future, but in the eternal."*

It would be very difficult for any one to obey this rule who could not lose sight of the personality, who could not identify himself with everlasting life. The word "eternity," brings up such a sense of vastness, of never ending time and space in which the consciousness is submerged and overwhelmed by the contrast between itself and that which lies outside. However, the beginning may be made by striving to lessen the importance of present occupation, of not letting it absorb all the energy and attention, to the detriment of future interest ; and yet, we must refrain also from living in the future, of laying plans for future ease and pleasure to the personal self. Even in thinking of these things our horizon seems to widen and the foundation is started for a broader and greater comprehension of the infinite life, not hampered by bodies, on planes through which the spirit may roam at will and be free to carry on the will of the supreme.

*"This giant weed cannot flower there : This blot upon existence is wiped out by the very atmosphere of Eternal Thought."*

If evil cannot flower in the eternal then it must be a plant that is favorable to limitations, like the hot-house production that sickens and dies when placed out in the garden under the boundless sky. Evil thrives best in congenial soil, in surroundings like unto itself from which it draws sustenance. When deprived of these it shrinks and becomes helpless and ineffectual in its efforts. This is one of the beneficent provisions of nature by which man may escape

the thralldom of evil in developing the power to live and think in the eternal—the everlasting ocean of time.

*“ Kill out all sense of separateness.”*

It is not expected that this rule will be observed in all its completeness by a person whose spiritual body is only partly developed, but all can at least make a trial and do as much as they can toward establishing a nearer and closer bond of unity with their fellow-men. It is as much to the credit of an evil man to do a kind act as it is to the perfect man to sacrifice his life; each shows all the good in him, each offers according to his stage of development. Separateness is selfishness, one of the most repulsive forms of evil which leads to a thousand other evils. It is a common indulgence among the so-called exclusive who believe in rank and caste restrictions—a species of egotistical pride that deadens the heart and brain to the wants and deprivations of their less fortunate neighbors. The idea of Universal Brotherhood is scored as a sentimental fad, and the gulf of separateness broadens until it takes many incarnations of Karmic retribution to bridge it over again.

*“ Kill out desire for sensation.”*

The desire for sensation springs from the response set up in the kamic body to outward contacts. If we have not in our astral body matter that will answer to sense attractions we will have no trouble in controlling the desires—therefore in order to kill out desire this undesirable matter must be eliminated. How? By resolutely and persistently refusing to entertain the thoughts which spring from desire, and substituting others of a more refined character. By avoiding places and conditions where temptations are found until they no longer have the power to tempt. By deliberately and systematically starving out the growth of impure astral matter and building in the kind that will respond to higher vibrations. This of course requires a training that may extend over a long period of time, but the warrior who fights for right and truth is bound to triumph in the end.

#### RESUME'.

Separateness and sensation are common vices, so common as to attract little or no attention in the world except among those who have learned to think and ponder deeply. When we begin to look below the surface of things we also begin to see life as it is, and how indulgence of self blunts the finer nature of man. Familiarity with the appearance of evil inclines us to place a false estimate on the consequence of evil action, and we fail to see how it shapes and moulds the character until its strength is greater than ours and we cannot tear loose from it without great pain. No matter if the whole world unites in doing a wrong act it is no excuse for us to do likewise when we know better, for that is heaping sin upon sin, for which severe punishment comes in due course of time. Do right

for right's sake, not through fear of punishment, but for the honor and glory of the Divine life within you, which should shine with celestial radiance undimmed by the unhappy atmosphere of evil.

*"Kill out the hunger for growth."*

This rule must have been framed especially for disciples, for none others care for growth; only in them does the longing manifest itself for progress and development, and it is right that they should feel it and be moved by it. But after a time it becomes an unworthy motive and is outgrown, as all selfish motives are. Each rung of the ladder is mounted through some kind of incentive, through some cause which brings about the upward movement. The first steps are made for results accruing to the personality, then the standard is raised and effort is made for the individuality, but at last the expanded consciousness recognises the all and action is no longer performed for the self, but for the Self of all Beings.

*"Yet stand alone and isolated, because nothing that is embodied, nothing that is conscious of separation, nothing that is outside of the eternal, can aid you."*

It seems to be an inherent quality with most people to require some one to lean upon, to consult with, or depend upon for guidance. Only a comparatively strong man can come to a conclusion and take action by himself. But as the individuality asserts itself it will naturally stand more and more alone as it grows in power of expression; and this is as it should be, because there is an eternal divine principle in each of us to develop, that will, of itself, tell us what to do under all circumstances. This comes to us in various ways through independence of character and self-reliance, through calm judgment and control of the kamic body. Thereby we learn to see clearly our duty in life, our place in the home and society, and are enabled to be of service no matter where we are. We can always help ourselves better than any one can help us.

*"Learn from sensation and observe it, because only so can you commence the science of self knowledge, and plant your foot on the first step of the ladder."*

The early experience of the human family is gained in much the same way as the lower kingdoms, through sensation, made up of attraction, repulsion, emotion, passion, desire, etc. By observing the effect of these forces on himself and others, man learns to cultivate or avoid that which brings comfort or discomfort. The rudiments of knowledge are stored up through selfish instinct—the law of self-preservation, the desire to avoid pain and partake of pleasure. Even when a man has grown wise he still studies causes, that he may all the more effectively help an unfortunate brother. The beginnings of things should not be scorned because they are small—the results are large enough to make up the difference. The man of knowledge can prophesy the oak-tree from seeing a tiny acorn,

the mighty cyclone from a fleecy cloud, a national revolution from the mutterings of the people, a world-Saviour in the eyes of a little child.

*“ It is unattainable, because it forever recedes. ”*

This is one of those strange illusions of the senses that sometimes happen to the outer vision. On the great plains and deserts of the world, travellers are frequently deceived by distances—what seems very close and near at hand is in reality miles and miles away, and while under this delusion they are led a weary journey of many times its supposed length before arriving at their destination. In like manner the soul is led on through many experiences, learning many lessons by the way, growing stronger by the efforts made, and each step rising higher and nearer the goal. This receding, will-o-the-wisp nature of the light is good for us, because without the hope it gives, without its promise and inspiration, we would certainly fall by the wayside, not caring to go any further. For there are altogether too many discouraging circumstances in life to pull us down if it were not for this blessed light which shines even into the most darkened heart.

*“ You will enter the light, but you will never touch the flame. ”*

Here a Divine mystery is alluded to which will take more than the consciousness in the physical body to comprehend. However, the “Stanzas of Dzyan” may throw some light on the subject, wherein is said:—“ The One Ray multiplies the Smaller Rays (possibly ourselves); it is the root that never dies; the Three-tongued Flame of the Four Wicks (or lower principles). The Spark (or light) hangs from the flame by the finest thread of Fohat.” This shows we are connected with the Flame although we may never touch it. “ It journeys through seven worlds of Mâyâ. It stops in the first and is a metal and a stone; it passes into the second, and behold—a plant; the plant whirls through seven changes and becomes a sacred animal. From the combined attributes of these, Manu, the Thinker is formed ‘ This is thy present Wheel,’ said the Flame to the Spark; ‘ Thou art myself, my image and my shadow. I have clothed myself in thee, and thou art my Vâhan to the Day ‘ Be With Us ’ when thou shalt rebecome myself and others, thyself and me.’ ” Thus it is plainly stated that although we eventually become one with the Father or Flame, we retain our individuality, separate, yet united with the All—a mystery and a paradox still to be solved.

#### RESUME’.

The path of the ordinary man lies through the three revolving worlds in which he daily functions from the cradle to the grave and on to re-birth. A plodding up-hill existence, often wearisome and disheartening in the extreme, yet seldom without its compensations. The light manifests itself in many ways to cheer and encourage when the burden of life seems greater than can be borne, or a goad

of affliction is applied if inertia takes hold and evolution threatens to stop. If we will not see or hear, we are made to feel, and thus both weak and strong are thrust onward to their destiny. At all times we must remember that Our Lord clothes Himself in us, it is His Life that flows through our veins, and it is we who must carry out His work according to the planning of His thought and purpose.

GERTRUDE B. GREWE.

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#### ERRATA.

In the article on "Immortality," in *The Theosophist* for August last, the word Kama, which occurred several times, was carelessly rendered "Karma" by the printer, and strangely enough, allowed to pass uncorrected. The author of the article will please accept our apologies.

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### Theosophy in all Lands.

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#### EUROPE.

LONDON, *Sept. 30th, 1902.*

London is becoming itself again and theosophical activities are being resumed in all directions. Secretaries of Lodges are very much in evidence with pencil, note book and a polite smile, which are the inevitable accompaniments of a request to lecture during the coming session for such and a such Lodge. Syllabuses take a good deal of filling when so many prominent lecturers are scattered about the theosophic field. Mrs. Besant has been doing Herculean labours but is just on the eve of departure; Mr. Leadbeater has gone to America; Mr. Keightley is in India; Dr. Wells has gone to live in the West country; Mrs. Cooper Oakley and Countess Wachtmeister are abroad, so there is much dispersion of energy and lots of opportunity for new workers to appear in the field.

Mrs. Besant's extended tour in the North seems to have been productive of good results. Large audiences assembled at most of the towns and inquirer's meetings were well attended. Renewed activity is looked for in some places—such as Manchester and Bradford, where there has been a more or less prolonged period of ebb-tide; and interest was manifested in Newcastle where hitherto hardly any life has appeared. Mrs. Besant is to give three lectures, to members only, at the Elysée Gallery, Bayswater and commenced on the 25th by a discourse on the development of higher forms of consciousness which was of great interest. Mrs. Besant reviewed what may be called the external evidence for the existence of consciousness outside the physical organism and referred her hearers to the large mass of literature now available as evidence. Special mention was made of the recent Gifford lectures of Professor James, and of the mass of evidence accumulated by the Society for Psychological Research. Mrs. Besant dealt rather fully with the dream consciousness and entered into a classification of dreams on

lines similar to those laid down in Mr. Leadbeater's hand book on the subject.

Mr. Leadbeater's handy "Outline of Theosophy" is just issued and seems likely to be of great use. Within the next few days we are promised Mrs. Besant's pamphlet on "Theosophy and Imperialism" which is pretty sure to create a wide interest—it embodies her recent lecture on this subject which is of such great importance at the present crisis in the history of the world. May all thoughtful people pray for a true Imperialism on the lines laid down by the lecturer!

The scientific world has had its annual picnic—it would be shocked at that irreverent term applied to the annual meetings of the British Association, but there is a good deal of the picnic element in these gatherings—this year at Belfast where it has not been since the historic occasion of Professor Tyndall's famous address. What an uproar he made in the theological world! But time has ticked quietly on and the theological world has pretty well ceased to concern itself with the materialism of science, having interests much nearer home to look after, and science has well nigh ceased to make direct attacks on theology and become, one almost fancies, less sceptical than the devotees of the "Higher Criticism." Belfast meetings in this year of grace one thousand nine hundred and two have not been particularly productive of sensations, but, here a little and there a little, the tidal wave gains on the shore, and the student notes a phrase here and a theory there which show the tendency of the tide drift of scientific thought as it comes nearer and nearer into line with the teachings of the occult science of the Secret Doctrine.

The Blavatsky Lodge held its annual business meeting and reports a not small increase in membership after allowances for removals and lapses, as well as a substantial financial balance which leaves it free to indulge in some piece of new work without fear of remonstrance from its treasurer. An early renewal of the popular Sunday evening meetings is in contemplation and a programme is already issued.

A. B. C.

#### THE AMERICAN T.S. CONVENTION.

The recent convention of the American Section T. S., which assembled in Chicago on the 28th October, was harmonious and satisfactory, as was announced by cablegram to the President-Founder. We have not received particulars yet, but have been favored with advance sheets of the General Secretary's Report. The concluding paragraphs, which we reproduce, teach an important lesson. Mr. Fullerton says:—

"The number 7, so recurrent throughout Theosophy, appears again in 1902. For seven years have now passed since the reconstruction of the American Section after the secession of 1895. There are two points from which we may view intervening events. One is our numerical growth. The 14 Branches of 1895 are now 74; the 280 members are now 1,629. One cannot say that this increase is phenomenal, yet one cannot think it paltry or without significance if two facts are recalled,—our great weakness when the work of Theosophy in America devolved upon us, and the strong feeling against Theosophy which caricatures of it soon aroused through the public. It is no small thing that the philosophy has made even this progress, a progress which we may well

attribute to the deathless power of Truth and to the constant aid of the Great Souls who first prompted the organization of the Theosophical Society and have never failed to protect it in its many vicissitudes and calamities.

The other view-point is the decaying strength of the body which left the T. S. seven years ago. There was foretold at the time the withering of a bough cut off from the parent tree. Split first into two hostile pieces, one of them ultimately abandoning any pretence of Theosophical teachings, the other steadily disintegrating by fresh schisms and quite withdrawing from any public Theosophical work, both are virtually effaced as agencies in the field of Theosophical propaganda. In seven years a body numbering about 100 Branches and about 2,500 members has lost cohesive force, pronounced aim, and a distinct mission, and its decaying fragments lie around, inert, serviceless, in no way moulding the thought of the age, without even statistics or fresh literature or hope of growth. One hardly needs to point the moral, yet the enduring T. S., vigorous and active and expanding, has the right to feel that its condition is the result of its fidelity, that adherence to principle ensures the benediction of the Great Souls who are the embodiment both of principle and of power.

But a backward glance over the past seven years notes a striking fact concerning the whole T. S., and another concerning the American Section. How singularly prolific in high Theosophical literature these years have been! It is not merely that our magazines have become so increasingly rich in scholarship, in ability, in merit, and in interest, or that eminently instructive matter in articles and pamphlets and books has been poured out, or that new writers have come to the fore and are making Theosophy more and more a factor in the literary world: it is that such astonishing disclosures have been made of the unseen world, truths and facts and processes and laws been revealed by capable students of the occult, hitherto esoteric territory deliberately made exoteric. When one compares the cautious and partial revelations given but a few years ago, with the large, free, generous outpourings of the present day, not a few matters formerly guarded as sacred and as confined to the E. S. T. now printed and accessible to every purchaser, one is amazed at the change and instantly surmises that it means a perception by the Elder Brothers that the time has become ripe for such influential truth. Can we be wrong in claiming that the present fitness of students and the community is largely due to the work of the Theosophical Society? Take one illustration of the enlarged disclosure, an illustration peculiarly *apropos* to-day. I have often made the remark that in the whole of recorded human history no such knowledge of the next sphere of existence beyond the physical was ever possessed until it was given only a few years ago in one little book—"The Astral Plane." And if so tremendous a revelation has been thus fearlessly made, what further teaching may not be possible before the present teachers pass on?

The fact concerning the American Section is this. How singularly blessed we have been in the help given to us in our need! Oceans have been disregarded in the purpose to conserve and upbuild the shaken Section. Mrs. Besant hurried to aid us, the President-Founder came over after ten years' absence, our honored guest of to-day gave us eight months instead of his purposed three, and now begins that course of two years



which is to mean so much in tuition and stimulus. We need not call ourselves the *favorite* Section of the T.S., but surely we are a *favoured* one.

The intense activity of this present era is the commonplace of sociologists and historians. Is it not fitting that the Theosophical Society should share this? For the great need of the era is that its intellectual vigor should be suffused with spiritual quality, be percipient of the truth that man does not live by bread alone but only achieves genuine life as he realizes the worlds beyond matter or even mind, responds to the interests of higher spheres. To demonstrate those spheres, to show their worth, to stimulate a rounded evolution to humanity, is the function of the Theosophical Society. Should not his evoke as large an earnestness, as hearty an endeavour, as the scrutiny in physics for a new fact or the search in mind for a new truth? Surely our platform to-day is an evidence that many of us so believe, for upon it is the representative of just this teaching as to the reality of the unseen, invited from a far-off land that for two years to come he may voice the priceless facts concerning man visible and invisible, and through this vast nation proclaim, not from speculation but from knowledge, the laws by which alone we mount from ignorance to wisdom and from life to immortality."

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## Reviews.

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### MAHA'BHARATA.

#### THE SAMSKRITA TEXT WITH COMPLETE ENGLISH AND HINDI TRANSLATIONS.

The first 68 pages of the trilingual edition of the Mahâbhârata of Maharshi Veda Vyâsa are sent to us for review. It is being issued in monthly parts of 100 pages each, from May last. The annual subscription, including postage, is Rs. 4 in advance. We have carefully perused the Samskrita and English portions contained in the pages under review, and we don't hesitate to say that the publishers, Messrs. Rama Krishna & Co., of Moradabad, are trying their best to do a great service to the reading public. Although we are unable to judge of the Hindi translation, we can certainly say that this trilingual edition is sure to supply a real want.

We are always dissatisfied with the accent and spelling of the transliterated Samskrita words occurring in most of the Northern Indian publications. We have the least complaint of such spelling and accent of the famous Pratâpa Chandra Roy's translation of this Itihâsa. The publication under notice contains the worst types of spelling and the entire want of accents of transliterated Samskrita words. Even Roy's translation is not free from such wrongly spelt words as Yatugriha-daha for Jatugrihadâha, Hidimba-badha for Hidimba-vadha, Samvava for Sambhava, etc., etc. The Northern Hindus, perhaps, think that they have the license to use V and B indiscriminately, to use Sh for S', G for J, J for Y, and so on, Râma, Arjuna, Vyâsa and other words are spelt by them as Ram, Arjun, Vyas, etc., on what authority we do not know. Some of them, no doubt, spell these words correctly. At any

rate, the spelling, accent, and pronunciation of most of our Northern Hindu brothers, even though they are 'Pandits, are simply horrible to the Southern Hindus.

The publication under notice is, on that account, extremely repellent to us of the South. Besides this defect, we have noticed several printer's errors. We should therefore call the attention of Messrs. Ramakrishna & Co. to these defects with a view to enable them to correct such mistakes in their future issues, if they want to make their publication popular in Southern India. We hope the publishers will find that support which this attempt richly deserves.

G. K.

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#### PARIVRITTI-RATNAMĀLA.

The Editor of the "Vedānta Vādāvalī," Bangalore, deserves to be congratulated for this unique literary effort. The specimens now before us testify to the deep erudition of the author of this work. Having selected some famous pieces of English poetry, he has rendered them into classical Samskrita verse. He has besides added copious footnotes from famous Samskrita works containing the same or similar ideas. The author has proved by his versifications that such foreign and novel ideas as those of Chaucer and Shakespeare, Langhorne and Sir Walter Raleigh, can be clothed in beautiful Samskrita. He has selected with much tact such pieces of English poetry as will not give his translation the least tincture of foreign origin, and has, above all, composed his verses in excellent and in some cases, rare metres.

We wish the author every success in his laudable work and hope that he will also have the hearty support and encouragement of the educated public.

G. K.

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#### THE ORIGINAL SPIRITUAL SCIENCE.

This is a small book of six chapters said to have been compiled from the teachings of Purushottama Paramahansa who is described as "a universal preacher—a preacher of all sects and nationalities." Faith, Deity, Worship, etc., are the subjects discussed from the stand-point of a non-sectarian. The book is published by Upendra Nath Bannerji, for the proprietress, S'rīmatī Hemāngini Devi. It was printed at the *Herald* Printing Works, Calcutta. The price of the book is not stated.

G. K.

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#### CHARAKA-SAMHITA.

##### PART XXIX.

The contents of this part of this valuable English translation is interesting. It begins with the concluding portion of Lesson V., which is mainly taken up with such dreams as are the near precursors of death. In Lesson VI. occurs certain indications of the near approach of death, at the sight of which a physician should not take up the treatment. Lesson VII. also treats of certain features which prognosticate the near approach of death. In Lessons VIII. to XI. the same subject is continued, giving also the symptoms which should lead a physician to avoid a patient inasmuch as those are precursors of death. Lesson XII. treats of messengers despatched for fetching the physician and omens

good and bad connected with them. In his abstract of contents, the translator gives his reasons to show that many portions of these lessons should not be put down as fanciful.

G. K.

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THE VE'DA'NTA-VA'DA'VALI' SERIES.\*

This series is mainly devoted to the publication, in Samskrita, of rare and excellent philosophical works by eminent authors belonging to the Realistic (Vis'ishtâdvaita) School of Philosophy, the First Series comprising the productions of the renowned Vidvân Anantâchârya (Anandâlvâr) of the Mysore Samsthân. We have received a complete set of twenty works included in the First Series, which we hope to review in this magazine one by one. The Editors seem to have spared no pains to make the publications as attractive and useful as possible, and the Vichâra-Darpana Press, Bangalore, has to be congratulated on the neat execution of the work in Devanâgari characters. We heartily recommend these publications to all lovers of Indian Philosophy.

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S'A'STRARA'MBHA-SAMARTHANAM. †

This work is intended to prove that the enquiry into the Brahma-Kânda should follow the enquiry into the Karma-Kânda, and that the study of the Vedânta-S'âstra is incumbent on every seeker after Para-Brahman. The object of the first four Sûtras of Bâdarâyana is fully explained here. If it is objected that enquiry about Brahman who is a *Siddhârtha* (or naturally established thing) is futile, and is not to be conducted by words, as words are always denotative of actions only, the First or *Jijnâsâ-Sûtra* meets the objection by proving that words can also be expressive of meanings that have been already established, as when children are made to understand the relation between words and their established meanings. The Second Sûtra refutes the position of the *pûrva-pakshin* that this study should not be conducted since it is not possible to define Brahman, who is Greatness unsurpassed, by means of His accidental characteristics—creation, etc. The Third Sûtra demonstrates that this study is quite necessary because a knowledge of Brahman can be attained only by means of the Vedânta-S'âstra. The Fourth or *Samanvaya-Sûtra* establishes the absolute necessity of the Vedântic study, as Brahman is Eternal Happiness and is therefore the highest object to be attained. Thus it is conclusively demonstrated in this work that the first four Sûtras of Bâdarâyana establish the necessity of the Vedântic study by every *mumukshu* (seeker after *môksha*) in continuation of the study of the Pûrva-Mimâmsâ.

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CIENCIA OCULTA;—MAGAZINES.

Señor D. Jorge R. Qüehl of San Salvador, Central America, has made us his debtor in sending us copies of a well printed and well written work entitled "Ciencia Oculta," by an eminent lady who writes under the *nom de plume* of "Zulima." Señor Qüehl rightly supposes

\* Edited by Messrs. M. A. Anantâlwar, B.A., B.C.E., and M. T. Narasimhiengar, B.A., Bangalore (S. India).

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that we should be gratified to receive this proof that in that far-distant sub-tropical country of eternal spring, and despite the "Catholic fanaticism which reigns there," there are persons who occupy themselves with the same questions which are dear to us.

### MAGAZINES.

In *The Theosophical Review* for October, W. M. Blackden concludes his article on "The Book of Epiphany," and Mrs. Besant gives us another instalment of "The Evolution of Consciousness," dealing chiefly with its physical aspect. Michael Wood contributes one of his unique articles, entitled "The Preacher." Mr. Mead shows, from historical records, how shamefully that ill-fated book, the "Talmud," has been treated, both by its friends and its enemies. "Life in Crystals," is a translation from articles by Signor Giovanni Colazza, with some corrections and additions by Professor von Schrön, and is a highly important paper, the illustrations from actual photographs aiding much in gaining an understanding of the subject. Miss Pope concludes her scientific article on "The Physical Basis of Mind." The "Religious Ideas and conceptions of the Ancient Northmen" are set forth in a paper by Mrs. Haig. The last contribution, "More Worlds to conquer," by Mrs. Hope Huntley, though very brief, contains more that is of value than many longer productions. These are the closing words: "The finest and most subtle intellect unwarmed by Love will at last sit abashed at the feet of the lowliest disciple, who has kindled it like a beacon in his heart towards God and towards his neighbour."

*Theosophy in Australasia* contains an interesting article on "The Melody of Life," by W.F.B., and the second instalment of W. G. J.'s article on "Three-fold Theosophy," which deals with the subject of "Religion." "At the Lunch Table," by 'Freelance' and a couple of poems—"To the charge of a Star," and "You never can Tell," finish the main text.

*The N. Z. Theosophical Magazine* contains an article by Michael Wood on "The Island of the White Swans;" also, "The Brotherhood of Man," by Marian Judson; "Mystic Experiences," by A. Dremeur; "Vibrations and the Senses," by Philalethes; and other interesting matter.

*The Lotus Lodge Journal* issued by the Lotus Lodge of the T. S., is quite a valuable publication and deserves to be better known. The subscription price is only two shillings per annum, and communications should be addressed to 7, Lanhill Road, Elgin Avenue, London, W. The October number contains "Lodge News and Science Notes;" "Our Place in the Universe;" a continued article on "Madame Blavatsky;" "The Prisoners;" "Outlines of Theosophy," besides class notes, interesting correspondence and other matters, all useful.

*The Gleaner*, September, has among its most noteworthy articles, one from the pen of Dr. Alexander Wilder, on "Jainism: its History and Doctrines," which is copied from the *Metaphysical Magazine*, and an original paper on "The Utility of Prophets," by Narrain Rai Varma.

*Mind*, for October, is an illustrated 'Summer School number.' It is full of matter relating to the New Thought movement and the Summer

gathering of its leaders at Oscawana-on-the-Hudson, and contains several beautiful views of places in the vicinity of the meeting-grounds.

*The Review of Reviews* continues to hold its position in the foremost rank of the periodicals of the world. In each month the reader finds an epitome of the current events which are transpiring in all nations. The annual subscription to this mammoth publication is only 8s. 6d. post free. Office, Mowbray House, Norfolk St., London, W. C.

*Teosofisk Tidskrift*.—The contents for August-September are, "The meaning of Life," a lecture by Richard Enksen at the Scandinavian Convention at Copenhagen, 1902; "Death and Life after Death," a lecture by Arvid Knös at the Scandinavian Convention, 1901; translations of answers in *The Vâhan*; letter of congratulation to the President-Founder on occasion of his 70th birthday, and his answer, etc.

*The Brahmavâdin* for July 1902 is just received. It has the late Swami Vivekânanda's photo for the frontispiece and contains the proceedings of the Vivekânanda Memorial Meeting held in Madras, besides tributes to him and contemporary opinions about him and his work.

*The Dawn* for October contains as usual very interesting matter for reading.

*Prabuddha-Bhârata* for September contains a well-written life of S'ri Râma Krishna Paramahansa who has set an example to all students of practical religion and philosophy.

*The Indian Journal of Education* for August is just at hand. The editorial notes chiefly deal with the University Commission, Public School life in England, Educational Notes, Educational News (Foreign and Indian), Reviews, School Inspection. The use to the student of the Statistical Method of child study, Reform in Mathematical Teaching and Madras University Text-books close this interesting number.

*The Arya* for September contains the following articles besides the interesting items under the headings "Educational Notes," "Editorial Notes," and "the Voice of Sârada:"—"The Aryan Religion" (continued), "An interview with His Highness Rama Varma of Cochin," "India the home of Philosophy" (continued), "Philosophy of Marriage," "The Siege of Bobbili (concluded), and Yajnopavita or the Brahminical Thread" (to be continued).

*East and West*. Mr. Malabari has never more thoroughly proved his editorial capacity and business qualifications than by successfully bringing his new magazine to the end of its first volume. The list of his contributors includes many names of men and women of mark, and their articles have always been worth reading and often intellectually profitable. We wish him all the reward he merits for his pains to make *East and West* worthy to rank with the great monthlies of Europe.

Acknowledged with thanks:—*Upanishad Artha Dipika*, No. VI. *Mândukya Upanishad*, *Christian College Magazine*, *The Prasnottara*, *Central Hindu College Magazine*, *Indian Journal of Education*, *Light*, *Revue Théosophique*, *Philadelphia*, *Theosophischer Wegweiser* (3 Nos.), *Theosophisch Maandblad*, *Sophia*, *The Logos Magazine*, *The Phrenological Journal*, *Notes and Queries*, *The Banner of Light*, *Harbinger of Light*, *The Vâhan*, *Modern Astrology*, *The Vegetarian*, (*American*), *The Buddhist*.

## CUTTINGS AND COMMENTS.

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

*European  
Buddhist  
Priests.*

At present there are four European Buddhist priests in Burma. One is in Mandalay, one in Rangoon, and two in Moulmein, in which places they have kept the Buddhist Lent.

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*A Striking  
Telepathy  
Case.*

Geneva, 5th Sept.—"An extraordinary instance of telepathy has just occurred between a father and son in two Swiss cities. A. Monsieur Bornand, residing at Berne, whose son has been staying for some time with relations at Geneva, two days ago felt an overpowering sense of oppression and despondency. Suddenly while seated with friends at dinner he exclaimed: "My son is ill or in danger. I feel it." Without a moment's hesitation he left the house, caught the night train, and at half-past six on the following morning arrived at Geneva. Here he found his son, surrounded by doctors and relations, hovering between life and death. The lad had been nearly drowned the previous day, and on regaining consciousness cried out for his father. Ever since the arrival of M. Bornand his son has steadily advanced toward recovery."

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*Another,  
stranger  
than fiction.*

"A curious case of telepathy is reported from Athens. M. Lazare Lyrites, a Greek sculptor, was quietly talking to his wife when suddenly he became greatly excited and began uttering incomprehensible phrases. When his excitement had subsided somewhat he told his wife that he had heard a voice saying that his brother's wife was dead. The sculptor and his wife noted the date and hour of this strange occurrence, and some days later a letter was received announcing that the lady in question had died exactly at this time at a place 600 miles distant."

Cases similar to the above are by no means rare, and show that there is a subtle medium connecting soul with soul, no matter how great the distance intervening.

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*How  
Happiness  
comes.*

"Our happiest moments do not come because we plan for them; they just happen. The more elaborate your preparations for having a good time the more likelihood that you will be disappointed. Your every care and planning nourish anticipations that cannot be met. Like the man in Christ's parable, when we say we have many goods, take thine ease; eat, drink and be merry," there comes another summons.

Goethe said that his best thoughts came like the singing birds from out the immensities of the air, and all that he knew about them was when they announced their presence. He did not make them; they came. It is so with all our best moods and happiest experiences. They simply come. The carefully arranged pleasure jaunt turns out to be a dead failure, but the outing you take on the spur of the moment turns out to be a pure joy. You meet by accident an old friend, and the half

day you spend with him is red-lettered in your calendar. You chance upon a book that opens to you a realm at which before you had knocked in vain. You look up and there is an unsuspected glory in the sky or light in the eyes of one you love that irradiates your heart. Joy does not come by working for it, it is the gift of God."

The above, which we clip from the *Watchman*, contains a partial truth but ignores the law of Karma. Our happy moments don't happen; they result from causes—perhaps near, perhaps remote—and though happiness eludes the grasp of those who seek her only for herself, yet she is irresistibly drawn toward those who seek only to make others happy.

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A Sanyasin's Curse. The following curious story appears in a West Coast paper—"A Hindu Sanyasin of great piety and sanctity was a couple of days ago put to great trouble by a Mahomedan, a tailor in Tellicherry bazaar. It is said that the tailor pelted stones at the body of the Hindu devotee, who it appears pronounced a curse against the tailor who ran mad on the next day. Several of the companions of the tailor, looking upon his madness with extreme fear, went in quest of the Sanyasin who was found somewhere near the beach. They requested him to pardon their comrade. The Sanyasin, it is reported, ordered a quantity of milk to be brought, and on receiving the milk he shut his eyes for a minute and drank a portion of it. The remaining quantity was given to the tailor who, on drinking the same, recovered his former sense."

These, not very rare, examples of the maleficent potency of the curse go towards the keeping alive of the popular dread in India of 'offending' ash-besmeared ascetics of all sorts. The Indian classics contain many stories of the punishment inflicted by rishis and yogis on offenders.

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"The Poor Pariah." Sympathetic assurances continue to be received from persons to whom the "Poor Pariah" pamphlet was sent. Since our last issue the following have come to hand:

South Africa—L. W. R. writes: "Your pamphlet has aroused in me the deepest sympathy and I propose trying to help."

England.—A British Peer says: "I do not envy your work amongst the unfortunate Pariahs. Still if you can improve their position and self-respect you will deserve the greatest praise. After all it is through the school that a degraded class can best be reached."

Another Peer—an Earl—writes: Will you please put the enclosed cheque to whatever Theosophical uses you think best. The Panchama Schools should be one."

America.—F. E. B. says: "I was much interested in your account of your free schools for these poor outcasts. I wish Carnegie and some of the other great millionaires would do something to lift up these down-trodden, helpless people. You are doing a good work and I feel like helping you to the extent of the sum enclosed. I would like to make it ten times that, but my purse is somewhat limited."

J. L. E. writes: "I am keenly alive to the miseries and needs of the down-trodden classes of the world, and any effort to help them has my sympathy and aid \* \* \* It seems to me a pity that thor-

oughly non-sectarian schools (like many of those in this country) should not be organized by the Government for the purpose of teaching the lower classes the rudiments of modern education. I believe that the efforts of philanthropists might wisely be directed to this end."

*Sweden.*—"Members of the T. S. Lodge at Sundsvall, giving their best thanks for your kindly sending a copy of your pamphlet, 'The Poor Pariah,' beg you to accept the enclosed draft for £10, and use it for the benefit of this good work."

*India.*—W. H. says: "I send you Rs. 50 and hope I shall be able to send you the same monthly. I have been deeply interested in your pamphlet."

*Ceylon.*—A. S. writes: "Many thanks for your interesting pamphlet on the Pariahs, which is sure to prove very useful. Will you please accept the enclosed cheque from me?"

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*Prof. Max  
Müller and  
Reincarna-  
tion.*

The late Professor Max Müller has left on record in the Eighteenth Volume of his essays, which has just been published, his belief in the doctrine of Reincarnation. This open avowal, by a man of his attainments will have its influence among many thoughtful people.

"I cannot help thinking that the souls towards whom we feel drawn in this life are the very souls whom we knew and loved in the former life, and that the souls who repel us here, we do not know why, are the souls that earned our disapproval, the souls from whom we kept aloof in a former life."

Quite sensible doctrine, surely. *The Indian Mirror* has the following in relation to the above: Max Müller was in many respects an opponent of Madame Blavatsky, with whose teachings he was somewhat acquainted. But who can doubt that it was the work of Madame Blavatsky which made this public avowal possible, and that it was her strenuous life which made the idea of Reincarnation a familiar one to Western minds? We cannot refrain from a further quotation from this essay, and we give it with the hope that these wise and tender words will leave an enduring mark upon the thought of all who read them. They are the philosopher's farewell to the world, until his own hopes shall be realised and he is once more drawn back to those whom he loved. He says: "Let us remember that if our love is the love of what is merely phenomenal, the love of the body, the kindness of the heart, the vigor and the wisdom of the intellect, our love is the love of changing and perishable things, and our soul may have to grope in vain among the shadows of the dead. But if our love, under all its earthly aspects, was the love of the true soul, of what is immortal and divine in every man and woman, that love cannot die, but will find once more what seems beautiful, true and lovable in worlds to come as in worlds that have passed." This is very old wisdom but we have forgotten it. Thousands of years ago an Indian sage, when parting from his wife, told her in plain words, "We do not love the husband in the husband, nor the wife in the wife, nor the children in the children. What we love in them, what we truly love in everything, is the eternal A'tman, the immortal Self," and, as we should say, the immortal God, for the immortal self, and the immortal God must be one.



A correspondent of the *Civil and Military Gazette* of Lahore, writing from Shillong, gives an account of a mirage which he saw some evenings ago about an hour after sunset. He says:—"There was a rift in the clouds where the sun had sunk and within this open space, a little above the dark outline of the hills, a beautiful landscape appeared, like that reflected by the slides of a magic lantern on the screen before it. There appeared a city with its numerous habitations, mausoleums and mosques, cupolas, turrets, and minarets, that were clearly defined in the blue sky beyond, which was flooded with an incandescent light. The city was purely Eastern in design, and looked enchanted suspended there in space. Standing out in bold relief against the firmament, hung in mid air, it was a vision, like fairy-land as depicted by the imagination. For over a quarter of an hour I watched this phantom city, when the light slowly faded out and the mirage vanished."

What makes this strange is that there is no such Oriental city within hundreds, if not thousands of miles. One is almost induced to suspect that the phantom picture was made by sportive elementals.

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Giving the facts as remarked by the *Rangoon Gazette*, a very influential Anglo-Burmese Journal, without assuming responsibility for them, we invite attention to one of the most sensational incidents in the history of psychology. Says the *Gazette*:

"A vernacular paper is responsible for a weird story. That the story is perfectly true there can be but little doubt since all the inhabitants of a village witnessed the facts in broad daylight, with unspeakable horror and to the detriment of their nerves. We might doubt one witness but how can we doubt a whole village? Moreover the respectable elder who received the beating must certainly have the bumps still on his head and these are, of course, irrefutable proofs. It is not often a dead man gives such a lot of trouble. For once the Burmese are at a loss to explain the case satisfactorily, although they try hard to solve it. This is a good opportunity for lovers of spiritualism to come forward and enlighten the people on the subject. In the Henzada district is the village called Thayetok. Therein a Burman named Ko Chit Tin, fell sick and lingered a long time; at last he, as the Burmese say, vanished into another state of existence. We are told nothing about the character of the man while he was alive, which might give us a clue to the exhibition of bad temper he gave to the villagers after his death; perhaps he did not like being dead, and so vented his discontent on those around him. The news of his death was soon known in the village and according to the touching custom of the Burmese people everybody came forward to help, according to his means, the relatives in giving a decent burial. Some compassionate person had also come to give a helping hand in performing the last duties. Among these was a respectable elder called Oo Ywet who, seated near the body, was giving his instructions to all. The dead man must have been for a long time listening patiently to those instructions which he did not relish, or perhaps he had an old grudge against Oo Ywet, for lo! he suddenly got up, his patience exhausted, got hold of poor Oo Ywet, and gave him such a thrashing as he had never before received in his life. The venerable elder uttered an unearthly yell of fear and pain, and most of the people who filled the house decamped without more ado, screaming and shrieking in a manner that may well be imagined. Some, however, stayed, and closed round the fighting corpse, pulling it this way and that and trying to separate it from the distracted elder, who, in his abject fear, passively received the blows. It is said it was not an easy task, but at last they suc-

ceeded in putting him on the couch, but no effort, no coaxing, and no reproaches could persuade Ko Chit Tin to lie down. He sat up rigidly in a threatening attitude, and the united strength of all those present could not move him. Oo Ywet was gasping for breath, and the villagers were exhausted. At last a man was sent to the cemetery to have a grave hastily dug; the others got hold of the body, and began to drag it to its narrow cell. At last after a great struggle he was thrown into the hole and securely buried. The Burmese endeavour to explain the case as follows: There is a state of punishment after death known as *Prittabhavanam*. *Pritta* somewhat corresponds to ghost or manes. There are several kinds of those *prittas*, some being quite inoffensive and others very cruel. They are possessed of a certain amount of superhuman power produced by some deed or deeds (*karma*), performed in some previous existence. Thus they are able to assume many forms and appearances; to fly through the air; to enter the body of and possess some persons; to do evil to people whose *karma* in some past existence was bad. Ko Chit Tin must have become a *pritta* and for the love of mischief, have entered the body he had just left and given the weird spectacle described above; or perhaps Oo Ywet had a *karma* and was thus one of those to whom ghosts can do mischief. In that case any ghost near at hand may have entered the body of Ko Chit Tin and beaten Oo Ywet to give him a warning to be more careful in the present existence than he had been in some previous one."

If the story be true, this would be a case of obsession of the corpse by a low elemental of violent tendencies; not the struggle of a trance-paralysed entity to prevent his burial while still alive. So far as our reading extends this incident is unique.

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Mr. Dinshaw D. Moolan, the Public Prosecutor of Navsari, has lately delivered some very interesting lectures in that city. His third and last address before a large audience of various castes and creeds was on the age and era of Zarathustra, the holy prophet of the Parsees. The lecturer showed that he had devoted much attention and study to the subject and his learned exposition, it is believed, is likely to cause a good deal of discussion amongst Orientalists and students of the Avesta and the Vêdas. The lecture will be published in detail in pamphlet form at the expense of Mr. Dinshaw Irani of Bombay and will be distributed *gratis* amongst his co-religionists. The lecturer placed the era of Mahâbhârata at 20,000 years, the Rig Veda at 60 to 80 thousand years, and the Ramâyana at two hundred thousand years, and endeavoured to prove that Zarathustra, the son of Porosasp was the first prophet who flourished before the Ramâyana and in the reign of Vistasp. In this surmise his conclusions agree with those of C. W. L. who saw the connection of the two men as depicted in the Akashic records. But as to dates they are entirely at variance, Mr. L. calculating the era of Vistasp (or Gustasp) and Zoroaster at about 1500 B.C. Of course it is known to every student of oriental chronology that, in the absence of accurate historical data, such as the archæologists have been so profuse-giving us within the past two generations, the fixing of dates for recorded or traditional events in Indian and Persian history is impossible just now: we must wait patiently for a while. In this connection the reader will do well to read the foot-note (p. 304 *et seq.*, "Theosophy, Religion and Occult Science") written by H. P. B. herself, on the subject of the age of Zoroaster. She says there were seven of that name and that the last was the contemporary of Vistasp. It is a most important note.